

American Historical Society Of Germans From Russia



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(Continued on inside back cover)

American Historical Society of Germans From Russia

Editor this issue: Ruth M. Amen

PRESIDENTS MESSAGE

Dear AHSGR Members:

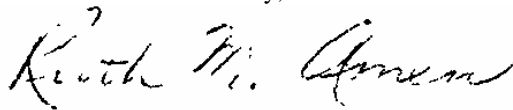
Herewith is your report of the Eighth International. Convention. For those 761 who attended, most of them full time, it will bring back fond memories of a wonderful week. For others, it is only a partial account of what occurred. There is no way to place between the covers of this *Work Paper* many of the high points - the sounds of beautiful music, the thrill of making new friends, the excitement of learning something new about one's ancestors, the pleasure of seeing new country, the joy of singing the old, familiar songs of our forefathers. We wish all of it could have been experienced by all of you. It was a wonderful convention and perfectly managed by Arthur E. Flegel and Otto Hieb and their Golden Gate Chapter committees-

This *Work Paper* was edited and compiled by your president. I mention this lest Nancy B. Holland, our *Work Paper* editor, be held accountable for the misplaced commas or whatever. I do want to give credit to Alexander Dupper of Lodi, California, for the many convention pictures. He was the official photographer and he was very prompt in getting the pictorial record of the convention to headquarters.

This *Work Paper* has been held up for a week so we could include the Argentina tour information. You will find this in the center of the book in "tear-out" form. Those interested in going on the tour should read it and respond promptly.

To conclude, I would like to say that we are already, at work on the next gathering of AHSGR — *The Tenth Anniversary Convention*. It is set for June 20-25, 1978, in Lincoln, Nebraska. You won't want to miss it, so place the dates on your calendar now.

Cordially,

A handwritten signature in cursive script that reads "Ruth M. Amen". The signature is written in dark ink and is positioned below the word "Cordially,".

Ruth M. Amen

THE CONVENTION OPENS

It's an exciting hour, that first general session, when everyone gathers after two days of visiting, tours, and committee meetings. No one misses and every spine tingles with that feeling of belonging to a great society of wonderful people. We sing, we pray, and we assert our loyalty to the country our forefathers chose when they left Russia.



Miss Ruth M. Amen, International President and Arthur E. Flegel, Convention Chairman, were interviewed prior to the convention's opening -when Art, in his beautiful, rich baritone sang a medley of songs of welcome and commitment to our heritage and freedom. The keynote address by Ruth followed. Photo courtesy Oakland Journal.



Emanuel G. Reisbick, Denver, Colorado, conducted the Memorial Services reminding us of the contributions made by our forefathers and fellow members who passed away during the past year.

A warm greeting expressed for all the convention staff was extended by Otto Hieb, Convention Assistant Chairman. Otto was ready all week long with special announcements that made for a smooth running convention.

A special welcome to the Golden Gate city was given by member Dr. Paul Romberg, President of San Francisco State University. At his right is Mrs. Theodore E. Heinze, Convention Parliamentarian.



LOOKING AHEAD TO OUR TENTH YEAR - THE UNLIMITED POSSIBILITIES

Ruth M. Amen

My dear fellow members of the American Historical Society of Germans From Russia: Can you believe we are approaching our tenth year? It seems like yesterday that approximately 70 individuals gathered on the morning of June 19, 1970, in Greeley, Colorado, and the first general session of the First International Convention of this society was called to order by David J. Miller, the first president. It was an exciting event. An hour later the group broke into committee workshops meeting in the several corners and around tables in that one meeting room.

It was fitting that we should be assembling in Greeley for that is where the American Historical Society of Germans from Russia was formally organized on October 6, 1968. As has been true with every annual gathering since then, by the time we came to the final evening and the first convention banquet the attendance had increased greatly - in this case to more than 200. The news stories about Germans from Russia meeting in a convention literally "shakes them out of the trees."

It was an ambitious, courageous undertaking to put forth a convention call to the members of an organization that was barely a year and a half old. But, it was the kind of ambitious, courageous action that has typified AHSGR since its beginning. Yes, it took courage to believe that individuals would come from all across the country to participate.

Our people, the Germans from Russia, didn't need to be inspired by Alex Haley and his *Roots*. That driving desire to learn about their history and to delve into their heritage has been deeply ingrained in the being of those whose ancestors started the trek from Germany to Russia more than two centuries ago. And it matters not whether they came from Volhynia, the Crimea, the Black Sea Region, the Volga area, the Caucasus or Odessa. The members of this society are bound together by one common cord. *We are pushing toward one common goal — to gather and record the history of our people. We know no one else is going to do that for us.*

For some time I've been trying to think what I should be telling you during these few moments set aside for the president. What can I say to make all of you aware of the urgency for continuing the work we have begun? The need for more and more research becomes more and more evident with each passing day. We've been picking up the pieces and fitting them together and all the while more history is being made by and about Germans from Russia. It's happening faster than we can keep up with it. By the time our members receive the report of our deliberations here we will be embarking on the tenth year of our history. Has it made a difference that AHSGR exists? Does it matter whether we leave to future generations a strong, viable organization? Have we accomplished anything that makes it worth the work and the money? I think the answer to those questions is a strong and resounding "yes."

Let me paint a picture of what is going on around this society. If we could see all that is happening under one roof everyone of us would be astounded at the sight. Listen, as I describe ~

- ** In Menlo Park, California, Art and Cleo Flegel are up early to be ready for the arrival of a group of Golden Gate members. It is the day set for a genealogy workshop. They will be organizing a file of record cards that tell the history of thousands of families of Germans from Russia. They will also be mounting on cards obituaries which are coming in by the score for they contain valuable genealogical information. This workshop is but one of many they have had.
- ** In Dearborn, Michigan, Mary Michel Martini is typing genealogy record cards, transposing the information from Family Group Charts. She is one of 13 members working on this project which has resulted in duplicate files - one at headquarters and the other with Art in California. If you don't take the time to visit the genealogy consulting workshop across the mezzanine from this room you are missing a very important part of this convention.
- ** Meanwhile, in Denver, Colorado; Fresno, California; and Hastings, Lincoln and McCook, Nebraska local chapters are engaged in preparations for ethnic festivals that are designed to preserve the heritage of many groups including the Germans from Russia. Among other things they are doing, they will be making hundreds and even thousands of kraut runza to sell to raise funds for financing the historical projects of their chapters. Some will have floats in the big parades that are planned. Some will be presenting pageants.
- ** In Flint, Michigan a group of members and prospective members is gathering to organize the 23rd chapter of AHSGR. Committees are being set up to write bylaws and to plan for future programs.
- ** At headquarters a group of 12 members begin assembling at 9 A.M. to place 2700 *Work Papers* in

the mail. They have a good time and enjoy the fellowship that includes reminiscing over coffee and rolls as they stuff and bundle envelopes as prescribed by the postal rules for bulk mailings.

** Nancy B. Holland is in Kearney, Nebraska, at work on the next issue of the *Work Paper*, editing copy, writing prospective authors, checking on promised manuscripts and searching for appropriate pictures and illustrations.

** In Winnipeg, Canada, Dr. Adam Giesinger is hard at work on a key to the microfilm of the Captured German Documents so that it will be available in the Book Store at this convention and supervising the translation of an important book from Russian into English.

** Mela Lindsay is in Kansas on a tour of several cities where she will make TV appearance and attend a number of autographing sessions promoting her book, *The White Lamb*, which was published by AHSGR.

** In Washington, D.C., Emma S. Haynes, who for years searched Germany for materials that are now in our Archives, is exploring the Library of Congress for materials on Germans from Russia.

** Gordon Schmidt is at work in Henderson, Nebraska, on plans for an AHSGR group tour to Argentina where we will participate in the 100th anniversary of the arrival of Germans from Russia in that South American country.

** In Lincoln a group of members meet at their chapter museum to get everything ready for a Sunday afternoon open house that will tell people from all over the community about the people we represent. It's important that we share the story of our heritage with others.

** In South Gate, Michigan, a lady is writing a letter to headquarters to say she has just learned about AHSGR and is delighted to know there is such an organization. She wants to know how she can become a member.

** The telephone rings at headquarters and it is a call from California. A gentleman has just heard about the convention to be in San Francisco. Can he attend? Is it too late to register?

** In Topeka, the Northeast Kansas Chapter is planning a "hopping" good time at a polka party. That's part of our heritage too.

** Reuben Geortz of Freeman, South Dakota, is organizing a set of slides in preparation for an illustrated presentation on some part of Russian German history or folklore. It is one of several dozen appearances he will make during the year.

** And, all over the country international board members are making plane reservations to attend a meeting which will include the trustees of the International AHSGR Foundation.

** Meanwhile, back at headquarters there is a member who has traveled more than 500 miles to use our resources - the books in our headquarters library and genealogy files to further her research. She will spend the entire day and finds much information on her family because other members have taken time to submit their ancestral and family group charts. All our work seems worthwhile when she tells us, "You have information here that can't be found at the Genealogical Society in Utah." We know this is true since permission to microfilm materials in Russia has not yet been given.

** Over at 615 D Street, where AHSGR publications are stored. Jack Lofink is busy filling orders for books that have come into headquarters. The hunger for information among our members is demonstrated very vividly by the mail that goes to the post office every day. Last December orders for books and maps totaled \$12,050.00, with Christmas gifts swelling the total. April was an average month with sales of \$9,320.00. Lest you conclude that these sales are making us a wealthy society, let me say that our publications do not provide funds for the day to day operations. What gain there is goes into other publications.

And, speaking of publications, we are reminded that one of our members, Fred Koch, worked hard and long for years on his book, *The Volga Germans*, and searched out his own publisher. All we could offer was our blessing and promises of cooperation in making it available to our members. We're proud to have had a measure of influence in convincing the Pennsylvania State University Press that it was a much needed publication.

** Our picture also includes a scene in Fargo, North Dakota, where board members Timothy Klobardanz is teaching a course on the history and culture of Germans from Russia. We think this, too, has come about at least in part because of his membership in AHSGR. We help by providing some of our materials to use in his classes.

* * We must mention, too, that all around the circle of AHSGR, members of a leadership team as designated

by Don Vowel are promoting the International AHSGR Foundation, the vehicle designed by this society to further its purposes. The team is briefing fellow members so they will be ready to respond to the appeal in a brochure being placed in the mail by Alice Heinz, the Foundation president.

All these happenings and many more that are equally important have brought us to the threshold of our tenth year. Where are we exactly? Are we at the foot of a mountain that we must climb to stay alive? Are we at the water's edge with yet another ocean to cross before we can set foot on solid ground that is ours? Are we at a crossroads and undecided as to which route will take us where we want to go? I hope we can say "no" to all of these questions.

We *know* where we're going. The course was charted in 1968 and we've been on course ever since. There have been no major setbacks or detours. There have been a few hills to climb to be sure but gliding along on the level has never been a trait of our people. Meeting obstacles, accepting challenges, working hard to achieve success is the stuff we are made of,

A year ago we set some very ambitious goals for ourselves. One involved a big leap in membership. We aren't where I had hoped we would be by this hour but I want you to know I haven't given up on reaching the mark a year from now. I *know* our goal to have an executive director next year - a board proposal ratified by the vote of our members - will be a reality. It has to be to free the president to do what that office implies. We have been fortunate, my friends, that there have been people who are willing to lead on both the international and local levels. We have been blessed with members who are willing to pay to work for AHSGR. For example, and I know this has been said before but it bears repeating, international board members willingly use their own resources to attend meetings and take on major projects in the interest of AHSGR. If we could get a federal grant with matching funds based on "in-kind" services we could fund a number of greatly needed projects. We should be pursuing such possibilities and with a paid staff we can.

Several universities where we have a concentration of Germans from Russia are engaged in a variety of ethnic studies. We are cooperating as much as our human resources permit. We should be working actively at multiplying these by 10.

We *could use a full time staff person to promote membership and organize groups in Canada and the United States.* We follow up by correspondence on every lead but our experience has shown that a personal visit is an enormous help in speeding the process of chapter organization. Membership follows and while more and more is not the end in itself, we must acknowledge that with each addition to the rolls we also receive more information. On the other side of the coin is that obligation we have to reach those who write, "I want to join your organization. Please let me know how I can become a member." And there are many who don't get around to writing us.

We *need a full time paid editor.* We have published a lot. Visitors to headquarters are always amazed when they see all our materials in one place. *It isn't enough.* We'd like to help our members who are writing family histories even though we can't provide the funds to publish them. We have talked of publishing an album of pictures that need identifying. We need to search for more maps of our ancestral villages and make them available to our members. We receive enough material that we could publish more issues of the *Work Papers* and our members indicate they are willing to have an increase in dues to get the additional information.

We *could also use at least a part time librarian at headquarters.* We are building a resource file and a picture file but the material comes in faster than our volunteer, Frances Amen, a librarian, can organize and catalogue it.

We *need a full time paid genealogist to handle the requests for help.* Our volunteers are doing a magnificent job but *it isn't enough.* Every day brings several inquiries that require research.

Yes, the possibilities of what this society should be doing are unlimited. Dream a little with me and you can think of more that we should be adding to our program.

When are we going to have our own headquarters building?

How long can we wait before we computerize our operations?

What will we do when our antiquated addressograph breaks down?

All this makes some of us wish we were 10 people. There is so much to do it "boggles the mind," as they say. If we fail to dream about these needs, obtaining them will never become a reality.

Your president has confidence in you and the approximately 5,000 other individuals who could not attend this convention. We have come a long ways in our first nine years. Our tenth year holds the promise to top them all.

You and I working together will make it so.

Joseph Stalin entschlossen, die Wolgadeutschen zu liquidieren und in alle Winde zu zerstreuen.

Kurze Geschichte der Waldgändchen; wohin sie jetzt überführt werden sollen
und die wirklichen Hintergründe des granatauen Vorgehens der Sowjet-
Regierung.

Woskau — Eine Massenmorde-
lung der starken deutschstämmigen
Bevölkerung des Wolgagebietes wur-
de angeordnet, weil dieselbe angeblich
bereit sei, auf ein Zeichen von
Deutschland die russischen Kriegsbü-
den zu verlassen.

Zu den von den Deutschen im 19. Jahrhundert in der Herrschaft Stathonia der Großen beliedenen Gebiet beiderseits der Wolga, befinden sich, fast das antike Moskau, unter der deutlichen Bevölkerung gehäufte Ungarländer und deutscher Stämme. Die Gesetzgebung zur Umsiedlung der Feudalstammung fehlt vor, daß diese in russische nur möglich durch den nationalen Verteilungsal mit Bremer Stollen als Vorläufer durchgeführt wird. Die Wolga-Feudalen sollen in der Homogenität und Enst Gebieten im westlichen Sibirien, dem Unigebiet der Stathonia Republik und Hochburgbezirk angestrichelt werden. Die Stathion erhalten Land und Sklaverei, nur ein neues Leben in neuer, laufende Weiden von der alten vulkanischen Umgebung zu begründen.

Die neu entdeckten Gebirge

Das Deutsche Wolgangebirg bildet eine autonome Sowjetrepublik nördlich des Arktischen Meeres. Von seiner Bevölkerung von 571.089 im Jahre 1926 waren ungefähr 67 Prozent deutscher Abstammung.

Wohnsitz befindet sich die Hauptstadt des weisheitlichen Landes am rechten Ufer gelegen, zählt 121,000 Einwohner und ist der größte Handels- und Warenumschlagplatz Westsibiriens.

Orist, reichlichirische Stadt von 116,000 Einwohnern, ist ein großer Getreide- und Viehplatz. Zur Steuergemeinde sind über 80,000 deutschösterreichische (Wienoniten) angeschlossen.

Wie **Niitagebiet** bezeichnet man die
höhere und weitere Umgebung von
Varnam, Hauptstadt des südlichen
Gew. Afrik. mit 82.000 Einwohnern.
am Obflus und an der 1917
erbauten Bahn Niowo-Niitagejiff.
Varnam-Scmpalafinif gelegr. Sie
der Berg- und Hüdenverwollung
des Niitagebietes. Varnam ist ferner
Erhebung der Ertelichen Bahn
wichtige Stapelplatz für Getreide,
Butter, Fleisch, Gesteine und Früchte.

Moskau liegt östlich des heiligen Gebietes der Waldandorfer, an dem es eine kurze Strecke ausgreift, im Schmelzen Nijepi-Nier. Im Westen Steppeland, Siggaland und Fabelgebirge, im Osten Hochgebirge, Eisaltri, Meerbau (Felsen und Felsen) und Schmelzen (Schmelzen, Schmelzen, Pferde). Die Rasse der Bevölkerung ist unheimlich, nicht nomadisierende Rasse (Felsen, Felsen, Pferde und Pferde).

Die Hauptbestandteile

Das deutsche Kolonialgebiet bildet eine autonome Sowjetrepublik nördlich des Kaukasischen Meeres. Von seiner Bevölkerung von 571.068 zu Jahre 1926 waren ungefähr 67 Prozent deutscher Abstammung. Sie sind Kaufmann der etwa 25.000 unter Kasbekia die Sparte 1775 bis 1789 in den russischen Gruz. Zaratsow und Samara angeordnet. 1914 zählten sie 600.000 bis 700.000. Nach schweren Anfangsschwierigkeiten die Jahre 1791—1845 die Hilfe der Kolonien, besonders die Vertriebenen Kolonie Zaren. Die Ueberbevölkerung führte 1845 zur Gründung vieler neuer Kolonien in der östlichen Steppe. Die Sowjetmacht und in ihrem Gefolge Funger und Genosse haben einen großen Teil besetzt, viele andere zur Unterordnung gezwungen. 1921 wurde den Deutschen innerhalb eines als „Deutsche Arbeitsgemeinschaft“ ausgetauschten Verwaltungsgebietes mit dem Kaiserhof Wazhade eine reichhaltige kulturelle Kontinuität von der Sowjetregierung geschenkt.

