

# The Bukovina Society of the Americas NEWSLETTER

P.O. Box 81, Ellis, KS 67637 USA

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## SOCIETY MEMBERSHIP

The Board extends its sincere thanks to everyone who responded to the dues notices contained in the last mailing. Even though there will be renewals each quarter, most come due in the last quarter and we appreciate your support of the Society. We welcome the newest life members, **Brigitte Haas** (Durach, Germany) **Deanna King** (Iola, KS), **Lisa Baker** (Hemet, CA), **Peter Grunikiewicz** (Stuttgart, Germany), **Gretchen Hodel Lent** (Naperville, IL), and **W. Edward Samson** (Mill Creek, WA). Their funds are placed in a separate endowment to support the Society with earnings from the corpus. The lifetime club now stands at 142 members.



Cousins and hosts to Brigitte Haas during her visit to Kansas are pictured by the Bukovina Society memorial in Ellis, KS, Ralph Honas, Brigitte, Becky Hagemann and Steve Parke.

## BUKOVINA PEOPLE AND EVENTS

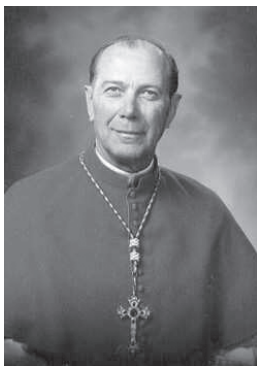
- Board Member Steve Parke (Pueblo West, CO) has volunteered to chair an assessment and planning project to be used by the Society in remembering our history and shaping our future. To ensure maximum input by our membership, we have enclosed a 12-question survey form with this mailing and ask your timely response either to Steve at his e-mail address: [sparke@pcisys.net](mailto:sparke@pcisys.net) or at his postal address: PO Box 7261, Pueblo West, CO. 81007, USA. While answers to questions 1-11 will be kept confidential, the final report may include some group responses, i.e., Board members, life members, geographical locations, etc. Steve plans to

present the results of the survey at the July 28, 2005 Bukovina Society annual membership meeting in Ellis, KS. In that the survey is intended to assist the Board in making the Society a meaningful and viable institution for Bukovinians and those interested in the Bukovinian legacy, we consider your response of great value and look forward to your participation.

- Website news: Our webmaster, Werner Zoglauer, has posted many new items on the Society's website including: (1) a report of Wenzel Bauer's visit to descendants of Bohemian relatives who had settled in Bukovina over a century ago (German and English); (2) a list of the first twenty-nine families who in 1835 founded the village of Lichtenberg (compiled by Gertrud Siewi); (3) an English translation of Father Norbert Gaschler's essay, "The Rise and Fall of the Only Catholic Swabian Parish in Bukovina"; (4) the celebration of Bukovina Society life-member Min Steiniger's 95th birthday in Naperville, IL in December 2004; (5) a Bukovina calendar for the year 2005 (English, German and Portuguese) designed by Jorge V. Saidl and his brother Francisco Saidl; and, (6) Oren Windholz's article, "The Bukovina Society of the Americas" published in the January/February issue of German-American Journal (Der Deutsch-Amerikaner). Members who do not have access to the internet at home may visit their local library and access <http://www.bukovinasociety.org/whats-new.html> to find the latest additions to the website.
- The Society has received travel accounts by two members who in 2004 have traveled abroad to search out their roots. Wayne Neuburger (Keizer, OR) with his wife and in-laws visited Bohemia, the region in which his forebears lived before immigrating to Bukovina in the early 19th century, while Jim Ursulak (Canada), with his son Jimmy journeyed to his father's birthplace, Voloca, in northern Bukovina, now Ukraine. Their accounts may be seen on the Society's web site. (Note: Jim has included two good pictures.)
- The annual Rourke-Nemechek Family Reunion will be held July 29-31, 2005, at Kirwin Reservoir in North Central Kansas. The usual activities have been scheduled hopefully we will also have a video of past gatherings as part of the program. If any

relatives want more information, contact Steve Parke at [sparke@pcisys.net](mailto:sparke@pcisys.net).

