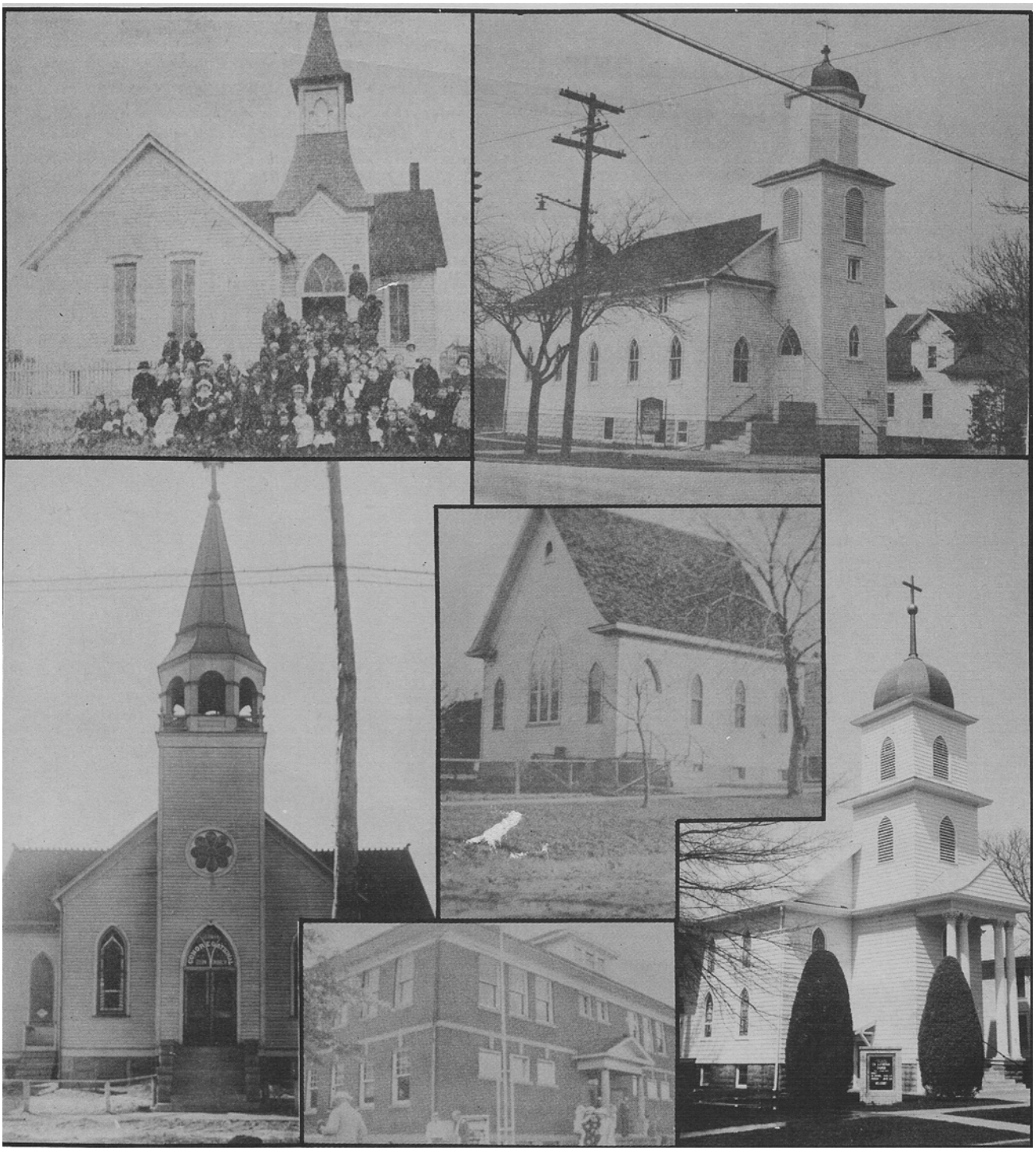
American Historical Society

Of Germans From Russia



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PRESIDENT'S MESSAGE

Dear Members in AHSGR:

Here it is — Work Paper No. 17. It is filled with fascinating reading. Some is history that was recorded many years ago, now translated for your interest. Other articles tell about recent events for we wish to record what is happening with today*s Germans from Russia as well.

The "Report from Germany" by Emma S. Haynes is "must" reading for it deals with a topic that is so close to the heart of all of us. We *are* concerned about those of our people who are still in Russia and wish to return to their ancestral homes. As members of the American Historical Society of Germans from Russia we *are* interested in what is happening to those who would like to be repatriated to Germany.

Nancy Bernhardt Holland who is the editor for the work papers has tried to include articles in this issue about many of the groups of Germans from Russia. This has always been the aim of this publication. Sometimes we receive comments that there is too much about Volga Germans. Sometimes we are told that there is too much about Black Sea Germans. Happily we hear from some of our members that they wish to learn more about *all* the Germans from Russia. The other day a new member was amazed to learn that some of us are 'Mennonites. Now she looks forward to each work paper with great anticipation for it is a learning tool and it adds greatly to her knowledge of the people who make up the membership of this society. We would add that we welcome your suggestions for articles. We cannot say that we will print everything that reaches us but we can say that we cannot print what we don't have. If you would like to translate, let us know. Armand Bauer, Chairman of the AHSGR Translations Committee would be pleased to suggest possible articles. If you are researching a topic of importance to our members, share the information with us.

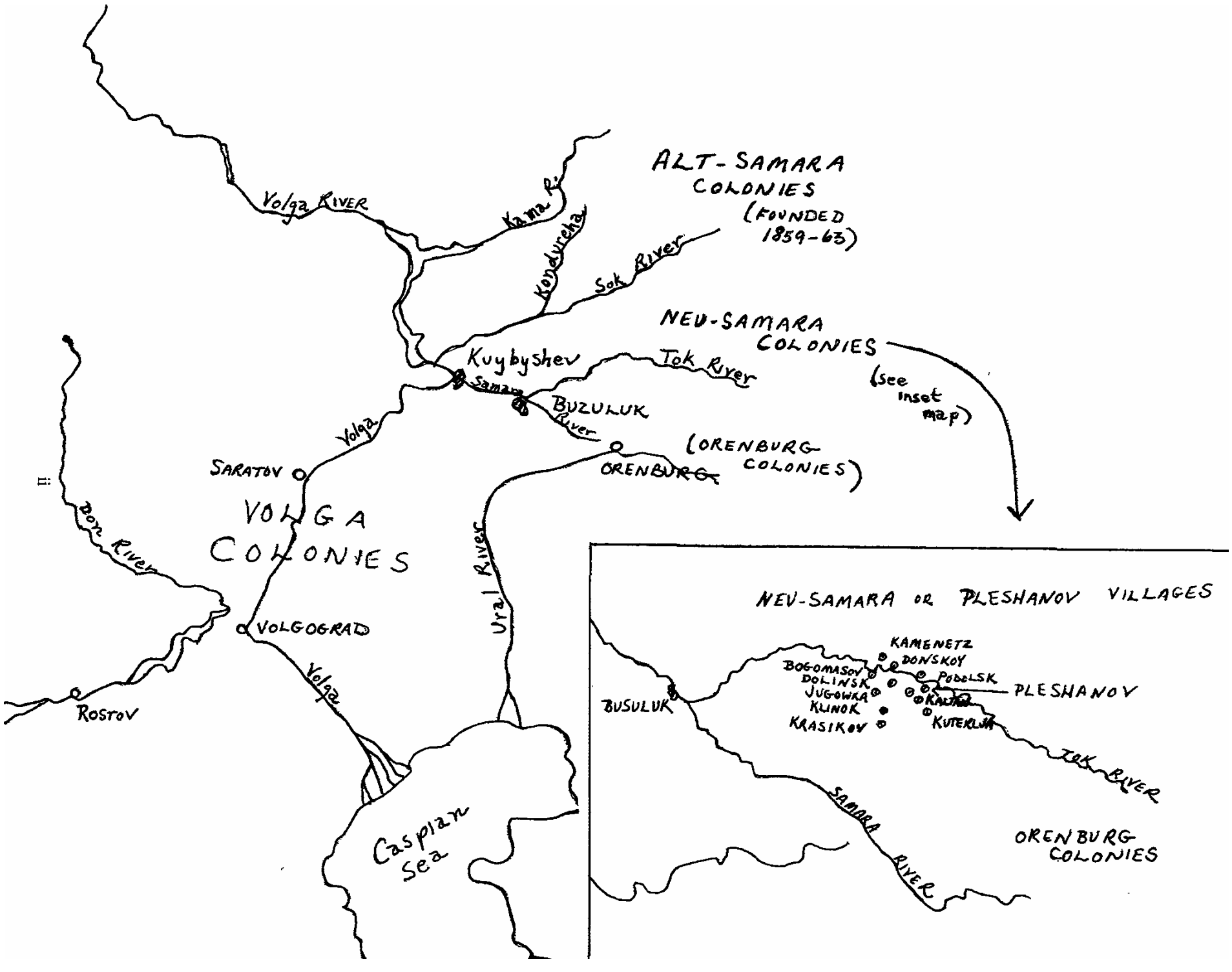
We would like to remind all our members that we welcome additions to our loan collection. Several titles are reviewed in this issue of the work paper. We try to limit review space to books of general interest to a large segment of our membership but we want other materials too. All are listed in the *Bibliography of the Loan Collection.* At the present time this bibliography is available in two pamphlets which we hope to combine into one volume.

There is much to do. Everyone can help. There is room for all interested in the growth of AHSGR and its continuing harmonious fellowship. Because we are that kind of society, it is small wonder that we already have 375 new memberships in 1975.

I must not close this letter without a word about the Sixth International Convention. Have you registered? Have you reserved your room? It is too late to be an early bird for there are many who can say "yes" to those questions. But don't be too late to be listed on the roster of those in attendance. All roads and air routes lead to Lincoln in June.

Cordially,

s/ Ruth M. Amen


Volga River
Kama R.
Kondureha
Sok River
ALT-SAMARA COLONIES (FOUNDED 1859-63)
NEU-SAMARA COLONIES
(see inset map)
Kuybyshev
Samara
Tok River
Buzuluk River
Volga
SARATOV
ORENBURG
(ORENBURG COLONIES)
VOLGA COLONIES
Don River
VOLGOGRAD
Ural River
ROSTOV
Volga
Caspian Sea
NEU-SAMARA OR PLESHANOV VILLAGES
KAMENETZ
DONSKOY
BOGOMASOV
DOLINSK
PODELSK
PLESHANOV
JUGOWKA
KLINOK
KRASIKOV
KUTERLIA
BUSULUK
TOK RIVER
SAMARA RIVER
ORENBURG COLONIES

A VISIT TO A RUSSIAN COLLECTIVE

An Address by Dr. Peter J. Klassen
to the Fifth International Convention
Fresno, California, June 20, 1974

Who would not be excited to return to the land of his fathers, to a land he had never seen, but which, through vivid parental recollection and story, had become a living part of his past?

In the summer of 1973 I was able to travel to the Soviet Union and visit the villages from which my parents had come. Here I stayed with relatives who had not had personal contact with their North American cousins for half a century, but who welcomed me as a member of the family. The region I visited was commonly called "Neu Samara" or "Pleshanov," after its largest village. It was called "Neu Samara" to distinguish it from settlements at Samara on the Volga (now Kuybyshev). The settlement consisted originally of fourteen villages; Annenskoy (now extinct), Bogomasov, Dolinsk, Donskoy, Ischalka, Jugowka, Kaltan, Kamenetz (almost extinct), Klinok, Krasikov, Kuterlja, Lugowsk, Pleshanov, Podolsk. The settlement is situated about 800 miles southeast of Moscow, and about 200 miles east of Kuybyshev, the former Samara.*

The settlement was established late in the 19th century on lands purchased by the Molotschna community in South Russia. It was thus a "daughter colony" of earlier settlements. A brief history of the colony may be found in J. H. Brucks and H. Hooge, *Neu Samara am Took* (1964).

The villages are in the heart of a fertile agricultural area. Gently rolling slopes, wide open fields, the occasional sharp hill - through all these the River Tok slowly winds its way toward the Samara River, which flows into the Volga at Kuybyshev.

Most of the twelve villages have been incorporated into one of two collectives, known either as the Lenin or the Karl Marx collective, or *Kolchos.* Each *Kolchos* has its own administrative council, and conducts its own business. Its goals of production are outlined in state quotas, but the methods to be used in achieving these standards are left largely to the discretion of local authorities. Crops, such as wheat, oats, barley, corn, sunflowers, are carefully planned in consultation with the local agronomist. The chairman of the Karl Marx collective informed me that, when Chairman Khrushchev was in the United States, he was so impressed with the corn he saw in the Midwest that he had some of it imported. Some of that corn was planted by the Karl Marx collective, and was doing very well indeed.

Dairying was also big business; the collective had 1200 milk cows. Similarly, production of eggs, hogs and beef was a major operation. The Karl Marx collective had achieved such a measure of efficiency and production that it had been designated a model collective. The chairman proudly pointed out the special banner which he had received from the government.

During my stay in the area, every courtesy was extended to me. I was given a chauffeur, and could come and go as I pleased. The chairman held a special reception, while my relatives were given free time, even though I was there during the busy harvest season. I spent most of my time in the two villages in which my relatives lived, although I did visit the other ten villages as well. It was a moving experience to go to the house where my parents had once lived.

Everywhere I was treated royally. Almost every evening someone held a special dinner. The food was good and plentiful. The homes where I stayed were modest and comfortable, with running water and electricity. Several of the relatives had their own cars, although most felt there was little need for private automobiles, since the collective had several, and they could always be used for necessary travel. Also, since the families lived together in the villages, there was little need for travel.

Much of the food was produced by the families themselves. Each family was allowed to have one cow, chickens, a hog and calf for slaughter, and a large garden.

The various villages were still largely German-speaking. No doubt, this could be attributed at least in part to the fact that, unlike almost all other German-speaking settlements west of the Urals, the Neu Samara villages were not evacuated during the war. Most of the able-bodied people were sent to work in vital industries, such as factories and coal mines, but when the war was over, they were permitted to return to their homes. When I was invited to sit in on a meeting of the administrative council of the collective, I

*See map of the area on the facing page.

was surprised to hear business being conducted in German, And when I strolled down the street, I often heard villagers chatting in German, although many of the younger people also spoke in Russian.

Education and cultural development have been given high priority in these communities. All children are required to go through the tenth grade. Each village has its own primary school, while several of the larger ones also have a secondary school. A dormitory is available to house the students that live in outlying villages. The Karl Marx collective had just completed a new school building which would house grades 1-10. The former secondary school had once been a Mennonite church in which my grandfather had been a minister for three decades. Then, when the state converted it into a school, a second story was added. Similarly, in two other villages former church buildings had been appropriated by the state and now served as "culture houses."

Today, Pleshanov is easily the largest of the original villages. It has several thousand inhabitants, while most of the other villages have between two and three hundred. Pleshanov is also the administrative center of the "rajon" or county. Here one finds the usual centers associated with administrative functions of party and state. The Communist Party has a substantial headquarters building here; similarly, the police offices are in this town. Other major business offices and a hospital, completed in fall, 1973, are situated here. When the administrative council of the collective holds its sessions, the local commissar is always present -- a convincing reminder that power and party is closely associated in the Soviet Union of today.

When I left this community, I felt I had made a large number of warm friends. They had done everything possible to bridge the gap of decades, and I knew that, unless unforeseen factors intervened, we would meet again. The extent of the hospitality was demonstrated on the morning of my departure. A caravan of five cars drove me .the forty miles to the rail station, and even the chairman of the collective was there to shake my hand as I boarded the train. I knew that these friends shared my determination to strengthen the bonds of friendship and understanding.

Administrative Center,
Lenin Collective,
in Pleshanov.

Former Mennonite
Church converted into
a school. Located in
the village of Lugowsk,
near Pleshanov.

WEDDING BELLS RINGING
SKELETONS IN CLOSETS JINGLING

Reuben Goertz*

The first marriage in Dakota Territory conducted according to the legal forms then recognized occurred on the first day of January, 1859, at the house of Louis St. Onge, on Big Sioux Point in Union County, according to an early issue of the *Press and Dakotan.*

The groom was John Claude, and the bride a dusky maid of the forest and a relative of the St. Onge family. The ceremony was performed by John H. Charles, then a justice of the peace of Sioux City. He was assisted in the ceremony by Enos Stutsman, Yankton pioneer, who "made a prayer, sang a song and delivered a lecture to the newly wedded couple which, coming from a bachelor, contained some astounding statements and advice in which he did not appear to consider the physical endurance of the groom". The account continues:

> After the ceremony dancing commenced to the squeaky music of a cheap fiddle in the hands of a negro named John Brazeau, who lived with the Indians, and whose boast it was that he was '*de fust white man who built a house in Dakota Territory". At a late hour the festivities ceased, and the party adjourned to a neighboring cabin where a feast had been prepared. The appetite of the guests had been sharpened by the vigorous exercise of swinging a 200 pound squaw through the rapid and muscular changes of a Big Sioux cotillion, and all partook most heartily of the viands set before them, and it was not until after their hunger was fully appeased, and they took time to examine the appearance of the remnants before them, that the truth fastened upon their minds that dog meat was not all unsavory.
>
> Although this was the first marriage in the Territory under a quasi-legal ceremony, it did not prove a happy or enduring one. At the end of two weeks the bride deserted her husband and returned to the parental tepee, alleging as an excuse for her action the astounding assertation that she could not sleep with her husband because his feet gave forth an odor directly the opposite of the exhalations of the night-blooming cereus.[1]

This was only fifteen years before the Germans from Russia started invading Dakota Territory in substantial numbers. Now wedding became *Hochzeit*, the justice of the peace relinquished his role to the *Prediger* and *Schinken Fleisch* curried favor over canine meat as the table delicacy. Otherwise very little was changed. Carried away by the exuberance of the festive occasion an occasional German indiscreetly dropped his usual reserve. In soberer moments he had ample opportunity to repent since friend and foe would not let him forget things he might not even remember. We cannot ring the old wedding bells too vigorously lest we jingle a family skeleton or two moldering in some musty closet.

The format for the wedding celebration changed little, but the path to the altar has seen more changes than you see fluttering on the clothes line of a home with a tiny infant. Let's examine a few.

Before the turn of the century an arranged marriage was universally accepted. It was approved by all except some of the young couples involved. We know of instances where young men and women did not relinquish their unmarried status cheerfully, in a romantic aura of love and kisses. They did not like to have their marriage contracted for the sake of propriety, propagation and property rights.[2] Not much has been said about this. More exposure has been given to those who were too cheerfully romantic without matrimony than those unhappy in a bleak marriage void of love. Unlike the 1859 wedding, these unions were binding. Divorce was unheard of in spite of the lack of love or inattention to personal hygiene.

The casual approach to such an important event is best illustrated by a case history in my community. The names of the characters have been changed to protect me from their irate progeny.

Herr and Frau Schwartz decided by whatever methods parents arrived at such decisions that son Jakob was ready for matrimony. Once this was agreed upon there remained the matter of "whom?" Of the marriageable young maidens in the community the young daughter of Christian Weisz seemed the logical choice. With this problem resolved the *Stockelmann* (marriage broker) was summoned, apprised of the situation and asked for his services.

As he was wont to do, the *Stockelmann* readily agreed but he had one request. Since the *Stockelmann* lived in Freeman and the Weisz family lived at the far side of the community the ride out and back would be long and lonely. Would the Schwartzes mind if he took a friend along to while away the weary hours?

*This article is based on a slide presentation made by Reuben Goertz at the Fifth International Convention in Fresno, California, June 20, 1974.

The Schwartzes were agreeable and on the morning of the next day the *Stockelmann* and his crony set out for the Weisz homestead with team and buggy.

The early morning hours held forth the promise of an extremely hot day. The sun slipped over the horizon as a searing orb in a cloudless sky. Bird songs were stifled in parched throats by the oppressive heat, Dust raised by the horse's hooves and buggy wheels hung thick and motionless in choking clouds. The two couriers in the buggy agreed that it was going to be a hot day indeed. Even at a slow walk it was unlikely that the team would be able to endure the trip to the Weiszes and back. At this rate they would only be by Grosze Heinrich at noon. When they should be turning homeward they would only be slightly over half way to the Weisz farm. They would water and rest the horses by Grosze Heinrich while they joined his family for dinner and then decide whether to go on or return home.

{Suddenly the *Stockelmann* was jolted from his lethargy by the birth pangs of a new and wondrous idea. Grosze Heinrich had not one but three daughters of marriageable age. Not only were they blessed with good health, they were large and able to work long and hard. Their piety could be taken for granted for theirs was a religious family. Wasn't Grosze Heinrich even a *Vorsinger* in the church? The only imaginable blemish with this plan would be an unwarranted objection by Herr and Frau Schwartz. Surely they too must realize what a hot day this is.

Grosze Heinrich received his unexpected guest graciously. The horses were watered and fed while two extra places were set at the table. Grosze Heinrich and his wife commiserated with their guests as they told of the difficulties imposed on their mission by this unusual heat. Both commended the *Stockelmann* most heartily on the wisdom of his newest inspiration. Thus encouraged, the travelers aborted their journey and returned to the Schwartzes. The Schwartzes were reasonable people and agreed that in the unprecedented heat the *Stockelmann* had acted wisely. As a consequence the gentleman that just recently retired from the highest elective office in Hutchinson County had a Grosze Heinrich daughter for a mother instead of a Weisz.

To be the beneficiary of this age-old tradition you had to have a family to look after your welfare and do the arranging. A substantial number of young men, forsaking parents and fatherland, came to America alone. Bereft of parental intercessors they had to rely on their own ingenuity to find a wife in the matrimonial market place. A court of last resort for these underprivileged swains was the "lonely hearts" column, common in many papers. This gave the candidates the widest possible exposure. We know of at least two young men (one of them a great uncle of mine) who enticed brides from Germany to relocate in Dakota Territory under the protective benevolence of these reticent Romeos. Both unions were blessed with many children and various other accouterments of a happy marriage and all spoke proudly of their "mail order" spouses.

In the neighboring town of Marion the local editor printed a list of eligible bachelors, not as a paid advertisement but as a public service. The February 19, 1880 edition of the Marion *Gazette* carried the following announcement:

> Letter to the marriageable young ladies of Turner County:
>
> This being leap year, and as the young men of this town are noted for their native modesty, taken in connection with the fact that nearly, if not quite all, are new comers, and perhaps have not had the opportunities to become acquainted with you, we say, that in view of the facts as above stated, we deem it our duty to present to your notice the names of the young men in Marion and vicinity who are now in the matrimonial market. They are as follows.

The editor listed thirty-six names including that of Jacob Hieb, grandfather of Dr. Bill Hieb of Henderson, Nebraska.

The editor was dumbfounded when brickbats instead of accolades were the indignant response from his would be beneficiaries. Before physical violence could render our misguided cupid speechless an unknown lady got him off the hook with a letter of reply. In the March 11 issue of the Marion *Gazette* the editor could gloat,

> ... a short time ago we published a list of the marriageable young men in town. Some of the boys were mad enough to eat two eggs, but they won't be mad any more when we tell them that last week one of the young men whose name was published in that list, received a letter written in a dainty feminine hand which reads about in this wise: "You will pardon the liberty I take in addressing you, but I saw your name in a list of marriageable young men, published in the Marion *Gazette* (sent me by a friend) a few days ago, and as this is leap year, I claim the privilege of a correspondence. I am considered good looking, am moral, and respectably connected. If you deign to answer this, I will in my next give to you my true name and address." [3]

Unfortunately a fire destroyed the Marion *Gazette* and all the files shortly thereafter and we do not know the ultimate outcome of the above incident. Neither do we know the cause of the fire. Was it ignited by the volatile contents of the torrid love letters instigated by the editor's benevolence? Or could the ruffled dispositions of the thirty-five boys whose names were printed but whose indignation was not mollified by a feminine response have been a contributing factor?

The winds that whipped the flames that consumed the Marion *Gazette* also wafted a hint of change to wary parents and whispered the hope of better ways to the young. Since the German equivalent of puppy love and moonstruck is missing from my limited German vocabulary I can only assume the silly antics suggested by these phrases are purely American expressions born at the time these young Germans wrested their matrimonial destiny from their parents. True, *"Er hat Heiratsgedanken"* excused an occasional lapse of memory but had none of the connotations of the absurd behavioral aberrations brought to mind by puppy love.

Instead of relying on parents, piety and productive work to provide a helpmate the young now strove to make themselves as attractive as possible. One of the first citadels of conservative symbolism to fall among my people was the basic black, unadorned clothing. Improving economic conditions on the frontier certainly served the youth well in their cultural revolution. One old patriarch glumly observed,

> Doch mit den bessern Verhaltnissen kam auch der Sinn sich zu schmücken. Schön — und Einfachkeit ist ja eine Tugend: aber das war nicht immer in der Gesinnung der Putsüchtigen. Steife Kragen und Handlinten, Schleifen, Uhrketten, und bei den Frauen die mehrmal aufgekrausten Kleider, Hüte mit federn oder Blumenschmuck und dergleichen mehr, wurde scheinbar zur Notwendigkeit, welches Anlasz zu allerlei Streit und Uneinigkeiten gab. "Stellet euch night dieser Welt gleich"[4] und "Ihr Schmuck soll nicht auswendig sein"[5] waren zutreffende Schrifstellen, womit man seine meinung begriindete.[6]
>
> With the better conditions came the tendency to preen oneself. Nice and simple is a virtue but this was not always uppermost in the minds of the vain. Stiff collars and cuffs, neckties, watch chains and frequently by the ladies ruffled clothes, hats adorned with feathers or flowers and the like seemed a necessity which led to all manner of strife and disunion. "Be not conformed to this world"[4] and "That women adorn themselves in modest apparel, with shamefacedness and sobriety"[5] were appropriate scriptures on which these precepts were founded.[6]

The ladies were quicker than the men to change the style of their attire drastically. Every knowledgeable girl tried to dispel the old image of being frugal, formless and fertile. They now strove mightily to appear available, attractive and amorous. In searching for the most attractive combination of guile and dress they began experimenting with their apparel, a custom that continues to this day.

One innovation that happily didn't last too long was the bustle, also known as the "Deceitful Seatful". Today we might call it the Watergate: so much is suggested, so little revealed. A large undercover operation is indicated but everything is obscured by a massive cover-up.

Proper ladies in prim suits were more attractive. What the bustle had formerly done to attract attention to one end of the anatomy the large new hats did for the other end. These hats too were an enigma. The venturesome female wore them to attract and repel. Designed to lure, those horrendous brims would then keep the ardent swain at a virtuous distance. They also sheathed those long pins which kept both hats and boys in place. The negative aspects of this arrangement must have outweighed the positive too heavily. Again the members of the fairer sex amended their method of exciting interest.

Like the bustle, the immense hat was jettisoned. Caution was thrown to the winds and the hemlines began to creep up. This trend too continues to this day but is expected to stop shortly; the end is already in view. Dainty ankles, ensconced in pointed button shoes were revealed. Heavy materials in subdued colors gave way to white translucent materials woven of the gossamer fabric of angel wings. As always the boys were amenable to change. Smirked one who’s German had been as corrupted as his will to resist,

"Repress ich so a Wish für sinful Action,
Da glowt mei Herz mit inner Satisfaction.
But, bin ich unsuccessful in restraining
Das Beast in mir, ist's auch ganz entertaining.” [7]

For their part, the young men were quite content with their clothes. Their choice of clothing did not gyrate as wildly as it did with the distaff members of society. Trouser legs did vary in their tightness. Starched and celluloid collars came and went. Watch chains became a status symbol. But mostly men were content with one good Sunday suit. Their situation was much improved from that of one pioneer grandfather who had so few clothes that he thought to change for church meant to turn his trousers inside out to present the cleanest side to the congregation.

This casual attitude toward clothing does not indicate a lack of interest in the mating game. The men directed their energy and financial resources to the acquisition of fine horses, buggies, sleighs, motorcycles and finally cars. Excellence and elegance in transportation became an obsession with the young, a perpetual concern with the parents. The advent of the automobile doomed all the old courting traditions in one full swoop. Mobility offered escape from confinement and surveillance. Parents haven't known the whereabouts of their children since.

Although the rapidly changing mores may be blamed on the car and provocative styles, the end result was the same as when the feet were the only means of locomotion and a modestly draped fig leaf the only method of hiding one's gender. The forces unleashed by Eve's guile and Adam's curiosity inexorably ground on to their ultimate destiny. Sooner or later the young people decided to get married.

There wasn't time for a protracted romance. The German girl's capacity for hard manual labor in addition to her housekeeping skills made her a valuable asset to any aspiring young farmer. The appellation "old maid" was scrupulously avoided by all the young girls. After the sixteenth birthday the specter of impending spinsterhood weighed heavily on daughter and parents alike. The powers of nature, society and practical economics exerted constant pressure for an early marriage. After the couple succumbed to these forces there loomed one terribly terrifying hurdle,

The trauma of this ordeal cooled the fires of passion to a mere glow in many a prospective groom. Now, in retrospect the *Stockelmann* did not seem like such an archaic relic of the Stone Age. Many trembling matrimonial candidates would gladly have paid a king's ransom for his services now. In the absence of the official matchmaker the young man must now make his own plea to the parents for their daughter's hand. Hat in hand, heart in throat; the young man presented himself to a stern father who always managed to be taken by surprise. From the academic questions posed by the father one could only assume that he and his daughter had not communicated in years. Before the inquisition rendered the boy entirely insensible the father relented and events now quickly rushed to their culmination.

The engaged couple now went to the minister, ostensibly to ask him to officiate at the wedding and to reserve the church for the chosen time. In this small community word of their engagement had surely preceded them and their visit came as no surprise to the pastor. It did give the man of the cloth the opportunity to offer a few little homilies about the virtuous wife, the faithful husband and the influence of the Christian home on those little children expected in rapid succession.

The church janitor was probably the only person favored with a personal invitation. One young couple that overlooked this bit of protocol had ample reason to rue their indiscretion. When they and the guests arrived at the church which was always open, the door was locked. The janitor was absent. A messenger was dispatched to summon him. The janitor insisted that he was ignorant of the entire affair,

Preparing the guest list at that time was not the harrowing experience it is today. Since you grew up in the same community, were of the same faith and related to practically everyone, and since those not invited would shivaree with a vengeance at a later date, you simply invited everybody and the janitor.