ප්‍රධාන පාලන කාර්යාලය

Unter obiger Spinnmarke schreibt die „St. Louis Post-Dispatch“ in einem Zeitartikel vom 8. Sept. u. a.:

„Schweden von einer halben Million Bürger deutscher Abkunft, der antikenen Majorität abzuweichen, hat die deutsche Sprache als die einzige in der Schule gelehrt. Die deutsche Sprache ist die einzige, die in der Schule gelehrt wird. Die deutsche Sprache ist die einzige, die in der Schule gelehrt wird.“

„Dies ist entweder ein Angeben von der Grundsicherheit, mit der Hitler seine „fünftste Melodie“ Technisch umzusetzen hat, oder es bedeutet, daß

um Kreml führt — ja Vasil
beruht. Nichts ist es etwas
von beiden dar.

„Auf alle Fälle ist dies ein ge-

waltiges Unternehmen. Die Leute müssen über tausende Meilen Eisenbahnen und Landstraßen befördert werden, die bereits durch Flüchtlinge und Arbeitskräfte überfüllt sind. Und es wird durch die angekündigte Kälte, diese Leute auf gutem Wege wieder anzusiedeln, wo sie weniger als eine bessere als durchschüttelte Gelegenheit, das Leben erneut zu beginnen haben, nicht leichter gemacht. Da die Schafe mit den Werten umgekehrt werden, verlangt einfache Gerechtigkeit dieses, statt die Schaffung eines weiteren Subkoncentrationslagers. Aber es ist eine Frage, ob unter dem Kriegsdruk der Rasse Sibiriens keines alten Schwedens entleert werden kann.

Organ der Sozialistischen Bewegung

Der „Einkauf Star“ behandelte die Folgebedingende Frage in einem langen Zeitartikel unter der Spitzmarke „Kriegliche Seite des Volantales“. Er schildert die Verhältnisse, wie Katharina die Große dachte. Fürmer einkauf, ihren Rand an der Weltgeschichte, in der auch erfüllten Erwartung, daß sie bei Ukraine zu einem blühenden Land umgewandelt würden und hieß es denn: „Diese Menschen denken! Mensch, thätige Farmer, fleißig und ihrem Voca- zugestart. Biszen nach Kautsch Stahlin und seines Anwerberkommandes ist eine große Gefahr für die Sicherheit Russlands. Plakow begründet seine Entscheidung damit, daß es ausgeschlossen sei, Sahatane zu un- mürgeleichen Feststellungen zu vermit- teln, welche die russischen Verthei- digungsarmee gefährden würden.“

„Aber die russische Unabhängigkeit enthält nicht alle Zutaten“, erklärt der Kaiser. Der fortfährt:

Diese Farmer in der Ukraine haben von Anfang an der Sowjetwirtschaft opponiert, haben zeitweilig sehr stark opponiert und haben sich häufig hartnäckigen Unterdrückungsmaßnahmen gegenüber, Gefängnissen durch Hinrichtungsankündigungen und Verhängnis und Deportation nach Sibirien.

„Nest sollen sie in alle Winde zer-
 reißt, aus ihren Heimen und deren
 Rand herausgerissen und nach den
 bitter kalten sibirischen Wästen und
 andere Teile Rußlands umpflanzet
 werden.“

Die Meldung von der Plünderung der Bischofskathedrale hat unter ihren Landesleuten in Amerika eine niederdrückende Wirkung verursacht; es ist eine herzerregende Meldung. Ein Universitätsprofessor stellte uns die Frage: „Wird sich das christliche Gewissen Amerikas regen?“

THE DEPORTATION OF THE SOVIET GERMANS

Emma Schwabenland Haynes

On August 28, 1941 — almost 36 years ago — an event occurred which was to have tragic consequences for all German speaking people of the Soviet Union. Two months before, Hitler had invaded Russia in a great drive from the White to the Black Sea and now Stalin ordered the deportation of all Volga Germans to Siberia and Soviet Asia. The reason given was that the German people of the Republic had not reported the presence of tens of thousands of spies who were supposedly ready to engage in sabotage at a signal from Hitler.¹

It is interesting to note that only Volga Germans were mentioned in this decree but what Stalin really intended was the deportation of all Germans from the European section of the USSR. Ten days previously the Crimean Germans had already started on the long road into exile. Then in October, Germans from the Caucasus were ordered to pack their belongings and gather at railroad stations. And from the very start, there were plans to evacuate the Black Sea Germans, the Volhynian Germans and the Germans living around Leningrad. But because of the rapid advance of the Wehrmacht, many of these people were rescued by the German army.

The fact that only Volga Germans are mentioned as having been deported has contributed to one unfortunate result. Newspapermen, throughout the world, even today, use the term "Volga German" in lieu of "Russian German" or "Soviet German." It is true that the Volga Germans were the oldest, the largest, and the most compactly settled of all colonists. They were also the only group of Germans who had been granted a Republic by Lenin in 1924. But of the 1.8 million Germans living in the Soviet Union today, the Volga Germans constitute perhaps one-third of the total number.

The western world was not informed of the deportation of the Volga Germans until September 8, 1941. When the news did come out, the shock to Germans from Russia now living in North America was understandable. The *Welt Post* of Lincoln, Nebraska, one of the most influential Russian German newspapers of the period, carried an article which I cut out at the time and have kept ever since. The heading reads, "Joseph Stalin Decides to Liquidate the Volga Germans and Scatter them to all the Winds." The paper then tells that such places as Novosibirsk, Omsk, the Altai region and Kazakhstan had been designated for future homes. A quotation from the St. Louis *Dispatch* points out what a tremendous task it will be to transport a half million people over thousands of miles of railroads, already congested with refugees and military personnel. Although it had been promised that the Volga Germans would get land and continue to be farmers, the paper asks if the word "Siberia" had lost its ancient connotation of chilly foreboding. The clipping from the *Welt Post* ends with the words of a university professor, "How will the Christian conscience of America react to this news?"

The Christian conscience of America did not react to the news. During the previous eight years, Hitler had so shocked and angered world opinion that very few people were now inclined to protest against this inhuman act of Stalin. *Time* magazine flippantly stated that "these Germans, potential fifth columnists, were last week ordered to move, bag, baggage and bomb to Siberia."² After that, no further mention of them appeared.

In 1945 *Newsweek* carried a story to the effect that Russia was being combed for persons of German ethnic origin, even though their families had lived in Russia for generations.³ It was around this time that the Soviet army in its western advance overtook and deported some 250,000 Germans who had escaped the dragnet of 1941. These were primarily Black Sea Germans who had been brought to Poland by Hitler and had been declared German citizens. It is thought that in all one million Germans were deported: 400,000 from the Volga and 600,000 from other sections of the Soviet Union and Poland.⁴

The silence which had fallen upon the Volga Germans in 1941 continued. Between 1949-1958 a second edition of the *Great Soviet Encyclopedia* appeared. The 1939 version had devoted five full pages to the German Volga Republic praising the people for their achievements under socialism. In the second edition all references to them were expurgated.⁵ It was as though the Germans had been driven to the edge of a cliff and pushed into a bottomless abyss. Finally in 1955 Konrad Adenauer on a trip to Moscow succeeded in bringing up the question of the Soviet Germans. The Russians now issued a decree on December 13, 1955 releasing Germans from the closed settlements in which they had been living and restoring to them the rights of citizenship. This was done on condition that they not return to their former homes or ask to be reimbursed for the property which they had left behind.⁶

After 1956, reports on the experiences of the German people began slowly coming to light. The Landsmannschaft der Deutschen aus Russland was organized in 1950 and in the 1957 and 1966 *Heimatbücher* of

that organization, information on the deportation of the various groups of Germans appeared.^{7a and b} But our knowledge has increased tremendously during the last four years because of the constantly increasing emigration from the Soviet Union to Germany. In 1973 approximately 4,000 people came; in 1974, 6,000; and in 1976 the amazingly high number of nearly 10,000 returned to the land of their origin.⁸ About 7,000 people gathered at Wiesbaden last June at the Bundestreffen of the Landsmannschaft. It is believed that 1,000 of these had been in Germany for less than twelve months.



The "Bundestreffen" of the Landsmannschaft der Deutschen aus Russland in June, 1977 in Weisbaden.

During my last year in Europe I tried to interview as many of these "returnees" as possible and to put their stories on tape.⁹ Tonight I should like to repeat some of the things which they told me. However, many of these people still have relatives in the Soviet Union and for that reason asked that I not mention their last names.

The first woman, whom I shall call Lydia, is a German Lutheran whose parents came from Anton and Moor on the Bergseite of the Volga.¹⁰ She was born in a former Mennonite village named Lindenau on the east bank of the river directly behind the colonies of Laub, Dinkel and Jost from whence the parents of so many Volga Germans in Fresno, California had come. These Mennonite villages had been very prosperous and for that reason their population was decimated when Stalin began his collectivization program in 1928. All of the wealthy and middle class farmers were called "kulaks" and were forcibly sent into exile.

Volga German Lutherans were now encouraged to move to such places as Lindenau and neighboring Koppenthal to join the various kolkhozes (collective farms) which were being set up. In 1941 Lydia's father had become one of the officials of the kolkhoz in Lindenau. She herself was nineteen years old and had recently become engaged to a boy named Alexander who lived in Morgenthau further south.

She tells that on the night of August 27, 1941, when it had already become dark, two truckloads of Russian soldiers drove into their village. They stopped before the administration building and asked to be housed for the night. Hardly any of the Volga colonies had inns or accommodations for visitors, and the

soldiers were simply assigned to various homes. Everyone was surprised at their coming and people asked if there was danger of the German front advancing into the neighborhood. The soldiers answered that they had merely come to help with the harvest, but said that that night there would be a meeting in Köppenthal and that representatives from Lindenau should be present.

Lydia's father was among the men taken to Köppenthal. Here the delegates were told that when they returned to their villages, they were to go from house to house and collect all firearms. Lydia's father, accompanied by Russian soldiers, did visit every home. It took him until 4 A.M. to complete this task. Then he went to bed still puzzled by what had happened.

The next morning a mail truck arrived in the village bringing copies of *Die Nachrichten*, a German language newspaper. The decree of August 28 saying that all Germans were to be deported stood on the front page. The fatal news spread rapidly from one person to another. People gathered in excited groups. Some began weeping; others seemed too dazed to comprehend the full implications of the order; still others went to the Russian officers who had accompanied the soldiers to ask if the news was really true. The officers tried to soothe the overwrought citizens. This was just a temporary measure they were told. As soon as the war was over, everyone could again return to his former home. The inhabitants were then told that every family should take along a trunk or other container with bedding, clothing, and enough food to last for one month. All furniture and livestock would have to remain behind. People would be given two days in which to get ready, and soldiers were stationed at all exits to the village to make certain that nobody could escape.¹¹

It just so happened that the boy to whom Lydia was engaged had come to visit her on that particular week. The young couple decided to get married immediately even though they were told that each of them would be deported separately with their parents. The wedding took place in Köppenthal on September 1, and then the husband went back to his family in Morgenthau, not knowing if he would ever see his bride again.

A period of frantic preparation now began. Whenever possible pigs were slaughtered, sausages made, potatoes, flour and other provisions gathered. Each family was also visited by an official who filled out forms telling what real estate and furniture everyone possessed. I have such a form listing a brick house covered with boards with a value of 4,100 rubles, a wooden shed, a summer kitchen, and a wooden fence making a total value of 5,760 rubles. A copy of such a list and one of the furniture was given to each family. This act did much to encourage citizens to think that they would return to their homes someday.

ПРИКАЗНАЯ КОЛХОЗНИКА №
(Empfangsbescheinigung)
на имущество колхозника или единоличн. крестьян. х-ва

Одобрено: СССР К. Д. 4. сентября 1941 г.
Работ: М. Штумпп
Содержание: колхоз
Фамилия, имя и отчество собственника: Генрих
(Heinrich)

Наименование имущества	Единица измерения	Количество	Сумма
Дом кирпичный	шт.	1	4100 руб.
Домов. двор			(4.100 Rbl)
(Ziegelhaus beschlagen mit Brettern)			
Домов. постройка			
Крыш. досками	шт.	1	80 руб.
(Holzschuppen bedeckt mit Brettern)			
Летняя кухня	шт.	1	370 руб.
(Sommerküche)			
Домов. забор	шт.	1	80 руб.
(Holzzaun)			
Итого			5760 руб.
Сумма			5760 руб.
Всего			5760 руб.
(Ein tausend siebenhundert sechzig Rubel)			

1) Hier ist ein Fehler: In der Zahl steht 5760, in Buchstaben aber: ein tausend.

Примечание: Имя: Генрих, фамилия: Штумпп
№ 47-34 из файла Штумпп

Receipt given in 1941 by the Soviet Government for the real estate possessed by a German family along the Volga. (The typewritten German translation was made by Dr. Karl Stumpp.)

All inhabitants of the district of Lysanderh6h, to which Lindenau belonged, were ordered to leave from the railroad station at Bezymyannaya which lay north of the town on the Wiesenseite of the Volga. Whenever possible, everyone was expected to furnish his own means of transportation. Some people had horses which they hitched to wagons upon which the family sat with its bundles. Others used oxen or camels, and the very poorest harnessed their cows. Upon arrival at the railroad all horses and other animals were simply driven out on the steppe. What later happened to them, Lydia did not know. Incidentally, there was just one automobile in all of Lindenau, but it belonged to the kolkhoz.

It took until September 8 until the village was emptied. Lydia's family was among the very last to leave. When they reached the railroad station they found thousands of people already there. It looked as though the sea of faces would never end. Usually just one or two trains arrived per day with empty freight cars into which those people who had come first were put. Most Germans simply camped at the station from four to six days. It was still hot in the daytime and people built makeshift shelters out of reeds to protect themselves against the sun and wind. At night they would sleep on the ground using the bedding which they had brought with them. Water was something of a problem, but in the morning men would take the family pail and go off to get it. As long as it was light boys and girls would walk around the dusty camp site, and every night after it got dark, folksongs were sung. People usually sat in groups according to their villages. One group would begin singing; the refrain was taken up by neighboring villages and then a second song would begin somewhere else. One of the most popular songs was, "Die Abreis von Riga" which begins:

Die Abreis von Riga
Sie fällt mir so schwer,
Drum adje, du schönes Mädchen
Wir sehn uns nimmermehr.

The departure from Riga
Is so very difficult for me
So farewell, beautiful girl,
We shall see each other no more.

The melody of this song is very nostalgic and it must have evoked memories of the native villages which everyone was now leaving forever.

When Lydia's family finally boarded a freight car on September 12, a large crowd was still waiting at the railroad station. It is questionable how long it took the Soviet government to provide transportation for everyone. But I heard from a Black Sea German whose brother-in-law came from the Volga, that some people in the colony of Kolb on the Bergseite did not get away until the first week in October.

It should also be said that not everyone went directly to a railroad station. Many people living in villages bordering the Volga gathered at the closest docks and were taken by steamer to Engels. This was true of the inhabitants of Straub. I have distant relatives named Heinrich and Emma Schwabenland who recently arrived in Germany. Heinrich was seven years old at the time and Emma only five, but they remember how their parents grumbled at being ousted from their home where they could have spent a few more nights sleeping comfortably in their beds instead of lying on the ground waiting for a Volga steamer. Then when a boat finally did arrive, there was so much confusion that the family luggage was left at the dock. Fortunately, an aunt who had not been able to get on board, retrieved their possessions.

I also had an interview with a Black Sea woman whom I shall call Theresa. On the evening of August 27, she was working in Engels on the German-language newspaper *Die Nachrichten*. Information about the decree was a particular shock to members of the newspaper staff. Many of them were loyal communist party members who had always defended Stalin throughout the terrible purges of the 1930's. But now they were to be deported along with everyone else.

Theresa was in a particular quandry. Two months previously her husband, a dean of one of the departments of the teachers' college in Engels, had been moved with his department to Marxstadt, the former Katharinenstadt. Her mother and two small children had accompanied him but Theresa remained behind to work on the newspaper. Her first thought was how to get to her children. Without taking a suitcase she started walking to the edge of the town, but every exit was blocked by Russian soldiers. She then went to the docks and tried to go to Marxstadt by steamer, but when she attempted to buy a ticket, she had to show her identity pass which designated her as a German. Thereupon no ticket was sold.

Theresa was becoming increasingly frantic. She knew that the first Germans were slated to leave the very next day. So she went to a Russian policeman who was a friend of her husband to plead for help. He told her that he would have to make a business trip to Marxstadt the next day and promised to take her along. He then gave Theresa the uniform of a Russian policewoman and told her to wear it. In this manner she was reunited with her family.