- Between November 19-21, 2004 International Board members Michael Augustin (Leonberg, Germany) and Dr. Ortfried Kotzian (Augsburg, Germany) presented papers at a conference in Reimlingen, Bavaria sponsored by the Haus des deutschen Ostens and attended by approximately seventy guests. The theme of the conference: "Cultural Traditions of Southern Bohemia." Ortfried addressed aspects of the spiritual-cultural character of the Sudeten Germans, while Michael spoke of the Bohemian Foresters who in the early to mid-nineteenth century immigrated to Bukovina and later overseas, in particular to the United States.
- Ortfried Kotzian, International Board member and Director of the Haus des Deutschen Ostens (Munich), has advised us of his recent publication: *Die Umsiedler: Die Deutschen aus Bessarabien, der Bukowina, der Dobrudscha, Galizien, der Karpaten-Ukraine und West-Wolhynien*. Studienbücher der Stiftung Ostdeutscher Kulturrat (Munich: Verlag Langen/Müller, 2004), 380 pp. This book may be obtained for 29.90 euros through [www.amazon.de](http://www.amazon.de)
- Congratulations to Wilhelmina Hamann Steininger (Naperville, IL), born December 16, 1909 in Mitoka Dragomirna, who in early 1910 immigrated to Naperville, Illinois. In December, she celebrated her 95th birthday. Wilhelmina has fond memories of her attendance at the early Bukovinafests in Ellis.
- Thanks to Edward Al Lang (Sycamore, IL) for donating a generous supply of his books to the Society to sell at the museum and on the store page of the website.
- The Society learned that Ruth Schmahl died at the home of her daughter Fay Jordaens in NetCong, NJ on January 18, 2005. Born on September 15, 1906 at Edenwold, Saskatchewan, she married Friedrich Wilhelm Schmahl on April 21, 1926. Her husband died on May 1, 1991. Ruth was a life member of the Society and, along with Fay, contributed funds and artifacts to the museum and archives at the headquarters in Ellis, KS. Our sympathies are extended to Fay and her family.
- An article entitled "The Bukovina Society of the Americas" by Oren Windholz, President of the Bukovina Society, was published in the January/February 2005 issue of *German-American Journal* (*Der Deutsch-Amerikaner*). Covering three full pages and numerous photographs, it details the history, objectives and activities of the Society since its founding in 1988.



## ARCHBISHOP ADAM EXNER AND HIS FAMILY TIES TO MOLODIA

by Sophie A. Welisch (Congers, NY)

The retirement in January 2004 of Archbishop Adam Exner, Arch-

bishop of Vancouver, British Columbia seems an appropriate time to reflect on the achievements of one of the Bukovinian community's most distinguished sons and his family ties to Molodia.

The second North American archbishop with Bukovinian roots (the first being Archbishop Josef Weber of Fürstenthal), the Most Reverend Adam Exner was born in Killaly, Saskatchewan on December 24, 1928. His parents, Joseph Exner of Molodia and Frances née Gelowitz of Derelui immigrated to Canada as children (in 1898 and 1901 respectively), homesteading with their families in Mariahilf, a community inhabited mainly by Bukovinians. A population explosion coupled with a shortage of land had led to a great immigration from Molodia to Canada beginning in 1898, which lasted uninterrupted until the First World War. This exodus resulted in the loss of at least 50 percent of the village population in less than two decades.