Because the wedding celebration was a lavish affair, sometimes lasting two days, it was a matter of financial expediency to have as many couples marry at one time as possible. Double weddings were commonplace. The largest wedding in our community involved five couples. The work and people involved in the preparation staggers the imagination.

Mrs. Alfred Waltner, the widow of a former minister, wrote the following account. Mrs. Waltner is 85 years old. She was married in a double ceremony but well remembers some of the larger weddings. Mrs. Waltner would rather write in German but has graciously submitted the following report in English. The comments in parenthesis are mine.

> When a couple was ready to get married the matter had to be talked over with the parents. Plans were made, the day set and meals planned. When there were three, four or five couples, which sure were a big wedding involving lot of planning and much work.
>
> Groom and bride had to go to town and buy the material for her wedding dress so she would have plenty of time to make it. Usually she had help.
>
> As time went on relatives and neighbors were asked to mark their dishes, knives and forks, teaspoons and tablespoons.
>
> Sawhorses had to be made. Big ones for the tables and little ones for the benches. (Barrels and nail kegs were also used for the same purpose.) Also lumber had to be gotten from the lumber yard for the tables and benches.
>
> /
>
> Often a building like a machine shed was cleaned to put up the tables. Later some put up tents. (When the trees planted by the first pioneers got big enough, tables were set under the trees if the weather permitted.)

The day before the wedding fathers were busy with butchering, mostly beef. (For a quadruple wedding in 1906 three beeves were butchered.) Mothers, girls and relatives were busy with baking bread, pie, cake and cookies. A lot of them! Somebody was asked to bake the wedding cake. Sauce usually was made of dry appleschnitz and what goes with it. Plums, peaches and apricots were added to give a good taste. Often a big crock full. Potatoes were peeled the day before and kept in washtubs. Some mother was asked to take over the responsibility for the meal, to see that all was done well.

Wedding morning everybody got up early. Chores had to be done and many things to get ready. Meat was cooked in big kettles; coffee and potatoes in wash boilers. There was some kind of vegetable; often sauerkraut.

Coming to church the pastors took the lead. Each couple had two side couples. No wedding march. When there were two, three or four and five couples; that was a long procession. One pastor made the "einleitung," the other gave the sermon. Not only a sermonette - all together maybe an hour and a half. With singing from Gesangbuch and Evengelium's Buch coming into the church and leaving the church. The same tempo.

Coming to the home, tables were set and the wedding guests were seated around the tables. One of the pastors prayed and also here, in a special way asked God's blessing upon the newlyweds for material blessings as well as spiritual blessings. *Dann lieszen die hochzeitgäszte es sich gut schmecken.*

Afternoon was spent in visiting (Dancing was strictly *verboten* by our church.)
No honeymoon trip.
The following day was cleanup day.[8]

Being a minister's wife, Mrs. Waltner felt she could not in good conscience address herself to the matter of alcoholic beverages served at weddings. I have no desire to detract from her recollections by injecting my own pungent observations at this point.

I do not recall these incidents to laugh at my forefathers but rather to laugh with them. We only know these stories and events because they themselves told and retold them. Aware of their shortcomings and inconsistencies they didn't dwell on them, but by chiding one another they helped each other strive after their ultimate destiny.

NOTES

1. *Yankton Press and Dakotan;* 1936 Special Edition (Diamond Jubilee Celebration of Creation of Dakota Territory at Yankton. 75th Anniversary of *Yankton Press and Dakotan').*
2. Nina Farewell, *Every Girl is Entitled to a Husband,* (New York, 1963), p. 9.
3. Reprinted in the Marion (South Dakota) *Record,* July 29, 1954.
4. I Timothy 2:9.
5. Romans 12:2.
6. P. R. Kaufman, *Unser Volkund Seine Geschichte,* (1931).
7. K. M, S., *Die Allerschönste Lengevitch* (New York, 1953), p. 106.
8. Anna Waltner, Unpublished manuscript, 1974.

A RUSSIAN DESCRIPTION OF THE FOREIGN SETTLEMENTS IN SOUTH RUSSIA IN 1820

Norman E. Saul

One of the problems that continue to plague the writing of the history of the German settlements in Russia is that of source materials. For the move into, and out of Russia, records are generally abundant, because the events entered diplomatic correspondence, made newspaper headlines, and were described by the people themselves in diaries, letters, and other family papers. But the period of residence in Russia remains more elusive. Much has been lost in the process of dislocations and much of what remains is located in Soviet archives and difficult to use because of the Soviet sensitivity to investigations of ethnic minorities. There is one accessible category which has remained relatively neglected - Russian published materials, more specifically, contemporary periodicals and newspapers. The following is a resume of one such source which may provide insight into various aspects of life in the frontier communities of South Russia in the first quarter of the 19th century.

In two March, 1820 issues of the St. Petersburg journal *Dukh Zhurnalov* (Soul of Journals) appeared a 46-page survey of the foreign settlements in the provinces of the southern Ukraine and the Crimea. This periodical was a kind of *Reader's Digest* of the day during its brief existence from 1815 through 1820, primarily publishing Russian translations of articles from foreign journals but also including some original materials. It tended to focus on descriptions of institutions and cultural and economic developments in other countries with a surprising amount of space devoted to the United States. Because of this orientation and its fairly straight-forward reporting, the journal ran into censorship difficulties in 1820 and was closed by the government in December.

Late in 1819, *Dukh Zhurnalov* printed a translation of an article from the Tübingen *Morgenblatt* entitled "About the Colonies in the Southern Districts of Russia" which consisted of ten pages of factual information probably collected by a German trader in the area since it included a number of Black Sea trade figures. The author noted that the first German colonies in the area were founded in 1762, that those from Swabia were by far the weakest colonists "arriving completely impoverished" and that the Mecklenburgers were the most prosperous. The German colony "near Taganrog" was considered the best grain producer, and very good red wines were also being marketed by the German settlers.

Several weeks later a much more detailed and accurate account appeared in the fortnightly journal in the form of a response: "Notes on the Article: About the Colonies in the Southern Districts of Russia-and News about Them" written by Andrei Fadeev, the chairman *(starshyi chlen,* literally senior member) of the Ekaterinoslav Office of Foreign Settlers, the Russian administrative body which superintended the affairs of the colonists in South Russia.

Padeev first set out to correct errors in the *Morgenblatt* article, noting that the first foreign colonists in South Russia, excepting the Greeks and Armenians who transplanted from the Crimea in 1778, arrived in 1787, that the Swabian settlers were not particularly poor, nor were the Mecklenburgers so prosperous in comparison. He emphasized that all Germans, "excepting the Mennonites," came with nothing. By 1820 there were a few rich settlers among the German colonists but in the largest families, even of the wealthy, the youngest sons often became *batraks,* landless hired hands. He also wrote that the reference to Germans near Taganrog was in error, since the closest were near the Mennonite colonial region of Molochansk, 175 miles distant. The Germans, Fadeev added, might well prefer red wine but they did not produce it themselves.

The Russian official then reviewed the background of the colonial settlements in Russia, remarking that "they say" that Field Marshall Peter Rumiantsov had first called Catherine the Great's attention to the possibility of inviting Mennonites from Prussia whom he had discovered during a campaign in the area in the Seven Years' War. (It is interesting that the author did not mention the role of Prince Gregory Potemkin who is usually credited with forming the colonial policy for South Russia.) Most of the immigrants moved in after the two main invitations were issued in 1788 and 1802. He classified them into four groups: Russian Mennonites, German colonists including those from Switzerland, émigrés from Ottoman Turkey, and Jews. They were allotted varying amounts of land with the Mennonites obtaining the largest, 65 dessiatines per family (about 175 acres), but none received as little as the settlers along the Volga near Saratov (30 dessiatines).

The original German colonies of 1787-89 consisted of émigrés from Northern Germany and from Yamburg on the island of Dago and included some Swedish prisoners of war (from the 1788-91

Russo-Swedish War). The largest subsequent settlement of Germans, in 1803-04, was made up mainly of people escaping from the ruins of war and from conscription and came from all parts of Germany, the largest contingents from Swabia and Switzerland. By 1820, 80 distinct German colonies had been founded in the three South Russian provinces with the largest concentrations located near the Black Sea ports of Odessa and Feodosia. The last German colonists were from Württemberg and Poland and settled in the newly (1813) annexed territory of Bessarabia.

The colonists pay an administrative support tax of 15-20 kopecks (12-15 cents) per dessiatine for the first ten years, and then are taxed on the same basis as Russian state peasants, except for the Mennonites who pay a 15 kopeck rate permanently but are also liable for other duties and assessments.

Fadeev devoted special attention to the distinction between Germans and Mennonites in South Russia, stressing that the Mennonites had considerable advantages and made good use of them. First of all they came with significant capital, whereas "almost all" Germans arrived in extreme poverty, especially the Swiss and Rhinelander's, which left them vulnerable to disease and climate. The Mennonites also came as organized parties possessing community spirit *(dukh sosloviia),* whereas the German colonists were all mixed together so that one colony might contain Catholics from Pfaltz or Alsace and Lutherans from Mecklenburg, Lubeck, or Koenigsberg. Fadeev also noted that the Mennonites were all familiar with farming while among the Germans were many soldiers and others who were initially unsuited to frontier agricultural life, but that after 5-6 years of extreme hardships they became "real *khozains"* (good farmers).

The writer goes on to discuss the other, non-German colonists in a comparative sense. The immigrants from Turkey and the Jews in general arrived in even worse circumstances than the Germans. Of all of these, the Bulgarians were managing best and had established seven prosperous colonies around Odessa and another two in the Crimea, which were becoming particularly noted for the growing of hard, spring wheat called *arnautka* for export to the Mediterranean, The Montenegrin and Greek colonies were adapting more slowly.

The Jewish agricultural colonies, founded by decree of December 5, 1804, mostly in the region of Kherson, had a very difficult time at the beginning, because, according to Fadeev, they consisted of people from Polish towns who were accustomed to idleness *{tuneiadstvo}* and found it difficult to adapt to the hard work of agriculture. They had finally made the adjustment, however, and by 1820 were in good condition.

Of special interest are Fadeev's descriptions of the economic development of the colonies. Grain, he noted, was the most important product of all of them, especially of the Bulgarian. Almost all of the foreign settlers had adopted the plow introduced by the Germans. The Mennonites had also developed especially large (25 foot long) grain and hay winnowers. All of the Germans, Fadeev emphasized, used horses.

The Mennonites were also known for raising of cattle, having brought "German cows" with them, and for sheep herding, a practice that was introduced by the Duc de Richelieu, governor of Odessa, by importing Spanish Merino sheep in 1804 for the Molochansk colony. By 1820 they had over 30,000 head of sheep and sold all the wool to foreign merchants for export to France.

Fruits and vegetables were important products of the colonies, especially those near port cities, and silk production had been developed near Ekaterinoslav and Odessa, although the bad winter of 1812 had nearly wiped out the worms. The Germans and Mennonites both were also successful in non-agricultural pursuits. The Mennonites in Molochansk had an iron foundry and made their own machinery, and the German colonists around Odessa and Simferopol had become especially known for their craftsmanship.

Schools were most developed among the Mennonites, each village having a primary school and some a high school. Most of the teachers were old, however, and special steps would need to be taken to insure their replacement. The Mennonites also had the greatest autonomy in administration, electing a "chief for a three-year term. Local German administration was in the hands of a *schultz* or mayor, and each colonial area was under an *ober-schultz* with three assistants.

Fadeev no doubt had a vested interest in presenting a favorable picture of the colonies in 1820, but his article does provide a valuable comparative analysis of their circumstances. It is also interesting that Russian administration at this time was concerned about the colonies, collecting information, and presenting it to the literary public. Fadeev, moreover, was probably in a better position than anyone to survey and compare the foreign settlers under his administration.

THE VOLGA GERMANS IN COLORADO AND THEIR LANGUAGES

Brian A. Lewis

The history of the Germans from Russia who now live in the United States covers a wide range of topics which merit investigation. The migrations from Germany to Russia and from Russia to the New World together with the adoption of a new way of life in two different countries within less than two centuries have given Americans of this heritage a background of great interest. Not all aspects of this history have been fully explored, but research has been given a needed new impetus by the work of the AHSGR. One area which has not received a great deal of attention in the past concerns the languages used by Germans from Russia, but it is one which should not be left out of the total picture, for the culture of a people and its way of life are inextricably linked with its language, and the changes which a language undergoes closely reflect the fate and fortunes of its speakers.

Changes in language and language use which occur when a language is transplanted to a country where it is not the native language and the bilingualism which often ensues have long been of interest to linguists, who study the structure and historical development of language and languages. German and many other languages have provided a rich source of data in the United States for the study of languages in contact and bilingualism. The United States has very probably had more bilingual speakers in its population than any other nation in history. Many studies have been made of the German spoken by immigrants and their descendants, especially in Pennsylvania, Texas and Wisconsin, but studies in other areas have been sporadic and more are needed to give a full account of the development of German in its new environment in the United States. Few descriptions of the German spoken in the western United States have been published and none at all of German in Colorado. But the German-speaking element in Colorado is and has been larger than is perhaps generally realized, and it deserves some attention.[1] In the summer of 1974, with financial support from the University of Colorado and with a great deal of assistance from local members of the AHSGR, I began a study of the German still to be found among Volga Germans and their descendants in northeastern Colorado. The work has so far centered on Greeley and Windsor, but it is hoped to extend it later. The goals of my study are to record and describe the German used by Volga Germans, to trace the process by which English has taken over the functions of German and to preserve examples of the language on tape.

The concentration of Volga Germans in the northeastern part of Colorado and their connection with beet-growing are well-known. In the first part of this century they formed the largest single group of speakers of German in Colorado. A few statistics will give an idea of their numbers. The official census reports show that in 1920 Russia, with a total of 16,639, was the most important origin of immigrants who had come to Colorado. A very large proportion of these Russian immigrants were Volga Germans. Richard Sallet estimated that in 1920 nearly 20,000 of the approximately 120,000 Volga Germans of the first and second generations in the United States were in Colorado, a number not exceeded in any other state[2.] Since that time the number of descendants of the original immigrants has increased, but the percentage of them that speaks German has declined sharply. The largest group of German-speakers in Colorado is now the considerable number of natives of Germany and other German-speaking countries who live in the Denver Metropolitan Area, if they are sufficiently homogeneous to be called a group. Here I will not describe the German that is still spoken by Volga Germans, but I will trace in general outline some of the ways in which the language has changed between 18th century Germany and 20th Colorado and discuss some of the factors which have caused these changes.

To gain an insight into how the German used by the Volga Germans in Colorado came to be what it is now, let us look briefly at the language at three different stages in its development: in Germany in the 18th century, in Russia on the Volga and in Colorado in the 20th century. Karl Stumpp locates the homeland of almost all of the Volga Germans in Hessen and that of only a small minority in South or North Germany.[3] This indicates that the language that the great majority of Germans took with them to the Volga was the Rhenish Franconian dialect of German, for this was the variety of German spoken in Hessen. The Rhenish Franconian dialect is quite different in many respects from the standard German of today. In the 18th century, dialect was more important than today and no doubt known by everyone, while standard German, as we know it now, had not yet been fully developed. We can imagine the emigrants speaking a local dialect among themselves and having also some knowledge of a form of the language closer to standard German. It is also important for our picture of German on the Volga to note that Rhenish Franconian was not at all a uniform dialect. People from different parts of Hessen spoke in quite different ways. The great variety in German dialects, which still exists to almost the same extent today, is sometimes surprising for the speaker

of American English, because in comparison with Germany there is little dialect variation in the United States.

It is clear then that many different kinds of German were to be heard on the Volga. How these developed in the next century or so depended on the pattern of the settlement. If immigrants from a particular area settled as a unit, their language was naturally better preserved than if they were dispersed among speakers from other areas. Heier reports that many Russian-German communities did preserve the dialects of their ancestry in Germany, but in others relatively new dialects grew up as Germans from different areas settled in the same colony.[4] It is likely that all of the details will never be known because no systematic linguistic analysis of all the colonies is available, although studies of individual areas have been made. When we look for other reasons why the German language might have changed on the Volga, the influence of the Russian language is a possibility that immediately comes to mind. But an examination of the language of present-day Volga Germans quickly shows that there were no significant changes and that the basic core of the language was not affected. The influence of one language on another usually appears first in the vocabulary and there are signs of Russian influence in this sphere, but it is nothing substantial. A list of a number of words that were borrowed from Russian is to be found in an M.A. thesis written at the University of Nebraska in 1956, in which Aina Sirks describes the German spoken by immigrants from the Volga in Lincoln, Nebraska.[5] Karl Stumpp (p. 27) mentions the role played by the church at this time in the preservation of the German language and of the customs of the community through its practice of not admitting a child to a confirmation class until he or she was able to read and write German. But there were also other factors at work as is indicated by the church's powerlessness to prevent the decline of German in Colorado. Of major importance were the isolation of the Volga settlements on the Russian frontier and the lack of social contact with the Russians. It was in a more or less autonomous German community that the German language survived to be the native tongue of the many emigrants to the United States in later years.

The migration to the United States brought about far more significant changes in the language than it had undergone in Russia. These changes are still taking place and will eventually lead to the disappearance of Volga German in Colorado. First we might note that the intermingling of the original German dialects which had occurred in some colonies on the Volga must have become more prevalent in the United States, with speakers of the different original dialects and new mixed dialects living in the same community. The effect on the language was a further blurring of the original distinctions. Of far greater importance for the development of the language was the participation of the immigrants and their descendants in American society. Colorado differed from the Volga in that it already had established communities and an existing way of life. The Volga Germans, with few exceptions, joined in and adapted themselves, and there was lacking the element of isolation without which few German-speaking communities in the United States have survived. A few examples will illustrate the point. Many settlements in Wisconsin maintained their language without undue difficulty in the 19th century, as long as there was little communication with English-speaking society, but started to lose it, especially with the coming of roads and rail transportation, in the 20th century. On the other hand, the survival of Pennsylvania German for several hundreds of years has been significantly aided by the isolation many of its speakers have sought and maintained as a result of their religious beliefs.

The results in Colorado, as far as the language is concerned, have been changed due to the influence of the English language on German and a decline in the use of German. The instances of English influence most obvious to the casual listener are the numerous loanwords from English which have usually been adopted as names for items which were first encountered in the United States and for which there is no word in German, for example *buggy, county* and so on. Borrowing like this has been a common occurrence in the history of languages and part of the richness of the English language is due to the words it has borrowed over the centuries. More rarely a new German word has been created or an already existing word has been given a new meaning which is based on an English model. Two examples of the latter process are the use of German *Korn* as a designation for American corn rather than for grain in general or for a type of grain and the use of German *gleichen* 'to resemble, to be like' with the meaning ‘to like', a change which seems to result from a confusion of 'to be like’ and "to like”. Both of these changes are commonly found in American German. Many other examples of the influence of English on the vocabulary, grammar and sounds of Volga German might be given, but a more detailed description must be postponed until a later date. The decline in the use of German can be seen as a gradual decrease in the number of purposes for which it is used. They have been taken over one by one by English. The reduction has now reached the stage where the speaking of German is restricted to some members of the middle and older generations. German is now probably used in few other situations besides among family and friends for a limited range

of topics. There are still a number of relatively fluent speakers, but there can be no doubt that within twenty or thirty years this German will all but have disappeared.

It is interesting to compare this sequence of events with the fate of the German language of the Volga Germans in Russia in the 20th century. Has it fared any better there or is it even closer to extinction? The picture drawn by Karl Stumpp in *The German-Russians* (p. 28) indicates that German is declining in Russia too, but the rate of its decline does not appear to have been as rapid as in the United States. As a result of the process of Russianization Russian became the language of instruction in the schools after 1880, except in classes on religion and the German language. Colloquial German was still used in the home and on the streets. The use of German in public was forbidden during World War I. After a long period during which German could not be taught the study of German was reintroduced in 1957 and interest in German increased. But the outlook for German does not look promising since increasing use of Russian by the scattered German-Russians is reported and in the 1959 census 25 percent of German-Russians gave Russian as their mother tongue.

As has been suggested, the transformation that the language of the Volga Germans has undergone since the beginning of the 20th century in Colorado is by no means unusual. It would have been more surprising and very difficult, if not impossible, for the Volga Germans to have taken an active role in American life and at the same time to have maintained their language and culture. It is interesting to speculate what might have been, if the climate of thought in the United States in the early 20th century had favored not the traditional "melting pot" idea but the appreciation of the languages and cultures of minority groups as it does today. But that was not the case and in the present circumstances perhaps the most important step that can be taken is to record on tape and thus preserve a good sample of the German that remains, so that there will be a record not only of what the Volga Germans did and how they lived, but also of how they spoke, for their language too is a very important element in their culture,

NOTES

1. There are several older accounts of German settlement in Colorado, including: Mildred S. McArthur, *History of the German Element in the State of Colorado* (Chicago: German-American Historical Society of Illinois, 1917) and W. R. Hentschel, *The German Element in the Development of Colorado* (Denver: A.D. Meyer, 1932). For a recent account see Brian A. Lewis, "German in Colorado: Background for a Linguistic Survey," *German-American Studies,* in press. For the history of the German-Russian element in Colorado I have especially referred to Alton David Hill, Jr., "Volga German Occupation in the Windsor Area," M.A. Thesis, University of Colorado, 1959.
2. Richard Sallet, "Russlanddeutsche Siedlungen in den Vereinigten Staaten," in *Yearbook of the German-American Historical Society of Illinois*, 31 (1931), 108.
3. Karl Stumpp, *The German-Russians: Two Centuries of Pioneering,* translated by Joseph S. Height (Bonn, 1967), p. 15.
4. Edmund Heier, "Russian-German Place-names in Russia and in North America," *Names, 9* (1961), 260-268.
5. Aina Sirks, "A Study of a Nebraska German Dialect," M. A. Thesis, University of Nebraska 1956.

Churches on the Cover

Religion has always played a very important part in the lives of all Germans from Russia. Building their church was a priority in the colonies in Russia as well as in this country.

At upper left is pictured the First German Congregational Church. Organized in 1888, it was as its name implies the first German church in Lincoln. At upper right is the Evangelical St. John’s Church, organized in 1907. They have now united with another church to form Faith United Church of Christ.

The original Zion Congregational Church, organized in 1900 is at lower left. The original Ebenezer Congregational Church (now United Church of Christ) is at upper center. It was organized in 1915. At lower center is the first structure of Immanuel Lutheran Church, organized in 1909. Frieden’s Lutheran Church at lower right is the only one of the churches pictured still standing. It was organized in 1907 and will be visited on the tour planned for those who are coming to the convention this June. Others will be the First German and Faith United Churches, both of which have later structures.

A VOLHYNIA MENNONITE LETTER OF ATTESTATION

Victor A. Reisig

The following is a photocopy of a church membership transfer letter written by a Mennonite Elder* in 1874 in Karlswalde, County Ostrog, State of Volhynia (formerly eastern Poland) Russia.

Most of the Volhynia Mennonites came from East Prussia between 1816 and 1861. German settlers had enjoyed exemption from military duty which was the single best reason for leaving Germany. In 1873, the Russian government revoked this privilege and this started a stream of migrations from every German colony inside Russia.

In Russia the Mennonites had lived in "closed" communities. Ex-communicants had to repent or leave. Mennonite communities in America, North or South, were frequently closed to anyone not a member in good standing. To find a home here, one almost had to have a letter of attestation.

*Editor's Note: The Mennonite Elder who provided this attestation was Tobias Unruh -- one of two delegates sent by the Volhynia Mennonites to explore the province of Manitoba in 1873. The account of the delegate survey and the subsequent immigrations of 1874-75 can be found in Elder Unruh's diary which was published by Abe Unruh as *Great Grandfather's Diary* in 1970. The volume is available on loan from the Greeley archives.

English Translation of Letter of Attestation

All honor to the elders, teachers, and servants, along with all other members of the Mennonite congregations of America wherever this letter might be presented... (line illegible)... Grace, peace, joy and blessings from God our Father through Jesus Christ our blessed Redeemer and Savior in the power and co-working of the good Holy Spirit! Amen.

Because of the imminent danger of being conscripted for military service here in Russia, the bearer, a member of our local congregation by the name of Cornelius, son of David Buller, firmly decided to emigrate to America and subsequently asked to be provided with a parish attestation in order to testify to his religious confession up till now and to enable him to join a Mennonite Church there also. Since in the presentation of his wish to the congregation, that is, before the Brothers in open meeting, no comments of opposition were raised, his wish will be honored readily by me, the undersigned, and issued herewith—wherein it will be truly shown that he led a morally irreproachable life in the local parish and therefore is deserving of special love from members of any Mennonite congregation in America where he arrives and expresses a desire to be accepted. His wish is that he should be received as a bona fide member of the congregation and allowed to participate in the spiritual services as well as the charitable works of the Lord; and that in the congregation where he is accepted in the future, he will lead a respectable life, well-pleasing to God and the congregation.

God our all-merciful Father give him and the rest of us all grace that we will be united more and more in one spirit and that through the merciful guidance of His good Spirit we may be brought safety to eternal life.

I enclose my heartfelt greetings with this attestation . . . (line illegible). .. attested and confirmed by this sign and seal in pure Christian love, Jesus' kiss of peace, by a weak co-worker in the vineyard of the Lord.

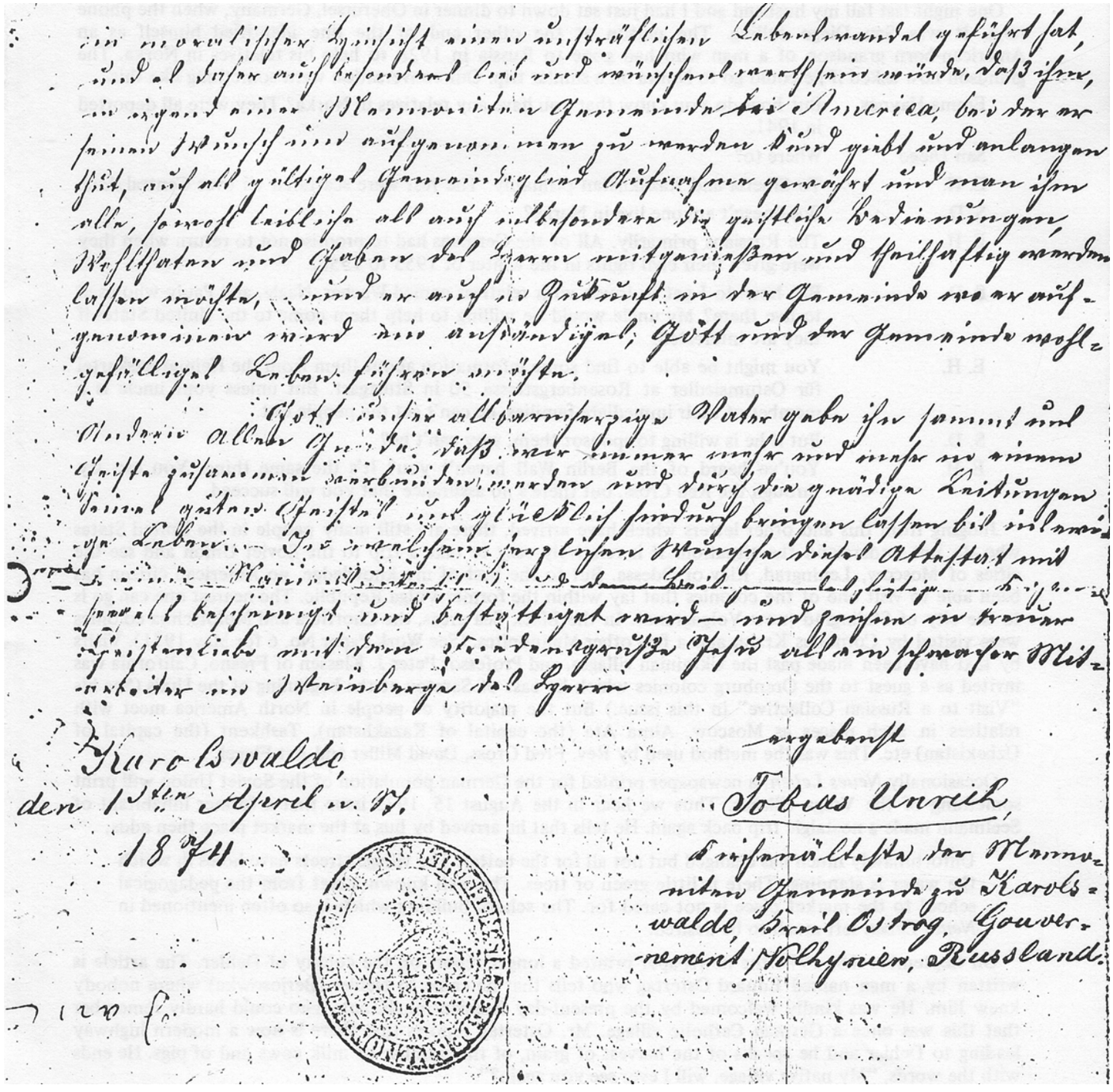
Karlswalde the 1st of April n.
SL. 1874

Sincerely,
Tobias Unruh, Elder of the Mennonite Church at Karlswalde,
County Ostrog, Gouvernement of Volhynia, Russia

Gemeinde „Attestat."

Allen hiesigen Aeltesten, Lehrern und Dienern samt den andern Mitgliedern der Mennoniten Gemeinde in America wo dieses aufgewiesen werden möge, ... Gnade, Friede, Heil und Segen von Gott unserem Vater durch Jesum Christum unsern hochgelobten Erlöser und Seligmacher in der Kraft und Mitwirkung des guten heiligen Geistes! Amen.

Da zumal in Folge drohender Gefahr wegen Heranziehung zu Militärdiensten hier in Russland, der Vorzeiger dieses Mitglied hiesiger Gemeinde, namens: Cornelius Davidsohn Buller, sich einig und schlüssig geworden ist nach America hin auszuwandern, und solcherhalben angehalten habe mit einem Gemeindeattestate versehen zu werden, um sein bisheriges Verhalten legitimieren und sich auch dort wiederum an einer Mennoniten Gemeinde anschließen zu können; und sich bei Vorstellung dieses seines Gesuches der Gemeinde resp. den Brüdern in öffentlicher Versammlung sich keine etwaige Einsprüche hervorgethan haben, so wird von mich Unterzeichneten ihm auch das bereitwilligste sein Wunsch gewährt und solches hiermittelst ertheilt. — Darin glaubhaft bezeugt wird, daß er in hiesiger Gemeinde bisher



REPORT FROM GERMANY - March 1975

Emma Schwabenland Haynes

One night last fall my husband and I had just sat down to dinner in Oberursel, Germany, when the phone rang. It was San Diego calling. The person at the other end of the line identified himself as an American-born grandson of a man who had gone to Russia in 1928 to help his relatives in Norka. The grandson now asked if he could go to Norka on a similar trip. Our conversation went something like this.