Meanwhile her husband was trying desperately to find a successor so that the college could continue. (In contrast to most Volga villages, Marxstadt was quite industrialized and had a large Russian population.) By

September 17 things were finally arranged and the family left Marxstadt by car. Theresa says that she will never forget that ride back to Engels. On the way they passed through such German villages as Paulskoje, Rosenheim and Krasnojarsk, all of which had become ghost towns, although they were later inhabited by refugees from the fighting front. But what she remembers most was the bellowing of the cattle. Orders had been given to turn all horses, oxen and cows free. Even chickens and geese were to be set loose from their pens. But the cows had not been milked for several days and were in great pain. Long before one entered a deserted village, their loud bellowing could be heard. It was a cry of misery which seemed to symbolize what lay ahead for the German people. Theresa also remembers the piles of wheat which lay sometimes in sheds and sometimes out in the open. She thought what a waste this is with a war going on and people already hungry.

A final story concerns a Black Sea family and is told in the book *Wölfe und Sonnenblumen* which we have in our Greeley archives. Last April I wrote to the author, Nelly Das, to ask if the things described really happened to her family. Her answer was an emphatic "yes." Early in October, 1941 she, her mother, and one brother were living in Andrenburg east of the Dnieper River. Her father was not with them because on the night of November 7, 1937 he and fifty-four other men had been arrested and had never been heard of since. After the war broke out, her sixteen-year-old brother, Harry, had been drafted by the Russians to dig trenches against the advancing German army. Consequently, it was mostly women, children and old people who were living in Andrenburg when the order to get ready for deportation was issued. It was probably for this reason that transportation to the railroad station at Orechov was provided. When this station was overfilled, the remaining people including Nelly's family, were sent to Tokmak. There they camped for one night out in the open.

On the next day a freight train pulled into the station but the locomotive was disconnected and went into the direction of town. Some uniformed men busied themselves with the freight cars, while the Germans waited for a signal to board the train. Then the rumor began spreading that the German army was approaching and that ammunition had been placed in the box cars to explode and kill as many people as possible. While everyone was still undecided what to do, a Russian locomotive engineer jumped down from the train and ran along the tracks shouting, "Run. Run for your lives! Save yourselves! The train is going to explode!" Everyone grabbed his bundles of clothing and ran away as fast as he could, and in just a few minutes the train did explode. If it had not been for the merciful engineer, all the Germans would probably have been killed. Meanwhile the secret police immediately arrested the Russian. He was shot that same night. But before another train could arrive, the German army had entered Tokmak and the people were saved.¹²

Let us now go back to Bezmyyannya where Lydia and her family boarded a train on September 12. About forty-five Germans with their luggage were wedged into each freight car which was absolutely empty of furnishings. At this time the Trans-Siberian railroad line was being used almost exclusively for the Russian army. It was therefore necessary to send the German people by a circuitous route past the Aral Sea, Tashkent and Alma Ata from where they turned north to Siberia by way of Barnaul and Novosibirsk. This was the route followed by Lydia's train.

The deportation route of the Volga Germans and the Germans from the Caucasus. Note "B" for Bezmyyannya; "L" for Lindenau and "M" for Morgenthau.



Some people did remain in the various Republics of Soviet Asia. According to the *New York Times*, 20,000 Germans were eventually sent to the Capital city of Tadjikistan which at that time was called Stalinobod but is today known as Dushanbe.¹³ Here the Germans worked primarily in the building trades. Others were sent to collective farms near Tashkent, Frunze and Alma Ata, the capitals of Uzbekistan, Kirghizia and Kazakhstan respectively. All of these Republics border on Afghanistan and China. Still others worked on canals which were being constructed in the area. Another favorite place to send people was to Karaganda which lay west of the railroad line going from Alma Ata to Barnaul. Here the Germans worked in coal mines near the city. Others were sent to Semipalatinsk and Akmolinsk (today Tselinograd) in northern Kazakhstan, or to Krasnojarsk which lies east of Novosibirsk. In all of these places the death toll from disease, starvation and inhuman working conditions was very high. The story of the Crimean Germans and the Germans from the Caucasus resembles that of the Volga Germans except that most of them remained in Soviet Asia.

Shortly after leaving the Volga Republic, Lydia's train entered the desert sands of Kazakhstan. Regular traffic had right of way and during most daytime hours the freight car stood on a siding. It was only at night that the Germans could travel. In the morning as soon as the train stopped, men would grab their pails and go out in search of water. They also collected every piece of wood so that they could build fires to make some tea or to cook porridge or potatoes for themselves and their children. But no one was ever sure when the train would start. In some cases men who strayed too far away, were left behind and had trouble finding their families again. There were other occasions when the engineers told the people that they would not have time to get any water, and then the train remained in the same spot all day.

It was so hot in the desert that women and children would sit underneath the freight cars, moving their position to stay out of the sun. The blowing desert sands felt like burning needles against the faces and arms of the unfortunate people. Babies cried almost constantly and many small children died because of lack of milk and the heat. Older people who could not stand the deprivations which they were facing were buried beside the tracks. (Later, when the travelers reached Siberia, they would simply hand over a dead body to Russian railway attendants with the request that a grave be dug.) Sometimes even the Russian engineers and officers who accompanied the Germans tried to encourage them to be patient and would promise that the train would soon be moving again. Then when the order to start was given, everyone felt so happy that the young people would involuntarily burst into song.

The longest wait of all occurred on a siding north of Tashkent. Here the freight cars stood for three full days out in the desert. However, in a neighboring Russian kiosk, people were able to buy fresh fruit. Vendors also came by with buckets of hot soup which the travelers gladly bought because the food which they had brought with them was beginning to run out.

Then came the only pleasant part of their entire journey: an evening in Alma Ata. After those endless days in the desert, Alma Ata with its electric lights, its shops, and with a view of the Ala Tau Mountains seemed almost like a paradise. People were told that they could remain here for just a few hours, so everyone hurried to buy as much food as possible and came back loaded with grapes, apples and watermelons.

At this point Lydia's train turned north to Barnaul. The weather became increasingly cold as they neared Siberia and when they reached Barnaul, the falling rain had turned to snow. This surprised everyone because just a few days previously they had been suffering agonies from the heat. At Barnaul they were again able to buy some hot soup- (Lydia could recall no other time except in Tashkent and Barnaul that any hot food was sold to them.) Novosibirsk which was also extremely cold came next. Then the train turned west in the direction of Omsk to a station called Chany which was to be their final destination. The entire trip had taken one month and ten days.

When the weary members of Lydia's party reached Chany, it was already dark and a cold rain was falling. Everyone was forced to get out of the train and for the rest of the night the miserable people sat huddled amid their baggage trying desperately to keep warm. On the next morning representatives of the surrounding collective farms came with trucks and wagons. Babies with their mothers were able to ride but everyone else walked. Lydia's father had a chance to remain in Chany and work in a factory, but he decided to join a collective because he hoped that more food would be available there. As it turned out, he made a poor choice. The collective farm at Katenio, which he joined, was unusually backward and had to turn over all products to the Soviet government, whereas factory workers at least received a hot noon meal.

Last year I had an interview with a Mennonite man from the northern Caucasus who in 1941 was teaching German in Voronezh, south of Moscow. Early in October he received a letter from his father telling that the family was already on the road to exile. The son was deported on November 8 in a mixed company of Finns, Poles, Estonians and Latvians, none of whom Stalin trusted. There were also two Volga Germans named

Schlegel and Schmidt who had already been deported to Siberia but had managed to escape and made their way back to Europe only to be caught by the police. The experiences of these people were especially bad because it was now winter and snow covered the ground from Voronezh onward. There was a constant struggle to get a piece of wood or some coal for the stove which stood in their freight car. Whenever the train stopped, men would bring in pails of snow which were melted and the water used for tea. I asked my Mennonite friend what was done about shaving and washing in the morning. He laughed ironically and answered that water was too precious to be used for such a purpose. "But didn't you get fleas and lice if you didn't wash or bathe for an entire month?" I questioned him. "Of course we had fleas and lice" he answered shortly.

I then asked what mothers with small babies did when diapers had to be changed. His voice became bitter as he answered, "There was a hole in one corner of our freight car, and everyone: men, women and children had to use it. We finally lost all feeling of shame. If a baby soiled its diapers, the mother would go to the hole, shake out the diaper and try to wipe it as best she could. She would then put it around her own body, under her skirt, and attempt to dry it in that manner. Wet diapers were handled the same way."¹⁴

The places in Siberia and Soviet Asia to which the German people were assigned were called "closed settlements" because no one could leave his place of work without permission from the commandant. It was also necessary to report every two weeks to the police and sometimes unannounced checks were made.¹⁵ Food became increasingly scarce as the months went by and women often tried to go to neighboring Russian villages to barter their last remaining clothing for potatoes or bread for their hungry children. But they were often caught. Theresa's aunt, for example, had to serve a ten year prison sentence for doing this, and I heard similar stories from other people.

To make matters worse, during the winter of 1941-42 all men and boys over sixteen were drafted into a labor force called the Trudarmia. They were then sent to work in the forest cutting trees, or to mines and construction sites or to fisheries in the north. Here they were treated no better than the many political prisoners who had been arrested in the terrible purges of 1936-1938. Over and over again I was told that the majority of these men did not survive their experiences.¹⁶

Lydia's husband was sent to a lumber camp near Kirov in European Russia. On the way his train passed through Chany near which Lydia had been sent. She had heard that German men from Krasnojarsk and Novosibirsk would be on the train and had gone to the station in hopes that perhaps somebody could tell her of the whereabouts of her husband. To her amazement and delight, she found Alexander at one of the windows. With tears of joy she handed him her address, and thus he was able to write to her throughout the war years.

Alexander told that the trucks which brought him and the other Germans from the railroad station in Kirov, stopped about two miles from the camp to which he had been assigned. Then when it became dark the men were marched to the camp. They entered a gate which was adorned with communist slogans and were sent to various barracks. That night they could not sleep because the beds and walls were full of lice, fleas and bedbugs. On the next day they realized that they were in a prison. The camp had a ten foot wall and beyond it lay seven separate coils of barbed wire about ten inches apart with a final barricade too high for a man to jump over. Dogs were stationed every thirty yards and armed guards manned the watch towers. Inmates were counted both in the morning when they went to work and in the evening when they returned. Food was so scarce that the weaker of them began to die almost immediately.¹⁷

In March 1942 all women and girls over sixteen were also drafted in the Trudarmia. Lydia, along with 150 other German women was sent to work in a brick factory at Sysram on the Volga. Mothers with children over the age of three were also taken, and if a two year old child had a grandmother with whom it could be left, those women were drafted as well. I heard many harrowing stories of the anguish which mothers felt at being separated from their children. Lydia told of one woman who had a four year old son whom she vowed she would not leave behind. But when she tried to smuggle the little boy into the train he was forcibly torn away from her. She fought with all her might to keep the child, but soldiers tied her with ropes and tossed her into the freight car as though she were an animal. A Russian neighbor who had accompanied the mother to the station took the little boy home with him. He and his wife were very kind to the child and would write to tell how he was getting along. Another woman who had seven boys and girls heard from neighbors that her children were being neglected. They were without food, half naked and had become seriously ill. The anguished mother ran away from her place of work and went back to the town in which she had left them. But when she arrived, she was immediately arrested and sentenced to prison for eight years. Three of her children ultimately starved to death.

German women in the Trudannia were not put behind barbed wire. The 150 women with Lydia were quartered in the homes of Russian families.¹⁸ Lydia said that this was her worst experience of the entire war. In 1941 when the Germans first arrived in Siberia they were often treated with a certain amount of kindness by the Russian people. But as the war went on and casualty lists began coming in, hostility against them grew. There were also frequent reports of Nazi atrocities and mistreatment of the Russian and Ukrainian people. Whenever this happened, Lydia and the other German women were made to feel responsible. They were called "Fascists," "Nazis" or worse. On some days the Russian women would not allow the Germans to cook in their kitchens or would dump their food on the floor.

Everyone working for the government had to fulfill a certain amount of norms which had been established for a day's work. But the norms were set so high that instead of working twelve hours a day, which was considered normal, it often took the German women fourteen hours to fulfill their tasks. Lydia's noon meal consisted of something halfway between a soup and a porridge. She and her younger sister who had been drafted at the same time, would write letters to their mother telling about their miserable life. Today Lydia blames herself for having done this because the mother deprived herself of food to help her daughters and died as a result. By the fall of 1944 Lydia had become ill and received permission to go back to the kolkhoz at Katenio in Siberia. When she arrived, she found that her younger brothers and sisters had been forced to go begging for something to eat.

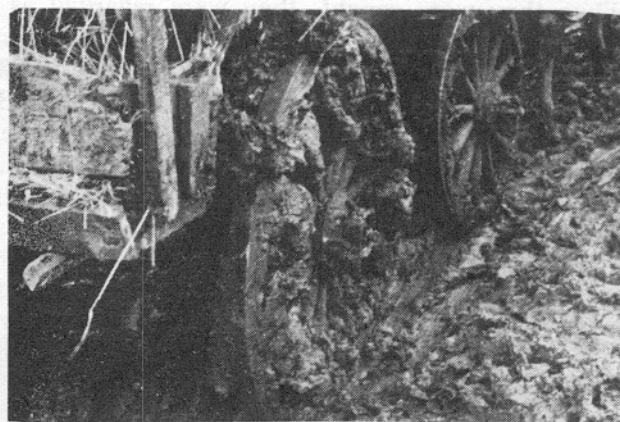
Lydia remained in the kolkhoz for the next two years. During this entire time there was always a scarcity of food. In 1945 when the war with Germany ended, Russian soldiers were sent to the eastern front to fight against Japan. Before leaving Germany they had slaughtered many pigs and cattle to take with them, but it was now June and the meat had spoiled from the heat. In some cases it was already stinking, but women and children would congregate along the railroad tracks begging for something to eat. The soldiers would then toss overboard the spoiled meat which the women would take home and cook. When a horse died of undernourishment on a collective farm, the officials would divide it among the inhabitants so that everyone would get a fair share. Famine conditions continued throughout 1947 but got gradually better after that date.

In August 1945 when the war with Japan ended, all of the German people were delirious with joy. Now, they thought, they could go back to their home in European Russia as had been promised to them. Everyone waited excitedly from day to day. Then the cruelly disappointing news came that nobody would be released from the closed settlements and that German men would have to go on working in the forests, even though all Russians were demobilized. When the men protested against this discrimination, they were told that they could send off for their wives. Lydia was thus allowed to join her husband in 1946 for the first time since her marriage nearly five years before.

Alexander had become a foreman in the lumber camp, but this was a source of constant worry to him. Many ordinary criminals had been assigned to the camp and the foreman was held responsible that they complete their norms along with everyone else. But the criminals would not hesitate to murder a man if he expected too much from them. Lydia often stood at night, watching the men return from work, with fear that they might be carrying a bier upon which lay the dead body of her husband.¹⁹ For this reason the young couple requested that their names be added to a shipment of three hundred Germans who were sent to a gold mine in Tsipikan north of Chita in eastern Siberia. Here they lived outside the camp in a little shack of their own and were free to do whatever they pleased after the day's work was done.

The flight from Russia to the Warthegau in 1943-1944. Courtesy of Mennonite Life, January 1951, p. 10





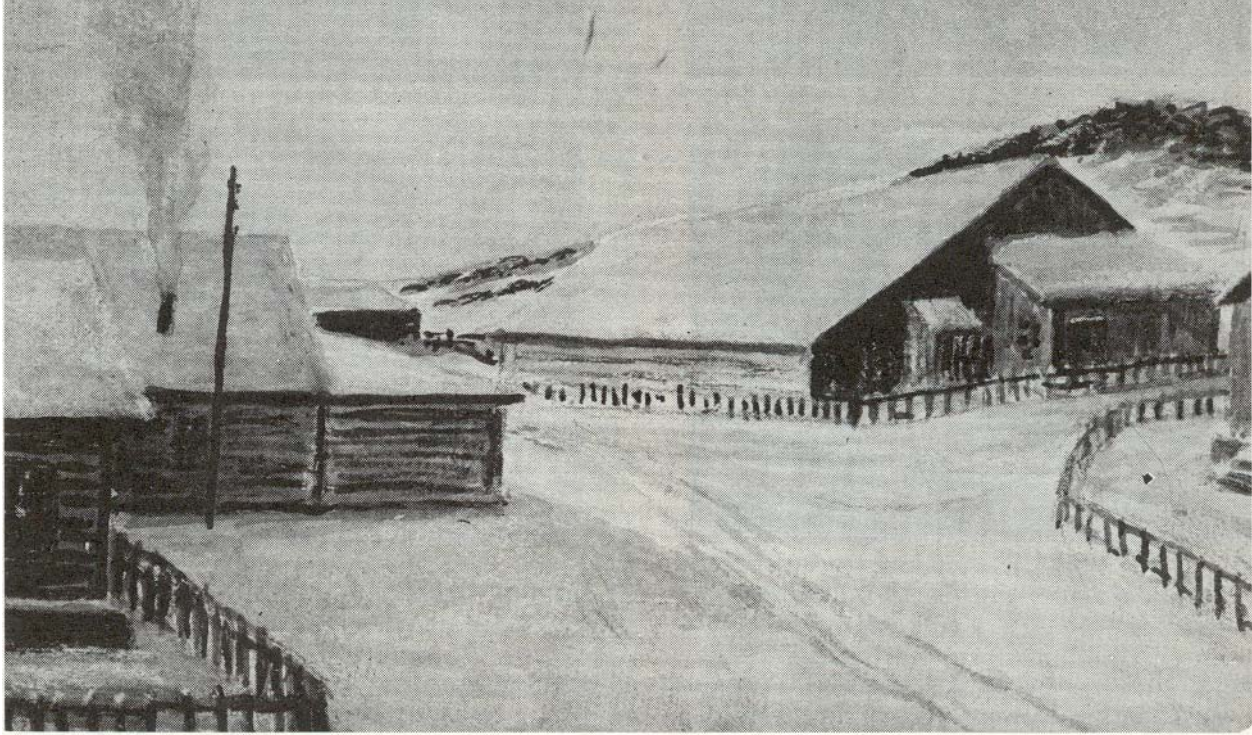
The flight from Russia to the Warthegau in 1943-1944. Courtesy of Mennonite Life, January, 1951, p. 10.