In Saskatchewan the first Molodia immigrants had founded the village of Mariahilf, where most of their compatriots settled. There they remained true not only to their faith but until relatively recent times also to their "Swabianness." Molodia had the distinction of being "the only Swabian Catholic Parish in Bukovina." (See Norbert Gaschler, "Molodia: Eine schwäbisch-katholische Pfarrei in der Bukowina," serialized in *Der Südostdeutsche* [Munich] beginning with the October 15, 1982 issue). It is from this village, now incorporated in Ukraine and called Cosmin, that the Exner family had its roots. Aside from losing its name, Molodia has also lost its Swabian and Catholic character in the post-World War II era.

Born into a farming family, Adam Exner worked on the family farm before attending St. Joseph's College in Yorkton, Saskatchewan and later St. Thomas College in Battleford, Saskatchewan. He entered the Oblate Fathers in 1950 and made his novitiate at St. Norbert, Manitoba. Ordained into the priesthood in 1957, the Reverend Adam Exner served as teacher, rector/superior and lecturer in several religious institutions in Saskatchewan and Alberta before being named as Bishop of Kamloops, British Columbia. In March 12, 1974 he was consecrated in Regina, Saskatchewan in his home diocese. Bishop Exner took as his motto, "To serve as He served." For his crest he chose a background of mountains superimposed with a sheaf of wheat incorporating a book, cross and staff, three symbols of Christ's ministry passed on to the Apostles and their successors: the book for the teacher of the faith; the cross for life; and the staff for the pastoral (i.e., the shepherd's) role as bishop of his flock. The mountains represent the British Columbian landscape of Archbishop Exner's first diocese of Kamloops with the wheat identifying the Archbishop as a son of the prairies, who grew up on a farm and shared in its labors.

Upon his elevation as Bishop of Kamloops, *Der deutsche Katholik im Ausland* (The German Catholic Abroad), Bonn, No. 6/1974 reported: "Regina/Canada, Pope Paul VI appointed Dr. Adam Exner, OMI, from a German family of Regina, as Bishop of Kamloops in British Columbia. . . . His parents emigrated from the former Austrian crown land of Bukovina. . . . His 80-year-old mother was able to attend his consecration." It adds that he is "the fourth Canadian bishop to come from a German-speaking family," indicating that German was spoken in the Exner home. The Archbishop's father, Josef A. Exner, born in Molodia in 1888, died on March 27, 1968 in Yorkton, Saskatchewan.

The installation of Adam Exner as fourth Archbishop of Winnipeg took place on June 23, 1982 at St. Mary's Cathedral in Winnipeg, Manitoba. In his capacity as Archbishop of Winnipeg, His Grace, the Most Reverend Adam Exner, served as one of the four Canadian delegates to the 1983 synod in Rome dealing with "Reconciliation," chaired the Conference of Bishops of Manitoba, and was a member of the Episcopal Commission for Christian Education in Canada and of the Sacred Congregation for Bishops in Rome. On May 25, 1991 he was appointed Archbishop of Vancouver.

The Bukovina Society takes pride in the Archbishop's achievements and wishes him many healthy, happy and fruitful years in his retirement.

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## A TRIP TO THE LAND OF OUR FATHERS

by Wilhelm Fries, Ph. D. (Müllheim/Baden, Germany)

On May 8, 2004 we departed for the trip to southern Bukovina in Romania, where our fathers had spent their childhood and youth until the 1940 resettlement. Our goal was the small village of Corlata (Korlata) in the vicinity of Illisestie (Illischestie) on the eastern slopes of the Carpathians.

Aside from myself, our travel group consisted of three people: my cousin Sieglinde, my cousin Bernd, and his wife Renate. Since my father had not been especially close to the family of his early-departed brother, I had not seen my cousins since childhood although we grew up in the same small city. We did not meet again until the funeral of my father in 2002. One year later we began planning a trip to Bukovina.

We had only one single photograph from Corlata, which shows our fathers with their parents and a cow in front of their wooden house.

The trip took at total of eight days. For the five days in Romania we had booked in advance with a travel bureau for a small bus with driver, a translator and all overnight accommodations with meals.