Emma Haynes But how do you know that you have any relatives in Norka? They were all deported in 1941.

San Diego Where to?

E. H. To Siberia and Kazakhstan primarily. The rest were scattered all over Central Asia.

S. D. But doesn't anyone live in Norka?

E. H. The Russians primarily. All of the Germans had to promise not to return when they were given their civil rights in the winter of 1955 to 1956.

S. D. But how do I get in touch with relatives named Wacher, Nagle, and Pauly who used to live there? My uncle would be willing to help them come to the United States if they are interested.

E. H. You might be able to find some information about them from the Heimatortskartei für Ostumsiedler at Rosenbergstrasse 50 in Stuttgart. But unless your uncle is a member of their immediate families, he can't get the people out.

S, D. But if he is willing to sponsor them, why can't he?

E. H. You've heard of the Berlin Wall haven't you? It's the same thing. You can try through the Red Cross, but there's no assurance that you will succeed.

Judging from this and other letters which have arrived, there are still many people in the United States who do not understand the situation. It is relatively easy to take a trip to the Soviet Union and see the cities of Moscow, Leningrad, Kiev or Odessa. But to the best of my knowledge, no American citizen has been able to visit one of the colonies that lay within the former Volga Republic. The nearest one can go is to the city of Stalingrad (now Volgagrand). In the Black Sea areas, the Chortitza and Molotschna colonies were visited by Cornelius Krahn and a few other Mennonites. (See Work Paper No. 6 for May 1971). Visits by taxi have been made past the Ukrainian villages, and Professor Peter J. Klassen of Fresno, California was invited as a guest to the Orenburg colonies which lie east of Saratov at the beginning of the Urals (See his "Visit to a Russian Collective" in this issue.) But the majority of people in North America meet with relatives in such places as Moscow, Alma Ata (the capital of Kazakhstan), Tashkent (the capital of Uzbekistan) etc. This was the method used by Rev. Fred Gross, David Miller and Art Flegel.

Occasionally *Neues Leben,* a newspaper printed for the German population of the Soviet Union will print something of the Volga villages. Thus we hear in the August 15, 1973 issue that a former inhabitant of Seelmann made a nostalgic trip back again. He tells that he arrived by bus at the market place then adds,

> Unfortunately much has changed but not all for the better. The village streets have holes in which the water is standing. There is little green or trees. The well known street from the pedagogical school to the market place is not cared for. The school building which is so often mentioned in *Neues Leben* left much to be desired.

On September 18, 1974 the newspaper printed a longer report on the colony of Dehler, The article is written by a man named Eduard Ostertag who tells that he came to Dehler (Berjosowka) where nobody knew him. He was kindly welcomed by the present-day Russian inhabitants who could hardly remember that this was once a German Catholic village. Mr. Ostertag reports that there is now a modern highway leading to Dehler and he speaks of the harvest of grain, of the number of milk cows and of pigs. He ends with the words, "My native village, will I ever see you again?"

In some of the villages a few Germans have returned. In *Neues Leben* for October 10, 1973, we hear that Svonarjovka (the former Stahl on the Karaman) Emma and Konrad Henneberg have just come back and are shown building a new house. But Ivan Molchalevski, the Russian chairman of the kolkhos warns that one should first write a letter and tell how much room is needed, and only come after permission is granted.

One must always remember that thirty-four years will soon have passed since the deportation. That

means that one would need to be forty years old to have even a memory of the former villages. I learned long ago to stop asking Soviet German teenagers if they were Volga German or Black Sea German. They usually looked at me with astonishment and then said that they were Soviet Germans from Siberia, Kazakhstan, Moldavia or Estonia. If I persisted and asked from what colonies their families had come before 1941,1 was usually told that they would have to ask their parents - which they did not know.

Since the exiling of Solzhenitzin in February 1974, the Russian physicist Sakharov has become the spokesman of those dissidents who wish to leave the Soviet Union. In June of 1974 he issued an appeal for the ethnic Germans. He also called attention to the case of Waldemar Schulz, Gerhard Fast and Ludmilla Oldenburger of Estonia who each received two years, and Peter Bergmann who received three years for demonstrating before the building of the Moscow Central Committee. Frau Oldenburger had chained herself and her two sons to a traffic light.

The Soviet Germans had been generally regarded as a passive national group, but a change was now evident. Individuals began to demonstrate and protest the delay in granting exit permits. At least three demonstrations took place in Moscow earlier last year, and later a number went on hunger strike. Early in June 1974 a group of Germans from Tallinn in Estonia sent an appeal to the Central Committee and Supreme Soviet, asking for permission to resettle in either West Germany or East Germany. Their appeal cited that they were in danger of assimilation and added that they had been harassed by the KGB (the secret police).

Census figures suggest that they are right. Whereas before the deportation 94.9 of them regarded German as their mother tongue, by 1970 only 66.8 per cent did. The program under which West Germany receives Soviet German re-settlers is limited to those with family members already in the West. This means that those Black Sea Germans who were brought to Poland by Hitler in 1943 only to be forcibly repatriated to Russia have prior rights. They are the ones most likely to have relatives in Germany. But among those recently tried in Kazakhstan were some Soviet Germans without such ties.

On August 1, 1974 the *Kulturpolitische Korrespondenz*, a magazine of the Ostdeutsche Kulturrat, published at Bonn, printed typical stories of some of the Germans who had not been granted permission to emigrate:

> ... We live near Odessa and have now handed in our requests to emigrate six times. Until two years ago when we went to ask about it, we received the answer "Otkasano" (turned down). For the first time a new official said to me, "Naturally you can place a request this year again. Just give me forty rubles per person. We can use the money for a new building. But as long as I am sitting at this table you will never come out. I intend to heal you of the sickness which has seized you, and you will be thankful one day for it."
>
> We were received in the inner ministerium. That is right… After all, we had a petition with many signatures. All of them people who wanted to leave. We received the answer that we should all go home again. Everything would be worked on, but only close relatives could come together. In addition, they told us, in Germany conditions were very bad. There was a great crisis, unemployment and bad relations between rich and poor. And finally, if it was really a case of families wanting to live together, then it was much better to come to the Soviet Union than turned around.
>
> In 1971 for the first time we came together. We were nine people and rode from Latvia to Moscow ... In Moscow the officials shook their heads, "Why do you come here?" And when we said that in R, we had no chance for emigration, they asked why we wanted to go to West Germany? There were other working places in the Soviet Union. We answered, "Because we are Germans. Here it does not go. People treat us badly. Our children get no higher education. We have been called fascists only because we wish to emigrate." "Perhaps you are fascists" was the answer. And "You only make propaganda. Go home again." But we did not do this but instead sat on the ground and waited. Also when they called the police in order to take us away, we remained seated. They dragged us finally out one by one. Dumped us on a wagon and drove us to a prison . .. The next morning a wagon came and took us to the railroad station where with police accompaniment we had to go back to our homes at state costs. But the event was costly anyway because most of us were dismissed from our work places and we do not know how it will go with the others.
>
> "Why are we not allowed to go there and look around?" we asked and said, "If it is so bad there as you say it is, then we will come right home again." But then they looked at us as if we were

dumb and thought we ought to be thankful to live in the USSR. We should only read in the newspapers how it looks there where we would so gladly go ...

The chief doctor was called and asked what kind of a "Schweinerei" was going on here that a nurse from his hospital was trying to get an exit permit. She was a traitor and made a scandal for us all. The doctor asked the nurse who comes from the Baltic how she could do something like that. She was of Russian origin and she had a good job. She answered him at that point, "I am a German, just the way you are Armenian. And I would like to live there where my family lives." Then he became thoughtful and friendlier and left me in peace. But for the emigration permission, I am still waiting today .. .

In May 1974 a delegation left from our city for Moscow and gave to the Upper Soviet a list with many thousand signatures, all of them German people from our rayon who want to emigrate. Another delegation went to State President Podgorny ... The only result has been arrests, prison sentences and dismissals.

One reads in our German language newspapers about German instruction, about new German books, and about meetings of our teachers and authors. There is also a school with German instruction which my son Hans (he is fourteen years old) attends. But he often comes home from school sad and begs me, "Mother, don't call me by my first name anymore. Why did you marry a German anyway? They were all fascists who brought war into our country." In the school at German instruction, he pronounces all words especially bad so that he won't appear conspicuous and have to hear the reproach, "Just look at Hans Karlovitsch, the traitor. He knows German better than Russian and prepares to leave our land."

Meanwhile the lists of names kept getting longer. Thirty-four thousand had been collected by October 1973. In September 1974 an AP dispatch reported a letter signed by 3,500 citizens of German origin which appealed to Chancellor Helmut Schmidt in West Germany to help them leave the Soviet Union. The letter made available to Western newspapermen said that most of the signers had relatives they wanted to join in West Germany and that the present rate was unsatisfactory. Schmidt was to visit the Soviet Union in October and the emigration issue was said to be one subject of discussion.

One month later, on October 24, 1974 there was a TV program called "Kontrast" from Berlin which included a report on the Soviet Germans. The program opened in Moscow at the German embassy with the arrival of Mr. Volk, his wife and children. They had been brought to the Warthegau by Hitler in 1944 and then forcibly repatriated. Mr. Volk was obviously afraid to talk very much. He refused to say how often he had turned in a vysov, but did show his new Russian passport, and said that he would join relatives in the West. The price, 400 rubles, which the passport costs, represents more than three month's salary.

The camera then turned to Kazakhstan, the second largest Soviet Republic stretching from the Caspian Sea to the Altai Mountains. The Germans constitute the fourth largest folk group after the Russians, Kazakhs, and the Ukrainians. We were shown the village of Novodolinski where two thirds of the inhabitants were German. The original inhabitants had come from the Volga in 1901 and their number had been increased by the 1941 deportation. The language of conversation was Russian. Without it there would be no understanding since the sovkhos of Novodolinski also has Russian, Kazakh, Ukrainian, Tatar and many other ethnic groups, and the children speak Russian best of all. But German is taught as a foreign language and is still used at home.

Novodolinski was no Park Avenue but its houses were sturdily built and its fences in good repair. Every family had vegetable patches and a limited amount of livestock: a cow, pig, chickens, geese etc. The Hartmann family was shown at work in their backyard. The husband looked capable and energetic. Their six children were all healthy looking. If extra work had to be done on their home, the neighbors helped one another, much as in an American pioneer society. A most appealing part of the program was a scene presumably in front of the school. Children were lined up in their Sunday best and were asked simple questions in German which they were always able to answer correctly with the exception of one little girl who meant to say "Ja" and instead answered in Russian "da" (yes), and in immediate shame put her hands over her mouth.

The program ended with the German interviewer asking one of the citizens if anyone wanted to leave Russia for Germany. He was laughingly answered "no" and was told that neither he nor anyone in Novodolinski wanted to emigrate.

As one looked at the scene: the blue sky, the neat children, the fresh air, and the simple people without any criminality to speak of, as good as no divorce, and a definitely rising standard of living, one wished with all

one's heart that the picture was true. If only someone hadn't whispered to the German television reporter so that the Russian cameramen could not hear, "Have you ever heard of the Potemking villages?"

In case one's memory needs a job, Potemkin was the favorite of Catherine the Great who in 1787 after the conquest of the Crimea from Turkey built artificial villages along the route of her tour of inspection. But is this really a fair comparison? It is understandable that the best village was picked out by the cameramen and that the inhabitants were told to clean up their yards for the pictures. Don't we do the same when we have company? And still, one wishes the question had not been asked.

Four days later when Helmut Schmidt left for Moscow we were shown the other side of the picture. A television program from Bavaria took us to the home of Mr. and Mrs. Kammerer. Their story is typical of so many Soviet Germans. During World War II, Mr. Kammerer was able to stay in Germany and his wife and children were forcibly repatriated to Russia. When he finally located them many years later, he immediately mailed letters to Khrushchev, to Podgorny and even the Soviet Secret Police. Finally, in 1972 after nine vysovs had been sent, his wife received permission to come to Germany. He was then sixty-five years old and his wife sixty-four. They had been separated for twenty-nine years. But although they were grateful to be together, their constant wish is for the arrival of their two daughters, one son, two sons-in-law, one daughter-in law and eight grandchildren, all of whom are still in Russia.

The last interview was with a sick, seventy-seven year old man whose wife had died in the previous year, He had only one wish in life — to see his daughter and son-in-law and his grandchildren once more. He has written to all officials but never received an answer. And still he has hopes that with God's help the day would come that they would be set free.

Everyone in the Landsmannschaft was interested in what kind of answer Chancellor Helmut Schmidt would bring back from Russia. At this point it should be said that Dr. Kurt Wagner of the German Red Cross, as well as ex-Chancellor Willy Brandt and the present Chancellor Helmut Schmidt, have always believed in playing it cool. This stems in part from a realization that the German people in the Soviet Union are trapped. Their exodus is dependent upon the good will of the men in the Kremlin. The attitude seems to bear reasonably good results. Chancellor Schmidt was told that the re-unification of families could continue along present lines. This would mean that approximately 6,000 individuals could leave in 1975 if the year 1974 is used as a criterion.

In November, Senator James L. Buckley of New York also visited the Soviet Union. In a private meeting with the Russian physicist, Sakharov, the civil rights activist urged him to make sure that members of all Soviet nationalities, not just Jews, are considered for emigration. Such ethnic minorities as Ukrainians, Armenians, Germans, Estonians, and Latvians also want to emigrate, and Sakharov urged that they be not forgotten.

In addition, Senator Buckley obtained from Dr. Sakharov a list of 6,000 ethnic German family heads representing 20,000 to 25,000 emigrants. All of these families live in Kazakhstan. Upon reaching Germany he gave the names to Minister of State Karl Moersch. This story was printed in German newspapers and prompted an exchange of letters between Dr. Karl Stumpp and the senator.

It is interesting to note that these would-be emigrants live in Kazakhstan. The 1970 census of the Soviet Union gave the following information on the whereabouts of the German people.

46.5% live in the Kazakh Soviet Socialist Republic.
41.2% live in the Russian Soviet Socialist Republic (primarily Siberia.)
4.8% live in the Kirghiz Soviet Socialist Republic.
2.0% live in the Tadzhik Soviet Socialist Republic.
5.5% are scattered.

After the Soviet Germans were freed from the closed settlements to which they had been banned, many of them who had been sent to Siberia moved southward to escape from the icy winters. As part of this movement they also entered the Baltic provinces and Moldavia in European Russia. Here they discovered that they could emigrate to the West somewhat faster. This news quickly spread, and those people desiring to leave, flocked to these provinces. The Soviet government has now taken steps to stop the outflow. In the case of the Baltic, emigration from Asia is forbidden entirely. And in Moldavia newcomers must wait five years before they can submit a vysov asking for the right to emigrate.

The question of how many wants to come out, and if they would be happy if they did, have always intrigued me. This was one of the topics I discussed in Work Paper No. 1 six years ago. I wrote then:

> It would be interesting to know to what extent the present-day Germans have become loyal

Soviet citizens. Many of the more elderly people would undoubtedly like to leave the country if they could, but in the case of the younger people one cannot help but believe that they are completely sincere when they tell of their deep love for the mountains and steppes and valleys of their native land. This theme is repeated over and over again in the two volumes *(Hand in Hand)* under discussion, and it is also expressed by the poet Karl Welz when he wrote in 1960:

Ich liebe Russland! Hört mich, deutsche Brüder
Und ob ich tausendmal ein Deutscher bin.

Perhaps one needs to be an American to understand how quickly a new generation can learn to love its native land - even if it consists of the mountains and steppes of Kazakhstan.

I would never try to induce a Soviet citizen to come to the West. If he is happy in Kazakhstan or Siberia by all means let him stay there. This is particularly good advice for old people. Even among the younger ones there are some who are called back by homesickness. In an article entitled "Hier iet eine andere Welt" the October 16, 1974 issue of *Neues Leben* tells such a story. Ivan, his wife and children come to Nuremberg to meet their father, but no real friendship develops. Ivan gets a good job but most of their money goes for the apartment and other expenses. Ivan's wife usually spends the day weeping because she misses her mother and three sisters. One day Ivan has had enough and decides to go back to Russia. Such stories should not surprise us. An equal number of examples could be told of the days when our grandparents came to America, For example, two years ago I met a Catholic priest named Peter Macht from Koehler whose great-grandparents came to Topeka, Kansas in 1880. He told me that his great-grandmother never did adjust to the English language and the strange foreign ways of this country and insisted that her husband return to the Volga. (And then, approximately sixty years later, Peter Macht was brought to Germany by his parents who were living in Minsk.)

And still one cannot forget the many people in the Soviet Union who patiently turn in one vysov after another. Neither can one forget the defiant closing words of Erich Abel who was found guilty of slandering Soviet officials and of illegally gathering signatures of people who wished to leave Russia. The events described took place on January 22, 1974 but were only revealed in the *Frankfurter Allgemeine Zeitung* for February 14, 1975. When asked if he had anything to say in mitigation of his sentence, he answered, "I, Erich Abel, do not feel myself guilty. Twenty-nine years after the end of the Second World War the time has come to open the boundary lines.. .. The ethnic Germans who wish to emigrate should be able to make a free decision ... If you wish it or not, comrades, one day I will travel still to Germany."

HISTORICAL SKETCH OF ST. PETER'S PARISH AND THE FOUNDING OF THE COLONIES OF RASTADT, KATHARINENTAL AND SPEYER IN SASKATCHEWAN

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THE FIRST SETTLERS

In the seventies and eighties of the last century, many families from the Black Sea colonies (of South Russia) had moved to America, and established new homes in the Northern States. Many of the (Germans from)** South Russia settled in North Dakota and Montana where there was already a large German speaking element. Some had also settled in Canada.

Philipp Weiszgerber, living near (where Vibank is now located) was corresponding with Victor Koch in Rastadt (Russia). He described the potential in this new land and advised him to migrate to Canada.

A group in Rastadt, who had intentions of going to America, read Weiszgerber's letter with considerable interest. Finally in the spring of 1890, they agreed to leave. There were 10 families and 7 single persons. The first settlers came from Rastadt in the province of Cherson, on the right bank of the river Tschischikleja.

1. Anton Schmidt and his wife Felicia Thaler and 3 children, Anna 4 ½, Rosalia 2, and Mari-Eva 6 months old.
2. Johannes Ell and his wife Mari-Eva Makilki and 4 children, Anna-Maria, Katharina, Karl and Mathaus.
3. Raymund Dielschneider and his wife Anna Benz and 1 child, Philipp 8 months old.
4. Peter Dielschneider and his wife Katharin Herauf and 1 child, Eugenia 1 year old.
5. Heinrich and Sebastian Gartner, both single.

From the neighboring colony of Rastadt, namely Muchen, came the following:

1. Johannes Bast and his wife Anna Maria Ell and 4 children, Rochus 6, Peter 4, Agatha 2, and Katharina 7 weeks old.
2. George Bast and his wife Katharina Thomas.
3. Sebastian Schropp and his wife Frederika Klug.
4. Michael Scherger and his wife Anna-Maria Obrigevitch and 3 children, Bernhard 4 ½, Joseph 2 and Katharina 6 months old.
5. Andreas Bengert and his wife Clara Eberle and 3 children, Joseph 5, Jacob 3, and Rosa 1 year old.
6. Adam Matz and his wife Elizabeth Ofenloch and 2 children, Franz 4, Anna-Maria 2 years old.
7. The following were single men; Johannes Thomas, Benedikt Ferner, Franz Bast, Karl Bengert and Anton Bengert.

For some years there had been an immigration office in Odessa to provide information to the emigrants and to help them obtain the necessary migration papers. The "Mistler Agency" from Bremen had a representative in Odessa who would obtain the necessary tickets for those leaving. Adult fare to Winnipeg cost 109 rubles. The route traveled crossed Germany to Bremen, and then by steamboat to New York. The ocean trip, as one can imagine, was not very pleasant.

In New York, being welcomed in the Leo-House, the heavy load on the hearts of these poor people was somewhat lightened. The families stayed in Winnipeg for 10 days with the immigration officer, Jacobson, while three of the men, namely Johann Ell, George Bast and Sebastian Schropp went to Balgonie and Edenwold with another agent.

The settlement of St. Joseph's Colony (Josephstal) near Balgonie, Saskatchewan, had been established some years previously (1886). Johann Kuntz, one of the settlers, drove the newcomers south to the place where 14 colonies are presently located. In the meantime, Adam Matz and Karl Bengert went north as far as Langenburg. After they returned from their inspection tour, they purchased provisions and the most necessary household utensils and implements. The Canadian Pacific Railway put two cars at their disposal, and on the 6 June 1890, they arrived at Balgonie.

* Written on the occasion of the fortieth anniversary of the first settlers, 3 June 1930.
** Words in brackets are the Translator's additions for clarity.

They were met at the station by the people from Josephstal; the day was the Feast of Corpus Christi, and Bishop Tache was administering confirmation. The people in St. Joseph's had already built a small sod church (1887) on Junker's homestead south of the present colony. Some of the newcomers had not been confirmed, and so took advantage on this occasion.

The next day eight of them went to Regina to apply for homesteads. There they bought a team of oxen and a wagon, as well as necessary implements. Then they drove a bit north into the bush and got a load of poplar trunks for their buildings. Returning south to the north-east corner of section 14, they pitched the tents, which had been provided for them by the Immigration Department, near Many Bone Creek.

Four families lived in each tent for a period of 3 weeks. One can imagine how these people adapted to the Indian way of life. The furniture was simplicity itself. The wash bucket served the most varied purposes. Usually it was the kitchen cupboard, but at times it served as the bake pan and finally, in an emergency it served as an umbrella.

There was no need for a table or bench; a two foot deep trench in the form of a rectangle served this purpose. The center was the table and the side of the trench served as the bench. This arrangement worked just fine and to everyone's satisfaction, until suddenly a very heavy rainstorm struck, and the surface runoff formed little streams. The water ran through the bottom of the tents and filled the trench in minutes, so that the table became an island. The frightened women scampered about holding their bed clothing above their heads in an attempt to save it from the flood. In the meantime, the men hastily dug a ditch above the tents in order to deflect the stream of water. Oh what fun it is to be a pioneer!

The most pressing need, in the opinion of the new settlers, was to provide a good warm and safe shelter. The following pairs of families each built a house: Michael Scherger and Anton Schmidt, Sebastian Schropp and George Bast, Peter and Raymund Dielschneider, Johannes Ell and Johannes Bast.

During the same fall (of 1890), seven families arrived from the colony of Klosterdorf. The colony of Klosterdorf is also in the province of Cherson, on the right bank of the Dnieper.

The migrants had left on the 7 September and arrived in Winnipeg on 8 October 1890. They remained there for 16 days while some of the senior members went on to find suitable land upon which to settle. On 25 October they arrived in Regina.

The list of settlers in this group was as follows:

1. Alexander Ehmann and his wife Susanna Rokaschevski (whose father's name was Jakob) and 2 children, Robert 6 and Gustave 3.
2. Johann Mayer and his wife Margareta Sperling and 4 children, Michael 17, Marianna 13, Katharina 11 and Josephina 9.
3. Johann Fahlmann and his wife Marianna Rokaschevski (whose father's name was Joseph) and 4 children, Christoph 18, Daniel 16, Paul 10, and Joseph 3.

These three families spent the winter with the first settlers. The rest rented a house in Pilot Butte and spent the winter there. They were:

1. Jacob Mayer and his wife Margareta Ehmann and 4 children, Adam 10, Katharina 8, Joseph 6, and Maria 2 years old.
2. Christian Mayer and his wife Elizabeth Rieberger and 2 children, Maria 4 and Alexander 2.
3. Johann Reinlander and his wife Susanna Ehmann and 2 children, Mathilda and Katharina.
4. Johann Mayer and his wife Dorothea Keller.
5. Wilhelm Kraus and his wife Elizabeth Dornhauser and 6 children, Peter 20, Michael 18, Andreas 16, Maria 14, Rosalia 12, Jakob 9 years old.

Meanwhile, the Canadian winter had set in and the new settlers amused themselves by "maistuben" (visiting) with the earlier settlers, but only at the cost of a frozen nose.

THE YEAR 1891

In the spring of 1891, there were some additional new arrivals:

1. Johannes Eberle (presumably from Rastadt) and his family, all single, namely, Franz, Joseph, Thomas, Michael, Nikodemus, Jakob and Katharina.

On 28 May 1981, five families came from München:

1. Heinrich Bengert and his wife Mari-Eva Dietz and 2 children, Katharina 3 and Anna 1 ½ years old.
2. Franz Dietz and his wife Josepha Reichert.

3. Franz Bast and his wife Barbara Dreher and five children, Johannes 16, Max 12, Julia 8, Marianna 13 and Elizabeth 18.
4. Wilhelm Thomas and his wife Magdalena Wirtmüller and 4 children, Franz, Max, Philipp, and Marianna.
5. Joseph Schropp and his wife Katharina Wagner and 2 children, Margareta 6 and Sebastian 4 years old.

In the fall of the same year, these families came from Klosterdorf:

1. Wilhelm Ehmann and his wife Katharina Mayer and 5 children, (a) Daniel and his wife Adriana Teier. (b) Peter 19, Rudolph 14, Johann 10, and Maria 8 years old.
2. Andreas Ehmann and his wife Katharina Fahlmann.
3. Andreas Ehmann Jr, and his wife Paulina Eiswirt and children, Adolph 17, Robert 10, Wilhelm 6 and Paul 4 years old.
4. Michael Mayer and his wife Margareta Rieberger and 3 children, Jakob 16, Maria 8, and Samuel 6 years old.
5. Daniel Mayer and his wife Katharina Gottselig and one child, Daniel 2.

On the 6 November 1891, a second group from Rastadt arrived in Balgonie. They were:

1. Johann Obrigevitch and his wife Elisabeth Reinhard and 7 children, Anna Maria 18, Joseph 16, Jakob 11, Salomea 9, Christina 7, Gregor 5 and Franz 3.
2. Jakob Reinhard and his wife Margareta Selinger and 4 children, Natalia 9, Johannes 7, Joseph 4, and Flora 1.
3. Gustav Koch and his wife Margareta Wollbaum and 1 child, Mari-Anna.
4. Hyeronimus Ebenal, single.
5. Martin Frey, single.

In December 1891 came:

1. Andreas Wollbaum and his wife Anna Heker and 8 children, Johannes, Thomas, Leonhard, Jakob, Georg, Angelina, Katharina and Rosa.
2. Johannes Reinbold and his wife Katharina Ihly and 2 children, Katharina 9 and Magdalena 5.
3. Peter Rieberger and his wife Christina Thauberger and 3 children, Katharina 11, Mathilda 8 and Johann 6.
4. Wilhelm Reinländer and his wife Maria Babel and 3 children. Bertha 8, Valentin 6 and Leo 4.
5. Jakob Ehmann, single.

THE YEAR 1892

In the spring of 1892, a further group arrived from the Rastadt colony. They left their homes on 12 April 1892 and came via Odessa, Bremen and New York directly to Regina where they arrived on the 23 May. They were:

1. Peter Herauf and his wife Katharina Stika and 2 children, Joseph and Michael.
2. Simon Schmidt and his wife Anastasia Stika and 3 children, Margareta, Paul and Ottilia.
3. Georg Michael Koch and his wife Katharina Dielschneider and 2 children, Leocadia 2 ½, and Rosa 8 months old.
4. Christian Dielschneider and his wife Marianna Andreas and their daughter Barbara, (a) Christoph Fahhnann married Barbara Dielschneider (as above at a later date.)
5. Andreas Koch, single.

When they landed in Regina on the 23 May 1892, they were met by Anton Schmidt, a brother of Simon Schmidt. The former had been living in Regina for one year, where he had built himself a small house.

On the same evening, Johann Obrigevitch came to Regina to obtain some lumber, doors and windows for his new house. The following day, the newcomers drove out with him to look for land. They returned to Regina during the same week in order to take up homesteads.

At the insistance of his brother Simon, Anton Schmidt decided to return to his land. His house in Regina was to be moved to the new settlement. This was the first "moverei" (transport business). The house was placed on 2 wagons, 2 teams of oxen were hitched on one wagon and a team of horses on the other, and "hurrah" they drove out of the village, but unfortunately not very far. As is well known, oxen and horses do not walk at the same speed. Consequently, the house would slide first to one side and then to the other; straightening it was a never ending job. At a point 6 miles from Regina, it was necessary to cross the Wascana Creek. The ground was still slippery and there were bog holes on the road. As one would expect, they got so far but could go no further. Before long, both wagons sank to the axles in a bog hole and no

amount of pushing or yelling could budge them. The horses were stamping angrily in the marsh, and the good natured oxen simply hung their heads with a sideward glance, as if to say, "it just won't go any further." They unhitched and left the house and the wagons mired in the marsh.

They returned the following day, but this time with the hammer and saw. The house was dismantled and loaded on the wagons. On the same evening they reached Colony 14. The house was rebuilt on Peter Herauf's homestead, and three families lived under its roof.

Fortunately the weather was still mild enough so that one could spend most of the time in the open. They immediately began to build. By the time fall came, Peter Herauf and Simon Schmidt had completed their homes. Anton Schmidt spent the winter in his board house, but in the spring the others helped him to build another house. In the meantime land had been prepared for seeding. A garden was prepared for vegetables and potatoes, and considerable hay was gathered. So, even if they did not have very much money, they were indeed rich in hope.

THE YEAR 1893

Two groups arrived in the summer of 1893, coming from KIosterdorf and Mühlhausen, They left Russia on Whitsuntide (50 days after Easter) and embarked on the steamer Polaria, at Antwerp, and landed without incident in Quebec. On the 21 June 1893, they arrived in Balgonie and were met by Andreas and Wilhelm Ehmann. The latter had settled somewhat west of Kronau. The new settlers immediately went land hunting and proceeded to Regina to apply for their own land. They also bought some oxen, and shortly thereafter erected a small house and broke a bit of land in order to establish their homesteads.