As has already been said, those Black Sea Germans who had gone to the Warthegau section of Poland were caught in the Russian dragnet and were deported. It is a moot question as to which group of people: the Volga Germans or the Black Sea Germans, suffered more during and after World War II. It is true that the Black Sea Germans were given many privileges by the Nazis between 1941- 1943. They often obtained their land back, their churches were re-opened, and they were spared the deprivations and the murders which the so-called "inferior Slavs and Jews" had to endure under Hitler.² ° But their flight to the Warthegau region in 1943-1944, harassed by both the Red Army and the partisans, and with the axles of their wagons sinking deep into the mire of muddy roads was a veritable nightmare. Their life in Poland lasted only a short time and then another flight began. Since most of the men had been drafted into the German army, it was primarily women, children and old people who set out a second time to escape from the Russians.

One who made it to Germany. This woman with her three children succeeded in reaching Germany after pushing her cart hundreds of miles. Courtesy of Mennonite Life, October 1955, page 157.



When they were caught, they were regarded as traitors for having joined the German side and accepted German citizenship. For that reason their treatment was even worse than that meted out to the Volga Germans. Many of them were exiled to the icy Komi Republic which lies east of Archangle in the extreme northern part of European Russia. A Catholic Black Sea German woman who had been deported at this time told how her freight car arrived in this region where there were no signs of habitation whatever. Everyone in her wagon was unloaded and left standing in deep snow beside the railroad tracks. She related how the frantic people ran after the train shouting, "Don't leave us here. Take us with you!" But the train rolled on. Eventually some Russians arrived and led them to the miserable barracks which were to be their homes for the next ten years.



A Forest Labor Camp in Siberia. Courtesy Mennonite Life, October 1955, p. 158.

By the decree of December 13, 1955 the Germans were released from their closed settlements and on August 29, 1964 they were rehabilitated. The Soviet government now admitted that charges of espionage against them were not true.²¹ In June of the following year a committee consisting primarily of Volga Germans but also of Mennonites and Black Sea Germans went to Moscow to request the re-establishment of the German Volga Republic. One of the members of this committee was once asked why she, a Black Sea German woman, should be concerned about a Republic for the Volga Germans. She answered that her questioner had missed the whole point. The committee was asking that all Soviet Germans be allowed to return to their former homes, whether these homes be in the Ukraine, Volhynia, the Caucasus, the Crimea or the Volga.

Perhaps I should digress for a moment and point out that Russia is just one of fifteen Federated Soviet Socialist Republics. These fifteen Republics contain approximately one hundred separate ethnic groups, each of which has its own theatres, newspapers, and schools using its own language. Although the Germans rank fourteenth in number among the peoples of the Soviet Union, they do not have this privilege.

It was probably at this time that a song was written and distributed among the Soviet German people. Somehow a copy came to the United States and at last year's convention of AHSGR, Lawrence Weigel, while on his way to a Board Meeting, was handed the song. He did not know the person who gave it to him and put the paper in his coat pocket without having time to read it. Months later in Kansas, he found the song and wrote to me about it. He would like very much that the person who gave it to him write and tell the circumstances under which it came to America. The title in English is "The Deported."

Die Vertriebenen
Wir vertriebenen Sowjetdeutsche
Sind zerstreut von Heimatland.
Wo einst lebten unsre Väter
Wo auch unsre Wiege stand.

In English the last three verses are:

We were outlawed and lived in servitude,
To cattle at work we were compared.
And in mockery they called us worthless,
"Fritz," "Fascist," no insult was spared.
No longer will we remain silent,
Brothers arise! It is time to be free.
Our voices will loudly resound,
Until justice will bring us victory.
The battle will continue until we receive,
The things allowed by Lenin's rule,
Republic, self-government, and,
Our mother tongue in home and school.

Translated by Lawrence A. Weigel

The hope expressed in this song was not fulfilled. The committee which had come to Moscow in 1965 was told that the German people could not return to their former homes because they were needed in the Virgin Lands of Kazakhstan and in Siberia. Within a few years all talk of a German Volga Republic had come to an end.²² It was now the Black Sea Germans who took the lead in demanding the right to emigrate to Germany. In 1965 the Russian and the German Red Cross, at a meeting in Vienna, had agreed that families which had been separated by the war should be reunited. Approximately 100,000 Black Sea Germans had succeeded in working their way into Germany. They immediately began sending vysovs (or invitations) to their relatives in the Soviet Union. I should imagine that 80% of all Germans who have entered Germany during the past twelve years came originally from the Black Sea area. Since Volga Germans seldom have relatives in the West, I always ask Volga German returnees, "Who sent you a vysov?" Almost invariably they answer that they are married to a Black Sea or Vollhynian German whose relatives managed to get them out of the Soviet Union- Newspapers have given much publicity to the fact that a Soviet German named Trenkeschuh collected the names of 35,000 Germans who wanted to leave the Soviet Union, and that ex-senator James L. Buckley brought 6,000 names of German family heads to Germany with him". Such activity may have value for publicity purposes but the fact of the matter is that nobody has ever left Russia on the basis of having signed such a petition. The determining factor in all cases has been the presence of relatives in Germany who sent a vysov.'

In talking to people who have come to Germany in recent years, I often asked to what extent the assimilation process is going on. As a whole, Germans living in Siberia are intermarrying with Russians, and in such cases the Russian language is spoken in their homes. On the other hand, there is more of a tendency to cling to the German language and customs in the Asiatic Republics, because there is greater hesitation to intermarry with Kazakhs, Kirghiz and Tadzhiks and to adopt their languages.

With regard to the attitude of the German people to the Russians, there is a wide difference of opinion. The Mennonite who told me about the lack of water on the deportation trains, added that even worse things had been known to happen. He then related that in the Siberian kolkhoz to which he had been sent, the commandant wanted to build a house for himself and used German women to trample with their bare feet straw into mud to make adobe type bricks. On one particular day a woman stood at the edge of the pit in which the bricks were being made, dressed only in rags, with skinny legs and arms, and obviously, pregnant. She was whimpering and seemed to be in great pain. The commandant ordered her to get into the mud with the other women, and when she hesitated, he raised his foot with its heavy Russian boot and kicked her into the pit. Labor pains began at once and her child was born dead. It was only with the greatest difficulty that her own life was saved. To the Mennonite this incident reflected the true face of communism. He then exclaimed, "What has communism ever brought the world except suffering, famine, despair, hatred and misery."

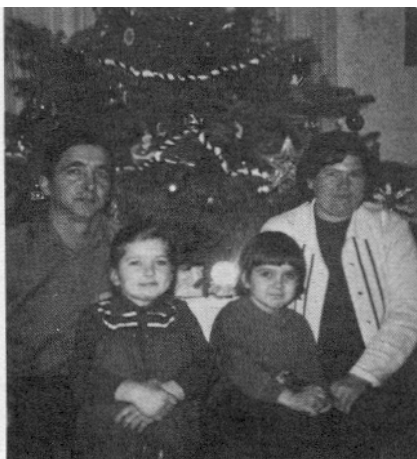
Lydia, on the other hand, was willing to look at things from the Russian point of view. When she was

telling how her mother and other Germans had died of undernourishment during the war, she pointed out that in the siege of Leningrad even more Russians had died of starvation.²³ But she complained of the injustice of calling Soviet Germans "Fascists" and "Nazis" when they had had nothing whatever to do with the war.

During the 1940's, my cousin, Emma Schwabenland, went to a Russian school in Siberia where she would often hear her teacher praise Soviet scholars for having supplied an alphabet to many Siberian tribes so that their children could be educated in their own tongue. At such times Emma would think bitterly, "everyone is allowed to use his own language except the Germans." But she did not say this out loud for fear of getting her mother into trouble.²⁴

On the other hand, we must not forget the thousands of Germans who are perfectly happy with conditions in the Soviet Union. In comparison with the ordeals that they went through under Stalin, their lives today are relatively stable and free from worry. Most of the older people who were at first unhappy when their children married outside their own ethnic group, became accustomed to it just as our parents became accustomed to mixed marriages in the United States and Canada.

Soviet Germans now living in Germany who have recently returned from Russia. Photos courtesy of Emma S. Hayes.



Left: Emma Schwabenland Esau with her husband Heinrich Esau and children. Hochheim, Germany, January, 1976.

Center: Luisa Eichmann Samus and Heinrich Samus with children. Oberursel, Germany, Christmas 1975.

Right: Frau Berta Risto with children taken on her first night in Friedland, March 9, 1973.



Mr. and Mrs. Heinrich Schwabenland and family taken in Wiesbaden, January 1977. Mr. Schwabenland was born on the Volga and Mrs. Schwabenland in Volhynia.

Nevertheless, there is a widespread desire to re-settle in Germany. Some people have turned in as many as five or six vysovs until the happy moment arrives when they are free to emigrate. Some wish to leave so that their children can go to German schools; for others it is the desire to live in freedom without first looking behind to make sure that what one says isn't overheard; and for still others it is the possibility of attending church services without fear of punitive action. When parents join a registered church there is a law that children under eighteen cannot attend. This is one of the reasons why many Baptists, Mennonites and members of the Brotherhood sects meet illegally.²⁵

One of my last acts before coming back to the United States was to visit the refugee camp in Uno Massen, Westphalia. This is probably the largest camp in Germany to which refugees come after leaving the entry point at Friedland. Through the kindness of Mr. Abram Klassen, an official at the camp, I was able to meet Mrs. Engbrich, who had arrived from the Soviet Union with her son, a daughter-in-law and six grandchildren that very week. Mrs. Engbrich invited me to a prayer meeting which was being held in a private home that night. The whole evening reminded me of meetings which were held in the churches of my youth. There were many songs interspersed between talks of the presiding elders. In the course of the evening, members of the congregation sang a hymn which must be familiar to many people reading this paper, "Mir ist wohl in dem Herrn (It is well in the Lord)." The first lines are:

Wenn Friede mit Gott meine Seele durchdringt
Ob Stürme auch drohen von fern.

As the rich deep voices of the men repeated the words of the chorus I could not help but wish with all my heart that these refugees from communism would indeed find peace and security in the western world.²⁶

NOTES

1. Robert Conquest, *The Nation Killers. The Soviet Deportation of Nationalities* (New York: The Macmillan Company, 1970), pp. 62-63. The text of the decree of September 28, 1941, is given.
2. "Storm Cloud on the Volga," *Time* magazine, September 15, 1941, p. 19.
3. "Germans on the Volga," *Newsweek*, February 12, 1945, p. 59.
4. The German Volga Republic did not contain all of the German colonies. Jagodnaja Poljana, for example, lay outside its boundaries. Many Germans had also moved to such cities as Stalingrad (today Volgograd), Kamyshin, Saratov, Sysram etc. This accounts for the larger number of people mentioned in the St. Louis *Dispatch*. See also Emma S. Haynes, "Soviet Germans Today." *Work Paper No. S* (May 1972), footnote 1, p. 38.
5. Conquest, *op. cit.*, pp. 59-62 and James W. Long, *Russian Language Sources Relating to the Germans from Russia* (Fort Collins, Colorado: Germans from Russia in Colorado Study Project, 1976), p. 4.
6. H. Roemmich, "Die Heutige Rechtslage der Volksdeutschen in der Sowjetunion," *Heimatbuch 1965* (Stuttgart: Landsmannschaft der Deutschen aus Russland), p. 8. Here the text of the decree of December 13, 1955 is given in the German language. An English translation can be found in Conquest, *op. cit.*, pp. 180-181.
- 7a. A. M(ergenthaler), "Unsere Landsleute unter dem Sowjetregime und in der sowjetischen Verbannung," *Heimatbuch 1957*, pp. 117-129. Translated by Theodore C. Wenziaff as "The German-Russians under the Soviet Regime," *Heritage Review* No. 8 (May 1974), pp. 17-28. Mergenthaler made two mistakes in this article. (1) On page 20 of the English translation he says that after 1938 the Russian language was used in all colonial schools. This rule did not apply to the Volga colonies-(2) On page 22 he includes Germans from the Ural region as having been deported. This was not true.
- 7b. The *Heimatbuch 1966* contains articles on the deportation of the Crimean Germans, pp. 24-27; of the Volga Germans, pp. 28-29; and of Germans from the South Caucasus, pp. 30-32. These articles have been translated in *Work Paper No. 10* (December 1972) by Armand and Elaine Bauer who did the Crimean Germans, pp. 13-21; and the Germans from the Caucasus, pp. 25-27. Nancy Holland translated the paper on the Volga Germans, pp. 22-24.
8. J. Schnurr, "Zum gegenwärtigen Stand der Familienzusammenführung," *Volk auf dem Weg* (Stuttgart: Landsmannschaft der Deutschen aus Russland) March 1976, p. 1. Here the figures for 1973 and 1974 can be found. Dr. Stumpp gave me the figure of 9,652 for 1976 in a personal letter dated February 18, 1977.
9. I am indebted to Dr. Karl Stumpp for introducing me to Lydia and her husband.
10. The "Bergseite" lies on the west bank of the Volga and the "Wiesenseite" lies on the east bank.
11. People living in Marxstadt (today Marx) received the news of their deportation on August 29 and were told to be ready on September 5, 1941. (Information given by Mr. and Mrs. Emmich who live in Espelkamp, Germany.) On the other hand, Germans living near Leningrad were told on March 17, 1942 that they should be ready that same evening. (*Heimatbuch 1966*, p. 33.) There were also disparities in the length of time for which provisions should be taken along.
12. Nelly Das, *Wölfe und Sonnenblumen* (Baden-Baden: Signal Verlag, 1969), pp. 109-117.
13. Harrison E. Salisbury, "Russia Re-Viewed: The 'Spets' System of Exile," *The New York Times*, September 28, 1954.

14. Lydia said that their freight car did not have such a hole and that people had to take care of their personal needs when the train stopped. In other cases a bucket was placed in the corner of the freight car.
15. The frequency with which one had to report to the police varied from place to place. In *Heimatbuch 1966*, p. 31, mention is made of reporting once a month. •
16. Two books describing conditions in Soviet prison camps which were published in Germany recently are Warlam Schalamov's *Kolyma* (Augsburg: Hieronymus Mühlberger, 1975) and Karlo Stajner's *7000 Tage in Sibirien* (Vienna: Europa Verlag, 1975). Aleksandr I. Solzhenitsyn, *The Gulag Archipelago*, translated by Thomas P. Whitney (New York; Harper & Row, 1973-1974) remains the most universally read volume of Soviet police brutality.
17. See Joseph S. Height, *Homesteaders on the Steppe* (Tuebingen Guide Druck, 1975), pp. 388-391 for a valid description of the deportation of the German people.
18. In other cases women were quartered in barracks.
19. The role of criminals in terrorizing political prisoners is told by Anita Priess, *Exiled to Siberia* (Steinbach, Manitoba: Derksen Printers, 1972), pp. 39-78.
20. Adam Giesinger, *From Catherine to Khrushchev. The Story of Russia's Germans* (Winnipeg, Manitoba: Marian Press, 1974), pp. 308-311 and Alexander Dallin, *German Rule in Russia 1941-1945* (London: Macmillan and Company, 1957), pp. 289-293 describe the life of Russian Germans under Nazi rule. Dallin's account is highly critical of the German people but as Giesinger points out (footnote 16, p. 426 of his book), it would have been fairer if Dallin had mentioned some of the causes why the Black Sea Germans had reached such a sorry condition.
21. Conquest, *op. cit.*, gives the text of the rehabilitation decree on pp. 183-185.
22. Ann Sheehy, *The Crimean Tatars, Volga Germans and Meskhetians: Soviet Treatment of some National Minorities* (London: Minority Rights Group, Revised 1973 Edition), pp. 26-27.
23. Harrison E. Salisbury, *The 900 Days. The Siege of Leningrad* (New York and Evanston: Harper & Row, 1969). At least one million Russians lost their lives in this siege.
24. Emma was not completely right. As Ann Sheehy reports, the Crimean Tatars and Meskhetians were not allowed to return to their homes either. And although the Soviet Jews were granted an autonomous district in Birobidzhan on the borders of Manchuria in 1934, the overwhelming majority live in European Russia where they do not have any schools or cultural institutions using their own language.
25. "Prophet in Peril," *Time* magazine, January 27, 1975, p. 39, tells about the life of Georgi Vins, a leader of the Reform Baptists who is currently serving a five year prison sentence.
26. An interesting book containing interviews with Soviet Germans who have recently arrived in Germany is Hermann Multhaupt and Paul Kewitsch, *Die aus dem Dunkeln kommen, Begegnungen mit Spätaussiedlern*. (Paderborn: Bucher der Vier, Band 6, n.d.), pp. 5-42.