We arrived there with our own auto. The route took us along the Danube through Vienna and Budapest. Often our thoughts centered on our forebears, who had traveled almost the same route along the Danube. From their homeland in the Rhineland they first immigrated to the former Austrian crown land of Galicia and then later to Bukovina, a distance of about 1500 kilometers.

After an overnight stay in Hungary, we were greeted at the Romanian border by Dinu, our tour guide and translator, a young Romanian economics student. From the border to Bistrita in Transylvania, a distance of 280 kilometers, Dinu joined us in the car, which was not entirely comfortable.

One of the first impressions in Romania was the wondrous beauty of the landscape. In Cluj (Klausenburg) in Transylvania we interrupted the journey for a brief city tour. The industrious construction activity made it obvious that we were in a land undergoing fundamental change. Above all many monuments from the Austrian period were

just being renovated.

On the entire trip the impressions of momentous historic changes in this section of Europe, which also played a role in the fate of our forebears as immigrants and settlers, were mirrored, indeed almost within our grasp.

In the evening in the hotel in Bistrita at the reception with the tour directors, we tried to express our feelings. The Romanians, however, could not understand these sentiments, although at least in Transylvania all could still relate to the word "Saxons" (in Transylvania the German settlers were called "Saxons," in Bukovina "Swabians," although these terms did not necessarily have anything to do with their actual origins).

After much discussion about bygone days and the German settlers, I eventually felt I should mention that we were not nationalists yearning for a restoration of the past and a presumed available "greatness" there. But that had not been necessary; the Romanians had not misunderstood.

We parked our car in Bistrita and the next morning drove with a Volkswagen van across the Carpathians to Bukovina. Our travel group now consisted of Dinu (our translator), Viroel (the van driver) and us four visitors. On the trip across the Carpathians we stopped at the obligatory although not historic Hotel Dracula. The road was good up to that point. As it continued, however, it was in noticeably bad condition, so that for several hours we could proceed only very slowly.

In Vatra Dornei (Dorna Watra), a resort on the Moldova River, we came upon a place at noon where I knew for the first time that my father had been. He had told of a pavilion in the park, where the resort had sponsored concerts.

On the evening of our third day we reached Gura Humorului (Gurahumora). For the next three days we had accommodations in a private boarding house, where we lacked for nothing. The rooms had new furnishings (all of wood) and were very cheerful. We were catered to and overwhelmed with typical foods and drinks.

On the fourth day of our trip we departed for Corlata, a distance of yet twenty kilometers, the last of which were traversed on unpaved roads. At last we began to believe that this is how we would actually find the village, which our fathers had abandoned sixty-three years earlier.

And so it was. The typical and still widely-used horse-draw wagons drove up and down and streets. Below the village the farmland and the fields had the same dark, almost black earth about which my father had spoken. On the fields people still worked with horse, plow and ax, just as they had for many generations.

In the village we first came upon the school, one of the few masonry buildings. Although instruction was in progress, they interrupted the session for us. It was a balmy spring day, yet the classrooms were still cold; the school was not heated so that the children had to wear caps.

The students were already used to visitors from Germany, since Mrs.

Johanna Jessen from Lohe-Rickelsof in north Germany, who had been born in Corlata, annually comes with her family in order to support the school and improve conditions for the children. More can be learned about Mrs. Jessen's work for the children of Corlata from her web site: [www.diekindervoncorlata.de](http://www.diekindervoncorlata.de)

There could no longer be a doubt that since the times of our fathers almost nothing had changed. Desks, wooden floors, doors, windows, pictures on the walls looked as though they had been there as long as the school had existed. Our fathers must have seen them exactly as we did now.

After we had distributed our gifts, we proceeded to the center of the village. With the old photograph in hand I sought to identify the house of our forebears. Although we were not successful in recognizing "our" house, we did locate other original wooden houses from the Swabian period.