The new settlers from the colony of Mühlhausendorf were:

1. Andreas Fahlmann and his wife Elisabeth Frey and 2 children, Christoph and Elisabeth.
2. Johannes Fahlmann and his wife Katharina Ehmann and 5 children, Andreas, Maria, Anastasia, Johann and Adolph.
3. Andreas Fahlmann and his wife Anna-Maria Troppmann and 2 children, Mathilda and Maria.
4. Joseph Fahlmann and his wife Anastasia Weber and 3 children, Robert 6, Joseph 4, and Johannes 2.

The families from the colony of KIosterdorf were:

1. Joseph Ehmann and his wife Mariana Reinlander.
2. Joseph Ehmann (son of above) and his wife Margareta.
3. Albert Ehmann and his wife Josephina Klein.
4. Georg Ehmann and his wife Mathilda Rokaschevski.
5. Jacob and Elisabeth Ehmann, both single.

At the same time, the following arrived from the Crimea:

1. Michael Seiferling and his wife Clara Neigum and 4 sons, Sebastian, Paul, Friedrich, and Andreas. Four daughters, Anna-Maria, Helena, Katharina and Karolina.
2. Alexander Schneider and his wife Katharina.
3. Friedrich Schneider, single.
4. Mathias Obrigevitch, his wife and one child came from Rastadt. Philipp Materi, who had come to Canada with his father in 1891, had been living in the neighboring parish of St. Paul (Vibank). In 1897, he moved to the community of St. Peter, where he later married. This family had come from Franzfled (South Russia).

THE FOUNDING OF THE COLONIES

What the new settlers from South Russia found the most difficult was the loneliness of the wide open prairies. They had previously lived in colonies (in South Russia) and could not accept the solitude and the distances from one another. Consequently, they immediately made plans to establish colonies, modeled after those in Russia, In 1896, an exchange or trade was made with the Canadian Pacific Railway for a quarter section of land, in order to establish a farmer-colony. The company (C.P.R.) also sold the north-east quarter of Section 7, Township 16, Range 16, at a price of $2.50 per acre. The land was bought for the colonists in the name of three (3) trustees, namely Johannes Obrigevitch, Anton Schmidt and Raymond Dielschneider. The south portion of the quarter was divided into lots, and the northern part, through which the "Many Bone Creek" meanders was left as pasture land. In the spring of 1897, some of the people began building houses on their lots. The work continued at great speed, so that quite a number were able to pass the winter of 1897 in the little village.

The proprietors of the first lots were:

1. Jakob Reinhard.
2. Johannes Wollbaum.
3. Simon Schmidt.
4. Georg M. Koch.
5. Joseph Obrigevitch.
6. Hyeronimus Ebenal.
7. Raymund Dielschneider.
8. Peter Herauf.
9. Johann Obrigevitch.
10. Anton Schmidt.
11. Christoph Fahlmann.
12. Johannes Eberle.

Since the inhabitants in the Seven (7) Colony were mostly from Rastadt, they gave their colony the name of Rastadt.

At the same time, a similar colony was formed on section 14, township 16, range 17. These inhabitants were mostly from München and Mühlhausen. For a time it was known as Fourteen (14) Colony but later became known as Katharinental.

The quarter section of land upon which 14 Colony was established was bought through trustees Johann and Georg Bast from Sebastian Schropp for $150.00 Subsequently, it was divided into lots and 21 families settled there.

The first proprietors were:

1. Benedikt Ferner.
2. Peter Dielschneider.
3. Johann Thomas.
4. Andreas Bengert.
5. Heinrich Bengert.
6. Wilhelm Thomas.
7. Johann Bast.
8. Johann Ell.
9. Johann Reinbold.
10. Andreas Fahlmann.
11. Andreas Koch.
12. Wilhelm Reinlander.
13. Andreas Wollbaum.
14. Franz Bast.
15. Georg Bast.
16. Joseph Fahlmann.
17. Adam Ell.
18. Leonhard Ferner.
19. Thomas Ackermann,
20. Ignatz Ell.
21. Michael Scherger.

This colony was originally called St. Peter. Subsequently, with the establishment of the post office, it became known as Katharinental, the first postman, Wilhelm Reinlander, having come from the colony of Katharinental in South Russia.

FOUNDING OF THE SPEYER (OR SPEIER) DISTRICT

1898 and 1899

In 1898 Meinrad Eberle and his wife Rosalia Nafziger and four children, Johannes 6, Michael 4, Elizabeth 2 and Heinrich 2 months old, arrived.

The last significant group of German settlers which settled in the eastern part of the district consisted of 12 families. All of these came from the colony of Rastadt in South Russia.

They left Odessa on the 13 April 1899 and arrived in Balgonie on the 4 May. They were met in Balgonie by their friends living in the colony of Rastadt (also known as Seven Colony) and found temporary accommodation with them. The following is a list of names of the group:

1. Mathias Fuchs, son of Joseph and his wife Franziska Weinberger, daughter of Cyriak, and 7 children, Katharina, Agnes, Rosa, Adam, Wilhelm, Elisabeth and Nikolaus.
2. Michael Selinger, son of Anton and his wife Franziska Gartner, daughter of Joseph, and 5 children, Maria-Mina 8, Anton 6, Paulina 4, Maria-Eva 3 and Jakob 2 years old.
3. Hyeronimus Selinger, son of Anton, and his wife Maria-Eva Gartner, daughter of Joseph, and 5 children, Johannes 11, Meinrad 7, Philipp 4, Eduard 2 and Elisabeth 1 year old.
4. Johannes Selinger, son of Meinrad and his wife Marianna Kopp, daughter of Johannes, and 5 children, Rosa-Maria, Gregor, Philomena, Jakob, and Leo.
5. Gregor Resch, son of Peter, and his wife Katharina Koffler, daughter of Peter, and 2 children, Isabella 6 and Franz-Karl 6 months old.
6. Johannes Resch, son of Jakob, and his wife Maria-Eva Lanz, daughter of Martin, and 2 children, Ottilia 5 and Rosa 2.
7. Martin Resch, son of Jakob, and his wife Mathilda Ott, daughter of Ludwig.
8. Vincenz Frey, son of Georg, and his wife Katharina Anton, daughter of Christian, and 2 children,

Peter 6 and Emilia 4.

9. Andreas Frey, son of Georg, and his wife Franziska Ferner, daughter of Johannes.
10. Michael Wormsbecher, son of Jakob, and his wife Salomea Wagner and 2 children, Margareta and Katharina.
11. Joseph Selinger, son of Jakob, and his wife Elizabeth Anton, daughter of Christian.
12. Pius Urlacher and his wife Anna Gustin, daughter of Joseph, and 3 children, Anton, Mina and Katharina.

On the 20 February 1899, the following family came from Kansas U.S.A.:

Jakob Geis, who was born in Karlsruhe, South Russia, his wife Elisabeth Wormsbecher, daughter of Jakob, and 2 children Eva and Magdalena.

After the new settlers had taken up their homesteads, they contacted the proprietors of the land of the colony (Rastadt) in order to obtain lots upon which to live. This wish was granted to them on the stipulation that they make the same yearly installment payments as the first settlers. Under these circumstances, the following houses were built in 1899:

1. Mathias Fuchs - east of the present graveyard.
2. Johannes Resch ~ approximately where the annex of the rectory stands.
3. Vincenz Frey - on the location of the present rectory yard.
4. Pius Urlacher, Michael Selinger, Hyeronimus Selinger and Gregor Resch — these families all built on the present school lot and adjacent yards.
5. Johann Selinger — beside Raymund Dielschneider.
6. Meinrad Eberle — beside Simon Schmidt.

The rest either moved to their homesteads or hired out in the city.

In 1901 Jakob Geis and Johannes Resch each built a house on section 35, township 15, range 16. This quarter still belonged to the North West Land Co. The following year it was bought for $3.00 an acre in order to establish a colony thereon. The colony trustees were Meinrad Eberle, Vincenz Frey and Johannes Resch. The connections with the Rastadt Colony were discontinued in the spring of 1902 and the colony of Speyer came into being. In this way the settlers were nearer their own land.

Four days after the above settlers had arrived, the following families came from the colony of Rastadt, South Russia:

1. Adam Ell and his wife Marianna Lanz and 3 children, Igna 15, Johannes 9, and Rosa-Maria 1 year old.
2. Vincenz Ell and his wife Theresa Reichert.
3. Ignas Ell and his wife Agatha Fischer and 2 children, Sebastian 10 and Marianna 6.
4. Thomas Ackermann and his wife Josephina Bengert and 6 children, Franz, Andreas, Max, Joseph, Anton, and Margareta.
5. Leonhard Ferner and his wife Maria Thomas and 5 children, Georg, Gottfried, Joseph, Margareta and Anna-Maria.

Although conditions were not yet bright, they were considerably improved when compared with those of the first settlers. The district was already fairly settled and the price of wheat was better, so that progress was easier.

SPIRITUAL WELFARE IN THE NEW SETTLEMENT

When the first group of Catholics arrived from South Russia, the first priest to visit them was Father Bietsch from St. Joseph's Colony, a distance as 12 miles to the north. He said Holy Mass for them on the 18 December 1890. Following mass, he had a meeting with the group at which he expressed the wish that the newly settled district would form its own parish, with St. Peter as patron.

In 1892 Father Proth became the parish priest in St. Joseph's Colony. He lived in a small room attached to the sacristy of the small sod church which was located on Junker’s homestead. He also visited the colonies to the south regularly and said mass in the homes of Johannes Ell and Johannes Bast.

In 1894 Father Sinett from Regina visited the settlement. The same year suggestions were made to build a small church. A plan was soon drawn up and the first church was built on section 10, township 16, range 17. The site can be recognized today because the graveyard is still there. The air dried mud bricks were made by the community during the summer, A temporary roof was made with poplar poles and covered with turf. Later a wooden floor was put in and the church was whitewashed.

In the following year Archbishop Langevin from St. Boniface, (Manitoba) visited the settlement accompanied by Father Zerbach.

REVEREND FATHER JOSEPH ZERBACH 1895

In the fall of 1895, Father Zerbach from St. Joseph's was appointed the parish priest. With his arrival the desire for their own parish was expressed. Until 1897, he lived in Regina although he did have a small rectory attached to the small sod church at St. Joseph's, from which he could work. Father Zerbach had a good insight into the future of the country. The German parish has flourished, thanks to his advice and energetic support. His motto was, "Buy land!" Many people could not understand what the advantage was of acquiring more land. Still, many followed his advice and realized later that he was right.

St. Paul's church in Vibank and St. Peter's church in the Colony of Rastadt were built simultaneously in 1903. The location for the new church was to be moved from Rastadt. Understandably, this change of location of the church was not without its difficulties. There was much argument and discussion and many nasty words were exchanged. Finally a vote was held among the community members and a decision was reached between the east and west that the new church should be built in Rastadt. The Archbishop considered this a good decision.

In an effort to end the disagreement, Archbishop Langevin wrote this typical letter, which is still on file in the records of St. Joseph's Colony. "Quod scripsi, scripsi," (what I have written will remain written.) With this, the problem was resolved.

The building of St. Paul's Church was started simultaneously with the rectory at St. Joseph's. This was a very difficult time for Father Zerbach as he had to supervise the three-fold undertaking of St. Peter's, St. Paul's and the rectory of St. Joseph's, and to finance them. The rough work for both churches was completed by fall so that they could be used for worship.

In the summer of 1904, Father Zerbach was moved from his position in St. Joseph's. Until June 1895 his work was done by the Oblate Fathers from Regina namely, the German priests, Father Kasper and Father Laufer. The appointment of Father Joseph Luyten as parish priest of St. Joseph's and St. Peter's followed. The other missions which previously were served from Balgonie, were discontinued when Father Zerbach left.

Until April 1906 the parish was supervised by Father Luyten at which time Father J. J. Jansen was appointed. He looked after the parish until the fall of 1908. In November 1908, Father Van De Velde from Sedley was transferred to St. Joseph's and went to St. Peter's every other Sunday until the beginning of July 1913.

On the 17 May 1912, the church, which had been completed in the meantime, was blessed by his Excellency Bishop D. E. Mathieu of Regina.

On the same day two bells were also blessed, but there was room for only one in the bell tower. The largest one, a gift from Philipp Materi, was later sold and the net proceeds were used to buy a pulpit. The tower was designed in the Russian style by Father Laufer.

The economic conditions of most of the farmers were good by 1913. All of the vestments required for the liturgy, as well as the statues and other church ornaments, were donations from parishioners. It is a joy to be able to mention that, on the average, the community of St. Peter's parish always gave generously to its church.

It is also worthy of mention that the church bell was made in the colony Father Metzger came from, namely Grendelbruch in lower Alsace. According to the inscription, it was cast by Johann Ludwig Edel in Strassburg in 1818. As with most of the bells in Alsace, it was confiscated for the manufacture of ammunition. Fortunately, after the peace agreement, it was still intact and was returned to the community of Grendelbruch. As the parish had ordered a new bell, it no longer had any use for the old one. Father Metzger purchased it for his parish in Canada. Friedrich Schneider paid for it and donated it to the community.

REVEREND FATHER METZGER 1913

In the early part of July 1913, Father Van de Velde was relieved from his position as parish priest at St. Joseph's in order to establish a new parish in Maple Creek. For the time being, Father H. Metzger was called from Mutrie to fill his place. On the feast of the Visitation of Mary, namely the 2nd of July, Father Metzger took over the parishes of St. Joseph and St. Peter.

The wish was repeatedly expressed by the St. Peter's mission to have their own resident priest, however, the fulfillment of this wish was not without its difficulties.

In the fall of 1915, the founding of a new parish was seriously considered. After Father Metzger conferred with His Excellency, the Archbishop, and gave a favorable report on the conditions of St. Peter's Mission, the Archbishop declared that the diocese was ready to permit the founding of its own parish on the condition that the church debt of $12.00 is first paid. This decision and condition were then presented to the annual meeting on the 6 January 1916. It was unanimously agreed to make a new assessment of $25.00 per family as well as to collect the back debts owing to the church in order to pay off the debt. At this same meeting, the sum of $900.00 was collected. Father Metzger took the money to Regina the following day and returned with a letter from the Archbishop which permitted the founding of the new parish.

Without losing any time, Father Metzger drew up a plan for a rectory. The estimated cost of $3,000.00 was to be paid for by an assessment of $65.00 per family. The building was started in June 1916 with Balthasar Bohn as the contractor. It was finished in the early part of October.

On the 8 October 1916, Father Metzger left his parish of St. Joseph's (at Balgonie) and the following week he moved to the new rectory in St. Peter's. From then on, the community has mass regularly as well as proper religious supervision. Twenty-six (26) years after the first settlers came, these people, through stubborn perseverance and a sense of religious charity, had come a long way so that they were able to build a small but enthusiastic parish.

On the 16 November 1916, the church council gathered in the rectory with the members of the building committee in order to discuss the accounts. The submissions were as follows:

Back debts from rectory, annex and well	- $858.00
Remainder of church debt	- 170.00
Total debt	$1,038.00

In order to cover this debt, $1,000.00 was borrowed from Philipp Materi at 7%. There was also a sum of approximately $1,600.00 outstanding for the old church and rectory. By the following Easter, 1917, it was possible to pay back the borrowed money and the parish was very proud of being free of debt.

On the 17 May 1917, his Excellency Archbishop D. E. Mathieu of Regina held confirmation in the newly erected parish. His Excellency was overjoyed with his visit as indicated by the notation recorded in the community register:

> In no other parish of the entire archdiocese have I had greater pleasure than I have found here today. The children who received the Holy Sacrament of Confirmation were carefully prepared and instructed and received, as did the majority of the members of the parish, Holy Communion with true piety. I was very edified and it was a great consolation to witness this. The best sentiments hold sway in this new parish. The faithful love and respect, their priest, whose ardor and self sacrifice they joyfully recognize. The preceding year they built a nice rectory and have completely paid for it. The parish is blossoming and will doubtless make progress. I shall retain the most pleasant memories of this visit and ask the dear God to send his richest blessings to these good people.
>
> D. E. Mathieu, Archbishop of Regina.

The following day, Father Metzger received a relic of St. Peter accompanied by the following letter:

> Dear Father:
>
> We returned home safely last night. I immediately looked to see whether I still had a relic of St. Peter. I found only one, but I nevertheless determined to send it to your good parish. This great saint is the patron of your community and his relic will confer upon it his special protection. It also pleases me to give this to you as proof of my friendship and to demonstrate my continued interest in your parish. May the good Lord continue to bless you.
>
> D. E. Mathieu, Archbishop of Regina.

The above-mentioned relic of St. Peter is permanently exposed on the patron's altar for veneration. The very old wood carved reliquary from an Italian monastery is also a gift from Archbishop Mathieu.

CONSTRUCTION OF THE GROTTO OF LOURDES

One of the most worthwhile sights in the neighborhood is the Grotto of Lourdes in our parish. It was built in order to place the community under the protection of the Mother of God. Already in 1913, during one of the first visits of the mission, Father Metzger drew the people's attention to the fact that their colony

was excellently located for the building of a Lourdes grotto. Although most of the people did not know what this entailed, the suggestion met with approval and in the summer of 1915 the whole parish went in procession one Sunday afternoon to the slope of "Many Bone Creek" where the grotto was to be built later. The statue of the Virgin Mary was set into position and the members of the parish gathered about it. They sang a hymn and prayed the rosary and then, for the first time, the 'Magnificent' resounded on this spot. Who could foresee that a few years later and ever since then, the same song would be sung by thousands of pilgrims?

Everyone was determined to begin building the grotto the following year. However, since prospects were not bright for the new resident priest, it was found advantageous to wait another year. In June 1917 the excavation was begun. In the meantime, a load of stones was brought from every quarter of land belonging to the community.

A subscription was started with the following results:

List of subscribers to build the Grotto:

Johann Obrigevitch	$100.00	Peter Dielschneider	25.00
Joseph Herauf	50.00	Anton Schmidt	25.00
Franz Obrigevitch	50.00	Peter Herauf	25.00
Friedrich Schneider	50.00	Franz Eberle	25.00
Clara Seiferling	35.00	Anastasia KIotz	25.00
Jakob Obrigevitch.	30.00	Simon Schmidt	25.00
Joseph Eberle	30.00	Johann Resch	25.00
Georg Bast	30.00	Vincenz Prey	25.00
Philipp Materi	30.00	Christoph Fahlmann	20.00
Johannes Wollbaum	30.00	Ignaz Ell	20.00
Joseph Fahlmann, Sr.	26.00	Raymund Dielschneider	10.00
Johann Selinger	20.00	Benedikt Ferner	10.00
Johann Ell	20.00	Adam Ell	10.00
Hyeronimus Selinger	20.00	Andreas Fahlmann, Jr.	10.00
Leonhard Gottselig	20.00	R. Deausy	10.00
C. Deausy	20.00	Anton Selinger	5.00
Joseph Fahlmann, Jr.	20.00	Anna M. Wollbaum	5.00
Joseph Obrigevitch	18.00	Johann Fahlmann	5.00
Joseph Reinhard	15.00	Andreas Wollbaum	5.00
Michael Fahlmann	15.00	Mrs. Rieberger	5.00
Nathan Seiferling	10.00	E. Gotz	5.00
Johann Reinhard	10.00	Mathias Fuchs	5.00
Johannes Ell, Jr	30.00	Nikolaus Fuchs	5.00
Jakob Reinhard	25.00	Widow Theresa Ackermann	5.00
Hyeronirnus Ebenal	25.00	TOTAL	$1,089.00
Andreas Fahlmann	25.00		

With the donated money, the raw materials were purchased and a professional stone mason hired. The statue of the Virgin Mary, cast in bronze, was obtained from the Daprato Firm in Chicago at a total cost of $400.00 The statue of Bernadette, made of cement, was obtained from the sculptor Carli in Montreal and donated to the parish by Paul Fahlmann.

During a period of 2 months, St. Peter's colony was the scene of nimble activity. The strong arms of the youths carried the heavy prairie stones to the stone masons with their trowels. The women and girls diligently mixed the mortar and the older people stood by with good advice. Every day the work took a turn for the better. Those who were able to produce lumps and irregularities were considered the professionals. The occasional motorist observing the brisk activity from the road would make a small detour to see what all the bustle was about. When the work had progressed to the point that the alcove for the statue of the Virgin Mary was half finished, a man came to the rectory with a mysterious look to enquire what was the meaning of this fortification. This was during the war and naturally who could trust these cunning Germans? In the eyes of this distrustful Englishman, this grotto was a platform for the installation of a big Bertha (canon) which was to blow the fortress of Regina to rubble and ashes. In the niche where the alter now stands, he suspected a hidden tunnel leading to the basement of the church where there was an ammunition warehouse. Father Metzger was at first astounded at such boundless naiveté, and then burst

into a hearty laugh. He offered the suspicious gentleman a pick and a shovel and said, "My dear fellow, go down and shovel out the dirt from the grotto and you will soon find the door to the underground tunnel." The good fellow thanked him for the suggestion and shamefacedly went out the door saying, "Goodbye."

The blessing and first pilgrimage were held on the 15 August 1917, the feast day of the Assumption of the Virgin Mary. The Archbishop and a large number of priests were in attendance. From near and far the pilgrims had gathered so that approximately 5,000 people were in attendance. A start had been made and everyone was conscious of the fact that, with the building of the Grotto, a place of pilgrimage had been created and would bring blessings unto the parish of St. Peter and the whole community would benefit.

Since then the place has been enlarged or beautified every year. The revenue from the pilgrims has been sufficient to build a special fund destined to maintain and to beautify the Grotto. The most ardent wish of Father Metzger was to crown his work with a beautiful pilgrimage church. When will this be possible?

Since the 15 August 1917, there has been a yearly pilgrimage with a constantly increasing number of pilgrims in attendance. There is never a Sunday when the weather is nice that there are not a large number of pilgrims or curious visitors at the site. Through its Grotto, St. Peter's has become known over a very wide region.

EDUCATIONAL SYSTEM

After the colonies of Rastadt and Katharinental were founded, they endeavored for greater convenience to have a school in each colony. Several settlers brought children of school age with them from Russia and it was necessary to provide proper educational facilities for these and future children. The school district of Rastadt was formed in 1897. The friction encountered, until everything was straightened out, is still talked about by the senior members for the edification of the younger ones.

It was only after Father Zerbach had taken the matter in hand that the project was a success. During the first winter, school was held in Raymund Dielschneider's house; in 1898 in Jakob Reinhard's wheat granary. The first school was built in 1899 and it still serves as the residence for the teacher. This school served until 1912, when a large brick school was built on the southeast end of the colony. This school, for some years, had proved impractical and consequently, when replaced, it was built beside the rectory and church.

In a similar manner, soon after their founding, the colonies of Katharinental and Speyer were formed into school district. On the 15 November 1900, a meeting was held in 14 Colony to consider the formation of a school district. The first trustees were Peter Dielschneider, Johannes Ell and Joseph Fahlmann. In the spring of 1901 the present school was built and opened in November with Mr. Fehrenbach as the first teacher. (He is now Father Fehrenbach.)

The Speyer School District was founded in 1902. In the following year, a school was built in the colony and opened in the fall with Mrs. W. Deloughery as the first teacher. The first trustees were Hyernonimus Selinger, Meinard Eberle and Johannes Resch. In 1908 the first school was moved 1 mile east.

CO-OPERATIVE ASSOCIATION

There is a saying when three Germans meet somewhere, they form two societies. This was, however, not the case in our parish. Only in 1924, as a result of Daniel Ehmann's initiative, a Mutual Aid Society came into being. The actual founding took place on the 10 August 1924. One year later colony 14 formed its own branch.

Before the war the people's Society had formed a local group. Because of unfavorable circumstances it languished and eventually folded. In the summer of 1928 a new group was formed with Joseph B. Fahlmann as president. This one is surviving only with considerable difficulty. It would certainly be desirable to have a larger and more vigorous membership to take greater interest in the society.

Until 1928, the societies could not develop because there was no place where gatherings could be accommodated. This inconvenience was finally corrected when the parish hall was built. The community obtained the old school house and moved it beside the Grotto, enlarging it and converting it into a hall. Thanks to the nice long fall, the entire structure could be finished before winter snows. In the summer of 1929, the whole building was widened another 12 feet and covered with stucco. Since then, community meetings go on the entire winter. Stage plays are presented from which both young and old obtain considerable enjoyment. A well designed stage fitted out with all the essentials renders possible the production of any kind of play. The theater club of St. Peter became known in the surrounding districts because of its performances.

This parish hall is particularly useful at the time of our pilgrimage. Previously we had only a tent to accommodate our guests. Under these unfavorable circumstances, it was impossible to properly entertain them. This inconvenience has been largely corrected.

The last society to be organized in the community was the "Frauenverein" (Ladies' Society) which at present consists of 30 members. In the past year the society has functioned extremely well and gives promise of future fruitful development.

IN MEMORY Y OF OUR DEAD

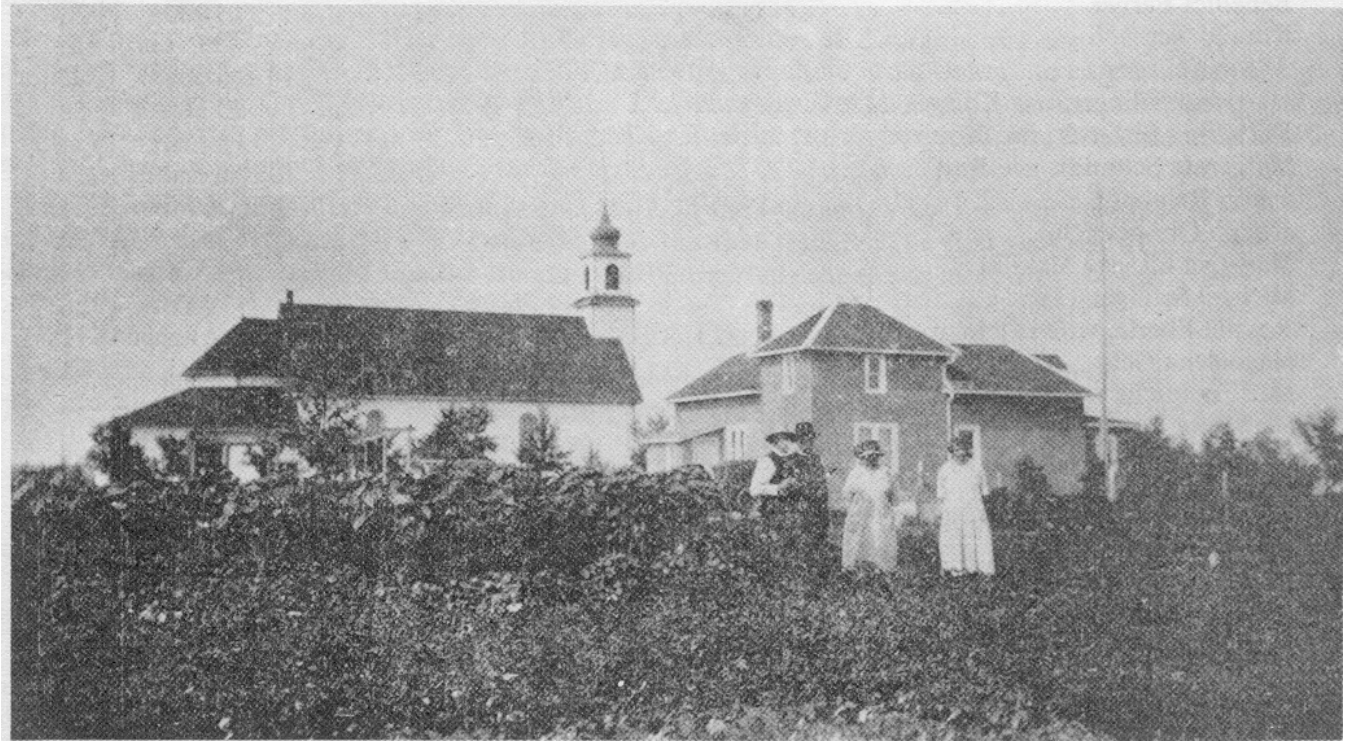
Of the first settlers and their migrant children, the following members of our parish rest in God's peace, in Canadian soil. Since it was God's decision that they would not be permitted to celebrate this Jubilee with us, we wish at least in loving memory to include them in our prayers.

Elisabeth Obrigevitch nee Reinhard ..... 7 September 1897
Anna Benz, wife of Raymund Dielschneider .....21 July 1905
Thomas Ackermann .....3 December 1905
Michael Eberle ..... 17 September 1907
Anastasia Stika, wife of Simon Schmidt .....12 November 1907
Pius Urlacher ..... 3 June 1909
Elisabeth Eberle, wife of Johann Reinhard .....14 February 1910
Vincenz Ell..... 6 September 1910
Margareta Selinger, wife of Jakob Reinhard .....20 January 1911
Wilhelmina Urlacher .....30 March 1912
Katharina Fuchs, wife of Franz Eberle..... 1 August 1912
Peter Eberle ..... 29 July 1915
Man-Anna Ell, nee Lanz ..... 27 December 1917
Peter Dielschneider ..... 27 October 1918
Raymund Dielschneider ....….18 November 1918
Maria-Josepha Dietz, nee Reichert ..... 19 January 1919
Andreas Wollbaum ..... 30 October 1921
Benedict Ferner .....18 May 1923
Konrad Zerbach .....23 June 1923
Anton Selinger ..... 14 December 1923
Marianna Selinger, nee Kopp ..... 20 March 1924
Katharina Eistetter, nee Kopp ..... 19 March 1924
Margareta Schmidt, nee Bast .....28 November 1924
Jakob Reinhard ..... 9 September 1925
Joseph Obrigevitch ..... 4 June 1927
Mari-Eva Ell, nee Makilki .....18 July 1927
Michael Selinger ..... 3 June 1928
Rosalia Eberle, wife of Meinrad ..... 6 August 1911
Magdalena Geis..... …..1901
Mathias Fuchs .....
Franciska Fuchs, nee Weinberger 1920
Anna Schmidt, widow of Pius Urlacher, nee Gustin ……1928
Michael Seiferling ..... 5 March 1911
Sebastian Seiferling .....4 March 1913
Andreas Seiferling ..... 9 March 1914
Franz Dietz ..... 16 June 1906
Anastasia Schmidt, wife of Somon Schmidt .....
Theresia Ell .....
Marianna Ferner, nee Thomas .....11 February 1902
Katharina Frey, nee Anton 1903
Anna Wollbaum .....
Gustav Koch .....
Christian Dielschneider .....11 August 1895
Marianna Dielschneider .....2 February 1897
Katharina Herauf, nee Stika .....