Editor's Note: Mrs. Emma S. Haynes has been a frequent contributor to the AHSGR *Work Paper* since the society was organized. She and husband Tom returned to the United States a year ago after many years in Germany. Since then she has been conducting further research on Germans from Russia at the National Archives and the Library of Congress. The preceding convention address was given on June 17, 1977.

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Tenth Anniversary Convention

Lincoln, Nebraska

June 20-25, 1978

REPORTS OF 1942-43 FROM GERMAN VILLAGES IN THE UKRAINE

Adam Giesinger

The reports which are my subject here today are materials that we obtained on microfilm from the Library of Congress in Washington. They were found among the Captured German Documents which were brought to Washington at the end of the war in 1945.

The villages from which these reports originated are, for most of us, not our ancestral homes. Only some 80 German villages, located in a relatively restricted area of the Ukraine, are represented, out of the several hundred then still existing in Russia. But the conditions they picture are typical of the situation of all the Germans in Russia during the Communist era. The reports are therefore of general interest.

To understand the reports and the information they contain, one must know something about the background story. This story is interesting on its own account.

At 4 a.m. on Sunday, June 22, 1941, the Nazi Wehrmacht crossed the Russian border on a 2000-mile front. It quickly overran areas in which there were numerous Germans. The province of Volhynia, of interest to some of you, was occupied by the middle of July. By the end of August all of the Ukraine west of the Dnieper had been conquered. Here, near the city of Dnepropetrovsk, were some of the oldest German colonies in southern Russia and, near Odessa, some of the most populous.

The people in the liberated German villages had been under great tension since the outbreak of the war. Blamed by the Soviet commissars for the sins of the invading Nazis, they were treated with extreme harshness. Many of the able-bodied males of ages 16 to 60, those still left in the villages, were taken away to serve in labor battalions. The people remaining, old men, women and children, were forced to work from dawn to dusk digging trenches and tank traps in strategic areas. As the Nazi armies approached, attempts were made to evacuate the whole population of the German villages eastward, but there was not time to complete this plan. The Communist officials in charge of the operation themselves fled in panic to save their own skins. As was to be expected, the Germans in these villages welcomed their liberators from the old fatherland with great relief and great joy.

By the end of October 1941 the German advance had reached the Donetz river region, thus effectively bringing the whole of the Ukraine under occupation. It was now time for the army command to turn over the occupied territories to civilian rule. The organization for this had been set up even before the invasion began. At the head of it Hitler had placed the Nazi philosopher Alfred Rosenberg, the only one of the Nazi hierarchy who had a first hand knowledge of Russia. He was a Baltic German, who had served in the Russian army during the first World War but had come to Germany after the Revolution and had become an early follower of Hitler. He was *made Reichsminister für die besetzten Ostgebiete* (minister for the occupied eastern territories). To serve under him in the Ukraine, Hitler appointed, as *Reichskommissar*, a much tougher and more brutal Nazi, Erich Koch. Rosenberg and Koch, as it turned out, were quite incompatible; they disliked each other and disagreed constantly regarding the policy to be pursued. Rosenberg issued directives from Berlin, which Koch, the man on the scene, ignored whenever it suited him. For example, Rosenberg wanted the Ukrainian population in the occupied area to be treated indulgently, so as to win them over to the Nazi cause; Koch treated them as *Untermenschen*, an inferior people fit only to be servants of the master race.

Also constantly hovering in the background was *Reichsführer-SS* Heinrich Himmler, the head of the Nazi secret police and related agencies, who operated independently of both the army and the Rosenberg ministry. His "action teams" entered Russia in the wake of the army to eliminate those elements of the population which they considered undesirable or subversive, such as, Jews, Gypsies, Bolshevik commissars and their collaborators. Only when this job was completed were Rosenberg's officials permitted to take over. Many aspects of their jurisdiction continued to be disputed by Himmler's henchmen throughout the occupation period.¹

To complicate the situation further, the southwestern part of the Ukraine, the region lying between the Dniester and the Bug, called Transnistria by the Nazis, was turned over to Rumanian occupation, in reward for help from the Rumanian army during the invasion. Here Rosenberg had no jurisdiction and the only Nazi presence was Himmler's SS apparatus. In this area lay the populous colonies of the Odessa district, in which some of us have a special interest.²

One of the leading men in the Rosenberg ministry was Dr. Georg Leibbrandt, whom many of you have heard of and some of you have probably met. He was head of the political section of the ministry. A native of Hoffnungstal, north of Odessa, he had come to Germany after the first World War and had be-

come prominent as a writer on the history of the Germans in Russia and a leader in the promotion of research in this field. As soon as the Rosenberg ministry took over its task in occupied Russia, Leibbrandt, with Rosenberg's blessing, proceeded to set up the machinery for surveying the situation of the Germans living in the area under the ministry's jurisdiction.

Dr. Karl Stumpp, a native of Alexanderhilf near Odessa, also an emigre of the first World War period, whom many of us know in person and through his writings, was chosen to go to Russia to head the organization that would carry out the survey. Early in the year 1942 Kommando Dr. Stumpp, with a semi-military status, was set up in Dnepropetrovsk on the Dnieper.³

The choice of this city as headquarters site was a great good fortune for American descendants of Black Sea Germans, particularly those interested in genealogy. It had been the headquarters from 1800 to 1818 of the government office which supervised the founding of the Black Sea colonies. Dr. Stumpp, well aware of this, searched for the archive in which the records of that era were kept and he found it. The most interesting documents located there were census records for the early years of the Black Sea colonies, particularly those for the year 1816. He put a number of people to work transcribing these census lists, brought the transcriptions to Germany, and eventually, with financial support from AHSGR, published them in his monumental work. *The Emigration from Germany to Russia in the Years 1763 to 1862*.

Without minimizing the value of the Reports of 1942, which are my subject here today, I think it can be said that this unofficial work of Kommando Dr. Stumpp is of far greater importance than the preparation of the reports, which was the official purpose of its mission.

Dr. Stumpp, a tireless worker, whose accomplishments in a few short months are almost unbelievable, did not neglect the task for which he had been sent to Russia. The ministry sent him a number of men from Germany, drafted for the purpose, to undertake the survey in various parts of the Ukraine. By February 1942 he was holding meetings in Dnepropetrovsk with some of these to instruct them on the procedures to be followed. A few of these men did their work conscientiously and efficiently. Others did a very perfunctory job.

A few of the names will be familiar to some of you. One of the best of Dr. Stumpp's co-workers was the Mennonite Gerhard Fast, who prepared the reports for the Chortitza Mennonite villages and some others. He has written a little book, *Das Ende von Chortitza*, in which he describes his activities as a worker for Kommando Dr. Stumpp. This book is in our Archives. It is interesting reading.

Another Stumpp co-worker was the Volhynian German pastor, Friedrich Rink, who headed the organization in the province of Volhynia. He is well known as the author of a number of interesting articles on the Volhynian Germans published in the *Heimatbucher*. You have seen his name in our *Work Papers*,

Known to a few, of us is a third name, Gottfried Wessel. He brought copies of some of the reports that he gathered in the Ukraine back to Germany with him. These, along with other Wessel papers, were brought to America privately a few years ago and are now in the Archives of Pacific College at Fresno, California.

The work of gathering the reports began late in February 1942 and proceeded, as expeditiously as could be expected, through most of the summer of 1942. The difficulties were immense. The villages to be surveyed were scattered over a vast area. Roads were poor and means of transportation not easy to obtain. The people to be surveyed were living in the most abject poverty and were far more interested in bread and butter issues than in filling out questionnaires. In many villages there was nobody left who knew the answers. The regime had been killing off their leaders for a generation. To add to the problems, there were constant and very irritating conflicts of jurisdiction with local officialdom, Koch and his subordinates, and with Himmler's SS,

Because of the short time that was available, barely a year - by February 1943 the surrender of a Nazi army at Stalingrad brought the turning point of the war - and because of the other difficulties that I have mentioned, the reports vary greatly in quality. Very few of them came up to Dr. Stumpp's expectations. If they could have been completed in the manner that he had planned, they would have been of great value to our historians and genealogists. As it is, they are somewhat disappointing.

The reports are of two types: one type of interest to historians, the other of interest to genealogists. I shall deal with the latter first.

For most villages there is a list of the German families living there, with the father's name, the mother's maiden name, the age of each of them at marriage, the date of the marriage and the number of children. Often there is also a list of all German individuals in the village, in family groups, with dates and places of birth. These two lists are generally relatively good. Another questionnaire, which was meant to be completed by each family, asked for information about the grandparents and about the ancestor who immigrated to

Russia. There are relatively few of these in the Washington collection and most of them are incomplete. This is disappointing for our genealogists. But, if your forefathers lived in any of the villages surveyed, you will be able to find the names of relatives and perhaps some information about your ancestors. I have found such information for a few people,-

There are also other lists of interest, as, for example, lists of those who died in the famines of 1921-22 and 1933-34 and of those deported to slave labor camps in the 1930's. Here too you might find relatives.

For the historian the most interesting feature is the Dorfbericht, the village report. It is a 10-page questionnaire on the history of the village, its population, its economic and social life and its sufferings during the Communist era. Again the reports are not all equally valuable. Some were done very carefully and are therefore quite informative. Others leave many of the questions unanswered and hence tell us little.

In general, what kind of a picture do we get from these reports? It is an incredibly sad picture. After a generation under Communist rule, the once proud German colonists, for more than a century the most enterprising and progressive farmers on the Russian steppes, had become a cowed, demoralized, leader-less proletariat, living under subhuman conditions, the kind of social phenomenon that Communism was supposed to abolish forever. They had been dragged down by a regime of terror to a state in which foreign observers, who saw them after the Nazi advance into Russia, ignorant of this people's accomplishments of the past, wrote them off, quite unjustly, as hopeless derelicts.

Their sufferings, which began with the persecutions of the first world war, had been never-ending. The revolution and the civil war period, during which revolutionary armed bands roamed the countryside, brought pillage, rape and murder to the German villages. Special sufferers were the scattered German landowners and the better off colonists in the villages. These were dispossessed, driven from their homes, often murdered, with their families. But the terror struck all Germans, because in the eyes of the long-oppressed Russian peasants, all Germans were rich.

After the civil war came the great famine of 1921-22. Thousands died of hunger and diseases resulting from malnutrition. Nearly every German village had its list of famine deaths, sometimes only a few families, but often many. The death rate would have been much higher had not help come from abroad, especially from America,

The people had scarcely recovered from the famine and the civil war losses in life and property, when Stalin instituted his reign of terror to bring about the collectivization of agriculture. Soviet functionaries classified the people into rich peasants, middle peasants and poor peasants, although the classification was only relative, for the real rich had long since been liquidated. Those classified as rich were merely the most enterprising farmers, who were the natural opponents of collectivization. They were condemned as kulaks, exploiters of the poor, were dispossessed, arrested and deported to slave labor camps. When this did not cause the others to flock into the collectives, many middle and poor peasants were also condemned, on a variety of pretexts, and followed their brothers into the concentration camps.

The arrests and the subsequent treatment followed a pattern. A police car pulled up in front of the house in the middle of the night, there was a loud knock at the door, the police entered and made a search, then asked the man of the house to come with them for questioning. Arrived at the district police office, he was accused of various crimes such as hoarding, wrecking, sabotage, spying, and was questioned for hours on end, without food and without sleep, until he broke down and agreed to sign a confession that the police had written out beforehand. Then he was sentenced, in secret, to a lengthy term of forced labor, was taken away and generally never heard of again. Such arrests came without warning; the victim rarely knew why he was one of those selected.

Stalin's secret police found kulaks especially numerous among the German colonists. By 1938, when there came a lull in the terror, most German villages had declined substantially in population, more than half of the families were without male heads and all the colonist leaders and potential leaders had been liquidated. The pathetic hopeless remnant had by then meekly submitted to the plans of the regime.

In 1933-34, in the midst of the collectivization struggle, there was another great famine, this one largely deliberately created by the government to whip the peasants into line. Stores of grain, often down to the last pound, were requisitioned from those who farmed privately, thus creating a great food shortage in the grain-growing provinces. Several million peasants died, including thousands of Germans in both Volga and Black Sea regions. This time there was no help from abroad, because officially there was no famine!

While Stalin was killing off the opponents of collectivization with terror and famine, he was also liquidating the last of the clergy and closing the churches. By 1936 no German pastor, priest or preacher was left free anywhere in Russia and the churches in the German villages had been converted into theatres, dance halls or club rooms.

Such were the sufferings of the German colonists in Russia during the Communist era, as one finds them described in the Reports of 1942. A quarter century of terror which left no family in the German villages untouched! An incredibly tragic era for our people!

It is understandable that these victims of terror welcomed the invading German army in 1941 with considerable enthusiasm. The old fatherland, under its great leader, Adolf Hitler, had come to liberate them from Soviet tyranny. They hailed Hitler with conviction and revered him as their savior. They knew little or nothing about the materialistic and racist philosophy of the Nazis. They were to learn a great deal about it in the next three or four years and become very disillusioned.

The Reports of 1942 do not say anything derogatory about the Nazis. Under the circumstances one would not expect that they would. But some of the omissions tell us things which must have been disquieting to the more thoughtful of the German colonists even in the earliest days of the occupation.

For example, not even one report mentions the restoration of religious services in the village. German schools were restored, German books, medical supplies, food and clothing were brought in. All these are mentioned in the reports, but there is no mention anywhere of a German pastor brought in to restore religious services. We know from other sources that an occasional religious service was held here and there by a passing pastor who was a Wehrmacht soldier and that the people flocked to it in great numbers. But no pastor was permitted to come from Germany to serve these people on a regular basis. Revival of religion was not Nazi policy; the Germans in Russia would become better Nazis without it.⁴

Although the village reports understandably say nothing about this Nazi attitude, there is in the Washington collection, among these reports, a document dated 17 January 1943 which tells us a great deal. It is an appeal to the Nazi authorities by Pastor Friedrich Rink, then a Stumpp co-worker, urging that clergy be sent to Russia from the Reich to restore religious services in the German villages. It stresses the great contributions that German clergy made in the past to preserve German culture among the colonists in the east and argues that it is in the German national interest to restore to these people their traditional institutions, paramount among which was their German church. I shall translate this interesting document for publication in a future *Work Paper*. Needless to say, it did not get a favorable response from the Nazis.

There is another Nazi policy of which the Reports of 1942 remind us. This was the liquidation of the Jews in the occupied territories.

A few German villages had substantial numbers of Jews when war broke out in June, 1941. One large village, for example, had 633 Jews, another had 402. By May, 1942, when the reports for these villages were prepared, there were no Jews left in either village. The population statistics for both June, 1941 and May, 1942 are given in the reports but nothing is said about the fate of the vanished Jews. Presumably the writer did not know, or dared not say.

Somewhat more informative are the reports from six villages which became German in the spring of 1942 as a result of a re-settlement of scattered Germans in villages previously inhabited by Jews. The reports say:

"die Juden wurden ausgesiedelt," that is, the Jews were removed from the settlements. Nothing is said about their subsequent fate, but, knowing what happened elsewhere, we can surmise. Undoubtedly this "Aussiedlung" was the common lot of all the Jews still remaining in the occupied regions when Himmler's "action teams" arrived. We get this hint about their fate only because "German thoroughness" insisted on reports from all villages in which Germans were living in 1942, even if they had been there only a few weeks.

So much for the contents of the Reports. I have prepared a key to our microfilm of these documents, which you can see and buy, if you wish, at the Convention bookstore and which will continue to be available from our headquarters at Lincoln later. For the time being I still have the film itself in my possession. I am doing research on it, which will be published in due course in our *Work Paper* or in booklet form. I will answer reasonable requests for informative from the film, but please first check the key to determine whether there's any possibility of it being there. Eventually the Film will be available for viewing either at our headquarters in Lincoln or at our Archives in Greeley.

NOTES

1. The influence which various members of the Nazi hierarchy exerted on occupation policy and their constant quarrels with each other are described in: Alexander Dallin, *German Rule in Russia 1941-1945* (London, MacMillan and Company, 1957).
2. Because the Odessa region was not under Rosenberg's jurisdiction, there are no 1942 Village Reports in the Washington collection from the German colonies in this region.

3. Originally it was called Sonderkommando Dr. Stumpp. After a few weeks it was re-named Kommando Dr. Stumpp. Apparently the latter title gave the organization more "status."
4. It is interesting to note in this connection that religious services were restored for the German Catholics in Rumanian-occupied Transnistria. This was accomplished on the initiative of Father Nikolaus Pieger, a German priest then serving in a Rumanian diocese. He obtained permission from the church authorities and the Rumanian government to recruit German-speaking priests from Rumanian dioceses for Transnistria. These priests from Rumania were not permitted to enter the Nazi-occupied areas ruled by Koch.

Editor's Note: Dr. Adam Giesinger is one of the foremost researchers among the members of AHSGR as well as other historians writing about Germans from Russia. This presentation on June 16, 1977, was one of several scholarly papers at the society's convention.



At the podium is Clarence R. Krieger of Sacramento, California, who presided at the luncheon at which Dr. Adam Giesinger (at left) spoke.

GERMANS FROM RUSSIA IN SOUTH AMERICA

Dr. Iris Barbara Graefe

Sometimes in life some very unexpected happenings occur. This, for instance, seems to be one. A German-Austrian citizen on the fourth day of her first visit to the United States is addressing an audience of American Russian German descendants about hundreds of thousands of other Russian German descendants living separated from them by more than 6000 miles. It is a pleasure for me to feel I am a small link creating understanding and friendship between the various groups of Russian Germans in North America, South America and Central Europe.