The gravedigger was available to give us a perspective of the past. He told us that there was still a very elderly resident who perhaps could help us. But he was ill and a visit without the permission of the priest, for whom we then sent, was not possible. In the meantime the gravedigger guided us through the cemetery, showing us the extant gravestones of the settlers.

To our great surprise we suddenly came upon a family gravestone. Up to this time we had not even considered this as a possibility. The inscription on the stone cross read: Here rests Christian Friess/ born 15/9 1848/ died 8/2/ 1920/ Rest in peace

After the trip I found among my research papers that this was our great great uncle, the oldest brother of our great grandfather, Heinrich Fries.

Other names on the gravestones included Adam Schum, Johan Seibert, Anton and Marie Hassel.

Soon the Orthodox priest arrived, a young man who owned the only auto in the village: a thirty-year-old Mercedes. He told us that aside from being the priest, he was also the village's mayor and medical doctor. Unfortunately we could not visit the old man who might have been able to tell us about the past, since he was too ill.

The priest showed us "his" Orthodox church, a stately new building, and invited us to come to his home. Like the school, the parish house was also of stone from the time of the Swabians. Although furnished simply but comfortably, it had evidently not been restored, since large fissures were visible in the masonry. His wife and three children greeted us and in the house we were served bread, sausage, apple wine and coffee. The priest's foreign language was French, which we did not know. But thanks to our translator, we understood one another well.

We learned that the winters were very harsh with temperatures under -20°C no rarity. Last winter the village was snowed in for three months and cut off from the outside world. Given the mild spring weather, this was difficult to envision.

At the end of our stay in Corlata with the priest we ascended a hill in

back of his house and from there had a fascinating view. Here we gazed from the west over the village, which extended a long distance along a height lined with trees in the midst of a predominantly bare, steppe-like hilly landscape. We were at the last spurs of the Carpathians where a few kilometers further the hilly section ended and the landscape changed to seemingly endless rolling plains. We could recognize the Moldova Valley, where from the east the hills became ever smaller, eventually opening out into plains. Overwhelmed with impressions, we then returned to our boarding house.

The following day our touring program included Carpathians, Moldavian monasteries, egg decoration, and pottery.

On day six the time of our departure had arrived. We still had one last night in Bistrita and a great farewell with our Romanian escorts, who had become our friends in the days we had spent together.

By the evening of day eight we were already at home with our families. The trip in the land of our fathers had transpired without difficulty. Our experiences still captivate us today, months later. One fact remains a certainty: we shall return.

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## LUTHERAN LIFE IN BUKOVINA\*

by Ekkehart Lebouton

With the exception of the Transylvanian Saxons, who throughout the centuries regularly appeared at the court of the Moldavian rulers and in some cases settled in Suczawa (Suceava) and Sereth (Siret) where they worked as craftsmen and merchants, one can date the beginning of a Protestant life in Bukovina only from the middle of the 18th century, when the castle steward of Cracow, Count Stanislaus Poniatowski, the father of the last Polish King, decided to establish a cloth factory on his estate in Zaleszczyki on the Moldavian border along the Dniester River. With his declaration of intent, the count commissioned two Protestants, his Commissar General, the royal Polish Lieutenant Colonel von Oettykier, and the royal Polish Major von Koenigfels, who soon began construction of the factory on Polish territory and brought German artisans from Prussia, Warsaw, Elbing, Danzig and Thorn.

A charter of July 1, 1759 from the Moldavian Prince Ioan Tudor provided the property for the construction of the first German Lutheran community in Phillippen (Philipce) opposite Zaleszczyki (later Prelipcze). The establishment of the colony and a prayer house on land leased from property owner Manoli followed soon thereafter. The community, according to the princely patent, was to be directed by the eldest, known as "Capitain," and was to chose from among their midst the assessors and church elders, who with Oettykier's endorsement, turned to the Lutheran consistory in Breslau (Wroclaw) for a pastor. Such a one was found in the person of Johann Jakob Scheidemantel, born in Saxony-Gotha and ordained on September 10, 1760. A Protestant school for thirty children was soon built in Philipce.