Katharina Obrigevitch ..... 15 March 1900
Gregor Obrigevitch ..... 14 June 1899
Joseph Selinger..... 6 January 1901
Jakob Eberle .....
Johann Eberle 1901
Wilhelm Thomas, Magdalena Thomas, Philipp Thomas.....
Margareta Materi, nee Wollbaum ..... July 1904
Rosa Gottselig, nee Koch ..... .22 November 1918
Max Thomas.....
Leonhard and Maria Ferner, nee Thomas .....
Johann Mayer 1892
Margareta Mayer, nee Sperling 1894
Michael Mayer 1893
Andreas Fahlmann .....22 February 1901
Elisabeth Fahlmann, nee Frey .....May 1904
Johann Fahlmann 1921
Marianna Fahlmann, nee Rokaschevski 1905
Robert Fahlmann and Johann Fahlmann 1902
Andreas Ehmann and Katharina Ehmann, nee Fahlmann .....

Peter Rieberger - Christina Rieberger, nee Thauberger - Wilhelm Ehmann - Katharina Ehmann, nee Mayer (1918) - Joseph Mayer - Wilhelm Kraus - Elisabeth Kraus, nee Dornhauser - Elisabeth Mayer, nee Rieberger - Katharina Fahlmann, nee Ehmann - Johann Mayer.

Rest in Peace.



St. Peter's Church and Parsonage

VILLAGES IN WHICH OUR FOREFATHERS LIVED

Adam Giesinger

The German Volga colonies were founded in the years 1764-1767. Domestic turmoil and foreign wars delayed for a time the plans of Catherine II for the colonization of other frontier regions. But, after a lull of about 15 years, in 1781, there began the settlement of foreign colonists on the Black Sea steppes, which was to assume such large proportions after 1800. The first foreign settlers in the south were Swedes, not Germans, but their connection with Germans was so close later on as to make these Swedes of special interest to us. They founded a village on the lower Dnieper, which the German colonists, who came later, called *Alt-Schwedendorf* (Old Swedish Village). Eventually, in 1805, because there were not enough Swedes to use all the land, three German villages were founded in this area, close to the Swedish village. These villages were Klosterdorf, Mühlhausendorf and Schlangendorf. In the course of time Alt-Schwedendorf itself also acquired a substantial proportion of Germans.

The oldest German villages in the Black Sea region, only a little younger than Alt-Schwedendorf, were *Alt-Danzig,* near Elizabethgrad (now Kirovograd) and *Josefstal,* near Ekaterinoslav (now Dnepropetrovsk). Alt-Danzig was founded in 1787 and Josefstal in 1789, both by immigrants from the Danzig region in West Prussia. Both groups were brought to Russia by the immigration agent Georg von Trappe, a German in Russian service, whose recruiting efforts in the Danzig region also brought to Russia the first Mennonites, those who founded the Chortitza settlement.

There are *Gemeindeberichte* (chronicles) of 1848 available for Alt-Schwedendorf, Alt-Danzig and Josefstal. They were obtained from the archives in Odessa and published by Jakob Stach in *Jahrbuch des Landwirts 1915,* printed in Eugenfeld, near Melitopol, in 1914. The chronicles for Alt-Danzig and Josefstal were reprinted more recently in Woltner, *Gemeindeberichte der Schwarzmeerdeutschen,* Leipzig, 1941, pp. 194-199. These are given in translation below.

The chronicle of 1848 for Alt-Schwedendorf is of inferior quality and is less reliable. Much better is an account of the *Schwedergebiet* written in 1904 by Wilhelm Isert, teacher in Schlangendorf. This was reprinted in *Heitmatbuch der Deutschen aus Russland 1958,* pp. 47-49. The report on Alt-Schwedendorf given below is adapted from the Isert chronicle and from other sources, which will be mentioned in the Notes.

AL T-SCHWEDENDORF

The earlier home of the Swedes who founded Alt-Schwedendorf was the Hohenholm Estate in the parish of Roisk on the island of Dago.[1] Here they had gained their livelihood by fishing. They were serfs of Count Karl Magnus von Steenbock, with whom they were constantly quarrelling because of the outrageous treatment he meted out to them. In 1780 the empress Catherine II issued an edict freeing them from serfdom[2] and ordering their removal from Dago to empty lands in the province of Kherson in the south. Here they were permitted to choose any piece of land that they wished in the region extending from Nikopol to Berislav along the Dnieper banks. Their new freedom, as it turned out, was not an unmixed blessing; it was to bring them more suffering then good fortune.

On August 20, 1780, under the supervision and leadership of Ivan Maximovich Sinelnikov, an official assigned to them by the Russian government, about 1,200 people left the island of Dago to travel southward. By the beginning of winter they had come as far as the city of Poltava, near which they were quartered for the winter in a Russian village. Throughout their journey they received a daily allowance of 20 kopecks per adult and 10 kopecks per child for food. On May 1, 1781, they arrived at their destination, a site on the Dnieper banks 81 versts upstream from Kherson. Their land grant stretched along the Dnieper in an approximate rectangle 6 versts wide and 12 versts long and had an area of 11,288 dessiatines. Of this total area, 8,700 dessiatines were arable and 1,558 dessiatines lay in the Dnieper lowlands, subject to flooding.

The first of May became for the Swedes on the Dnieper a feast day, on which they held a religious service at sunrise to thank God for his many blessings over the years, and to honor the memory of their forefathers who died on the journey to the new home, and of the many others who succumbed to disease and privation in the early years of the settlement.

Of the 1,200 people who left the island of Dago, only 900 arrived to assist in the founding of Alt-Schwedendorf.[3] The death rate was equally high in the first years of the new colony, mainly due to dysentery: 318 people died the first year and 116 people the second year. By 1787 there were so many

empty houses in Alt-Schwedendorf that the Russian government directed 14 families of new immigrants from Danzig in West Prussia to the Swedish area. Unfortunately these newly-arrived Germans quarreled with the Swedes and most of them[4] left within a year to join their compatriots who had just founded Alt-Danzig, near Elizabethgrad. In 1794, by which time the population was only 224, Potemkin, the Russian governor-general of the south, settled 30 Swedish prisoners-of-war in Alt-Schwedendorf, but even this measure failed to halt the population decline. In 1802 the government ordered all unmarried Swedish males, when they reached the age of thirty, to get married forthwith or, in default, serve a year in the lowly job of village herdsman!

As in their old home, the Swedes continued to make their living mainly by fishing rather than farming. It was an occupation which they understood better and liked better. Their land, except for a small portion on which they grew grain for their own use, they left as grazing grounds for the nomad herdsmen, then common in that region. In the year 1802 Samuel Kontenius,[5] supervisor of foreign colonies in southern Russia visited Alt-Schwedendorf. He found carelessness and neglect everywhere. There was little interest in either grain or fruit farming. Most of the colony's land lay virtually unused. The settlers were in arrears in the payment of their debts to the crown and many of them were addicted to idleness, drunkenness and immorality.

In 1804 the region was revitalized, when a large portion of the land originally assigned to Swedes, now far in excess of the needs of those surviving, was assigned to newly-arrived Germans. These founded the new colonies of Schlangendorf, Mühlhausendorf and Klosterdorf, the first two of the Lutheran faith, the last Roman Catholic. At that time Alt-Schwedendorf had a population of 188, 97 males and 91 females, and these owned 80 horses, 612 head of cattle, 692 sheep, 233 pigs, 23 plows, 33 harrows, 37 wagons, 30 spinning wheels and 21 weaver's looms.

The relations between the Swedes and the Germans were not good in the early years. The Swedes resented having the newcomers assigned to a land area which had formerly been exclusively theirs. Eventually the two groups learned to tolerate each other and even to work together. Since the Germans were more numerous, the Swedes tended to learn the German language and occasionally found a German spouse in one of the neighboring villages. Like their German neighbors, the Swedes in time became successful farmers.

As early as 1788 the crown had built a little church in Alt-Schwedendorf, but the first pastor, sent in by the government, left the impoverished colony after only a short stay. Thereafter, for a long period, the Swedish colonists received religious ministrations once a year through a visit from the Lutheran pastor of the distant German colony of Josefstal on the Dnieper.[6] Not till 1860 did Alt-Schwedendorf, in combination with the German colonies of Mühlhausendorf and Schlangendorf, become an independent parish, with its own pastor.[7]

Because, in these isolated areas, the pastors had to be the leaders in the field of education, a religiously-neglected village generally neglected its school. This was true of Alt-Schwedendorf. Although a school of a kind existed relatively early, the teachers for many decades were barely literate Swedish farmers. Finally, in 1861, shortly after the parish was established, the first qualified teacher was brought to the village. He was a German, named Martin, a native of Grossliebental near Odessa, who remained in Alt-Schwedendorf for many years. From him many of the Swedes who attended school in the 1860's and 1870's acquired a good command of the German language, in addition to their own Swedish.

In 1904 Alt-Schwedendorf had a population of 710. The people were then farming 2,730 dessiatines of arable land and possessed 501 horses, 556 cattle, 309 pigs, 75 plows, 150 harrows, 60 mowing machines and 150 wagons.

In 1929, when Stalin's drive for collectivization brought terror to the Black Sea farmers, the then pastor at Alt-Schwedendorf traveled to Sweden to arrange for the emigration of his parishioners to their ancestral homeland. In May of that year some 900 persons, the whole Swedish population of the village, left for Sweden.[8] In 1931 about a third of these, finding it difficult to adjust to conditions in Sweden and pining for their Russian home, returned to Alt-Schwedendorf. They were to regret this rash action. Many of them had to end their days in the slave labor camps in Soviet Asia.

In 1942, two years before the end of its existence, Alt-Schwedendorf had a population of 548, of whom 68 were Ukrainians and the rest almost equally divided between Germans and Swedes.[9] We have no information about the final fate of these last inhabitants of the Old Swedish Village.

ALT-DANZIG

In the fall of 1786 some 50 families from the district of Danzig in the kingdom of Prussia assembled under the leadership of von Trappe, who was to conduct them to Russia. They traveled by ship across the Baltic Sea to Riga, where they spent the winter. The following spring wagons took them southward to the city of Kremenchug, where they separated, one group going to the Swedish colony[10] and the other to Elizabethgrad. About 15 versts from this town, these founded a new village on land assigned to them by Prince Potemkin. Through unfitness for work, deaths, poverty, luxurious living and wastefulness, many made almost no progress, while others returned to Germany or simply fled from the colony. Eventually there remained of the original 29 families[11] only 19, who settled down to farming. In the year 1803 another 10 families arrived, these from the Bitau district in Further Pomerania, who were given permission by Kontenius to settle here. Through these newcomers farming in the colony received a substantial boost. They loved order and brought the prevailing disorder to an end. They built more houses, as well as a small chapel to promote religious services.

The colony lies on the Suzakleya River, a tributary of the Ingul, which originates 7 versts from the colony and receives contributions from three valleys rich in springs. At some points the rocky banks of the river rise up on both sides like high walls, from which there issue springs of good fresh water, which provide adequately for the needs of the village. A profitable water-mill has been built. Opposite the colony there is a small forest with wild fruit-trees, aspen-trees, willows and the like, but this does not belong to the colony. The colony itself, on its side, owns a forest, planted by the community, which is in a healthy condition. Because the land is rocky underneath, trees often die in dry years. The fact that the village lies on high ground also has an unfavorable effect on tree growth. But the good black soil is well suited for raising cattle and sheep and for growing grain and potatoes.

In memory of their old home, the new village was at first called Danzig. By a decree of General Insov[12] young colonists from Danzig later founded a new colony, Neu-Danzig, on the Ingul river 35 versts from Nikolayev, whereupon the old colony was officially re-named Alt-Danzig.

Our steppe before our arrival was a wild uninhabited region. We did not know where to begin. We lived in earthen huts, which we had to build for ourselves. Being artisans, we understood nothing of farming. With crown advances exhausted, without houses, without roof of any kind, with no knowledge of the prevailing language, in a primitive savage land, with frequent crop failures in the early years, we were often close to despair and many times seriously considered moving elsewhere. But better times came and under the wise guidance of the authorities prosperity and love of order entered our settlement. God be thanked that the younger generation have been so fortunate as to live under the beneficent jurisdiction of State Councillor E. von Hahn.[13] Tree planting and other useful changes have improved the colony under his leadership. While formerly there was disorder here and excessive drinking undermined our prosperity, and the local colonists were notorious for their irreligious manner of living, religious services are now diligently attended and promoted. In the year 1844, on January 12, there was a great awakening among us,[14] which affected the majority of the colonists. They were converted and turned their backs on their former evil life. Drinking, gambling and debauchery were ended among us. If now and then one or the other of us fails to live up to this high standard, he is punished by the village leaders, so that the honor of God and the wishes of the authorities may be promoted.

Written in 1848. Teacher: Johann Ernst. Village major: B. Pritzkau. Assistants: Wilhelm Pritzkau, Johann Giedd.

JOSEFSTAL

This colony was founded in 1789 with the help of State Councillor Kochowsky, the late governor of the newly established provincial capital Ekaterinoslav. He had first sent a few of the newly arrived colonists to Nikopol, a town on the Dnieper 120 versts from Ekaterinoslav, to look for land suitable for settlement. They came back with the word that the land in that region was not suitable. Their judgment may have been mistaken, since they were not really knowledgeable enough to judge the qualities and the condition of that land. But they were thereupon sent here, where they liked it better and where, on a mandate from State Councillor Kochowsky, they established their new colony. They did not begin immediately to build houses. There had formerly been a settlement of Greeks and Armenians here, which had left because of the frequent floods, and their deserted houses, for which they had not been able to find buyers in this sparsely populated region, were used by the new colonists as dwellings for some years. Not until 1796 did the governments of the province order the colonists to build houses, for which the lumber had been bought as early as 1792.

The colony lies on the right side of the Samara River, which joins the smaller river Kilchin at this point, flows through the colony's meadows and not far from the lumber port at Igren, belonging to Josefstal and Rybalsk, empties into the Dnieper. The colony's land lies in a valley bordered by sand hills on the one side, at a distance of 15 versts from Ekaterinoslav and 32 versts from the district capital Novomoslcowsk.

The soil, consisting partly of clay and sand with a high salt content and partly of humus with a subsoil of clay and saltpeter, is not especially suitable for farming. The best means to make these kinds of soil suitable for grain-growing is dung fertilizer, which has been used successfully here for many years. To protect the land lying close to the sand hills from blowing sand, the authorities have prescribed the planting of shrubs. The largest portion of the meadows is usually under water till the beginning of June and subsequently provides only reeds, bulrushes, and ferns. The growth of grain and garden produce proceeds rapidly in the warm wet weather of spring. But when the heat of summer comes, the soil often dries out completely and growth comes to a standstill. In wet years there are good crops of grain and vegetables on the fertilized fields. In addition to shrubs and willows the colony has 30 dessiatines of natural forest.

In recognition of the favors bestowed upon them by State Councillor Josef Kochowsky the colonists gave their village the name Josefstal and thus set up a lasting monument for him.

Of the 100 families who emigrated from Danzig and vicinity, only 90 arrived here. Ten families had died on the journey or in the winter quarters and the rest too had lost many of their members. These families founded the two colonies of Josefstal and Rybalsk.[15] In the year 1801 there arrived 22 Wurttemberg families, who had lived in Poland for some time,[16] 17 of which were given vacant places in Rybalsk and 5 in Josefstal. At the present time Josefstal has 54 land-holding farmers.

As a result of a great flood in 1788, the Greeks and Armenians, who had lived here, left their village of Moskowsk forever. The Germans therefore found here a number of dilapidated houses, on which they made the most necessary repairs to make them habitable, and which they gradually moved to higher ground nearby. One of the houses, in somewhat better condition than the rest, was renovated and used to house the government inspector. It stood till the year 1832.

In addition to the daily sustenance money on the journey from Germany to the settlement site and houses built by the crown, the first settlers received financial support of 250 rubles per family. The later arrivals from Württemberg received the same support but only as a loan, which they had to repay after a fixed term. The property brought with them from Germany in most cases consisted of little more than a trunk full of clothes, for as day-laborers and poor artisans, which they had been in the fatherland, they had suffered need and poverty all their lives. Anyone who still owned something when on the journey usually had to use it to help his fellow-travelers in the many cases of illness, deaths, burials and other adversities en route and thus arrived in the new land as poor as the rest.

The colony has suffered little from fires but a great deal from floods. In the year 1820 the Samara river flooded the grain fields and gardens, as well as some of the houses; in the year 1824 the grain fields were flooded again. The flooding of the meadows, with few exceptions, occurred annually and was usually of such long duration that little fodder grew after the waters receded. The worst year of flooding was in 1845, in which the whole village and its fields became a lake. The water rose so rapidly that the inhabitants had to flee to the higher land of their neighbors, to their own sand hills and to their sister colony of Rybalsk. The losses suffered were very severe, but through the grace of God no human life was lost. These floods are caused by the rising of the Dnieper, which sometimes overflows its banks and backs up the Samara, which then floods the unprotected colony land.

There have never been epidemic diseases in this colony. Crop failures occurred in the years 1820, 1824, 1833 and 1834.

Since the colonists had not been farmers in their homeland, they faced great difficulties at first. But old and young worked hard in the cultivation of field and garden to keep in step with their more knowledgeable neighbors, In State Councillor Kontenius of blessed memory[17] they found a helpful advisor. He was constantly suggesting methods by which the welfare of the colony could be advanced and its future assured. He bought quality garden seeds for the colonists and taught them how to grow them. These found a ready sale in the neighboring provincial capital, Ekaterinoslav, and increased the income of the colony. The introduction and improvement of Spanish sheep was also due to him.

When the colony ran into serious difficulties in recent years as a result of blowing sand, which made a large part of the pasture land unsuitable for use, the authorities gave permission for the use of community income to rent land from the neighboring landowner Klevzov. Although the community has had to pay 3,000 rubles land rent, the profit attained has always been such that economic progress resulted.

Josefstal, May 8, 1848. Village mayor; Michael Eisfeldt. Assistants: Johann Jantzen, Christian Göbel. Teacher (author); Johann Schreitel.

NOTES

1. Dago is an island in the Baltic Sea off the coast of Estonia. It was part of the province of Estonia, then as now, ruled by Russia.
2. This edict is quoted in full by Stach, *Jahrbuch des Landwirts 1915.*
3. An interesting fact about these Swedes when they arrived in the Black Sea region was that they had no family names. This was still the case at the Russian censuses of 1811 and 1816. It is therefore very difficult for a present-day descendant of these immigrants to trace his ancestry back to a particular pioneer in Alt-Schwedendorf. Later in the century family names were adopted.
4. Among those who left were the Pritzkau and Giedt families, later prominent in Alt-Danzig. The Karl Herrmann family appears to have been the only Danzig family that stayed in Alt-Schwedendorf. The Herrmann's acquired the Swedish language and played a prominent part in the later history of the colony.
5. Samuel Kontenius, of German origin, the son of a Westphalian Lutheran pastor, entered Russian service in 1785. He played a leading role in the founding of Josefstal in 1789 and visited some of the other new German colonies in the following years. In 1800 he was appointed Chief Supervisor of all the foreign colonies in southern Russia. He remained the firm friend and the sage advisor of the German colonists till his death in 1830. He was buried in Josefstal and the colonists raised a monument to him there.
6. Josefstal was the first Lutheran parish centre in the Black Sea region. Pastor H. A. Kirchmann came from Germany with the Josefstal colonists, set up his headquarters in the new village and from there served all the foreign Lutheran colonists until he left the region in 1799. His successor, Karl Biller, remained for several years more the only Lutheran pastor in the whole region, in spite of a steadily increasing number of new colonies.
7. The Alt-Schwedendorf parish, early in its existence, had "problems" with Baptist proselytization among its parishioners, Stach describes the arrival of the Baptist missionary, August Liebig, in 1865 and his conversion of four men to his faith. The local government forced these converts to "abjure their errors" and return to the Lutheran faith. The Baptists had a more lasting success in Alt-Danzig, as we shall see.
8. Of this group 23 families came to Canada later that summer, settling in Alberta and Manitoba.
9. According to reports from Alt-Schwedendorf now in the Library of Congress, the following Swedish family names still occurred in the village in 1942: Annas, Buskas, Henberg, Hinas, Hoas, Knutas, Malmas, Martis, Nurberg, Tinis, Utas.
10. 14 families went to the Swedish colony, but later re-joined the others at Alt-Danzig. See the chronicle of Alt-Schwedendorf and note 4 above.
11. Of the more than 50 families who left Danzig in West Prussia, apparently only 29 ended up in the new colony of Danzig in southern Russia. We have no information about the fate of the rest.
12. General Insov was the head 1818-1845 of the Fürsorgekomitee, which supervised the foreign colonies in southern Russia. He gave young landless families of the old colony land for a new colony in 1837.
13. Eugen von Hahn, a Baltic German, was assistant to General Insov from 1841 and became his successor as head of the Fürsorgekomitee in 1845. He was highly regarded by the German colonists.
14. We have no other information about this religious awakening of January 12, 1844. Presumably it was brought about by a visiting preacher.

    Later on, in the 1860's Alt-Danzig, as well as its daughter colony, Neu-Danzig, through contacts with the Mennonite colony of Einlage on the Dnieper and visits by Baptist missionaries, embraced the Baptist faith. In spite of vigorous opposition on the part of the established Lutheran church, the Danzig villages eventually received official recognition as the first Baptist parish in Russia.
15. Rybalsk, the smaller sister colony of Josefstal, only a few miles away, was founded in 1791 by about a third of the immigrants who had arrived in Josefstal in 1789. The rest stayed in Josefstal.
16. Prussia had settled German colonists in western Poland, in territories acquired as a result of the partitions of 1793 and 1795. The Napoleonic wars caused many of these to move on to southern Russia early in the new century.
17. See note 5 above.

THE GERMANS FROM RUSSIA IN HASTINGS, NEBRASKA

Dorothy Weyer Creigh

Out of more than five hours of talking in lecture-discussion programs, and dozens of hours of reminiscences beforehand and afterward, the Adams County (Nebraska) Historical Society sparked a vital interest this fall in the history of the Germans from Russia locally. An outgrowth of this program was the organization of The Mid-Nebraska Chapter of the American Historical Society of Germans from Russia.

The Adams County Historical Society has long been interested in the study of the ethnic cultures of the settlers in its area, particularly the Germans from Russia. Its impressive 1,150 page book *Adams County: A Story of the Great Plains* includes 13 pages of narrative and 16 pictures about the Germans from Russia in Hastings. The Adams County *Historical News*, a semi-monthly publication, often features articles of particular interest to Germans from Russia. To encourage large groups of local Germans from Russia to get together and talk of their experiences and those of their parents and grandparents, and to discuss how their experiences affected them as Americans, the Adams County Historical Society planned and organized a lecture-discussion series of programs on ethnic cultures held every other week for seven months. The Nebraska Committee for the Humanities, the state based program of the National Endowment for the Humanities, provided partial funding for the series which began in the newly-opened wing of the Hastings Museum. The first five of the fourteen programs concentrated on the Germans from Russia.

Dr. George G. Bruntz of Los Gatos, California, opened the lecture-discussion series on July 21, speaking to 250 enthusiastic persons who crammed into the building during a midsummer heat wave. The temperature outside was 105 degrees, the air-conditioner in the new wing of the building was out of commission, and people fanned themselves and perspired, but they stayed to listen, to add their own comments, to laugh, and even to shed a tear or so as they relived their ethnic past. Dr. Bruntz, a member of the Golden Gate chapter, grew up in Hastings, coming there directly from Merkel, Russia, at the age of six, and was well-known to the audience as a local boy who had made good. He has a Ph.D. from Stanford University and has been a college professor at San Jose State College and is the author of many textbooks, and other writings. He remained in the community to present the next program on July 28, and the same overwhelming numbers of persons attended that one, too.

The Germans from Russia who live in Hastings are from the Volga area, most of them coming from the towns of Frank and Kolb. Much of Dr. Bruntz's first program told of the German, and later Russian, background of the immigrants, some of the information completely unknown to younger members of the audience. But when he told of the lives of the new immigrants in Hastings, he brought the crowd to laughter, and tears, and memories.

> I remember when my Dad was working as a cinder car man, we used to stand on B Street watching the train come in at 5:30 or 6:00 at night and we were hoping he would come home in time for dinner. They (the German men from Russia) worked as cinder car men, yard men, engine tenders in round houses and so on.
>
> As one man put it, 'My first job was on a section gang with the Burlington Railroad for $1 a day. My wife worked on a farm for $2 a week, working twelve to fourteen hours a day. We couldn't afford to buy coal, so we burned the ties which we got from the railroad,'... Not only did we burn ties from the railroads, but we burned coal. Where did we get the coal? ... Maybe some of you did as I did; we went out with our little gunny sacks to the tracks and wherever the coal cars came by or whenever the engine bumped when switching them, some of the coal would fall off and we were right on the job picking it up. We had some friends there, the switchmen, who often would signal that the engine would hit hard and some of the coal would fall off and we would pick it up. We had our coal shed pretty well filled every year.... It was not stealing; the railroad was perfectly willing to let us clear their tracks for them.

He also told of the beet workers and described how some of them before long became landowners, possessing the land they previously had tilled as contract workers.

In his second lecture, which was more concerned with the cultural patterns of the first generation of Germans from Russia, he described the lifestyles in more detail.

> In Hastings ... there were three brick yards,... Those three brick yards employed Germans from Russia extensively. They knew good workers when they saw them. They worked there despite the fact it was seasonal.... These people, working seasonably, worked hard, saved their money, lived through the winter with occasional odd jobs.... I started working in the West Yard when I was eleven years old as a water jack.... I carried water to the people at fifty cents a day, working ten hours a day, and it was a lot of money,... From there, I went to wheeling, transporting, then to the mill where they made the brick, then to the kiln where they

packed and stacked and burned them, and then worst of all, wheeling bricks out of the hot kiln.... My Dad started working the West Yard in 1912. He had no education in America, he couldn't read or write English, but he could his own language. Despite that fact, he became the manager of the West Yard. . . .

While the men worked at hard jobs, the women did their part, too. The women contributed a great deal to the family larder. They took in washing, they worked out on the north side where the rich people were. My mother, I can still see her walking on the coldest winter days from the house ... to some of those big houses (on the other side of town) to clean the house and do the washing. If she couldn't do it there, we boys would take our little red wagon and go up and get the washing.... It was a wash board she stood over... and she heated the water on a coal stove down in the basement....

In addition, he described the importance of the church in the lives of the first-generation Germans from Russia living in Hastings.

They went to church (on Sunday morning). They went to *Bettstunde* in the afternoon, and all of the time they would go to *Mittwoch Bettstunde* on Wednesday evenings. At night we would have the song fest in the church. Three services a day ....

... The men sat on one side and the women on the other and never the twain should meet. I remember when one fellow who didn't know any better came into our little church and sat on the side with the women. My Mother couldn't, get over it....

There was one other thing that was of interest... the collection plate. (It) had a long pole. On the end of that pole they had a tassel and this tassel had a bell. My Dad collected many a penny and he would shove the *Klingelbeiten* all across the row and everybody would deposit a penny. Not more; if you deposited a nickel, you were trying to be smart! .. .

It was their religious feeling that gave (the people) their love of singing. In the old country they sang on the way to the farm or strip of land; they sang in the old country as they carried the casket of a dead person out to the cemetery or to burial grounds and they sang on the way home. Oftentimes singing was accompanied by an accordion...."

And with that, he began singing "Gott Ist Die Liebe," and was joined by teary-eyed members of the audience, many of whom hadn't sung that particular hymn in many decades.

He described in detail the Confirmation Ceremony and the importance of the church bell in the religious life of the community.

The social life of the people, there wasn't any social life .. , they were too busy making a living.., . The evenings were spent at home reading, sewing, ironing and baking. The men, they called on their neighbors or had neighbors come over to their porch. They would sit on the porch and eat *knuberkern.* Remember Russian peanuts? . . . Sunflower seeds. They would sit there and when they were through, Mother had to go out and sweep the porch and get a whole dustpan full of *knuberkern* off the porch.... Often the women went with their husbands to visit friends. They took the baby along. They didn't need babysitters in those days.

"The Germans from Russia knew what discrimination was, too," he said, and gave a number of examples from the days of World War I, when anyone speaking German was suspect. He also mentioned the role of the immigrants from Russia in local politics.

The third meeting was an open forum about the beet workers, with members of the audience telling their own experiences in blocking, thinning, and hoeing sugar beet plants during the summer. William L, Belz, a director of the Adams County Historical Society, served as moderator.

John Wacker told of the two-day ride on the special Burlington train that took the beet workers to eastern Colorado with their household gear; others told of the work that children, some as young as six years, did in the fields with their parents. Many of the beet workers from Hastings seemed to go to the Bayard, Melbeta and Minatare areas of western Nebraska, or to eastern Colorado. In earlier years, however, some did go to Sugar City, Michigan, Hazelton, Iowa, and other beet-growing areas east of Hastings.

"The years that we went to school and went out there (western Nebraska) to work, when we got through with our topping and thinning work, we had to go to what they called summer school and we got report cards and brought them back to Miss Carpenter and they were accepted," one of the members of the audience reported. "This was south, around Melbeta, and was regular daily classes from in the morning until around four or five o'clock in the afternoon."

The fourth program on the Germans from Russia was held on September 8, with Miss Ruth Amen of

Lincoln, international president of the AHSGR, guest speaker, discussing the economic contributions of the Germans from Russia. Because her mother was related to a number of persons in Hastings and Miss Amen, herself, had visited often in the area during her childhood, she had a first-hand knowledge of the community. She also was moderator of the meeting on September 29, both of those programs being relaxed, informal sessions with much audience participation.

"Economy started in the home," she said. "If a woman had a few eggs and flour and water, and potatoes out of the garden, she could feed a family."

She told how the housewife would keep chickens and sell the extra eggs, keep a milk cow and sell the extra milk, and would use up everything she had. "We had chickens in the back yard ... we didn't have a garbage man. . . . The chickens ate the garbage.. . . The other waste material, paper and so on, was used in the cook stove . . . You didn't litter, you burned it up. ...