I thank Miss Ruth Amen who kindly invited me in the name of the American Historical Society of Germans from Russia to take part in this convention. My thanks also go to Mrs. Emma Haynes who also corresponded with me about the convention and advised me what would probably be of interest to talk about this evening.

First I would like to mention how I became interested in studying Germans from Russia. As a consequence of the Second World War, German and Austrian pupils and students are not taught at all about German people who emigrated to the eastern parts of Europe from the Middle Ages until the 19th century. Only once during my time at the university I happened to hear songs from a disk, sung by two Volga German women from the colony Rothammel and I found their singing beautiful and impressive.

My acquaintance with Germans from Russia in South America dates back to 1966 when my husband received a scholarship from Germany for scientific work about animal parasites in Argentina. Though it was intended by the supporting organizations that the wife and children of a scholarship-holder should stay in Germany and even though I expected a second child, we decided to go to Argentina together. We lived in Buenos Aires for two years.

Soon after we had come into the country I happened to hear about the existence of Russian Germans. I tried to find out something about them in Buenos Aires but got the good advice to see them in their settlements which are at least 100 miles distant from the capital and difficult to reach by public transportation.

When our daughter, who was born in Buenos Aires, was some months old, we took our two children and went to the southwest of the province of Entre Rios. It was Easter time and I attended church services. To my astonishment and joy I heard their hymns sung in the same style as those I had heard from Rothammel and to which I had been attracted many years before. After the service was finished there was an opportunity to talk with the church-goers, so I took this chance to become acquainted with them. Some invited me in friendly fashion to see them in their homes or to take part as one of some hundred guests at a wedding. Having many children themselves, they did not mind when I took mine with me. The children were a topic for conversation and helped us to make friends. A second important common possession was the same mother tongue. Ten years ago most of, the grown-ups still spoke German - that means their German dialects -- fluently. There was also a great interest in present-day Germany.

Usually I was treated as both a guest and a member of the family. In a family consisting of many persons there is always a lot of work to do, especially in a remote farm house. I tried to help, took part in the family life and all events that occurred during the sojourn of usually some days. By experience I found out that the best method of getting information was not to ask which made some of them feel uneasy but just to watch how they lived, what they did and what they said. Watching, comparing and recording the way of life in different areas of South America, especially in Argentina, in scattered farm houses, in villages and towns was my main method of obtaining information about the way of life and the folklore of Germans from Russia and their descendants.

I am deeply grateful to many families who did not mind letting me, a stranger, take part in their lives. They gave me the good feeling of having made friends with them and also of being in a familiar environment of German farmers and city-dwellers.

Probably all Germans from Russia coming to South America first settled in the country, but some of their children and grand children moved to the towns.

When I first went to Argentina I was thoroughly unprepared for doing field research work on Russian Germans but discovered one thing after another, became acquainted with persons in Argentina and Uruguay, and found books and articles in German and Spanish about this topic. After a two years' stay we went back to Europe again and settled in a village east of Vienna, running an institute for behavior research and

ecology, and also doing some teaching in Vienna. In 1972 I received an Austrian scholarship* to go to South America for three months. I studied the ecological situation, that means preferred habitats and the adaptive culture of Germans from Russia, mainly in different parts of Argentina and a little in Brazil. In the following years my husband and I spent several vacations of five weeks each doing research work in South America. Our last visit in Argentina was from Christmas until the end of January of this year.

May I now turn to the emigration from Russia to South America. The living conditions in Russia for Germans got worse from 1871 on so they looked for new areas where they could live more undisturbed. Some turned to Siberia, where the law was not so strict, but many looked for a new continent - the Americas. One reason for going to South America was that the price for the sea journey was cheaper and the medical control was less strict.

Not all questions concerning the beginning of the emigration to South America are clear and now, as 100 years have passed, it is unlikely that they can ever be answered. Nobody knows why the Volga Germans first were interested mainly in Brazil. Probably already in 1872 or 1873 several persons, possibly several hundreds, emigrated to Brazil. It is likely that they sent good reports about the new country to their villages. It is reported that in 1876 four scouts ("Kundschafter") from four different Volga colonies came back from Brazil. One reason for the preference for Brazil, perhaps, is that another Volga German group of scouts coming back from North America met a certain Rudolph Kuhlemann on their journey, who told them that the Brazilian government was looking for European colonists. He wrote the conditions down for them, but the paper was put in a book and forgotten for some time. By chance it was found in 1876 and a one week's conference about emigration was held in the village of Balzer. This appears to have taken place in August and many persons from many Volga German colonies took part. Six or seven scouts were chosen and sent to Brazil. Their leader was probably Karl Hartmann from the colony Reinwald; also mentioned are Jakob Müller from Dönhoff, then a man from Graf called Gottfried or Joseph Meier, Marchheim from Merkel, Schmidt from Kamenka, Schanne from Graf and probably Alexander Reuss from Balzer. It is assumed that these scouts left in September, 1876 and returned from Brazil in January, 1877, so that they had three months time to explore Brazil. They were met in January, 1877 on their return by Jakob Bauer from Balzer, who had already emigrated to Brazil. (Descendants of Jakob Bauer still live in Argentina.) The group of scouts was treated in a very friendly fashion by the Brazilian government. They were accompanied by officials of the Brazilian government who advised them to choose land in the virginal forest. However, the farmers from the Volga were so used to the steppe that they decided on the steppe land in the Brazilian state of Parana in the area of Ponta Grossa, Palmeira and Lapa where Volga German descendants still live. In accordance with their wishes the government promised to permit them to live separately according to their church preference. When the scouts arrived home in January, 1877, meetings were again held in various villages and the colonists resolved to emigrate in groups of 300 to 400 persons, although some preferred to travel in smaller groups or alone.

Preparation for the journey involved the selling of the house, livestock and all things of daily life which could not be taken to the new country. A passport had to be purchased and provisions prepared. Then they said good-bye to their relatives and friends, visited the cemetery for the last time, and on the morning of their departure day had a church service.

The emigrants from the meadow-side ("Wiesenseite") of the Volga went to Kosakenstadt (Engels today), the Russian name of which was Pokrovsk, situated opposite the river from Saratow, and there they crossed the Volga by barge. The emigrants from the hillside ("Bergseite") could go directly by train from Saratow via Wershbollowo-Eydtkuhnen and Berlin to the German harbors Hamburg and Bremen. The experiences of the various groups passing through Germany were different. Some reported that they were laughed at because of their Russian clothing, furs and felt-boots and they were disappointed in the German people they happened to meet. Mainly two companies, F. Missler, Bremen and Karisberg, and Spiro & Co. which had its agency in Riga, Libau and Odessa, organized the travel by ship.

Soon after Germans from Russia had begun to go to Brazil, Argentina became interested in the colonists. From 1874-1880 Nicolas Avellaneda who favoured the immigration was president of the republic of Argentina. A contract was made in September, 1877 between the state of Argentina, signed by the general commissioner Juan Dillon and four Volga German colonists, Jakob Lechmann, Johannes Berger, Andreas Basgall and Adam Weimann. They signed for a group of 200 Volga German families who wanted to migrate from Brazil, where they had been briefly, to Argentina. Besides agreements concerning distribution of land, freedom of taxes in the first ten years, free travel from Brazil to Argentina for 200 families, provision of

*From "Fonds zur Förderung der Wissenschaftlichen Forschung in Österreich".

food, livestock, seeds, tools in the beginning which had to be repaid after three years in five annual installments, the Volga German immigrants were promised to be treated legally as Argentinian citizens. Article 2 of the contract says that they would be allowed to practice their religion as all the inhabitants of Argentina are allowed to do. Article 9 says that each settlement would get an elementary school and the colonists would be obliged to send their children to this school. The contract promised equal treatment also to all those German immigrants who would come directly from Russia.

Volga Germans from Brazil were probably the first group of Russian German immigrants in Argentina. It is thought that they arrived the day before Christmas in 1877 which is midsummer-time in Argentina. Their names were: Andreas Fischer, Georg Fischer, Jakob Schwindt, Josef Kissler, Peter Pollak, Josef Simon, Johannes Schamber and three unmarried young men. Land was given to them in Colonia Hinojo near Azul, in the province of Buenos Aires, about 150 miles southwest of Buenos Aires. There was already a railway connecting Buenos Aires and Azul,

At the beginning tents were erected for them on their land. But soon they constructed houses of their own and began to keep poultry. A short time afterwards more than twenty families arrived from Russia and founded nearby the village of Nieves and later San Miguel. Eventually families migrated southwards, founded the so called "Three Colonies" in 1886 and from there seventeen years later San Miguel Arcangel. Then, in our century, colonies in the province of Pampa were founded and a number of Germans from Russia migrated to the province of Chaco, where they cultivated cotton.

It is not known exactly on which day of January 1878 the first group from Russia came to Buenos Aires. The reports differ. However, it must have been in the first half of January, 1878.

Two groups of Volga Germans, coming directly from Russia, were brought by ship up the river Parana to the small town Diamante. They wanted to settle there in the province of Entre Rios. The government had also offered them land in the provinces of Buenos Aires and in Santa Fe but the immigrants chose this because of a German man, Mr. Nast, who interpreted for them, had advised them to do so. Besides, they realized that the government did not offer as much help for a settlement in Entre Rios as it did for Buenos Aires and Santa Fe. So the colonists thought the best soil must be in Entre Rios. Only some colonists from the northern meadowside wanted to cultivate tobacco and decided for Santa Fe. They had many difficulties there and after some time a lot came to Colonia Alvear in Entre Rios where the others had already founded villages.

The beginning was difficult. This is easy to imagine. Until the land had been measured out for them, they had to live together in three shelters for weeks. First of all the colonists built an oven to bake their own bread which they were used to. There was a lack of many things. They could not even obtain them for money. The standard of living was not as high in the countryside of Argentina as they were used to in their villages in Russia. They had to be inventive and to make most things which they needed for daily life and for farming themselves. Yeast which they needed for the bread dough, for instance, they made from the Argentinian dry bread, the so called "galletas" which they laid in water until it turned sour. The immigrants had no carts but tied wood or other things on the horses' tails and thus pulled it to their camp. The first carts they did build had primitive wheels like discs. They made horse collars themselves though they did not even know the quality of wood of the various trees in the beginning. For the inside of the horse collars which has to be smooth they took the wool of their Russian fur coats. For making harnesses they needed tanned leather but they had only skins. Again they soaked "galletas" in water until it turned sour and then put the skins in. They even made ploughs, hammering out the iron themselves. For weeks they had to stay in the camp where they always had enough to do.

Though the government wanted them to live separately on their land, under all circumstances they wanted to live together in villages. They were used to living near church and school; the village gave them security and they could enjoy social life. They would rather have left Argentina than give up this request. So at last the government allowed them to live in villages, as far as I know a unique case in Argentina.

The first village began as follows: The government had given a tent to each family and expected them to live in this tent from the beginning on their own land. This the immigrants did for a time but they did not like to live separately. One day the people from the meadowside took all their tents and put them up in one place. As they feared the government would now take their tents away because they refused to live on their own land, they dug holes in the earth and put a roof of reeds over them so that each family had one to two rooms of its own. This was the beginning of the village Valle Maria (Marienthal). One Protestant and three Catholic villages of immigrants from the Wiesenseite were also founded: Marienfeld (it is also named Spatzenkutter), Salto (Kehler), San Fransisco (Pfeifer) and Aldea Protestante. After one and a

half years, more than a hundred Volga German colonists came from Brazil and founded the village Brasilera. So Colonia Alvear, the oldest Russian German settlement in the province of Entre Rios consists of six villages.

New groups from Brazil and from Russia arrived. Many people came in the years 1885-1888. In Russia there were several bad harvests towards the end of the last century which gave reason to emigrate. By the Stolypin land reform the land in the Volga region was made personal property in 1906. Many people sold their land and emigrated. Soon in Argentina the land near the first colonies became rare and the newcomers could not settle in the villages any longer. They had to look for land somewhere else. The Argentinian government did not place any more land at their disposal. So they either bought land from "estancieros" or took work as farm-hands. The children of the farmers in the villages grew up and they also wanted to have land. New colonies were founded southeastwards in Entre Rios (San Antonio, Santa Celia and San Juan were founded in 1888); later on they also settled down in the middle (Santa Anita was founded in 1900) and in the north of Entre Rios (San Isidro was founded in 1923). Some migrated even to Uruguay, to the area of Paysandu, where Germans from the Black Sea and Mennonites also live. Today there is no site in Entre Rios without Germans from Russia or their descendants.

Germans from Russia are now distributed in all of Argentina, the overwhelming number of them living scattered and not in colonies. Many of them also moved to town, because good farm land became rare and industrialization is increasing.

Black Sea Germans do not have their own colonies but live scattered in the Volga German colonies and elsewhere. They are few in number. There are a few Mennonite sites in Brazil and Bolivia. Of all South American states the Mennonites are most numerous in Paraguay.

Daily Life, Traditions, Folklore

When they came to Argentina, the Germans from Russia saw "ranches" for the first time in their lives. These houses seemed primitive to them and it is recorded that some women said sadly, "I wish we had our pigsty here!"

They had to take the material for the construction of their houses from their environment, the "pampa." "Pampa" is a word from the Indian language, Quechua, and means "plain without trees." The colonists had wood in small quantities only from the trees which were growing by the side of the few rivers or brooks. And there were no stones.

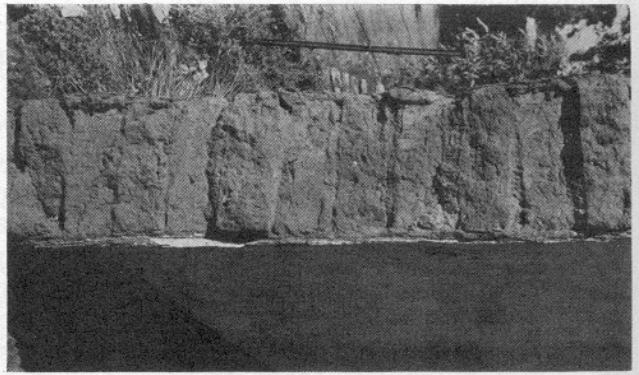
The simplest and cheapest method was to build a "rancho" as the Argentinian country people call their houses.. Between wooden posts straps of leather or, later on, wire were fixed. Then bundles of linseed straw, plunged in mud, were either twisted on the wires or hung upon them, one beside the other. They had to be made smooth and after drying the walls were whitewashed. Roofs were either made from straw or sheet metal. This construction was used at first, or when they knew they would only stay for a few years at one place as tenants did. Sod pieces were rarely used and exact records about this method have not been found.

Another kind of wall which was constructed was the so called "Satzwand." Mud was mixed with the already broken straw pieces from the threshing machine and was set, one piece on the other by hand, forming the wall. This method utilized more mud and took more time but the walls became stronger. Usually the mixture of earth, water and straw was produced in a hole of about 4 square yards in size, dug in the ground. A horse, led by a boy who was sitting on its back, stirred the mixture by walking in the hole in circles, turning from one direction to the other. The finished mixture was fashioned in large sized bricks (for instance, 16x12x6 inches or 40 x 30 x 15 cm) and then dried in the sun. These bricks are called "adobe" in Spanish, in Russian German dialects "Lahmestaa" which means clay bricks.

Adobe houses had already been built by Germans in the Black Sea region and were also known by the Argentinian people who had learned this method from the Indians. The mixture for the bricks was also used for mortar for the floor and for plastering the interior and exterior walls. Roofs of Russian German adobe houses often consist of sheet metal panels or corrugated iron. Under the roof a thick layer of linseed straw or shavings is put up to protect the rooms from the heat. As the roofs never are steep some linseed-straw is often put on top of them for the same purpose. All around the house, a border of brown color is painted from the ground to approximately knee-height to protect the whitewashed walls from spots of dirt when it is raining.



Inside a wooden house in Mariental, Brazil. The lady wears the traditional costume consisting of kerchief, blouse, skirt and apron.



Wall of a demolished adobe-house in Argentina.



Brick house in Valle Maria (Marienthal), Argentina.

The fourth, and in our days most used method is to build the house from bricks. Mortar is put between them. Russian German farmers who have little land of their own sometimes produce baked bricks for sale. For modern houses tile is used for the roof and floor. Of course this is the most expensive method, since all materials must be bought. The floor plan of modern houses varies with houses of Argentinians often used as models. Traditional and modern houses in the country are only of one story and have no stairs; traditional houses are one room deep and consist of a kitchen in which the family members stay during the day when they are at home. There is also a pantry and a bathroom. The number of bedrooms depends on the size and the wealth of the family. The rooms are placed one beside the other; the more rooms the longer the house. Usually windows face to the south and each room has a separate door to the outside. On the north side of the house there can be a roof on posts, as a protection from sun and rain. In summertime, when it is very hot, food is prepared in a separate kitchen, the summer kitchen ("Sommerkuch") or, if the heat seems unbearable, outside the house in the open air. The traditional houses all have bake ovens, although now bread is generally bought.