But the Phillippen community did not flourish and dissolved after the death of its patron Oettykier. While Scheidemantel accepted an invitation by the Danish embassy preacher to serve in Warsaw, the other villagers went further into Moldavia, where they were resettled

by Prince Ghika in Jassy (Iași) but primarily in the area of Czernowitz (Cernăuți).

The annexation of Bukovina by Austria in 1775 ushered in a new chapter, marking the actual beginning of Protestantism in this territory. The appeal of the Emperor with the Patents of Settlement of October 1, 1774 and September 17, 1781 as well as the Patent of Toleration on October 12, 1781 drew a whole wave of immigrants, called "the great Swabian trek." Among these "Swabians," who were in fact mostly Palatines, there were numerous Lutherans. The settlement and composition of the communities proceeded not only according to territorial origins but also according to religious views, so that there arose both Catholic and Protestant Swabian farming communities. The Swabian farming communities were grouped in three centers: Czernowitz, Radautz-Milleschoutz (Rădăuți), and Illischestie (Iisesti). Considering the increasing number of Protestants—which by the end of 1786 had reached 228 in Czernowitz and surroundings, Emperor Joseph II allowed that "a-Catholic" ministers visit their Bukovina co-religionists. Shortly thereafter (December 1, 1786) the government approved a salary of 30 florins for the "a-Catholic" preacher Himesch, a Transylvania Saxon, who was annually to undertake two to three visits to Bukovina.

A decisive step followed in the spring of 1791 when the Bukovina Protestants received Stephan Hübel from Harburg in Württemberg as their own pastor with his seat in Milleschoutz near Radautz. On September 10, 1795 the Czernowitz community appointed Philipp Kern, the former pastor of Reichsheim, born in Ugartsthal (Galicia), who on January 20, 1797 was approved by the government as the first pastor of Czernowitz.

The community of Milleschoutz-Radautz in time established the following affiliated communities: Alt-Fratautz (Frătăuții Vechi), Arbora, Illischestie, Neu-Itzkany (Ițcani Noui), Satulmare (Satul Mare) and Tereblestie (Tereblecea-Neamt) in which first prayer houses and then churches with their own parsonages were built. With fruitful results the pastor Andreas Ephraim Schwarz (1754-1840) from Transylvania served there for decades. Under his successor, Pastor Johann Eduard Kerk, the incumbency was relocated to Radautz (decree of the Upper Church Council in Vienna of October 3, 1862).

Czernowitz soon outgrew its mother community in Zaleszczyki. Under the active leadership of Pastor Johann Gottlieb Jenkner from Dornfeld in Galicia the new church, the parsonage and the school were built. The city donated property in a good location and in 1849 Superintendent Haase was able to consecrate the new church. That same year witnessed the completion of the parsonage on the site where the old church had stood. In 1853 the new school under the direction of its first rector, Friedrich Mayer, born in Dornfeld (Galicia), was opened. This man and also his descendants contributed a number of significant community leaders.

In 1862 Jenkner was put in charge of the eastern Galician superintendency, which then relocated from Ugartsthal to Bukovina and remained alternately between Czernowitz and Radautz until the end.

With the new elections on August 25, 1878 Josef Fronius, at that time director of the girls' high school in Mediasch, was unanimously

appointed for the position of parson. After him there followed a series of illustrious personalities in the Czernowitz pastorate. From twenty-seven worshippers in 1786 and 400 in 1796, the community had grown to 1,628 after Fronius took over. By 1889 it had increased to almost 4,300 and by the outbreak of World War I stood at 6,833. By the time of the resettlement in 1940 the total again sank, leveling off at about 6000.