"They made butter, they made cheese on the back of the cook stove, they made their own soup, and they even made their own egg dye. Those nice brown onion skins, make beautiful egg dye," she said. . . . "They made their own toys," and she described a number of them.

She told of other household economies, too, particularly the "wooden boxes that you lugged home. You used them for kindling if they weren't good enough to build the next room on the house.... A few years ago when they stripped the walls of the house that my father first lived in, they got right down to the printing. . . . H. P. Lau and Graingers and Raymond Brothers ... on the lumber that was used to build the next room,"

"Their real economic contribution was labor," she said, mentioning the beet workers, cabinet makers, chicken car tenders, and workers in the brickyards, the cigar factory and the candy factory, among others.

The discussion soon turned to food, particularly the specialized recipes of the original Germans from Russia, Miss Amen gave some menus of typical meals, including the Good Friday meatless ones, and others.

Miss Amen also described the different German dialects that the immigrants brought over from their colonies in Russia, each dialect depending upon the location of the original home in Germany a century earlier. Because the *Plattdeutsch* and *Ostfriesen* and other vernaculars in Germany were so dissimilar, many of the newcomers to the United States had difficulty conversing with each other in their native tongues. As a child in her father's grocery store in Lincoln, however, she was exposed to a polyglot of German dialects and was able to talk with all of the Germans from Russia who came there to trade. Since the language of the Germans in Russian colonies was that which had come from Germany a hundred years earlier, it was dissimilar to the colloquial of German immigrants who came directly from Germany; in addition, a few Russian words or phrases had crept in.

In the fifth lecture-discussion program, which was the second conducted by Miss Amen, she talked particularly about the educational systems of the Germans from Russia, both in Europe and in this country.

> The home life and school and church were all intimately associated among the Germans from Russia. Often there was a single minister who went from community to community and he might have taken care of as many as a dozen or fifteen or more parishes. When he was absent his substitute, who would have been the sexton or schoolmaster, would conduct the religious services and officiate at baptisms and funerals and give religious instruction.
>
> The schoolmaster was second in importance to the minister in the community, and I think the feeling of, for instance, my mother, would be typical of the German people from Russia and maybe even from Germany. They could do no wrong, absolutely no wrong. If you were in trouble at school, you'd jolly well not report on it at home. If you came home and said, "I was sent out in the hall today." or "I was sent to the principal," you knew about it for a long time... They had great respect for the schoolmaster. I suppose attendance was good and certainly church attendance was good, and the two were so closely related that I can't imagine them not sending the children to school.... They had to learn to read and write and no child was admitted to confirmation class, according to Dr. Giesinger, until he was able to read and write German. The post-school youth would attend two more years of training after confirmation where they practiced reading and writing every Sunday under the supervision of the elders of the church.
>
> Actually those schools in the colonies were in better shape when they first started after their arrival because they brought teachers with them, people who were trained to teach. They were awfully poor even then, but they would have school in the schoolmaster's home and then when they had a school building they would transfer there, but things didn't stay that way. There was a turnover of school personnel, they couldn't pay what they ought to, and so the schools became run down even out in the colonies; but compared to the Russian village schools, they were better. Those in the German communities ranked significantly higher.

In 1897, for example, 78% of the Russians were still illiterate and everyone in the German schools could read and write. Even those schools that were in remote Siberia later on, offered an eighth-grade education, and children from ages seven to fifteen attended school; later they had central schools where they provided training for other work and farming, the ministry, agriculture, medicine, secretarial work and so on.... They had qualified teachers at the beginning, but the pay was poor, salaries came from poverty-stricken fellow colonists and they were too meager to support them. In fact, the school master also had to farm his tract of land - the government required it and he really needed to.

I was interested in one of the studies that were made when there were serious signs of deterioration in the Volga schools. The immigrant teachers had died out, and in 1815 a German-born professor visited the Volga colonies and he was impressed by the material progress, but was very much concerned about the condition of the schools. He reported on five needs. They needed to have training for suitable teachers. They needed subordination of the teachers to the authority of the clergy. There had to be someone higher up, a superintendent or something. The extension of instruction needed to be planned for the summer months. There was need for an increasing number of schools and teachers and for improving the material security for teachers.... Improvement of schools was a constant theme of school and church officials and they wanted to do something to start training teachers for secondary schools as well, but the authorities rejected this because they said they could attend the Russian schools which they did have in some of the larger centers.

The earlier days in this country, when the children went to school, they had the big handicap of not being able to speak the English language and the teachers usually spoke no German. There were plenty of children who were embarrassed to enroll a brother or sister in school. They said, "He can't even talk English; how can he go to school?" They forgot that they themselves couldn't speak English when they started.

So far as the older folks were concerned, getting work was the major interest. If you could get a job and supplement the family income that was much more important than going to school, and so the older people took advantage, many of them, of the evening schools, the citizenship classes, learning to read and write, and something about the government. Many of them were self-educated, and even some of the generations in this country were self-educated because they had to help with the family financing.

Children learned to read and write German in Sunday school, I guess I thought the ABC'S were a part of religion, because that is the first thing we learned when we went to Sunday school.... We learned to read German, and we had to if we were going to understand anything at all when we went into confirmation because all the Bible stories we had were German.

We had to learn German because we were in business and the people all talked German. Sometimes they came up with some words that we never heard of before, but we could find out.

She talked about the special classes in the Lincoln, or South Ward, school in Hastings for the beet-workers' children who had shortened school terms because they left early and returned to school well after the beginning of the term, and quoted school records which said that in 1893 four groups of children in three grades were "placed in one classroom under one teacher and taught only reading, spelling and numbers."

Miss Amen also described a school in Colorado, where she had taught during the days of World War II, which started classes early in August and then had a beet-harvest holiday so that children could help in the fields and not have to miss school.

Parents were hard-working and they expected the same of their children no matter what they were doing. If they were in school, they expected them to work hard there and achieve. I thought it would be interesting in terms of education to look through our membership in this American Historical Society of Germans from Russia to see just what people do. We have 37 who have indicated that they are doctors; and 17 more, dentists; and 48 nurses. Engineers, 42. Three of these are aeronautical engineers. We have 22 research analysts and 16 librarians; 16 accountant bookkeepers; 24 lawyers; 37 in the clergy; 97 public school teachers; college professors, 53 ....

Miss Amen told of a teacher she had had in public schools. "As children we called her Old Lady O'Connor. We had great respect for Mary O'Connor. I was just so high when she came down the hall one day when I was out in the hall as punishment. Her comment was 'Why, Ruth, I'm surprised!' I just prayed for the next two days that she would never tell my folks. That is all she said. Believe me, I never wound up in the hall again!"

Ona Short, a member of the audience, and now first president of the newly-organized Mid-Nebraska chapter of AHSGR, told of a confrontation she had with another student at Lincoln school, when she fought the other girl who had called her a "dirty Rooshan."

"One thing I took off my hat to Miss Carpenter about was that she stuck up for all of us kids on the south side of the railroad," Mrs. Short said. "I had a fight with another girl and somebody told Miss Carpenter. Of course, we were both called up to the principal's office.. .. She asked us what happened and

I told her then that Jill called me a ‘dirty Rooshen’." She described how Miss Carpenter chastised the other girl, and then, in privacy later, told Mrs. Short, "The next time she calls you that, you give her another one, but take her farther away from the school house."

George Bruntz had mentioned Miss Nina Carpenter in his lecture, a small but mighty principal, dearly beloved by the Germans from Russia who were in her school. Every time her name was mentioned, in any of the programs, members of the audience nodded with pleasure at recollecting her. Although she was strict, all of them felt that she was sympathetic and an understanding school administrator.

Following the programs, there was much general conversation with a great deal of recollecting of old times, old customs, and old family activities.

The programs revived interest in the contributions that the Germans from Russia had made to the community in various ways, and caused members of the audience to reflect on the progress they all have made in many fields.

Bibliography

Creigh, Dorothy Weyer, *Adams County: A Story of the Great Plains,* 1,150 pp. One Chapter, "The People: Who They Were and Where They Came From," has 13 pages of narrative and 16 photographs about the Germans from Russia who came to Hastings; other sections - i.e., industry and the chronological History by Decades have other references to the Germans from Russia in the area. Indexed.

Creigh, Dorothy Weyer, *Tales from the Prairie,* Vol. II, containing reprints of stories which originally appeared in the *Historical News,* official publication of the Adams County Historical Society, in 1971, 1972, 1973. Three of the stories (12 pages of narrative and 10 photographs) are detailed accounts of the Germans from Russia in Hastings who went to the sugar beet fields each summer.

Historical News, monthly publication of the Adams County Historical Society containing illustrated accounts; some are concerned with Germans from Russia; the July, 1974 issue is about those who were chicken car tenders. (Be sure to ask for it specifically if you want that one,)

Typed Transcripts of the five programs given by Dr. George G. Bruntz, Miss Ruth Amen, and the open forum on beet-workers, as part of the ethnic culture lecture-discussion Sunday Afternoon Programs of the Adams County Historical Society, July, August, and September, 1974, underwritten in part by the Nebraska Committee for the Humanities.

All of these are available from the Adams County Historical Society, Box 102, Hastings, Nebraska 68901

Editor's Note: Much of the information on the schools in the villages in Russia is taken from the recent book by Dr. Adam Giesinger, *From Catherine to Khrushchev.*

A VISIT TO STEINBACH

Delores Schwartz

Not until early last summer did I realize that there was a small town by the name of Steinbach in Manitoba, Canada. It is a Mennonite town situated approximately 25 miles from Winnipeg. If you've ever traveled the Canadian trans-continental highway, you have been within 12 miles of it. Many of us, I know, have probably traveled the same route and did not realize this place even existed. I know that the tour book of the American Automobile Association for Western Canada does list the Mennonite Village Museum which is situated 1 and 1/2 miles from the actual town of Steinbach. The Manitoba Mennonite Historical Society has constructed on this 40 acre site a village characteristic of Manitoba Mennonite communities in the 1870's and 80's. Annual pioneer days are held July 28 to August 4. During this period re-enactments of settlement activities are featured and Mennonite foods are served.

My husband and I arrived at the Steinbach museum at approximately 1:15 on Sunday afternoon. The first place we went, of course, was to the Artifacts Building. This is a fairly new building designed to display and preserve antiques and manuscripts. Some of the items on display include books, paintings, period furniture, antique clocks, pioneer tools and house wares, clothing and photographs. What really struck my interest was the collection of many types of dishes - old dishes that had been brought over from Russia. Also many Russian coins were exhibited. There was an interesting showcase depicting a winter scene. The manikins of a man and women were wearing clothing appropriate for a winter day in Russia including scarves and felt boots. The glass was realistically sprinkled with something resembling snow.

Just outside of the Artifacts Building is a memorial to Johann Bartsch, one of the leaders of the Mennonite migrations from Prussia to Russia in 1788. Further on is a stone marker to the memory of Jacob Hoeppner, another leader instrumental in the settlement of Mennonites in Russia. These memorials were brought to Canada recently. The Bartsch memorial was brought to Manitoba from Russia through efforts of the Manitoba Mennonite Historical Society in 1968. The Hoeppner memorial was transported from the island of Chortitza on the Dnieper River in southern Russia to Steinbach in 1973. Both of the tombstones still show chips and bullet holes incurred during the Russian Revolution.

From the first memorial we walked to the Mennonite farm home. Walking into it was just like walking into a home that is lived in at the present time. Everything was there – clothes and all the furniture. The table was even set with artificial food and looked like we could just sit down and start eating. Also present was the brick oven used for heating the house.

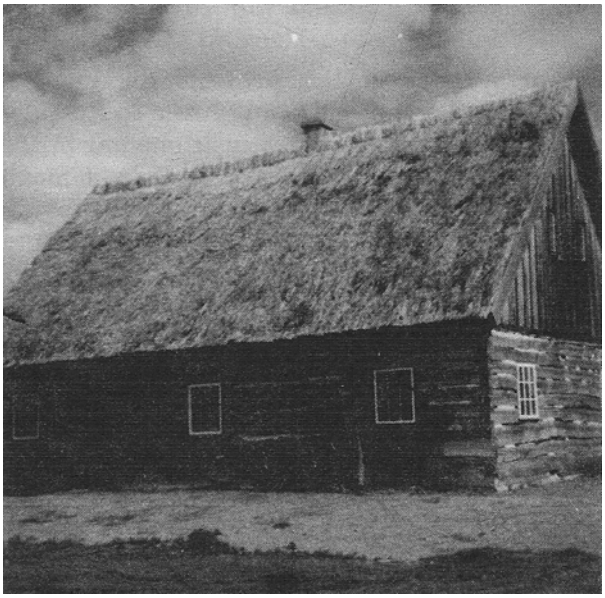
The kitchen contained the kitchen stove and a large kettle for heating water. Above the ceiling of the kitchen in the attic was the large chimney which served as a smokehouse as well as a safety feature to prevent sparks from flying out too rapidly and setting the thatched roof which this house had on fire. The chimney was about five feet square at the bottom and a metal door in the attic was used for hanging meat to be smoked, or for cleaning the chimney. I thought this was quite interesting since I had never actually seen one of these stoves before. Leaving the kitchen, there's a large pantry and stairs that go up to the attic. There's a long hallway connected to the barn. This barn had everything in it including an old buggy. In one corner I couldn't believe my eyes; there were actually live chickens! Things were hung in the barn as if it were being used to this day. According to the tour guide pamphlet provided by the Manitoba Mennonite Historical Society, "the barn on a Mennonite house-barn was always attached to the end of the house away from the street with the front on the same side as the house. As a rule the barn would be a total of two feet wider than the house, extending one foot past the house on each side. The walls of the barn and the ridge of the roof were also about two feet higher and the roof of the barn had much the same slant as that of the house" (p. 13). The farm home and barn are original constructions having been moved to the museum complex from a neighboring village. As we walked outside we noticed there was a fenced-in place where there were more chickens.

Next we went to a log building with a thatched roof. It is a typical pioneer dwelling, moved to this site. The inside has been adapted to Mennonite style, but the construction is similar to log cabins built by pioneers who had already settled in Manitoba before the Mennonites came.

Next was a school. This too, was an original building bought and moved onto the site. The original seats and the student's carvings on them are preserved inside. The first Mennonite schools were private but public schools like this one were built after 1916, according to the tour guide (p. 14).

Next came the Mennonite Church which had been used by the Old Colony Mennonites until 1967. The building was constructed in 1881 and moved to the museum site in 1968. The tour guide describes the

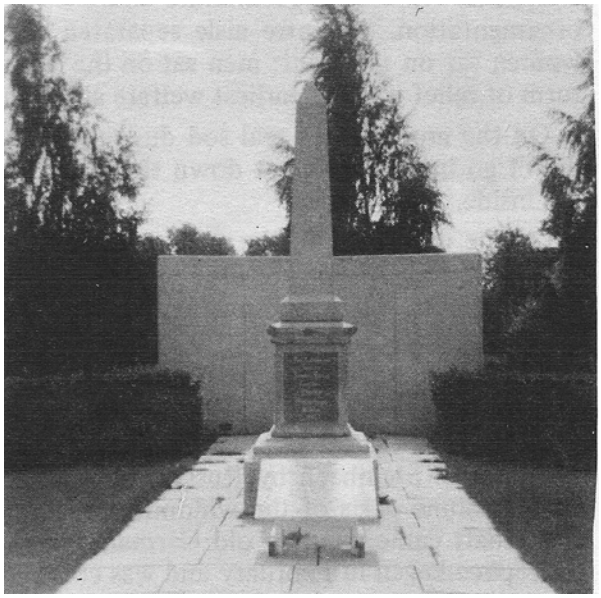
Summer kitchen with Mennonite farm home in background. The completely furnished house contains a brick oven which was also used for heating the home.

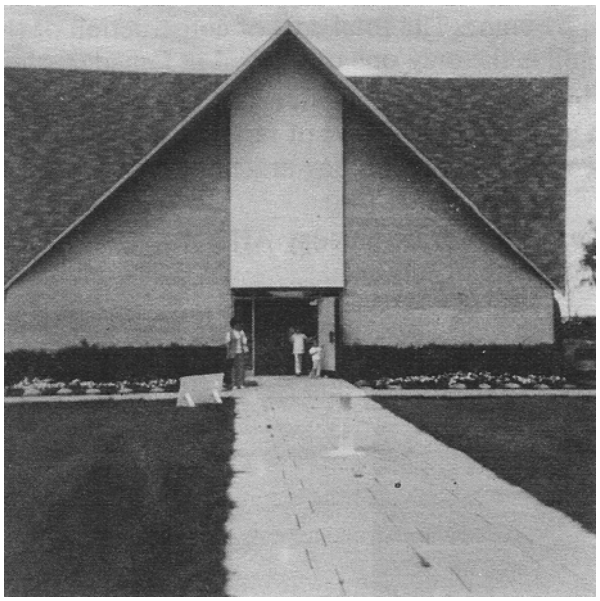


Long hallway from farm house leads to thatched roof barn. Farm home and barn were moved to site from a neighboring village.

Replica of a four story mill which was built by Russian Mennonite immigrants in Steinbach. Total cost of mill was approximately $100,000.

Memorial to Johann Bartsch, a leader of Mennonite migrations from Prussia to Russia. This monument was brought to Manitoba from Russia.





Artifacts building which houses displays of books, paintings, dishes, tools, clothing. Russian coins and other articles brought from Russia.

The Jacob Hoeppner Memorial, brought to Steinbach in 1973 from the island of Chortitza on the Dnieper River in southern Russia.

church as "typical of Mennonite churches of the early days - frame structures with plain windows and no ornamentation. A centre aisle separated the men's section from the women's section. Facing the pulpit, women sat on the right; men sat on the left..... The church attic was used to store grain for the poor. This form of relief was the earliest welfare system used. by the Mennonites in Manitoba" (page 15).

On the grounds is a real sod dugout. As it was rather wet that day - it had rained for several days - we didn't go inside. We went down the steps but didn't go through the door since we could see very well into the inside.

On the other side of the street were the businesses. There was a blacksmith shop which had a forge, anvil and other tools that were used still in it. There was a print shop which still contains the first press used in the southeast and which printed the southeast's first newspaper, the Giroux *Advocate.* This business had been owned by a Mennonite who bought the press in 1909 and moved it to Steinbach in 1914. Also on the premises was Steinbach's first store which had also been moved to the Mennonite Village Museum. It is stocked with the typical items sold in the 1880's.

Probably the most popular sight on the museum grounds is the windmill. It is a replica of the four-story mill built in Steinbach by Russian Mennonite immigrants. A Dutch millwright directed construction of the replica. Some parts of the windmill, including the sails and the wooden gears, were built in Holland. The main shaft came from an old German windmill named "Sophia" from the village of Tensbuettel, Work on the replica began in February and was completed in November of 1972. The basic windmill was constructed around a framework of eight 32 foot Douglas fir poles. No nails were used in the basic construction; the walls and girders were assembled on the ground and erected by crane. The total cost of construction of the windmill was approximately $100,000. The Steinbach windmill is the only one of its kind in Canada.

Before we left the Steinbach museum, of course I took in the sights of all the huge farm machinery. On the grounds are many, many farm implements that were in use in the early days of farming, including a 32 horse-power steam tractor and equipment used in threshing with horses. They say more machinery is being added to the collection every day.

The Steinbach museum and village occupies a 40 acre site, I hope that someday AHSGR may also have land on which we could depict a typical German-Russian community of our own.

Sod house built partly underground.

ADDITIONS TO THE LOAN COLLECTION

Centennial by James A. Michener. Published by Random House, New York, 1974, 909 pages. Reviewed by Timothy J. Kloberdanz.

Some AHSGR members may be surprised to find this best-selling novel reviewed in the pages of our work paper. However, James A. Michener's *Centennial* probably will introduce more people to our ethnic group than any other single piece of American literature to date. For better or worse, an unforgettable Russian German character appears in this latest saga by one of America's leading novelists.

With such blockbusters as *Hawaii* and *The Source* comfortably behind him, James Michener has secured a formidable foothold in the literary world. *Centennial* undoubtedly will please Michener aficionados and revive the author's erstwhile reputation for tackling the grandiose. But what effect, if any, will the novel have on the image of "our people"? We are a relatively unknown ethnic group who have not yet fallen victim to the inevitable literary stereotypes that await us. The purpose of this review is primarily to explore the characterization of Hans "Potato" Brumbaugh, who, as the dust jacket of *Centennial* informs us, is a "German from Russia, who learns how to make the land fruitful." Potato Brumbaugh, like Hannah Schreissmiller in *Second Hoeing* and Karl Gross in *The Land They Possessed*, is destined to become an integral part of American fiction. Michener's creation, however, will occupy a more prominent place than any previously known Russian German character.

Before continuing further, it should be pointed out that *Centennial* is not a book about the Germans from Russia. Specific references to "our people" number only a few pages in this monumental work. Some of the passages are revealing, others somewhat disturbing, and a couple nothing less than extraordinary. *Centennial* is an in-depth portrait of a small Colorado town (that never existed) located on the South Platte River a few miles east of the very real city of Greeley. Michener manages to effectively cover some four billion years of history, ranging from the origin of the earth to the ecological crisis of the present time. More than half of the fourteen chapters in the book concern events that happened before the actual founding of Centennial in 1876. Thus, one reads of dinosaurs, bison, rattlesnakes, prehistoric cultures, Arapaho Indians (who also called themselves "Our People" and are referred to as such by Michener), trappers, traders, explorers, Pennsylvania Dutch emigrants, gold-seekers, cowboys, etc. It is not until Chapter 9 that the reader is introduced to a thirty-two-year-old "Russian" by the "good German name" of Hans Brumbaugh. A capsule history of the Volga Germans (whom Michener calls the "Volgadeutsch") follows, and we learn that Hans Brumbaugh emigrated to the United States about 1853. This date certainly will make many readers of Volga German ancestry raise their eyebrows, since existing records indicate that the first Volga German colonists did not leave their Old Country villages until at least twenty years later. Michener stretches this blooper even further. Hans Brumbaugh's intentions of going West do not initially reflect an interest in making the land fruitful. He spends three months in the gold fields of Pike's Peak but finds nothing and, hungry and thoroughly disillusioned, buys farmland on the South Platte. (One wonders if even one Volga German in the mid-nineteenth century ever had the chance or ambition to pan gold in the cold streams of the Rocky Mountains.)

Hans Brumbaugh proves so successful as a farmer that he is able to raise a large crop of potatoes and is henceforth called "Potato" Brumbaugh. Later he learns how to divert water from the South Platte River and irrigate his arid crop land. Brumbaugh's wife and children soon join him in working their piece of Colorado prairie, and in Michener's words, "it was fortunate that they could not envisage the incredible obstacles they would face in trying to hold on to it." The "incredible obstacles" include not only the tireless work that accompanies the hardships of pioneer life, but an episode in which the Brumbaughs are fired upon by land-hungry outlaws, Hans' "sharpshooter wife" kills one of the outlaws as the Brumbaugh family savagely defends their farmstead on the Platte.

Though there is something compelling about the character of Hans Brumbaugh, there is much to be desired. In one passage, Michener describes Potato Brumbaugh as "stooped like an ape;" in another as "powerful and with enormous energies." Sometimes, Michener is condescending to this so-called "Russian," at other times he says the kind of things we all like to hear about our ancestors:

> Catherine the Great had been wise to import such men to her wasteland along the Volga and the later Czars had been fools to let them go, for these were the kind of men who loved the soil, who lived close to earth, listening to its secrets and guessing at its next wants, (p. 564)

The introduction of sugar beets in northern Colorado is attributed to Hans Brumbaugh further on in the novel. This is as it should be—even in a work of fiction—for the story of the Volga Germans and the

Colorado sugar industry is neatly interwoven and thus inseparable. Potato Brumbauch soon encourages fellow Volga Germans to emigrate from Russia and work his beets because "they know more about sugar beets than anyone." Michener writes of these emigrants who got off the train at Centennial:

> They were splendid people, hard workers, thrifty, intelligent. Ten minutes of instruction told them all they required about their new job, and when Brumbaugh saw them whisking down the rows, chopping out unwanted beets with one swipe, he knew he had solved his problem, (p. 675)

But as the novel progresses, Michener seems to downplay the role of the Volga Germans as beet workers in favor of Japanese emigrants. Hans Brumbaugh himself admits that one Japanese worker "is worth six Russians." Michener inserts further bias by insisting that "the Japanese were the best sugar-beet workers in the world." (Perhaps, but their numbers and overall contributions never were as great as those of the Volga Germans in northern Colorado.)

Hans Brumbaugh grows old and dies in Chapter 13, and his failing health and eventful passing are effectively described. Michener writes how Potato Brumbaugh, after suffering a stroke that leaves one side of his body paralyzed, is often wheeled onto the front lawn of his home so that he can still "watch the river with which he had wrestled for so long." At the age of 88, the crippled pioneer continues to dream of better ways to divert more water into the Platte Valley but his visions never flower. He dies as he rests in the wheel chair outside his home, facing the Platte and the setting sun. At the funeral of Hans Brumbaugh, which is attended by "Italians, Russians, Germans, Japanese and numerous Mexicans" (all of whom are indebted to Brumbaugh for "instructions and mortgages"), a young minister reads a poem that includes the haunting lines: "even the weariest river / Winds somewhere safe to sea." Though the death of Brumbaugh is obviously tinged with a melancholy tone, it is nonetheless handled skillfully by Michener.

Passages about Volga German sugar beet fanners appear elsewhere in the book and one of these is especially disturbing. On page 781, Michener writes about a "Russian named Grabhorn" who secretly telephones the Immigration Service in Denver and advises the agency to arrest a Mexican couple who work for him. The result is that the two workers are shipped back to Mexico and thus deprived of their hard-earned wages. This has undoubtedly happened in the beet country of Colorado, where carloads of illegal aliens from Mexico are not uncommon even today. But it is unfortunate that Michener picks a Volga German farmer (who probably has experienced similar dealings in his own past) to be the principal antagonist in this episode.

One wonders, after noticing the obvious errors and exaggerations concerning the Volga Germans in *Centennial,* just how many other bloopers there are in this voluminous work. Yet Michener aficionados would be quick to assert that the book is a novel-a work of fiction-and thus immune to scholarly criticism. This is perhaps a point well taken; though novelists (especially those of Michener's standing) have a way of popularizing false stereotypes and fanciful history. Like *Second Hoeing* (a less ambitious novel about Volga Germans in the sugar beet country of Colorado), *Centennial* is the work of an outsider desperately trying to capture an inside view of a rural community in northern Colorado. No matter how sympathetic the outsider tries to be, disturbing generalizations and haphazard exaggerations are often (and perhaps unknowingly) the results.

At the time *Centennial* was released, I was employed as a historical archaeologist in the approximate area where the fictional town of Centennial, Colorado, supposedly exists. I was particularly impressed with the hardy breed of men and women that I encountered as I traveled along the South Platte from the little towns of Kersey to Hillrose. These people included ranchers, grizzled homesteaders, beet farmers, sun-blackened dry-landers, and others who represent some of the many characters fictionalized by Michener. (I even met an elderly Russian German pioneer-farmer on the Platte who reminded me very much of Hans Brumbaugh, and this individual was also known in the area by the nickname of "Potato.") Most of the people I befriended knew nothing about *Centennial,* and a surprising few had never heard of James Michener. But I finally found one old timer who had read the novel-all 909 pages-shortly after it went on sale. He considered it a "Walt Disney adventure" that "sure was enjoyable but not exactly the way it was." I tend to agree with him. Back in the spring of 1973, I was invited by Otto Unfug (one of the three newspapermen to whom Michener dedicates his book), to meet Mr. Michener and accompany him and a small group of local historians in a tour of the Sterling, Colorado, area. I reluctantly turned down the offer at the time and perhaps forfeited a line of immortality in the lengthy Acknowledgments section of Michener's book. But I was engaged in salvage ethnographical work at the time, trying to record on paper and tape the dying memories and disappearing traditions of elderly Volga Germans in northeastern Colorado. So I do not regret my hasty decision. I am still convinced that the stories of our old people -

stories based on genuine, human experience - are individually more important than Michener's fascinating but fanciful portrait of a Colorado community that never existed.

Editor's Note: A copy of *Centennial* has been donated to the AHSGR Archives by Professor Kloberdanz in memory of his grandparents, George and Christina Wertz Kloberdanz and John and Anna Margarete Dillie Sewald.

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Americans from Germany: A Study in Cultural Diversity, by Robert Henry Billigmeier. (Belmont, California: Wadsworth Publishing Company, Inc., 1974) 189 pages (Minorities in American Life Series). Reviewed by Marie M. Olson

In this fascinating, well documented volume Mr. Billigmeier describes the streams of emigration of German-speaking people to the United States and the contributions to the nation made by each wave of immigrants, beginning with the few who came as individuals and gained prominence in the early 17th century. Among them was Peter Munuit who, as commander of the Dutch West Indies Company, developed Manhattan as a trading post and purchased Staten Island from Indians in 1630. Another was Jacob Leisler, governor of the province of New York for a time, who advocated a political party system and representative government in the province, for which he was hanged for treason in 1691, though later exonerated.

The first significant group arrived in 1683. These were largely German and Dutch Quakers, who founded Germantown near Philadelphia.

Early in the 18th century a group of refugees from along the Main, Neckar and Rhine Rivers gathered at Rotterdam from where they were transported to England and later to America, a group of them founding Newburgh, N.Y. Some of this group was forced to serve as indentured servants. One of them, a young boy, John Peter Zenger, was apprenticed to William Bradford, a printer. Together they later founded New York's first newspaper in 1725.

During this period various religious sects brought thousands more Germans: the Amish; Mennonites (the larger of the groups) which settled in Lancaster county Pennsylvania and later elsewhere in the United States and Canada; Dunkards (American Baptists) among whom was Christopher Sauer, who printed the first German Bible in the United States; and other small sects. Moravians from Georgia founded Bethlehem, Penn. in 1746 and became famous for their Bach choir and music festivals, and were active missionaries among the Indians. Others of the leading Protestant denominations, Lutheran and Reformed, arrived and by the time of the Revolution far outnumbered the smaller sects.

German communities were founded in New Jersey, where Frelinghuysens and Rockefellers became prominent families; in Western Virginia and in the Carolinas. The largest number of the immigrants was farmers, and soon won a reputation for honesty, skill and diligence. They introduced many traditions, particularly those of Christmas and Easter, which were adopted throughout the land and endure to the present.