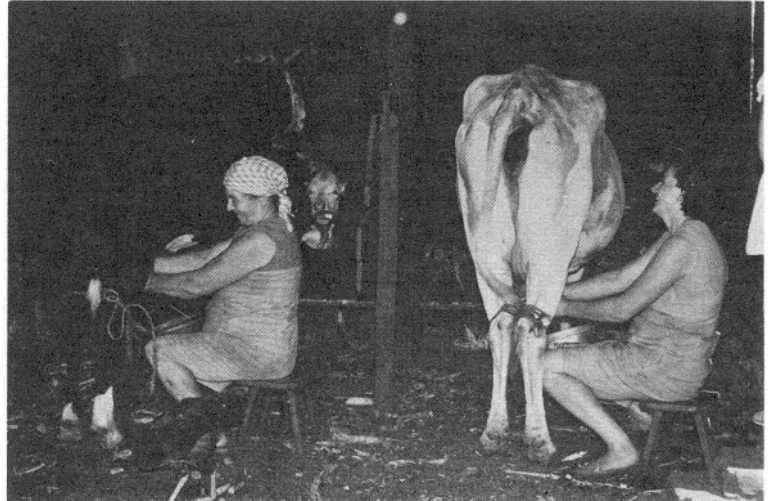
Animals are kept in fences, not in stables or stalls. Barns are small because animals graze during the wintertime and must not be fed. There is a cistern for water and also a windmill ("Mihl") for the underground water. In front of each house is a flower garden and to have a lawn is fashionable. Near the house there is a garden for vegetables and an orchard. Many trees grow around the house, especially the Valparaiso tree which the grasshoppers dislike. Trees protect the house from sun and dust and give fire-wood. Since wood for fires is rare, linseed straw and husks are used, too.

Ten years ago there were quite a number of houses without running water and electric light. This has changed meanwhile.

Furniture is simple and normally consists only of the most necessary things. During the initial homestead period some of the pieces were made in the house but later on furniture was ordered from a carpenter or bought readymade in a shop.

Descendants from Russian German colonists retain the division of work between the sexes which is traditional for German farmers except for one difference - in the fields only men are seen working while it is normal in Germany that men and women work together in the fields. In the main areas of Russian German settlement mostly wheat, linseed and corn are raised in addition to alfalfa for the cattle. All work in the fields was done with horses in former times; today machines are used, and in the last five or six years combines have been introduced for harvesting. Before the combines two machines were necessary, one for cutting the wheat and putting it in sheaves and the other for threshing it. Apart from cultivating the fields, Russian German farmers also do cattle breeding. Cattle stay in the pastures all year long and need little care compared with the cattle in cow-sheds such as the ones they had had in Russia. In recent years the price for wheat has been low, so other products have had to be sold. Keeping milk cows is more important now because the milk can be sold. Hens are kept in cages and during the last ten years eggs have brought a good price. Poultry provides a sufficient income for families who have only little land.

Milking the cows. These Volhynian-German settlers live in the Argentinian province of Misiones.



Caring for the stock is in general men's work. Men construct houses and fences as there is a law that each field and pasture must have a fence because of the cattle. Work requiring skilled craftsmanship is performed by the colonists themselves. Slaughtering is done in winter with the help of all the family. Men do the killing of the animal and cut the meat in pieces, women prepare the sausage casings and make sausage of different kinds. On the day of slaughtering, barbecue ("asado") is prepared for dinner and neighbors are invited. On this occasion men eat together outside, the women in the house.

Women run the house, care for the family and do the garden work. If they still bake bread they do it once a week. Women do a lot of sewing, knitting, crochet work and embroidery and some even spin the wool themselves.



Afternoon rest: drinking "mate" and embroidering.

Preparation of meals and drinks shows German, Russian and Argentinian influence. Recipes for which much flour must be used are traditional and of German origin. Meat was rare in Germany and Russia. As wheat farmers they use a lot of flour for preparing bread, noodles, dumplings, cakes and cookies. Keeping food in stock also is traditional, a consequence of long and cold European winters. Fruits are dried, stewed or made into jam or juice. Butter, curd and cheese is also made, as well as pickled cabbage ("Sauerkraut"), salted lard and sausage.

Typical Russian food is less evident. "Piroggen," made from bread dough and filled with meat, pumpkin or cabbage are Russian in origin. Kvast, a Russian drink, is still known but it is not made nowadays by Russian German colonists in Argentina. A tradition from Russia, also, is to eat roasted sunflower seeds and skins are spat on the ground. In Russia, the colonists also acquired the habit of putting a piece of sugar in the mouth when drinking tea. In Argentina many Russian Germans still do the same, though they do not drink tea but "mate."



Preparing the midday meal: "Maultaschen".



*A cartwright in his workshop, sipping "mate".
Brazil.*



"Creples" -- a favorite dish in Argentina.

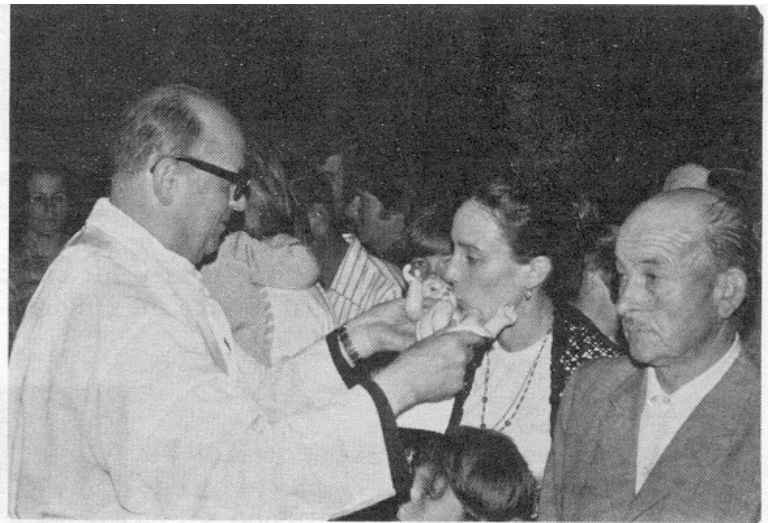
"Mate" is the most common drink in Paraguay, Argentina and South Brazil. Russian. German immigrants got to know this custom, which seemed strange to them, on the ships which brought them to South America. But in the new countries they soon enjoyed it themselves. Specially prepared leaves from the mate-tree (*Ilex paraguayensis*) are placed in a calabash, very hot water is poured on it and this liquid is then drunk with a little pipe called "bombilla" on the end of which is a strainer. The calabash with the tea is handed round, like a peace pipe, from one person to the other. For each person there is hot water poured on the tea again. Mate is drunk by Russian German colonists twice, thrice or more times a day and a guest is always welcomed first with mate.

Since they are in South America, the Germans from Russia eat far more meat than they did in Europe, also fruits and vegetables of the subtropical region. Italian dishes, brought into the country by the numerous Italian immigrants, are also well known to them.

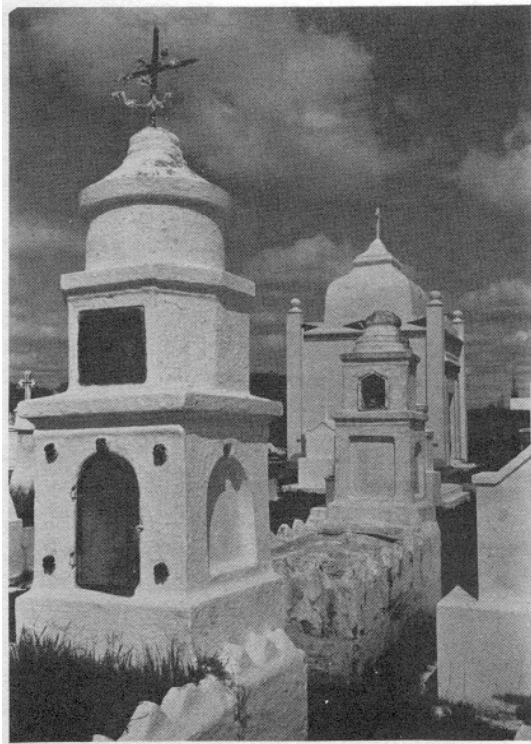
Clothes are worn according to South American fashion which is more or less the fashion of the western world. Usually, depending upon the climate, only light clothes are needed. The only piece of traditional clothing that women of Russian German descent still prefer to wear is a kerchief on their heads for various occasions. Some men like to wear parts of or the entire "gaucho" costume — a black flat hat a knotted scarf around the neck, a shirt, a broad leather belt, decorated with silver, under this belt a second one, called "faja," consisting of a long, handbroad, woven cloth which is wrapped around the waist, and shoes from linen or leather boots.

The most preferred activity for leisure time on Sundays and holidays is to visit relatives ("spille gehe," "maie gene"), Young people who are yet unmarried go dancing on Saturday evenings. Men sometimes like to play cards and "bocha," but singing and playing games at home for grown-ups has become rare since television is increasing. To take part in wedding celebrations and meetings organized by the church, always connected with an "asado," is a cessation from hard work and means a social gathering and meeting of relatives and friends, which is very important as they often live far distant from each other.

It is a fact that more Catholic Russian Germans came to Argentina than Evangelical. For the colonists religious life was something so important that when they came to South America they wanted to settle together according to their confession. So now, after one hundred years, there still exist some pure Catholic and Protestant villages, founded in the early times. However, in newer sites to which they moved later on, they live confessionally mixed, also with Argentinians and emigrants from other countries. The Catholic Germans from Russia built their own German Catholic churches there and were tended by German speaking priests of the "Sociedad Verbo Divino." The priests even helped them in mundane things, for instance in founding new villages when farmland became rare around the earlier sites. Soon Russian Germans became priests and nuns in Argentina and were sent to their own people. In that way the traditions of Germans from Russia were guarded by the Roman Catholic Church. The Protestants were not as lucky. Ministers came from Germany but in too small a number and most of them were not able to support or even understand Russian German tradition and peculiarity. Russian German Protestants already had come from Russia divided into five groups, Protestants of Lutheran and Reformed denomination, Herrnhuter Brüdergemeinde, Baptists, and Mennonites. Mennonites settled in groups only in Brazil, Uruguay and Paraguay, where they found the law more favorable for them. The four other denominations of Protestants also migrated to Argentina and since they had not enough ministers some took the opportunity to join other denominations as Adventists, Methodists and others. So even small sites in Argentina today may have numerous church buildings.



Above: Christmas in the church: the priest passes the "Christkind" to be kissed. Left: Christmas at home; a crib and an artificial Christmas tree are decorated as fir trees do not grow in the hot climate.



Above: Beginning the Easter ceremonies: a fire is lighted in front of the church in the evening of "Karsamstag". Left: Part of the cemetery of Valle Maria (Mariantal), Argentina.

The German colonists in Russia were surrounded by Eastern Orthodox and Muslims, therefore being Protestant or Roman Catholic meant for them to be of German nationality. For the colonists in Russia the institutions of church and school were closely connected. Priests and ministers founded the schools in the colonies. The teacher, called "Schulmeister" also played the organ during the services and led the choir as was usual, for instance, in Germany until some years ago.

In colonies founded by Russian Germans in South America the church building and school house are situated close together. This is a German tradition and was also observed in their Russian colonies. According to the contract with the government of Argentina, the colonists were obliged to send their children to Argentinian elementary schools. But for a long time the state was not able to found enough schools, so the children were taught in Spanish and in German. Those of the Catholic colonists were taught mostly in the villages by teachers or nuns. The Protestant families, many of which lived more scattered in the country, hired a teacher for the children of the neighborhood, gave them a space for a class-room in a farm house and paid the teacher's salary. Even though the teacher was not educated, they always chose a German who at least could teach them reading and writing in German. A Volhynian minister who tended colonists from Volhynia and from Germany in the twenties in the woodlands of Misiones reported that there was no school for the children of his parish, so he decided to give them an elementary education himself. Their parents did not even possess the money for exercise books and pencils and there was no school house. So, after the service, he used to take the children and teach them the three R's by drawing letters in the sand.

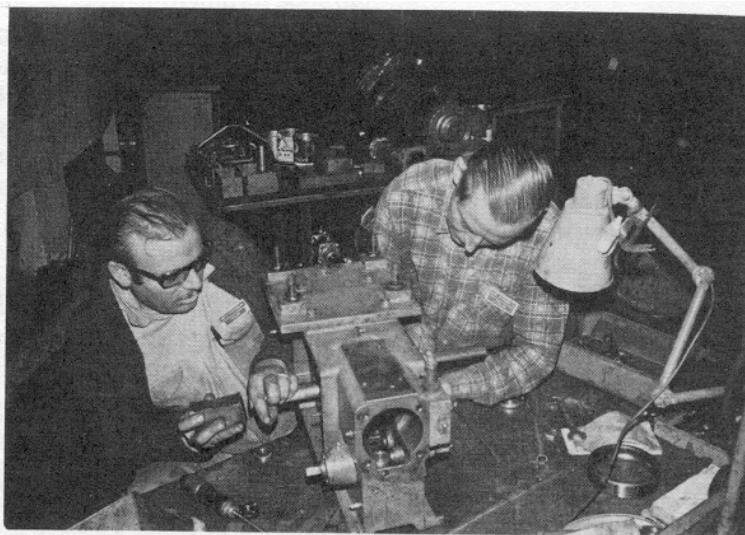
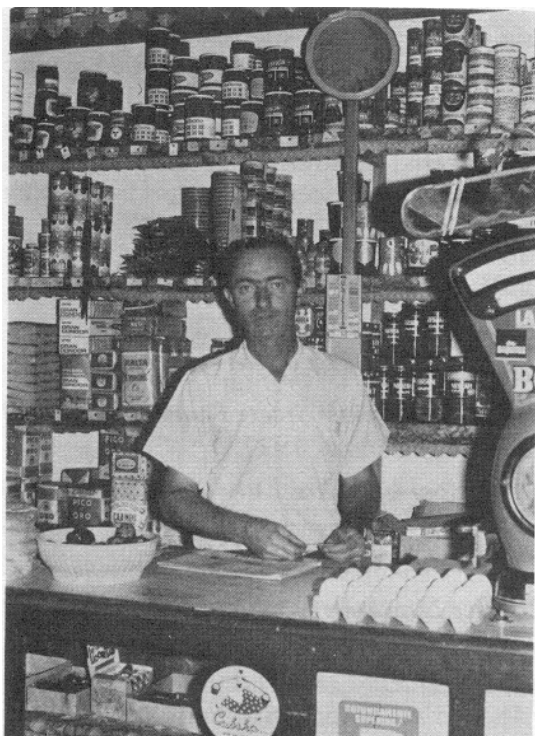
Two sisters coming home from school on their bicycles.



Schools in the country in general did not provide a good education. Colonists who wanted a very good education for their sons sent them for instance to the "Instituto Crespo" or to the "Colegio Adventista del Plata" in Villa Libertador San Martin.

Today children are obliged to go to school until the seventh grade; in former times there were fewer grades. There is no school held in Entre Rios when it is raining, because roads are muddy and one cannot walk on them, much less travel by automobile. School can not be attended regularly and probably was even less attended in former times when the parents needed the help of the children for farm work. Russian German descendants seldom had the opportunity to get a solid education. Fortunately, however, the educational system is improving today. Also, grandparents who can afford it, buy or build a house in the next greater village or town for their old age. It is customary for their grandchildren to live with them during the school session, so that they can choose among various types of schools.

The low standards of education are a disadvantage for those who migrate to the towns. As industrialization increases, possibilities of work and a regular income attract the not so well to do people in the country. Usually one member of the family goes to Buenos Aires, first perhaps a daughter who works as a maidservant. Gradually she may fetch her sisters and brothers to town. With some exceptions they work in lower positions, as servants, in a hospital, in factories or as porters. Russian German descendants are known as being industrious, tidy and economical. They save their money for the purpose of building a house of their own in the outer districts of Buenos Aires and once having children they try to give them a better education than they had had themselves.



Above: Working in a factory in Buenos Aires. Left: A shopkeeper of Volga German descent in his shop in Entre Rios, Argentina.

In town the Russian Germans live scattered, door to door with Spanish speaking neighbors whose culture is mainly Mediterranean. In town some Russian Germans still go to church regularly but some do not and so do not take advantage of this special gathering place and the opportunity of worshipping in their own particular way which also reinforces their tradition. Marriages with partners of non-Russian German background, too, are becoming more frequent. Students in the universities are assimilating quickly as well. This is the reason why this paper has dealt mostly with people who live in the country. They have a more Russian German community life and are less influenced by the Argentinian way of life.

Assimilation in the country is also increasing, mainly for two reasons: many people bought a television set in the last several years and traffic is constantly increasing. Remote Entre Rios, situated between rivers like an island, was connected a few years ago with the province of Santa Fe and with Uruguay by bridges. At the same time many roads were improved or even asphalted. There is more inland tourism now and

Russian- Germans are beginning to spend a holiday somewhere distant in the mountains, in the province of Cordoba, in Uruguay, or in the Lake district in the south of Argentina. Ten years ago nobody thought of traveling and camping.

Some people in various Russian German settlements began to think about the possibilities for a Centennial Celebration. The movement is led by Mr. Victor Pedro Popp. For the first time Catholic and Protestant Russian German descendants are cooperating. From each village or site one or two representatives gather from time to time and discuss the Celebration. In their meeting on April 3 of this year they came to the following conclusions: The Celebration shall take place in February, 1978. February is summertime in Argentina, many people take their holiday in this month and children have no school. All Russian German main centers will have a celebration, which is also true for the surrounding colonies and villages, including masses and services and participation of a music-band from Germany. The celebrations will begin in Entre Rios on Saturday, February 4, will be continued in the provinces of Pampa and Buenos Aires and will be concluded in the city of Buenos Aires on Sunday, February 26. The celebration will be a public matter with presence of clerical, civil and military authorities, diplomats, press, radio and television.