Fronius first directed his attention to the school. The creation of a number of foundations for the maintenance of the church, the school, and the poor were due to his efforts. Above all in 1890 he also founded the "Lutheran Gustav Adolf Ladies' Association." The Association was soon known through its regularly generous Christmas donations, which assuaged much need and suffering. But above all, his efforts were directed to the construction of an orphanage, which however, could only be built by Fronius's successor.

It was his task to organize the diaspora; the community of Czernowitz encompassed first five and then seven administrative districts over an area of about 5,000 square kilometers. The assumption of leadership of the superintendency presented an important task. Under his predecessors Jenkner in Czernowitz and Eduard Kerk in Radautz, six parish communities with sixteen affiliated communities could be established in which lived about 18,000 Protestants. Fronius left his successors eleven parish communities, eight preaching stations, forty-six religious instruction sites with a total of 23,830 worshippers. Fronius was elected senior pastor three times and led the superintendency for sixteen years. For thirty-two years he was also a member of the regional school council. Through membership in the "German School Association" he expressed his national orientation. In his endeavors Fronius was especially endorsed by the senior curator and regional parliamentary delegate Dr. Michael Kipper, as well as by the curator of the Czernowitz community, privy councillor Hans Mayer (son of the rector Franz Mayer).

Radautz was the second-most important community and city in Bukovina. After Pastor Eduard Kerk, who since 1877 served as Jenkner's senior successor and Fronius' predecessor, there followed an imposing personality, namely Martin Decker, in 1889. Before Decker assumed office, the parish community extended over the entire central Bukovina and included 4,450 people. During Decker's time in office, above all as senior pastor from 1911, church life experienced certain changes and developments. In 1891 the communities of Alt-Fratautz, Arbora, Badetz-Milleschoutz, Satulmare and Tereblestie became affiliates.

In south Bukovina we find the old Swabian farming community of Illischestie, the third center of Protestant life in Bukovina and with it the oldest Protestant community founded in 1789. At first a colony, it was only organized as a parish community in 1858 under Pastor Franz Samuel Traugott Gorgon in 1858. Friedrich Kipper was the founding curator. Number of parishioners: 2,900. The very old Swabian colony of Itzkany, which had already opened a Protestant elementary school in 1791, was affiliated with Illischestie. Under the curator Jakob Germann and the schoolmaster Jakob Serfass the community witnessed a great upswing in the mid-19th century. In 1913 under Pastor Hargesheimer we find in the vicinity of Illischestie the opening of a new preaching station in Gurahumora after Itzkany with 1,484

worshippers became an independent community and the affiliated community of Mitoka-Dragomirna united with the preaching station of Suczawa. Their pastor since 1907 was Immanuel Friedrich Gorgon, the co-senior pastor of many years' standing, whom with his long white beard, we still recall as a worthy patriarchal presence.

With the immigration of the Zipser Saxons as lumbermen and miners there arose toward the end of the 18th century a center of Protestant life in Jakobeny, located in the lovely hilly region of forested Bukovina in the extreme southwest of the land. After these Zipser communities had for a time toward the end of the 18th century been affiliated with Milleschoutz or Radautz, Jakobeny with 3,099 communicants became an independent parish community in 1853. The long-term pastors of these congregations, who later also had a church and parsonage, were Frankendorfer and Schott.

Illischestie und Jakobeny were the only purely mono-confessional Lutheran parishes in Bukowina. In all other parishes there were also branches of the Helvetian (Calvinist) denomination, but only those who belonged to the German ethnic group. The Hungarian parishes H. B. were independent and belonged to the parish community of Andrásfalva. With the outbreak of World War I there were in the eastern district of the Galician-Bukovinian superintendency of Biala and under the jurisdiction of Vienna the following: the Royal and Imperial Protestant Upper Church Council A. and H. B., eleven parishes, twenty-one affiliated parishes, nine preaching stations and sixteen schools with 25,698 congregants.