When the Revolution came, the German colonists by and large supported it. Even the pietist sects furnished food, clothing and medicines. Some became heroes of the war. A Lutheran pastor, Rev. Peter Muhlenberg, a friend of Washington and Patrick Henry, became a Brigadier General, with his troops won distinction in major battles and shared the winter at Valley Forge.

After the war expansion west began. Many of the Germans followed and were prominent in founding towns. Most immigrated as individuals or families, but a few as communities.

In the early 19th century another wave of German immigrants arrived, particularly in large numbers after the 1848 revolution in Germany. These were to a larger extent professionals; engineers, scientists, lawyers, theologians, educators, journalists, and were of several political persuasions. They had considerable influence upon the cultural life of the Germans and on the American social and intellectual history.

During the Civil War years, most Germans supported the union side and again produced such outstanding leaders as Gen. William Rosencrans and Carl Schurz.

The later part of the 19th century saw the immigration from Eastern European countries; among the largest groups were those from the Russian-German colonies. They settled in Dakota Territory, Minnesota, Nebraska and Kansas. Following groups spread out into the West, with the Volga Germans largely following the growth of the sugar beet industry, and settling in urban areas.

Throughout the volume Mr. Billigmeier notes the contributions made by the German immigrants and their descendents in many fields of endeavor. A few known to all of us include: H. J. Heinz, Knabe, Steinway, Einstein, von Braun, H. L. Mencken, Dreiser, the Damrosches, Tillich, Niebuhr, Eisenhower, Nimitz and many other illustrious names in U.S. annals.

Of particular note among German immigrants were their musical and other societies, with their publications, and the German language newspapers. Together with their churches they played such an important part in their cultural life.

Except for a few religious sects, such as the Amish and Hutterites, German immigrants quite readily became assimilated into American society.

Editor's Note: Two copies of Professor Billigmeier's volume have been donated to the AHSGR by the Wadsworth Publishing Company.

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Russian-German Settlements in the United States by Richard Sallet. Translated by LaVern J. Rippley and Armand Bauer. Published by the North Dakota Institute for Regional Studies, Fargo, 1974, 207 pages. 67 photographs. 27 maps, Indexed. Reviewed by Nancy Bemhardt Holland.

A major publication event of 1974 was the appearance in print of the translation of Richard Sallet's Königsberg University doctoral thesis which has long been regarded as one of the major works on the Germans from Russia in the United States. It was pronounced one of "the two standard general treatments" of the subject by Arthur M. Schlesinger of Harvard University on its original appearance in 1931 and that claim has hardly been rivaled since. The dissertation is largely a result of Sallet's travels in the upper Midwest when he served for several years as managing editor of the *Dakota Freie Presse.*

It is a tribute to the translators that their work has been endowed with Professor Sallet's own blessing. In a forward to the volume he commends the translation as "an excellent accomplishment" that "fully reflects every sentence of the German text." The Bauer-Rippley collaboration has resulted in a smooth, easy-reading English version. A series of additions to the original thesis enhance its value for the general reader. Professor Rippley's introduction provides a thumbnail history of our people from the reign of Ivan the Terrible to the mass migrations to the United States three centuries later where Professor Sallet's thesis begins. Much of the introductory material is familiar to students of German-Russian history, but it provides a crisply-written concise overview. Professor Rippley also provides a carefully reasoned explanation of why the Germans from Russia were slow to assimilate into the American melting pot and details the unique contribution of the Germans from Russia in transforming the Midwest from desert to garden, an accomplishment for which they had been tempered by the Russian steppe. Rippley outlines the fate of the Germans who remained in Russia while 120,000 of their countrymen migrated to the United States between 1870 and 1920.

In addition to Rippley's introduction, the book includes an essay on "Prairie Architecture of the Russian-German Settlers" by William C. Sherman, Armand Bauer's fifty-page compilations of place names and geographical locations of the former German colonies in Russia and a biographical sketch of Richard Sallet's distinguished career.

Half of the volume is devoted to Sallet's original thesis, the main part of which is a detailed study of the geographical distribution of the Russian-Germans in the various states of the union, which includes historical data and personal anecdotes. As a *Reichsdeutscher* who came to this country shortly after World War I Sallet brought a fresh appreciation of the uniqueness of the culture of our people and at the same time as an editor of the most popular newspaper among the Germans from Russia, enjoyed the candor of the subscribers with whom he visited in the prairie states.

In Chapter I Professor Sallet divides the Germans in Russia into eight groups and gives the locations in the United States that attracted settlers from some of the groups. He then selects four sub groups on which he concentrates his study: the Evangelical Black Sea Germans, the Catholic Black Sea Germans, the Evangelical Volga Germans and the Catholic Volga Germans and devotes one chapter to detailing the circumstances of settlement of each of the groups.

The first section of each of the four chapters is dedicated to "forerunners", early scouts and settlers who opened the way for the later, larger migrations. The process by which early settlers expanded from the original immigration points in Kansas, Nebraska and the Dakotas is recounted in full and fascinating detail in the sections that follow.

Chapter VI gives Professor Sallet's convincing account of reasons for the emigration from Russia and describes the hardships of the early years in the United States. He includes a wealth of absorbing materials illustrating the independence and self-reliance of these pioneers and their attempts to maintain their German cultural patterns on foreign soil as they had succeeded in doing in Russia.

The chapter entitled "Colonizers, Customs and Life" provides most entertaining reading. Here Sallet asserts that "as colonizers of the Great American West, the Russian-Germans were more effective than any other nationality" (p. 79). He bolsters his assertion with convincing examples of material success among the settlers. He provides amusing accounts to defend his claims that "a willingness to migrate is truly an intrinsic characteristic of the Russian-Germans" (p. 80). Statistics support his observations about Russian-German family life: a tendency to big families, an avoidance of celibacy, and the infrequency of divorce.

He also catalogs a number of customs peculiar to the Germans from Russia; summer kitchens, baptismal and confirmation certificates used as wall decorations, pictures of deceased family members in their coffins, sheep skin coats and felt boots and the addiction to sunflower seeds which he calls "Russian popcorn" (p. 85).

He mentions the law-abiding nature of the Germans from Russia and comments on their tendency to pursue the same trades in any given area. Ninety-five percent of all Black Sea Germans are wheat farmers, he notes, while 50% of all Volga Germans are beet farmers or farm workers. The Volga Germans of Pine Island, New York are all onion farmers; the Volga Germans in the southwest corner of Michigan are peppermint farmers; the Volga Germans in Chicago are in the construction industry; and those in Portland in street maintenance.

Professor Sallet reports in Chapter VIII that while the Catholic and Mennonite immigrants could remain faithful to their denominations, the Evangelical immigrants were faced with a bewildering plethora of Protestant churches in the United States. He traces the process by which Germans from Russia have become members of "almost all religious denominations in America" (p. 91) and makes some interesting observations on the Brotherhood movement.

The chapter also includes a survey of the German language press in America and records political activities among the Germans from Russia.

Chapter IX entitled "World War. Years of Distress in the Homeland" describes and illustrates the attitudes of Germans from Russia toward Germany and gives a completely unvarnished account of the repressions against the Germans in the United States after the nation entered the war. The chapter concludes with an account of relief efforts among the Germans from Russia to provide aid for their suffering brothers in both Germany and Russia.

The final chapter studies the process of assimilation and provides a preview of the generation gap. He notes rather ruefully that "the old people will take their German world with them to the grave. The young will live in an American world" (p. 108).

While the volume reproduces Professor Sallet's original notes, much explanatory material has been added by the translators and a number of informed consultants. The translators have also included Sallet’s appendices with information based on the 1920 census figures. The volume also includes a large fold-out map of all 1,500 settlements of the 300,000 Germans from Russia in the United States at the time of that census, maps of twenty states showing locations of Russian-German settlements and detailed maps of settlements in Kansas, Montana, Nebraska and North Dakota. End pages are an area map of German settlements in Russia and a map showing countries of origin, migration routes and areas of settlement (1763-1861) of the Volga and Black Sea Germans in the mother colonies.

One of the principal charms of the volume is the excellent series of more than 60 handsomely-reproduced photographs from widely varied sources, all illustrating events and customs in the lives of the Germans from Russia.

The most obvious fault of the volume is the wide variety of type faces that are included in the several sections of Professor Bauer's lists of place names of German colonies in Russia. Certainly the involved and expensive process of resetting the copy in matching type would have been repaid by the increased attractiveness of the volume.

A copy of the book has been donated to the AHSGR by Professor Armand Bauer. The book may be purchased from The North Dakota Institute for Regional Studies, State University Station, Fargo, North Dakota 58102. $9.50 per copy.

The Volga German Catholic Life Cycle: An Ethnographic Reconstruction, by Timothy J. Kloberdanz, Unpublished Master's Thesis, Colorado State University, 1974, 225 pages. Reviewed by Nancy Bernhardt Holland.

For a long while concerned members of AHSGR have described the need for a compilation of the folklore traditions and customs of our people. To my great delight I discovered early last winter that the book - for Volga Germans at least - has been written. Professor Kloberdanz's thesis is a masterwork in several respects. Not only did the volume earn him an M.A. degree from Colorado State University, but it has established an impressive monument to the culture of our people and a spring board for future folklore studies. The thesis is the result of three years of fieldwork and research and draws on the personal memories of 36 Volga German informants. The work is thus completely original, although as a cautious scholar, Professor Kloberdanz has verified traditions from written sources whenever possible.

The volume reconstructs the life style of the Volga Germans in their Russian colonies from 1890-1914 and is the most complete collection of folklore yet compiled for the Volga culture. Since most of his informants were of the Catholic faith, Kloberdanz calls his work a study of the Volga German *Catholic* life cycle - although much of the tradition he describes is equally attributable to Evangelical Volga Germans and some elements to Black Sea Germans as well.

The volume is written in what the author calls "the ethnographic present" which creates the illusion that the people being described are very much a living community. Drawing on anecdotes and reminiscences, scholarly sources, diaries and journals, folksongs, folktales and proverbs, Professor Kloberdanz has resurrected the vanished life style of our people.

It is an affecting book-one laughs at a number of delightful anecdotes and recollections while at the same time one feels a pervasive sense of loss, a sorrow for the passing of such a rich body of tradition. Kloberdanz's *Life Cycle* made me-a second generation American who has never seen the Volga-nostalgic for the old ways and homesick for the old country.

The volume is carefully researched, sensitively written and intelligently organized. Folk rituals and traditions are ordered around "rites of passage"-those life crisis events of birth, maturity, procreation and death which the author describes in terms of their cultural emphasis.

Chapter I, "German Roots: Russian Soil" provides an historical introduction to the background of our people and it is to the author's credit that he renders the familiar story of the emigrations to Russia from a completely fresh perspective. He begins his study with a description of the mutual provincialism that caused the Russians to call the Germans *Njemetzy* – the deaf and dumb ones"; and the Germans to call themselves *unsere Lait* –"our people."

His descriptions of the early years on the Volga do not belabor the overly-familiar catalog of disasters and privations but give eye-witness accounts from original sources. Kloberdanz gives evidence for places of origin in Germany and recounts the slow adaptation made by the Germans to the Russian terrain. He describes how, in spite of efforts to Russify them, the German colonists preserved their ethnic identity by continuing the ritualistic practices and folk customs that tied them to a culture increasingly distant in both space and time. These life crisis ceremonials preserved by the Germans in Russia "expressed traditional values of the ... colonists and served to integrate the individual into the community" (page 15). These "rites of passage" served as "revitalization mechanisms" that "reconfirmed the old structure of society and provided for its continuity" (page 17).

Chapter II which is concerned with the customs of birth and childhood studies the place of women in German-Russian society, the emphasis on male children because of the *mir* system of land distribution, and pregnancy and prenatal beliefs. The role of midwives and precautions to protect infants from witchcraft and attacks by the *Alp* or other demonic forces are described. Professor Kloberdanz recounts baptismal traditions and the on-going role of the godparents. The chapter reproduces several cradle songs the lyrics of which served as threats to older children while the gentle tunes lulled the baby to sleep (p. 38). The section entitled "Kissing the Switch" which describes how discipline is enforced with the threat of such characters as *der Beiznickel* and the *Christkindchen* was reprinted in *Work Paper* #16.

The final sections of the chapter consider the grandmother's role as transmitter of the ethnic consciousness. Favorite childhood games among the German colonists are described.

Chapter III considers the customs attending growing up in the dorf-the role and influence of the village school and the church, which although it wielded great influence, was never sufficiently strong to eradicate the old supernatural folk beliefs. Although the major event in the passage from childhood to adult status is

marriage, the ceremony of confirmation and the bestowal of a nickname are threshold events that are signs of recognition by the village. An amusing section details how some nicknames were acquired.

The Volga German method of dealing with breaches of the village law or ethic are recorded, public ridicule and gossip being as effective methods of control as physical punishment.

In a section entitled "Serving the Czar" Kloberdanz delineates the anti-militarism that characterizes Volga German culture and gives reasons to account for it. He includes several *Soldatenlieder* which reflect the sufferings of war and the sorrows of parting. Popular methods used by Volga Germans to "beat the draft" are also revealed.

The life style of girls growing up in the community are described and the author notes that the strict conformity in matters of fashion among girls (who wear long braids) and young wives (who wind the braids into a knot) and older women (who wear the traditional black babushka) are outward signs that the women accept and conform to the prevailing mores of the community. He also explains factors contributing to the rarity of illegitimacy among Volga German colonists.

For young men the "comradeship" provides a sense of group identity and social activity as well as the opportunity for rivalry with other groups of young men in the village. Courtship rituals are described and the words to a number of courting songs are given.

Chapter IV recounts the reasons for early marriage among Volga Germans and gives the criteria on which marriage partners are selected and describes the wooing rituals involving *Freiers.* The process of invitation, preparations for the wedding and a full description of the numerous and elaborate folklore customs attaching to the wedding itself are recorded.

The final section of the chapter studies the Volga German *Grossfamilie* and the role assumed by the new bride in her husband's father's household. An interesting section examines Volga German kinship terms and notes their departures from the terms prevailing in standard German usage.

Chapter V, "Old Age and Death" considers the veneration accorded elderly persons and their enhanced authority in the community. A fascinating section on folk medicine follows. Kloberdanz also considers the role of suffering, stoicism, and self-mortification in the Volga German scheme of piety.

"When the Owl Calls" describes the Volga German's open attitude toward death and describes omens foretelling death and disaster. Traditions surround death and the customary wake which follows are recorded. The funeral ceremony and burial customs are described and the folk beliefs accompanying them detailed. The Volga German conceptions of the after-life are examined and beliefs about the spirits of the dead enumerated.

The final chapter is devoted to an examination of the Volga German *Weltanschauung,* the place of work in the life of the colonists, their ethnocentrism and their fatalism. A final section reviews the fate of the Germans in Russia: emigration and deportation.

Professor Kloberdanz's volume includes the German texts of nearly 50 folksongs, poems and proverbs, all with English translations; a four-page glossary of Volga German terms from *Alp* to *Zabbe;* an impressive 12-page bibliography; the names, ages and birthplaces of the 36 Volga German informants and a list of the Volga German Catholic colonies with their date of founding and population figures for 1912, plus a map of the Volga German mother colonies.

Two copies of *The Volga German Catholic Life Cycle* have been donated to the AHSGR archives by the author with a frontispiece inscription reading "in deep appreciation and with every good wish for continued success.

* * *

Pioneers on Two Continents: The Ochsner-Griess History and Genealogy by Theodore C. Wenzlaff. Published by Service Press, Henderson, Nebraska, 1974. 139 pages. 19 photographs. Four maps. Reviewed by Nancy Bemhardt Holland.

Col. Wenzlaff’s volume is an attractive hard cover edition with fifty pages of concise, well-written narrative describing the general history of the German migrations to Russia in response to the Manifesto of Catherine the Great. Customs of the colonial period are described and the emigrations to the United States recounted. More specific family history is included in the description of the establishment of the Black Sea colonies of Worms and Rohrbach to which members of the Ochsner and Griess families immigrated from the German village of Edenkoben, and in the narrative of the settlement of Sutton, Nebraska where descendants of the Edenkobeners immigrated. A short history of Sutton with particular emphasis on its

churches follows. The second part of the volume consists of 86 pages of well-ordered genealogical tables cataloging the ancestors and descendants of Johann Nicolaus Ochsner and Maria Klara Walter and Johann Heinrich Gries and Maria Christina Kieffer. The volume includes a bibliography.

A copy of *Pioneers on Two Continents: The Ochsner-Griess History and Genealogy* has been donated to the AHSGR Archives by the author. The book may be ordered from Theodore C. Wenzlaff, P.O. Box 26, Sutton, Nebraska 68979. $8.60 per copy.

* * *

Hermann Bachmann, *Dur die deutschen Kolonien des Beresaner Gebiets und Kolomschegschichtla.* Edited and with an Introduction by Joseph Schnurr. Stuttgart, 1974. 176 p. Reviewed by Emma S. Haynes.

We are indebted to Joseph Schnurr for re-printing this charming account of how Professor Schirmunski of Leningrad University accompanied by Hermann Bachmann, a director of a school in Grossliebental, rode through the Beresaner colonies in the summer of 1928 studying the dialect of the people and collecting folk songs. The stories of their adventures are told with much good humor. Included in the villages visited was Johannistal, where Mr. Bachmann himself had spent his boyhood and where they found the largest number of songs. The second part of the book consists of short stories told in the dialect of the colonies. In his Introduction, Mr. Schnurr tells that on December 31, 1933 Hermann Bachmann was arrested on charges of "Distorting the class battle in the German colonies of Russia" and was sentenced to two years forced labor in Karelia. After his release he was not able to get a job as a teacher and worked as a librarian. During the German occupation of the Ukraine, it was possible for him to come to West Germany where he died on March 14, 1951. His works are again being read in the Soviet Union.

* * *

Fred Richard Belk, *The Great Trek of the Russian Mennonites to Central Asia.* Unpublished Doctor's Thesis, University of Oklahoma, May, 1973. 372 typewritten pages. Reviewed by Emma S. Haynes.

Mr. Belk tells the fascinating story of the attempt of certain Mennonites to settle in Central Asia in 1880 and 1881 to await the Second Coming of Christ. The leaders of the group were Claas Epp of the Samara (Trakt) settlement and Abraham Peters of Molotschna. As a result of the chiliastic teachings of the period, they believed that Christ would return in the year 1889. Five wagon trains set out at different times traveling first to Orenburg where they rested and said good bye to friends, and then usually went east to Orsk. Here they turned south and eventually entered the dreaded Kara Kum Desert northeast of the Aral Sea. Then they followed the Syr Darya River until the rocky foothills turned into a mountain range which they had to cross.

The first four groups settled temporarily either in Tashkent or in Kaplan Bek thirteen miles away. The more sane members, particularly from the Molotschna, decided to stay within the jurisdiction of the Russian government and accepted land at Aulie Ata 150 miles to the northeast. The more fanatical, spurred on by letters from Claas Epp, sought refuge with the Emir of Bukhara who was still independent then. To reach his territory they traveled through Samarkand across the Hunger Steppe. Upon arriving in Bukhara they were told that they could not stay and were driven to a no man's land between Russia and Bukhara.

Meanwhile Claas Epp had gotten off to a late start with the fifth wagon train and did not reach the city of Turkestan until December 17, 1881, after encountering raging snowstorms and temperatures as low as twenty-six degrees below zero. The Mennonites sent the winter months there and left for Tashkent in March 1882. The group was now thoroughly divided on what to do. Some decided to join relatives in Aulie Ata but most of the rest moved on with Claas Epp to join those members at the border of Bukhara. Eventually they found shelter in the province of the Khan of Khiva.

As time went on, Claas Epp became more and more fanatical. The majority faction began to reject him and to openly admit that they had been duped. They had been corresponding with fellow Mennonites in Kansas and Nebraska and now appealed for help which was forthcoming. Out of the 600 people who had started out on this adventure, two hundred were brought to America in 1884 and 1885. Others returned to Russia and a remnant remained in Aulie Ata and Khiva. Eventually most of these became disillusioned when the day in 1889, which had been prophesied for the appearance of Christ, came and went without mishap.

Gerhard Fast, *Das Ende von Chortitza.* Regehr's Printing, Winnipeg, 1973. 151 p. Reviewed by Emma S. Haynes.

Several years ago Dr. Karl Stumpp donated to our archives Gerhard Fast's *Im Schatten des Todes,* telling how he was sentenced to a lumber camp in the far north of Russia and managed to escape to Germany in 1930. This volume tells of Fast's return to Russia with the German army to help in the registration of the German settlements and the naturalization of the colonists. He lived in the city of Chortitza, the oldest Mennonite settlement of Russia, which at the outbreak of war contained 11,597 Ukrainians and only 2,178 Germans, and had charge of twenty villages.

Much of the book consists of Mr. Fast's personal diary in which he describes the deplorable conditions in the villages, the lack of clothing and the fact that 43% of the family heads had been arrested in the Stalinist purges of the late thirties. In this respect he made a comparison of Nieder Chortitza and the Ukrainian Novo-Saporoshje. In the Ukrainian village there was little difference between the total number of men and women, whereas in the German village the women were left alone to do the work in the fields and to care for the children. The results of the battle of Stalingrad are described and the ebbing hopes of victory. In September and October 1943 the order is given to evacuate the German villages. Most of the people leave by train but others in long treks with horse-drawn carts. At the end of the book are twenty reports of refugees telling about the evacuation of their villages and the final flight from the Russians. Included is the report of Peter Ewert who was drafted in the German army and taken prisoner of war by the Russians. He was not released until 1963 when he met his family in Germany after eighteen and a half years.

* * *

Victor Klein, *Unversiegbarer Born.* Verlag Kazakhstan, 1974. 116 p. Reviewed by Emma S. Haynes.

For readers of *Neues Leben* the booklet mentioned above will come as a welcome event. It is an analysis of the folk songs of the Soviet Germans and first appeared in serial form in the Moscow-based newspaper from October 10, 1973 until June 19, 1974. Mr. Klein begins by saying that the Soviet Germans love to sing and can sing. They have their own good folk songs, many of which go back to the Middle Ages. In the olden days they sang at every opportunity: at work in the fields, in a circle of friends, on the streets, in the Maistube or at harvest festivals, at weddings and before soldiers were drafted. After this last war a few brief attempts were made to revive the songs, but today one seldom hears them. The young people sing Russian songs and know only a few choruses which they have picked up. Mr. Klein regards this as a challenge. He calls attention to the fact that the Soviet Union is a nation of many different cultures, and that since the Germans are also represented, it is their duty to contribute that which is worthwhile.

In any group of songs the "Vorsänger" is especially important. He usually does not have written notes but relies almost entirely upon his memory. Thus Gustav Garreis of Köhler dismisses a song book with the scornful words, "Des is fer die Weibsleit. Ich hun mei Liederbichelche in Kopp." (That is for the women, I have my song book in my head.)

Mr. Klein then discusses the various categories of songs. Among others he mentions the historical songs such as those written when Napoleon invaded Russia, "War size so Froehlich basemen" and "Ist es denn auch wirklich wahr." In the emigration years of 1870 when Brazil was the goal these was a popular song:

Kommt, Gebrüder, wollen ziehen,
Unsre Päss' sind schon geschrieben,
Hin nach dem brasilischen Ort
Keinen Winter gibt es dort.

In addition there are love songs, soldier songs, songs for the holidays and for various occupations. Last of all, the wedding customs of the Soviet Germans are described, both as they were formerly carried out and as they are observed today. A thirty page appendage contains twenty folk songs with notes arranged by Johannes Windholz. For people who can still read German, this book will bring back many nostalgic memories.

WE PROCLAIM IT NOW

Ask only once, dear friends,
For we are a quiet folk
Grown weary of explaining.
Thus we proclaim it now:

Ours is a young race, two centuries old,
Born during the Russian reign of
Catherine the Great.
The birthright she bestowed was rich
Tho its legacy of years was brief.
We were swaddled in war's red blanket
And nurtured in the thin arms of famine.
We were cradled in a treeless wilderness
And sung to sleep by wolves and icy winds
howling across the Volga.

Ours is a strange and special heritage.
We claim two native countries;
Our fatherland is Deutschland,
Our motherland is Russland.
Yet our "Heimat" knows no border
– It stretches
from the labor camps in Siberia
to the prairies of Saskatchewan;
from the beet fields in America
to the Pampas of Argentina.

We are the Volga Germans;
Proud pioneers and pious peasants.
We proclaim it now and always:
We are Catherine's children.

– Timothy Kloberdanz

QUERIES
A "CAN YOU HELP" GENEALOGY SERVICE

In an effort to help you achieve maximum success in your search for information, we ask you to please observe the following suggestions and requirements.

1. Copy must be neatly submitted and as accurately detailed as possible.
2. Copy must be typed or legibly handwritten to avoid error in transcription.
3. Copy should be brief and specific. It is better to have two insertions, rather than one that is too lengthy and involved.
4. Copy should make use of abbreviations as recommended below.
5. The Genealogy Committee must reserve the right to edit copy submitted.
6. QUERIES are accepted at the rate of .05 per word, and will appear in two consecutive WORK PAPER publications.

To conserve space, the following abbreviations without use of the period are recommended for use in making up QUERIES copy.

abt	about
aft	after
Amer	America, American
anc	ancestor
att	attention
b	born
bef	before
Bess	Bessarabia
Blk S	Black Sea
bro(s)	Brother(s)
bur	buried
Cau	Caucasus
Cath	Roman Catholic
cert	certificates
ch	child, children
comp	complied
conn	connection
corres	correspondence
Crim	Crimea
dau(s)	daughter(s)
Desc	descendant(s)
d	died
Dist	district
div	divorced
Emig	emigrate, (ted, tion)
esp.	especially
F	Father
fam	family (ies)
form	former
Fr	from
gd	granddaughter
Gen	genealogy
Ger	German, Germany
GF	Grandfather
GGF	Great-grandfather
GM	Grandmother
GP	Grandparents
grch	grandchildren
gs	grandson
H	husband
immig	immigrant(ted)
info	information
intin	interested in
Luth	Lutheran
mar	married
M	Mother
mat	maternal
Menn	Mennonite
nee	maiden name
Od	Odessa
P	parents
pat	paternal
Pol	Polish, Poland
post	postage
Poss	possibly
re	regarding, relating
rec	record
Ref	Reformed
rel	relative
ret	return
Rus	Russia
sis	sister(s)
S	son(s)
sp	spelling
unk	unknown
Volg	Volga
Volh	Volhynia
w	wife
xch	exchange
?	not sure of

Prepared by: Arthur E. Flegel
Menlo Park, Calif.

CAN YOU HELP?

ZABEL	Need info on SOPHIE DOROTHEA ZABEL, b 24 Sept 1835, Dolitz, Pommerania, Ger. d 30 Mar 1905, Avon, Colo. Dau Louisa Agusta b 15 Feb _ _ _ _Summit, Waukesha Wisc., m Stanford Lindsay Patterson, my GF at Kearney, Neb. 8 Jan 1880, m II John Summerville of Scotland 12 Oct 1860 at Summit Wisc. Mvd to Osenonow Wisc. Had 9 more ch - 1 in Wisc, 5 in Minn, 3 Riverdale Neb. Had bro Frank. Write A. S. Patterson, 3033 Frontier N.E. Albuquerque, N. Mex. 87106
SCHMIDT GELLNER TEMPEL	Need info re PETER SCHMIDT fr Od Rus to Linton, ND abt 1898, w name? ch? His M was Elisabeth (Tempel) Schmidt; F, unk. Info Peter Schmidt's step F, FRANZ GELLNER, left ND for Canada fol wife's death 1909. Write Mrs., R. K. Neumann, 9710 Kitsap Way, Bremerton, Wa 98310
LECKEI SADER	Info re F, JOHN CONRAD LECKEI b Huck Volk 1875, m KATHERINE SADER b Norka Volg 1875. GF JOHANN GEO LECKEI; GF GEORGE SADER, Volg Rus, orig Hesse Ger. Rels: Hahn, Kildau, Krieger, Schneider, Stärkel, Geier. Jack Leckei, 608 So. Sylvan St., Anaheim, Ca 92804
ZÜRGIEBEL HOLSTEIN	Att: form citizens Jagodnaja Poljana, need info re ZÜRGIEBEL and HOLSTEIN fam, occupations, nicknames, esp Heinrich Johannes Zürgiebel and w Eva Holstein b 184- or 185-. Have Zürgiebel and Blumenshein Gen in Ger prior to 1766; will ret post. Mrs. Hazel E. Shaw, Box 26, Toquerville, Ut 84774
FEHR BICKEL HAUCK GÖSSOLE	Info re JACOB FEHR (1850-1894) b Worms Ukraine Rus, w CHRISTINA BICKEL (1852-1944) b Worms, p Adam & Salma Bickel. Dau Elisabeth & h Jacob Hauck came to N.D. 1882-3. S Jacob & w Sophie nee Gössole to Medina ND 1904, then to Hebron. Mr. & Mrs. F. L. Chaussee, 7531 242nd Pl. S.W,, Edmonds, Wash 98020
	Info on GÖSSOLE fam, Amer sp Gessole, p Jacob Gössole b 1851 d 1919 and Regina Müller b 1861 d 1927, emig fr Johannestal Ukraine for Medina ND then to Hebron. Regina's p Gottlieb & Marie Elisabeth Müller of Johannestal. Mr. & Mrs. F. L. Chaussee, 7531 242nd Pl. SW, Edmonds, Wash 98020
EIERS	Desire info re EIERS kinfolk and others from JOSEFUWKA area RAWA Rus. Henry J. Eiers, 960 Parkway Dr., Brookfield WI 53005
KINDSFATHER BECKER,	Wish info on Jacob Kindsfather, b 26 Sept 1877 Brunnental Rus. mar Anna Elizabeth Becker, b 26 May 1874, Erienbach or Oberdorf, Volg, came to Windsor Colo 1911. Mrs. W. Dean (JoAn) Maul, 1813 162nd N.E. Bellevue, Wash. 09008
MAUL REINHARDT	Wish info on Conrad Maul Sr., b 13 Oct 1879, Schilling Volg. Russ, mar Margaret Katherine Reinhardt, b 12 Oct 1887, ? Russ. Need names of p, bros, sis of all above. Mrs. W. Dean (JoAn) Maul, 1813 162nd N.E, Bellevue, Wash. 09008

SURNAME EXCHANGE

The SURNAME EXCHANGE is a Genealogy Committee service designed to aid those wishing to contact and exchange information with others researching a similar surname.

Section I is an index of surnames actively being researched. Section II contains names and addresses of researchers working on names in Section I.

Lettered numbers (A23) are the keys to the names and addresses of those in Section II seeking information on these surnames.

The SURNAME EXCHANGE is different in every WORK PAPER issue, containing only the most recent listings submitted. It may be more effective when used with the AHSGR publication CLUES.

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Prepared by: Arthur E. Flegel

Menlo Park, Calif.

SECTION II

A22 Clare Anderson, 28 Inman Ave., Winnipeg, Manitoba, Canada R2M OR5
A23 Lee Amend, Rt. 3, Box 150, Brighton, Colorado 80601
B45 John Stuart Butler, 1302 E. Maple, Stillwater, Oklahoma 74074
B46 Miss Donna M. Busch, 1727 So. 13th #2, Lincoln, Nebraska 68502
B47 Wilson L. Busch, 58 W. Gibbons Ave., Porterville, Calif. 93257
B48 Mrs. Elizabeth Behm, 22 Starglobe Circle, Sacramento, Calif. 95831
C17 Francis L. & Phyllis G. Chaussee, 7531 242nd Place S.W. Edmonds, Wash. 98020
D20 Mrs. Larry D. Darling, 1031 S.E. 56, Portland, Oregon 97215
D21 Mrs. Lyle Davis, Jr., R.R. #4, Phillipsburg, Kansas 67661
D22 Justin Lee & Carolyn (Whipple) Dingman, 5401 So. 12th, Apt. 1504, Tacoma, Wash. 98465
F22 Miss Malinda Funk, 1451 Harvard Rd., East Lansing, Michigan 48823

H58 William & Mary Ann Hahn, 5101 N St., Lincoln, Nebraska 68510
H59 Alvina B. Hartman, 540 W. 39th St., Topeka, Kansas 66609
H60 David & Barbara Horn, 239 Bedford Way, Upland, California 91786
H61 Mrs. Deanna M. Hansen, 5739 Meridian Aye., San Jose, California 95H8
I2 Donald & Constance Isaac, 4949 E. Heaton, Fresno, California 93727
K38 Oscar & Mary (Stieber) Kapp, 18624 Teppert, Detroit, Michigan 48234
K39 Mr. & Mrs. Harold Kehn, Box 113, Melbeta, Nebraska 69355
L28 Jacob & Irene Lehr, 1173 Woodnoll Dr., Flint, Michigan 48507
L29 Jack Leckei, 608 So. Sylvan St., Anaheim, California 92804
M39 Mr. & Mrs., Alex Miller, 5834 St. Paul, Lincoln, Nebraska 68502
M40 Mrs., Florence (Geist) Moroz, 35 Newcastle Rd., Winnipeg, Manitoba, Canada R3T 3Y4
P23 Everett E, Porubsky, 235 Quinton, Topeka, Kansas 66606
R28 John & Annie Reimer, 4055 So., Inca, Englewood, Colorado S0110
S88 Mr. & Mrs. N, Wm. Skaley, 3916 27th Ave., Vernon, B.C., Canada
S89 Jake Specht, Jr., 1705 15th St., Gering, Nebraska 69341
W49 Mrs. Lucille (Gies) Whitman, 202 Morton St., Walla Walla, Wash. 99362
W50 Lloyd D. Warkentine, 342 7th Ave,, N. Three Hills, Alberta, Canada TOM 2AO
Z6 Harold E. & Hilda Zerfas, 1944 Hunting Ave., Manhattan, Kansas 66502

PASSENGER LISTS

Gwen B. Pritzkau

(Continued from Work Paper No. 15, dated September 1974, Page 49) Note:
Number appearing after given name indicates individual's age.

13 June 1877 Vessel: Frisia
Route; Hamburg, Germany, to New York, U.S.A.
From: Balzer (Goly Karamysch), on Bergseite, located in Canton Balzer, Gouvernement Saratow, Russia

WEBER Ludwig, 64
Maria, 62

Ludwig 31Maria, 26 (wife)
Johannes, 5 Anna, 11/12
Catherine, 1/12

WEBER
Christian, 30
Catherina, 26
Heinrich, 4
Catherina, 9/12

ROCKEL
Johannes, 32
Maria, 30
Amelia, 8
Johann, 5 Alexander, 11/12

BENDER
Heinrich, 25 Maria, 24 Maria, 1/12

Same Ship From: Michaelsthal (Michaelstal), daughter
colony in the North Caucasus,
near Jeisk, Russia.

SCHMIDT
Mattias, 45

Same Ship
From; Riebensdorf, in the Voronezh region, Russia.

STOLL Martin, 40

Same Ship
From: Worms, Russia, located in Area of Odessa, District of Beresan.

BENDER Johann, 40
Magdalena, 38 Johannes, 16 Peter, 14 Martin, 9
Georg, 8 Catherine, 5
Heinrich, 3 Elisabeth, 11/12 Magdalena, 1/12
Friedrich, 1/12

27 June 1877
Vessel: Gellert
Route: Hamburg, Germany to New York, U.S.A. From; Balzer (Goly Karamysch) on Bergseite, located in Canton Balzer, Gouvernement Saratow, Russia.

ENGEL
Heinrich, 30
Maria, 33
Johannes, 8
Jacob,20
Amelia, 17

GRIM
Jacob, 32 Catherina, 31

Same Ship
From: Norka, Russia (known by its Russian name) on Bergseite, located in Canton of Balzer, Gouvemement Saratow, Russia.

GLANZ
Johannes, 50
Anna, 48
Johannes, 17
Catherina, 9
Margretha, 7
Conrad, 5

4 July 1877
Vessel; Suevia
Route: Hamburg, Germany, to New York, U.S.A.
From: Norka, Russia (known by its Russian name) on Bergseite, located in Canton of Balzer, Gouvemement Saratow, Russia.

GIEBELHAUS
Hemich, 43 (probably should be Heinrich)
Catherina, 40 Anna, 21 Johann,15 Magdalena, 8

Margretha, 6 Catherina, 3
½ Elisabeth, 11/12

BREHM
Conrad, 32
Catherina, 30 Peter,
17 Conrad, 7 Georg,
5
Johannes, 11/12
Heinrich, 1/12

POP
Wilhelm, 26
Catherina, 24 Georg,
5 Hannes,4/12 Peter,
4/12

POP
Conrad, 29
Catherina, 31
Christina, 8
Wilhelm, 5 Conrad,4
Peter, 11/12

POP
Conrad, 49
Catherina, 50
Heinrich, 9 Nicolas,
8 Elisabeth, 7

SCHNELL Conrad, 40
Anna, 42 Maria, 18
Johannes, 16
Conrad, 14 Anna, 9
Peter, 5
Heinrich, 11/12 Magdalena, 1/12
Catherina, 64 (grandmother)

Same Ship
From: Halbstadt, Russia. Although there were 2 villages by this name, it must have been the Molotchna Mennonite village as the Beresan daughter colony by the same name was not founded until 1869.

LADERMANN
Leonhard, 47 Sara,
30 Maria, 3 Sara,
11/12

11 July 1877
Vessel; Lessing
Route: Hamburg, Germany to New York, U.S.A.
From; Unterdorf (Weslowo), daughter colony on Bergseite, located northwest of Kamyshin, Russia.

EHRLICH Georg, 50
Catherina, 50 Lydia,
19 Alexander, 14
Catherina, 9 Emelia,
7

Same Ship From: Steinbach, Russia, a daughter colony near Mariupol, east of the Kalmhis, in the Crimea.

WEBER
Johannes, 38
Elisabeth, 28
Maria, 4

18 July 1877
Vessel; Herder
Route; Hamburg, Germany, to New York, U.S.A.
From: Obermonjoy (Kriwowskoje) on Wiesenseite, located in the Canton of Marxstadt, Gouvernement Samara, Russia.

GIEBELER Joseph, 47
Barbara, 44 Joseph,4

Same Ship
From: Catharinstadt (probably should be Kathannenstadt), located on the Wiesenseite, in the Canton of Marxstadt, Gouvernement Samara, Russia.

WEILER
Friedrich, 48
Catherina, 38

Same Ship
From: Alt-Danzig, Black Sea colony, located about 12 miles southwest of Elisabethgrad (Kirovograde), Russia.

SCHMIDT Georg, 38
Maria, 36 Maria, 5
Emanuel, 2/12

BUCHHOLZ Michael,
26 Dorothea, 19

WORMSBECHER
Johann,19 Heinrich,
17
MATTIS
Wilhelm, 23 Anna,
19 David, 2/12

HINZMANN Andreas,
32 Catherina, 28
Leonora, 8
Catherina, 5
Alexander, 3 Emilia,
6/12

HINZMANN Wilhelm,
30 Rachel, 26
Heinrich, 5 Emila, 2
Mathias. 4/12

8 May 1898 Vessel:
Pretoria
Route: Hamburg, Germany, to New York U.S.A.

From: GIücksthal (Glückstal), in the District of Glückstal, Gouvernement Kherson, in Black Sea Region of Russia,

SCHILLING Georg, 51
Catherine, 47 Elisabeth,
22 Christina, 15
Friedricka, 11 Georg,
10 Cristoph, 7 Jacob,5

MEIER
Gottlieb, 38 Christina,
38 Johann, 11
Christina, 9/12

KISSLER Jacob, 24
Rosina, 19 Jacob,
9/12

RÖSLER
Wilhelm, 24 Eva,
24 Eva, 9/12

KULM
Christian, 26
Catherine, 26
Christian, 5

KEMMET Jacob, 26
Rosina, 21
Rosina, 6/12

SCHILLING
Johannes, 25
Rosina, 23
Wilhelm, 14 (brother)

19 May 1898
Vessel: First Bismarck
Route: Hamburg, Germany, to Boston, Mass. From: Hoffnungsthal (Hoffnungstal), in the District of Hoffnungstal, Gouvemement Kherson, in Black Sea Region (Odessa), Russia.

ERLENBUSCH
Johannes, 38
Catherine, 37
.lohanmes,12
Daniel, 5 Gustav,
2 Mattias, 6/12

METZGER Georg, 36
Carolina, 34 Georg, 10
Johannes, 9 Gustav, 5
Carolina, 3 Sybille, 2
Friedrich, 3/12

SCHMIDT Jacob, 32 Rosina,
32 Maria, 5 Jacob, 3
Emmanuel, 11/12

ERLENBUSCH Daniel, 27 Maria, 17
Daniel, 3/12 Carolina, 59
(grandmother)

Same Ship From; Kulm, Russia, located in parish of Kulin, District of Akkerman; one of the Bessarabian Colonies, Russia.

LOFFELBEIN
Johann,53
Christina, 50
Alfred, 16
Johann,13
Friedrich, 10
Reinhold, 7

RADKE
Gottlieb,31
Louisa, 30 Maria,
14 Andreas, \Vi
Emma. 1/12

SCHUTZ Gottlieb, 42
Sophia, 35 Johann,18
Christoph, 18 Rebecca,
15 Maria, 1.4 Martha,
12 Maria, 7 Gottlieb, 6
Johann,5 Barbara, 4
Louisa, 11/12

STELDTER
Johann,56
Carolina, 50
Gustav, 23
Salome, 22
Hulda,11/12

HASS
Christoph, 44
Louisa, 52 Maria,
14 Gotfried,12
Rebecca, 8
Daniel, 7
Christian, 5
Jacob, 4 David, 3

KUHN
August, 53
Louisa, 48 Maria,
18 Emelia, 12

LOBE
Carolina, 70

HASS
Natanial, 22 Louisa, 21
Louisa, 10/12

SCHMIDT
Christina, 58

SACHIS Johann,42
Carolina, 39

ROLOFF Danial,
26 Sophia, 24
Gustav, 3
M---? 2 (can't read name) Emma,
11/12

KUHN
David, 28 Carolina,
26 Ottilia, 7
Adeline, 11/12

SCHNEIDER
Friedrich, 24
Solome, 21 Louisa,
11/12

TIEDE
Ludwig, 39
Wilhelmina, 36
Johann,15 Daniel,
12 Gottlieb, 10
Ludwig, 8 Solome,
5 Bertha, 6/12

BECK
Johann, 27
Rosina, 50 (grandmother)
Gotfried, 11
Johann,11
Solomon, 6

Same Ship
From: Leipzig, Russia, a colony located in south central Bessarabia, in parish of Leipzig, District of Akkerman.

KRAUSE Johann,57
Sophia, 23 Sophia,
14 Martin, 12
Carolina, 11/12

PAHL
Samuel, 34
Rosina, 36
Christian, 14
Gottlieb, 13
Sara, 11
Rosina, 9
Jacob, 6
Samuel, 5
Heinrich, 3
Johann, 11/12

KRAFT
Christoph, 28
WilheImina, 25
Christian, 3
Heinrich, 6/12

KUNSE
Jacob,19

14 July 1898 Vessel; First Bismarck

Route: Hamburg, Germany, to New York, U.S.A.

From: Mun chen (probably should be Munchen), located in District of Rastatt, Gouvernement Kherson, in the Black Sea Region of Russia.

METZ
Johann, 42 Maria,
37 Anna, 14 Martin,
10 Margretha, 9
Monika, 8 Elisabeth,
4 Josephine, 3
Katherina, 2

NUSS
Franz, 22

Same Ship
From; Kandel, Russia, located in District of Selz, Gouvernement Kherson, in the Black Sea Region near Odessa.

ENGELHARDT
Ludwig, 39
Magdalena, 30
Johann, 9 Sabastian,
7 Magdalena, 4
Margretha, 3
Wendelin 9/12

24 July 1898
Vessel: Palatia
Route; Hamburg, Germany, to New York, U.S.A. From: Glückstal (Glückstal), in the District of Glückstal, Gouvernement Kherson, in Black Sea Region of Russia.

DUFLAT
Maria, 44
Christina, 17
Jacob,7
Katherina, 6
Anna, 11/12

17 October 1898
Vessel; Brasilia
Route: Hamburg, Germany, to New York, U.S.A.
From; Saratow, Russia, located on Berg-seite, Bezirk Saratow, Gouvernement Saratow.

EBEL
Johann, 30
Katherina, 30
Johann, 3
Alexander, 2
Katherina, 3/12

EBEL
Friedrich, 33
Katherina, 29
Amelia, 9
Maria, 7
Katherina, 3
Friedrich, 11/12

LOCKMANN
Heinrich, 25
Suzanne, 27
Heinrich, 11/12

Same Ship
From: Samara, Russia, unable to locate specific village or town by this name; however, there was the Gouvernement of Samara, located on the Wiesenseite of the Volga area. Can someone furnish additional information?

PFEIL
Heinrich, 35
Elisabeth, 29
Adam, 4
Jacob, 4
Amelia, 2
Katherina, 9/12

SCHWINDT
Peter,36
Maria, 30

HIERANGMAS
Phillip, 36
Catharina, 31
Maria, 11/12
Heinrich, 1/12

SEIP
Friedrich, 46
Katherina, 43
Friedrich, 22
Amalia 20
Gotfried, 17
Adam, 11/12
Amelia, 1/12

WEINER David, 33
Catherina, 30
Catherina, 7 David,
4 Suzanne, 3 Jacob,
9/12

24 October 1898
Vessel: Assyria
Route; Hamburg, Germany to Baltimore, Maryland.
From: Saratow, Russia, located on Bergseite, Bezirk Saratow, Gouvernement Saratow.

MASER Peter, 28
Barbara, 27 Peter, 3
Lisabeth, 2 Barbara,
11/12

KLEMM
Johannes, 22

Same Ship From: Tripp, South Dakota (USA)

SIELER
Peter, 46, he was in the group with the following persons who were listed as coming from Russia (no village named)

SIELER
Suzanna, 20

BIEBER
Catherina, 17

REVENUIS
Charlotte. 59
Wilhelm, 21
Carl 16
Emelia, 15
Johann,9

MAINGER
Katherina, 18

HOHN
Andreas, 20

1 November 1898
Vessel: Pretoria
Route: Hamburg, Germany, to New York, U.S.A.
From: Schönthal (Schöntal), Russia. There are 3 such villages - One founded in 1870 in District of Kronau, Gouvernement Kherson, in Black Sea region near Odessa; another with Russian name of Sergejewka in District of Saliwnoje, in Gouvemement of Jekateiinoslav, founded in 1883; and still another, a daughter colony located on Wiesenseite, in Canton of Krasny-Kut, Gouvemement of Samara.

HOLSTEIN Peter, 65
Maria, 64 Johann, 29
Maria, 28 Emelia, 4
Katherina, 2/12

REPP
Johann, 19

Same Ship
From: Schonfeld, Russia. No less than 4 such villages by this name can be found in the North Kaukasus settlements as well as the following two from which it is most probable these people came. (Assumption made on basis of founding dates of each village and population): Schonfeld, located in District of Petrowka, Gouvemement Kherson, in Black Sea region; Schönfeld, daughter colony, located on Wiesenseite, Canton of Krasny-Kut, Gouvemement of Samara.

OCHS
Phillip, 30
Maria, 28
Heinrich, 6/12
Maria, 4

OCHS
Heinrich, 28
Lisabeth, 25
Heinrich, 11/12

SCHNEIDER Peter, 19
Lisabeth, 18

Same Ship
From: Saratow, Russia, located on Bergseite, Bezirk Saratow, Gouvemement Saratow.

STEINHAUER August,
28 Amalia, 22 August,
10/12
STEINHAUER
Jacob, 27

SPATH
Christian, 25
Christina, 25
Johann, 3
Christian, 1/12

JAUCH
Friedrich, 28
Suzanne, 25
Alexander, 6/12

BUSCH
Jacob, 37 Catherina, 30
Catherina, 3
,3 (female, can't read)
Anna, 6/12

WITTMAN Gotfried,
26 Suzanne, 24
Maria, 9/12

BENDER Adam, 31
Emma, 27 Gotfried,
27
Maria, 17

BENDER Adam, 60
Suzanne, 60

STADEL Johann, 53 Carolina, 49
Georg, 19 Emilie, 17 Jacob, 80 (Grandfather)

EBEL Carl,
33
Wilhelmina, 28
Daniel, 11 Karolina,
9 Emilia, 5 Maria, 4
Karl, 2 Johann, 9/12

MARLANG Georg, 63
Katherina, 56
Elisabeth, 24 Georg,
32 Wilhelmina, 28
Maria, 5 Lisabeth, 2
Jacob, 9/12

30 August 1899
Vessel: Brasilia
Route: Hamburg, Germany to New York, U.S.A.
From: Pfeiffer (Should be Pfeifer), Russia, located on Bergeseite of Volga, in District of Frank. Russian name was Onijuschka.

WEIGEL Peter, 33 Elisabeth,
32 Peter, 7 Johannes, 6
Johannes, 3 Lisabeth,
11/12

WEIGEL
Catherina, 55

10 September 1899
Vessel; Patria
Route: Hamburg, Germany, to New York, U.S.A. From; Glücksthal (Glückstal) in the District of Glückstal, Gouvernement Kherson, in
Black Sea Region of Russia,

SCHLIPPER Ewald,
20 Alberta, 22
Augusta, 18

9 October 1899
Vessel: Pretoria
Route: Hamburg, Germany, to New York, U.S.A.
From; Alexanderthal (Alexandertal), located in Krim (Crimea) of Russia.

SCHNEIDER
Friedrich, 47
Elisabeth, 47
Alexander, 4
Friedrich, 11 Lydia,
4

Same Ship From: Kronenthal (Kronental), known in Russian as Bulganak, located in Krim (Crimea), Russia.

WEIGUM
Christian, 40
Friedricka, 40
Adam, 16
Elisabeth, 11
Catherina, 9
Christine, 8
Emil, 5
Wilhelm, 3

PULMANN Frederick,
33 Lisabeth, 33
Wilhelm, 9 Rosalie,
8 Christine, 5 Otto, 4
Adolph, 3 Maria, 2

19 October 1899
Vessel: Augusta Victoria
Route; Hamburg, Germany to New York, U.S.A. From: Kronenthal (Kronental), known in Russian as Bulganak, located in Krim (Crimea), Russia.

HOFFMAN Michael, 50
Elisabeth, 43 Peter. 15
Amalia, 10 Robert, 8
Theobald, 5 Alexander,
6/12

SPERLE
Christian, 34
Magdalena, 29
Elisabeth. 9
Magdalena, 5
Christian, 4
Edward, 6/12

SPERLE Peter, 30 Maria, 30
Emma, 5 Magdalena, 3
Katherina, 2 Christian,
6/12

KOHLER Joseph, 52
Louisa, 50 Maria,
21 Johann, 18

KOHLER Michael, 31 Clara,
25 Maria, 3 Friedrich,
11/12

HOFFMAN Anton, 37
Maria, 36 Amalia, 11
Theabald, 10 Elisabeth, 8
Maria, 3 Elisabeth, 2

WEIGUM Georg, 46
Christine, 46 Peter, 23
Margretha, 22 Elisabeth,
17 Johannes, 14 Emma, 9
Samuel, 8 Eduard, 6
Georg, 3 Alexander,
11/12

JÜRGENS Gustav, 28
Rosina, 25 Leopoldia,
6/12

Same Ship
From: Wischina, Russia, located in District of Molojescht, Gouvernement Kherson, in Black Sea region near Odessa.

HOHN
Heinrich, 35
Margretha, 34
Heinrich, 10
Gustav, 8
Karl, 4
Andreas, 3
Edward, 6/12

Same Ship
From: Mannheim, located in district of Mannheim (Baraboi), Gouvernement Kherson, in the Black region of Odessa, Russia.

GISINGER Jacob, 23 Johama, 20
(very odd spelling)

20 April 1899
Vessel; First Bismarck
Route: Hamburg, Germany, to New York, U.S.A.
From: Rastatt, located in District of Rastatt, Governement Kherson, in the Black Sea Region of Russia.

SEELINGER Michael,
36 Franzeska, 34
Maria, 8 Anton,6
Paul, 4 Maria, 3
Jacob, 2

KOFFLER Michael, 24
Katherina, 20

REISENBAUER
Michael, 28
Elisabeth, 23
Regina, 6/12 Maria,
?

KILLWEIN Georg, 30
Katherina, 25
Barbara, 1 Johann,
1/12

WOLF
Phillip, 34 Johanna,
32 Katherina, 11
Joseph, 8 Benidict, 5
Jacob,4 Phillip, 3
Georg, 6/12

FUCHS
Mattias, 41
Franzeska, 38
Katherina, 15
Agnes, 13
Adam, 10
Rosina, 8
Wilhelm, 7
Elisabeth, 5
Nicolai, 4
Joseph, 2
Rafael, 11/12

FISCHER Johann,26
Katherina, 22
Julianna, 2

SEELINGER Joseph,
22 Elisabeth, 22
Mathilda, 3/12

RÖSCH Gregor, 30
Katherina, 25
Isabella, 5 Franz,
3/12

SEELINGER Hironimus, 35
Maria, 29 Johann,10 Menrod,
5 (Spelling ?)

Phillip, 3
Eduard, 2
Elisabeth, 3/12

SEELINGER
Johann,33Maria, 29
Rosemarie, 10 Gregor,
8 Jacob,5 Pholamena,
4 Leo, 9/12

FREI
Vhicenz, 35 Katherina,
31 Peter, 5 Amelia, 3
Anna Maria, 11/12

WORMSBECKER
Michael, 29 Solomea,
26 Margretha, 4
Katherina, 2 Dorothea,
3/12

RÖSCH
Johann, 33
Maria, 26
Ottilia, 3
Rosina,9/12

URLACHER Pius, 36
Anna, 31 Anton, 8
Wilhelmina, 5
Katherina, 3 Vincenz,
11/12

RÖSCH Martin, 25
Mathilda, 18

FREI
Andreas, 35
Franzeska, 25

Same Ship
From; Speyer, Russia (Probably should be Speier), located in the District of Landau, Kherson Gouvemement, in Black Sea Region near Odessa.

EMDER
Joseph, 37
Christina, 32
Franz, 3
Paula, 11/12

GERHARDT Jacob, 36
Julia, 34 Margretha, 10
Andinia, 9 Anna, 5
Rosina, 3

Same Ship
From: Landau, Russia, located in the District of Landau, Kherson Gouvemement, in Black Sea Region near Odessa.

FLECK Georg, 39
Katherina, 37 Johann,14
Angela, 10 Katherina, 8
Mattias, 5 Joseph, 4
Monica, 2 Mathilda,
9/12

CONTRIBUTORS TO THIS ISSUE

A. BECKER is perhaps best known to members of AHSGR as the translator of the Reverend P. Conrad Roller's two-volume study of *The German Colonies in South Russia.* Dr. Becker is himself the son of Germans from the colony of Josephstal near Odessa. He is a graduate of the University of Saskatchewan and studied medicine there and at McGill University. He is a specialist in diagnostic and therapeutic radiology and since 1952 has been in group practice in Saskatoon.

DOROTHY WEYER CREIGH, the driving force behind the Adams County (Nebraska) Historical Society is a graduate of Hastings College and received her master's degree in Journalism from Columbia University where she was a Hitchcock Scholar. She has been an Associated Press reporter and spent two years in China with the United Nations. She is now a free-lance writer concentrating on Nebraska historical subjects. Her publications include *Adams County: A Story of the Great Plains,* which received the Award of Merit of the American Association for State and Local History as the best work of its kind in the United States and Canada. She is editor *of Historical News,* a monthly publication of the Adams County Historical Society.

ADAM GIESINGER whose on-going series "Villages in Which Our Forefathers Lived" has become a highlight of AHSGR *Work Papers,* is a professor of chemistry at the University of Manitoba. Collecting materials on the history of "unser Leute" has been his hobby for many years, and the results of his dedicated interest can be seen in his recently published history of the Germans from Russia, *From Catherine to Khrushchev.*

REUBEN GOERTZ, who appears for the first time in print in this issue, is well-known as a lecturer and raconteur to members who have attended AHSGR conventions. He graduated from the Freeman (South Dakota) Junior College where he claims to have continued his "long trail of failing grades blithely strewn in those rooms that were the arenas of less than valiant struggles with spelling, grammar, English, literature, writing and penmanship." He describes himself as "of Swiss origin (not German), of ancestors that never lived in Russia proper (Volhynia)" but who nevertheless "cheerfully belongs to AHSGR." He is a member of the Board of Directors of the AHSGR and also a member of the Board of Trustees of the AHSGR Foundation. He is a life member of the South Dakota State Historical Society, and belongs to the Freeman Historical Society, Brown County Historical Society, Minnehaha County Historical Society, the Dakota Corral of Westerners International and the South Dakota Archeological Society. When not engaged in historical research, Mr. Goertz accompanies a Rabbit on a rural mail route.

EMMA SCHWABENLAND HAYNES, among the most-respected scholars of the history of "unser Leute" continues to devote full time to the work of the Society from her home in Oberursel, West Germany. Her "Reports from Germany" keep members abreast of activities of the *Landsmannschaft der Deutschen aus Russland*. In addition to her own research, Mrs. Haynes edits and advises scholars in the preparation of books and theses, and reviews additions to the AHSGR archives.

PETER J. KLASSEN at the present time is conducting research in Germany under a grant from the *Deutscher Akademischer Austauschdienst* while on sabbatical leave from his position as professor of history at California State University, Fresno. Professor Klassen has studied in British Columbia and at the University of Southern California from which he received his PhD in 1962. Among his publications are *The Economics of Anabaptism,* published in 1964, and numerous articles and reviews. He has researched records of Germans from Russia in the Documents Center in West Berlin and the relocation center in Friedland, West Germany. His *Church and State in Reformation in Europe* will be released by the Forum Press later this year.

SISTER BERNADINE KLETZEL, a native of Macklin, Saskatchewan, is the descendant of Germans from the Russian colony of Mannheim. After many years of teaching in Saskatoon—including night classes in conversational German-she has retired to Montreal to continue her university studies in German.

TIMOTHY J. KLOBERDANZ is visiting professor of anthropology at Colorado State University from which he received his master's degree last year. Professor Kloberdanz who is one of the foremost authorities on the folklore of the Catholic Volga Germans is presently engaged in collaboration with Sister Michael Mane Kaiser on a volume of her collected poetry. His own writings include short stories and poems as well as critical and scholarly works-all related to the life and traditions of the people he calls "Catherine's children."

BRIAN A. LEWIS is an assistant professor of Germanic languages at the University of Colorado where his research concentrates on German spoken in the United States. His publications include several articles on the German of Wisconsin. With the help of a grant from the University of Colorado, Professor Lewis last summer began a study of the dialect German spoken by Volga Germans in Colorado. The article printed in this issue is one of the first fruits of his fieldwork and study.

MARIE M. OLSON, a member of the Board of Directors of the AHSGR, is a descendant of Volga Germans from the colony of Norka. With her husband, Col. C. T, Olson, she lived for three years in Germany. After a career as a librarian on the staff of the Denver Public Library, she has retired to devote full time to bibliographical work for AHSGR. She is at present involved in preparing *The Czar's Germans* for publication.

VICTOR A. REISIG is a charter member of the AHSGR and has devoted much time to lecturing on the history of our people and making translations. He is a descendant of Volga Germans and has served as president of the Southwest Michigan Chapter of AHSGR which he organized.

NORMAN E. SAUL is a professor of modem Russian history at the University of Kansas. He has a book on Russian interest in the Mediterranean and several articles to his credit. His study of "The Migration of the Russian-Germans to Kansas" was reprinted in *Work Paper* #16. The article by Professor Saul which appears in this issue, is an outgrowth of his study of Russian-American relations conducted in the Lenin Library in Moscow during the winter of 1973.

DELORES GIEBELHAUS SCHWARTZ is a charter member of the AHSGR and was instrumental in organizing the Lincoln Chapter. She has been a life-long resident of Lincoln with ancestral roots in Doenhoff, Huck and Norka. She will be in charge of the bookstore at the AHSGR convention this summer. The account of her visit to Steinbach was adapted from a talk given at a dinner meeting of the Lincoln Chapter held on September 22, 1974.

GERDA STROH WALKER has been a member of the AHSGR Board of Directors since the founding of the organization and has served as chairman of the genealogy committee, and co-editor *of Clues.* She is a graduate of the Lincoln public schools and is engaged at present in travel, research, and preparation of *The Czar's Germans,* soon to be published by the AHSGR.