From 1912 Vicar Glondys of Biala became pastor in Czernowitz in 1912. His personal vicar, Max Weidauer, who later played a prominent role in the Zöckler institutions in Stanislau (Stanislav), was installed in Storozynetz. Glondys was without doubt the most significant personality, which the Lutheran church had brought forth in Bukovina as his later election as bishop of the Lutheran Regional Church A.B. in Romania confirms. He raised ecclesiastical, academic and musical life in Czernowitz to a height, which it had not previously witnessed before or after this time. It was he, who in the National Assembly in the archbishop's residence, together with Dr. Alois Lebouton, in the name of the Germans declared support for the annexation of Bukovina with Romania. And it was also these two men, who led the union of the Bukovina superintendency with the Transylvanian regional church (1920).

One year earlier Pastor Glondys was appointed municipal pastor in Kronstadt (Brasov).

In 1927 the new church organization came into effect, in which the Protestant communities in Bukovina constituted an independent deaconate within the newly restructured "Protestant Regional Church A.B."

Pastor Decker was elected deacon with a newly elected district consistory as follows: as representative with the title senior pastor: Immanuel Gorgon; district church curator: Director Orest Buksch; district lawyer: senior administrative adviser Dr. Wilhelm Pompe.

The new pastor Dr. Wilhelm Arz of Bistritz was installed according to the Transylvanian style on October 22, 1922. During his term of office the Protestant community of Czernowitz could continue its fruitful

development.

In 1926 an orphanage was opened in Czernowitz. A new house for the teacher was built and the school could be expanded. Under the vigorous leadership of the imposing rector Ernst Mayer education took a great upswing. In 1927 the construction of a girls' boarding school and high school were undertaken under the leadership of Dr. Adolf Butz. Between the church and parsonage a worthy memorial for the war dead was erected.

Dean August Hargesheimer of Itzkany succeeded as senior pastor upon the death of Dean Decker and Pastor Fischer of Tereblestie replaced pastor Gorgon following the latter's demise. In 1931 Pastor Dr. Arz accepted a position as municipal pastor in Wittenberg. Until the election of a new pastor, Herbert Rückmann held the position of municipal preacher. His early passing prevented Dean Hargesheimer, the newly-elected pastor of Czernowitz, from assuming his office.

He was succeeded by the Kronstadt Pastor Alfred Herrmann while the office of deacon passed to Pastor Edgar Müller in Storozynetz, which he held until the resettlement. Pastor Hans Rein of Radautz functioned as senior pastor.

The occupation of Bukovina by the Russians in 1940 and the consequent resettlement with one stroke disrupted ecclesiastical Protestant life in Bukovina, which had been evolving for over two centuries.

After the reconquest of Bukovina and Bessarabia through Romanian troops the author of this article was asked by the Regional Consistory in Hermannstadt (Sibiu) in late fall of 1941 to visit Bukovina and make contact with the still remaining vestiges of the Protestant communities and attempt to secure the Protestant ecclesiastical assets. What he found was dismal. The large beautiful communities of Tereblestie, Illischestie, Itzkany, and Eisenau were empty and desolate. Only in the cities could there still be found a number of solitary and broken co-religionists. Above all it was in Czernowitz where professors Klug, Salter and Naht held together the remnants of German life.

In Kimpolung and environs a small gathering assembled around Administrative Advisor Kösseldorfer, and in Dorna-Watra and surroundings around school principal Hoffmann.

On a second trip in 1942 approximately 300 persons could be identified as co-religionists scattered throughout the land. However, even these few surviving vestiges and any possible new initiatives were inevitably lost with the unfortunate course of the war.

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\*Ekkehart Lebouton, "Evangelisches Leben in der Bukowina" [Lutheran Life in Bukovina] in Bukowina: Heimat von Gestern, eds. Erwin Massier, Josef Talsky and B.C. Grigorowicz, trans. Sophie A. Welisch (Karlsruhe: Selbstverlag "Arbeitskreis Bukowina Heimatbuch," 1956), pp. 170-176.