Mr. Popp, the president of the "Asociacion Argentina de los Alemanes del Volga" wrote in his last letter of May 27, that many of our "Landsleute" in Argentina have already prepared their homes to accommodate their fellow countrymen in North America for the Centennial Celebration. He asked me to convey heartfelt wishes to all of you.

Adaptation and Assimilation

There are evident similarities between the beginning in Russia and in South America. Starting their life on the steppe which had never been farmed before, the Germans from Russia in Argentina had similar difficulties as their ancestors in Russia had when they came from Germany a century before. But they knew how to conquer difficulties in the steppe and were fortunate that they had no need to fear severe cold. As in Russia they had to learn a new language and as they live more scattered in South America and are not taught German any more in schools they became involved in an assimilation process which has been going on rapidly during the last few years, supported by television and increasing traffic.

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- Editor's Note:* This address was presented at the Eighth International Convention banquet of the American Historical Society of Germans from Russia in San Francisco, California, on June 19, 1977. Dr. Iris Barbara Graefe is on the staff of the Institut für Vergleichende Verhaltensforschung der Oesterreichischen Akademie der Wissenschaften in Donnerskirchen, Austria.

A SUMMER'S JOURNEY THROUGH TIME

Dick and Lois Scheuerman

"Der Sieg"

So hast du nun gesiegt, mein schlichter Glaube?
Du hast dich, Himmelskraft, aufs neu bewährt.
So wahr, wie Most entquillt der reifen Traube,
So wahr, wie Feinde fällt das scharfe Schwert.—
Du wuchs't mir in des Lebens Finstemissen,
Du reiftest in des Lebens hoher Glut,
Du wurdest fest wie ernes Meisters Wissen,
Du wurdest stark wie eines Helden Mut.—
Du bist die Waffe, die im Kampf geschwungen,
Des finstern Reiches Scharen niedermäht.
Du bist das Gut, um das ich schwer gerungen,
Du bist der Segen, den ich mir erfleht.-
Du bist die Jubelhymne, die dem Krieger
Durch die gebeugte stille Seele klingt;
Du auch der Kranz, der sich dem müden Sieger
Um seine eingefallnen Schläfen schlingt.

"The Victory"

Did you now win, my humble faith?
You triumphed again through power on high!
As true as juice flows from a ripe grape,
As true as a sharp sword conquers one's enemies
You grew in use through life's darkest hours.
You ripened in life's highest moments,
You became steadfast as a master's knowledge,
You became strong as a hero's courage.
You are the weapon that used in battle
Cuts through the hoards of Satanic kingdoms.
You are the treasure for which I fought hard,
You are the blessing for which I prayed,
You are the hymn of rejoicing
That rings through the desolate soul of a warrior;
You are the garland that the weary victor
Has wound around his head.

—trans.

When Pastor Arnold Frischfeld penned these lines in Russia powerful forces loomed in the distance that would affect his Evangelical-Lutheran Church and his German brethren in the Soviet Union. Ultimately he perished along with countless others in the labor camps of the 1930s. What remains for us today are his words of faith composed in the form of poetry, jotted down on a few old tattered sheets which were smuggled out of the country. They tell not only of his personal devotion but, since his verse is virtually all that remains in such form from the clergy during that tumultuous period, it can be seen as a reflection of the simple faith embraced by thousands of pietistic believers; a faith with which they endured famine, persecution and exile.

The story of the German Lutherans in the U.S.S.R. is an inspiring one. My wife, Lois, and I decided to learn what we could of it and explore our own origins in an adventurous summer during our nation's bicentennial last year. Numbering almost 2,000,000, the Soviet Germans have been given relatively little notoriety in the Western press despite the attempts of thousands to emigrate in large numbers while many have sought to re-establish the Lutheran Church in Russia, effectively outlawed as a synod in 1938 (with a baptized membership of 915,000 in 1924).

A weekend in Washington, D.C. began our journey to the lands of our forefathers. Arranged through the Smithsonian, it proved to be an unforgettable experience as we gazed on the silent memorials near the

Capitol, on the Potomac and at Mount Vernon, sites that witnessed historic moments during the birth of our country at a time when our ancestors left Hesse, Germany for Russia's Volga region.

From Washington, D.C. we flew to London where my study began in earnest on the Lutheran Volga Germans. The Center for the Study of Religion and Communism (Keston College) is located in the beautiful rolling hills of Kent, somewhat reminiscent of the Palouse country in our native Washington State. Assisted by a capable staff, Dr. Michael Bourdeaux directs the work of the international research institute as they endeavor to explore all phases of religious life in countries under communist rule. It was here that Lois and I lived for two months as I studied through a grant from the Lutheran World Federation which is intensely interested in establishing a greater association with German Lutherans in the Soviet Union. The efforts of Dr. Paul Hansen of the Lutheran World Federation are especially notable in this respect. As a graduate student at Pacific Lutheran University, much background study had been completed, but the archives at Keston opened a new realm of opportunity as much new material was available on the Germans in Russia, particularly information on their historical development since their forced exile in 1941 to Central Asia and Siberia. The staff was equally helpful, particularly Walter Sawatsky, a Mennonite scholar (who introduced me to the Frischfeld poems), Marite Sapiets who did a great service in translations, and Kathy Matchett who had also conducted research on German Lutherans in Russia.

On one extended weekend we had the opportunity to travel to West Germany and visit the tiny village from which my ancestors left on the perilous trek to Russia. It must have been a solemn occasion when Hartmann Scheuerman and his wife, Elizabeth, left Ober-Lais in the picturesque Vogelsberg region northeast of Frankfurt with their six children to join 79 other families from the area in the summer of 1766 for the journey to Russia. We were able to locate much valuable material on the subject in the archives at the Vogelsberg Heimat Museum in neighboring Schotten where we were warmly treated by the curator and the entire family who operated *Hessisches Haus*, where we stayed. We returned to Ober-Lais for worship services on Sunday morning, spending the afternoon with the *Frau Pastorin*, learning much about the local lore and visiting the site of the original church, founded in the thirteenth century, the old facade still standing.

However, we knew the circle would not be totally complete until we traveled to Russia, to actually see the cities through which our people went enroute to the Volga-Leningrad, Moscow and others.

Several days in the cities only convinced us more of the multitude of sounds, smells, tastes and sights one can experience in Russia. Another quality was borne out on our subsequent flight to the East to Alma-Ata - the immensity of the Soviet Union. That flight took us over the lower Volga region, the river's wide channel bending slowly and descending sleepily far to the south. Yellow stubble-fields lined both banks while on the fallow ground peculiar designs were depicted where wagons had apparently fanned out in all directions spreading compost. Throughout the trip our Soviet hosts were most accommodating and we found the cuisine *otlechno* (excellent)!

Our time in Soviet Kazakhstan proved equally valuable as we were able to meet with Soviet Germans in both the market places and in the registered churches we attended. Under the latter circumstances we witnessed that same faith through song and testimony that prompted one Western observer to term "First-century Christianity." Everywhere thanking God for his loving-kindness, they also expressed their thanks to all those in North America who continue to pray for them. Their manner of life and worship was a living expression of that triumphant, humble faith spoken of in Frischfeld's poems.

On our return trip it was most exhilarating to look at the vast expanse of steppe below us. As we traveled on the railroad across Europe, listening to the tempo of the cars over the rails I thought of our Aunt "Lizzie" who, as a small girl of nine made the same trip in 1888 from her native Russia to America. She is still with us, nearing the century mark. Still very much alert and active, she remarked on our return, "I'm glad you're back. -I've seen it all too and there is no place like America." Although we had spent a fascinating summer abroad, we both heartily concurred.

Editor's note: A future issue of the AHSGR *Work Paper* will present a portion of Richard Scheuerman's story, "Lutheran Volga Germans," based on his research at the Institute for the Study of Religion and Communism. Mr. Scheuerman's presentation at the convention, illustrated by beautiful slides, was an inspiration to all and prompted Mrs. Virginia Socolofsky to present Dick and Lois with a life membership in the society.

GERMAN ROOTS IN RUSSIA PRESERVING IDENTITY FOR THE FUTURE

Dennis B. Neuenschwander

What a wonderful opportunity to participate in your annual convention, I have been involved with the Genealogical Society for over a year now and as I have tried to become acquainted with my assigned area, I have relied on the research done by members of your group and made available through your publications. Now I have an opportunity to get to know you personally and can tell you how warm your hospitality toward my wife and me has been. I must say, however, that it has proven to be a challenge to develop remarks which would take longer than an hour to deliver. While teaching at the university, I had only 50 minutes to say what I deemed important — and even then I fear the students felt that it was too long. My wife is aware of this and informed me that when she gets up to leave it is time for me to quit regardless of the time. I must tell you that the name of your Society i.e. that American, German, and Russia all appear in it, has given me ample opportunity to relate some of the German experience in Russia to many who were not aware of it. This uniqueness reminds me of a problem some of us faced at the Genealogical Society of deciphering records of a Jewish congregation located in the Ukraine whose names were German but were written in Russian.

Until recently, many have looked askance at genealogical research defining it only in terms of endless lists of names which appear on a chart compiled by Aunt Millie because she had nothing better to do. It was harmless enough work, and besides, it kept her busy and out of trouble. However, the untiring work of men such as Dr. Karl Stumpp, Dr. Adam Giesinger, Mr. Arthur Flegel, and others, coupled with the current popularity of *Roots* has altered and expanded the concept of genealogical research. Now we should speak more properly of family history realizing that our lives and the lives of our children and children's children are intimately connected with the lives of those who have preceded us. It is in this light that I would like to explore three major concepts: the necessity and value of preserving our family histories; how our family histories can be gathered and organized; and ways that our two great organizations can work together to preserve the German experiences in Russia and America for future generations.

Let us turn our attention to the first concept. We — each of us - are a product of the interaction of two major factors in our lives. The first of these is our contemporary culture. This would include such things as television, travel in a country and world, even a universe now greatly reduced by advances in aviation; moral values and modes of behavior which are challenged and renewed or rejected by each generation. Many recognize this factor of contemporary culture as transitory or fleeting. The second factor is this process of interaction — and the one I wish to stress — is the knowledge of our past, our origins, our roots, through a knowledge of our family history and by traditions established through the years.

What we are depends in large measure on how we relate and integrate these two factors in our lives. Each of us strives to maintain a balance between these two forces - contemporary cultural norm on the one hand — and family ties - ethnic identification on the other. Through experience, we learn that these often clash and create problems difficult to resolve. We learn that we cannot live completely in the past or completely in the present without destroying this precarious balance. But this balance *is* threatened. It is threatened by the rapidity of movement and change in our contemporary culture coupled with a shrinking knowledge of our family history. All too often, the only knowledge we have concerning our family is based on memories and recollections of our childhood, our parents or close relatives. Beyond this we often know very little of our families, either because family members have moved far away to find work or pursue schooling and then don't return or only seldom - thus depriving children the opportunity to know their grandparents - or, and perhaps more importantly, no one has taken the time to compile a family history or write a journal or biography.

One of the factors in the loss of knowledge concerning our families is the great leveling process we are witnessing in American culture concerning our collective heritage from various ethnic backgrounds. Even though, as a nation, we may realize that the strength of our society lies in its diversity, there are tremendous pressures to conform to some imaginary American standard. We speak negatively of minorities as though belonging to one ethnic group or another is something to be ashamed of or something to be hidden. This in turn, drives its members to conform to conduct or standards which are alien to it. Perhaps a31 we need to illustrate this is to note the tremendous effect *Roots* has had on the Black community in terms of self-realization and self-esteem. This process in our community life is also evident in our families. Another of the elements in the weakening of family knowledge and tradition is the intermarriage between members of different ethnic backgrounds. This is because it affects the transmitter of culture - language. Generally by the third generation it has been lost. This is very evident in my own family. My paternal

grandparents came from Switzerland - speaking German. My father picked up some German from them but married outside the Swiss background. The language of our home thus became English, effectively isolating me from my Swiss ancestors because I didn't speak their language. What German I know I have learned in school and through travel. But now languages are not generally taught in the schools and if my boys are to know of their Swiss heritage it is I who must teach them. I'm sure that you have had similar experiences.

Recently, my wife and I had an opportunity to drive from Washington, D.C. to Salt Lake City with a Polish family. They desired to visit Chicago - the home of more Poles than live in any city in Poland with the exception of Warsaw. The disappointment was evident when we viewed the disintegration of the Polish neighborhoods. We stopped at a service station for directions. The grandmother of the boys who helped us was Polish; when they called to ask her advice in our desire to see the Polish area, they could not even speak with her because no one was at home who could interpret for them. To them she was someone who simply did not speak English, and even though she lived under the same roof with them, her life - her history - was inaccessible to them. What a tragedy!

I am not advocating that we should preserve all traditions of the past or that strict ethnic lines should be followed in marriage, but I am suggesting that we need to preserve and maintain a knowledge of what has gone on before and that we make a conscious effort to hand this on through succeeding generations. I recall vividly a sign in the History Department of Brigham Young University which states, "History repeats itself because no one was listening the first time." Sometime ago I had the opportunity of meeting with the acting director of the Russian Orthodox Seminary in Jordanville, New York. He is an avid genealogist and has done a tremendous amount of research on his own family. He mentioned something to me that I think is very significant and I would like to pass it on to you. He made the observation that one of the values, perhaps the prime value, of genealogy is the preservation of family history and tradition and their transmission to the younger generations. It is this knowledge alone that welds generations together. If a child knows that he comes from honest stock, it is his duty to honor that tradition. If a family member fails to continue this tradition then he must realize that he not only lets himself down, but his entire family as well. Then he said, concerning his own family members: "How will they know about this traditions and the history of their family, if I don't tell them?"

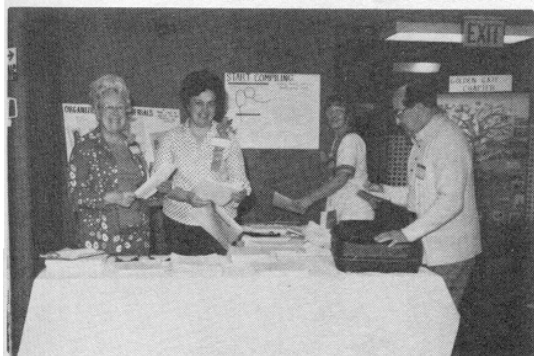
If we agree, then, that it is necessary to preserve the past for the benefit of the future, how can we accomplish it? It seems to me that we are working with a couple of concepts in the preservation of family identity. The first of these is the reconstruction of the past which would include both written and oral histories. The second concept is the organization of our own family records. Let us turn our attention to the first of these: the reconstruction of the past.

A number of your genealogists have collected and organized a vast amount of written documentation which otherwise would have been lost. The outstanding example is, of course, the obituary collection. What a source of information! The establishment of the genealogical committee in the AHSGR is a step towards the preservation of written materials. The Genealogical Society is also committed to the preservation of genealogical documents. At present, the Society employs a full-time staff in excess of 600 individuals. 40% of these employees speak at least one of 26 different languages as a second language. The majority are university trained and many have graduated degrees in languages, history, area study, library science, and business management. Many employees are also trained paleographers capable of dealing with difficult scripts from around the world. Full- and part-time employees, volunteer aids, microfilm camera operators, and contractors in the field total several hundred. Almost all field employees are natives and residents of the areas in which they work. We have in our collection over 1,000,000 reels of microfilm, including some from Bessarabia. For a list of these films, I refer you to the genealogical exhibit where they are listed. Unfortunately, we have no material on Germans from the Volga area. The Genealogical Society is actively filming in 36 countries including Poland from which we have over 12,000 reels of film. It may be of interest for some of you to know that we have received permission to microfilm the Austro-Hungarian military records presently housed in the War Archives in Vienna. In order to increase the usability of these films, we have organized a branch library system throughout North and South America in which all films are readily available. Negatives of all films are safely housed in our vaults in the Granite Mountain which we have affectionately nicknamed the Mormon Root Cellar.

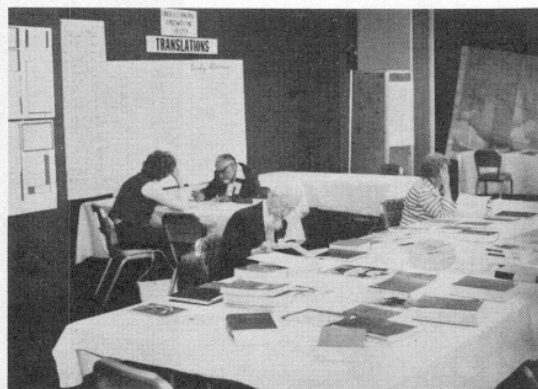
Oral transmission is another source of knowledge, though most areas of the world do not have the extensive tradition of the Pacific islands. Interviewing older members of the family with the assistance of a tape recorder can be tremendous source of knowledge.

(Cont, on page 43)

WHEN THEY WEREN'T IN MEETINGS—



AHSGR members at the convention were busily engaged in genealogical research in the consulting workshop.



Or, having a Document translated by Herman C. Wildermuth, Translations Chairman.



Or, browsing in the convention book store. Lydia Gemmet was chairman for this very important responsibility.



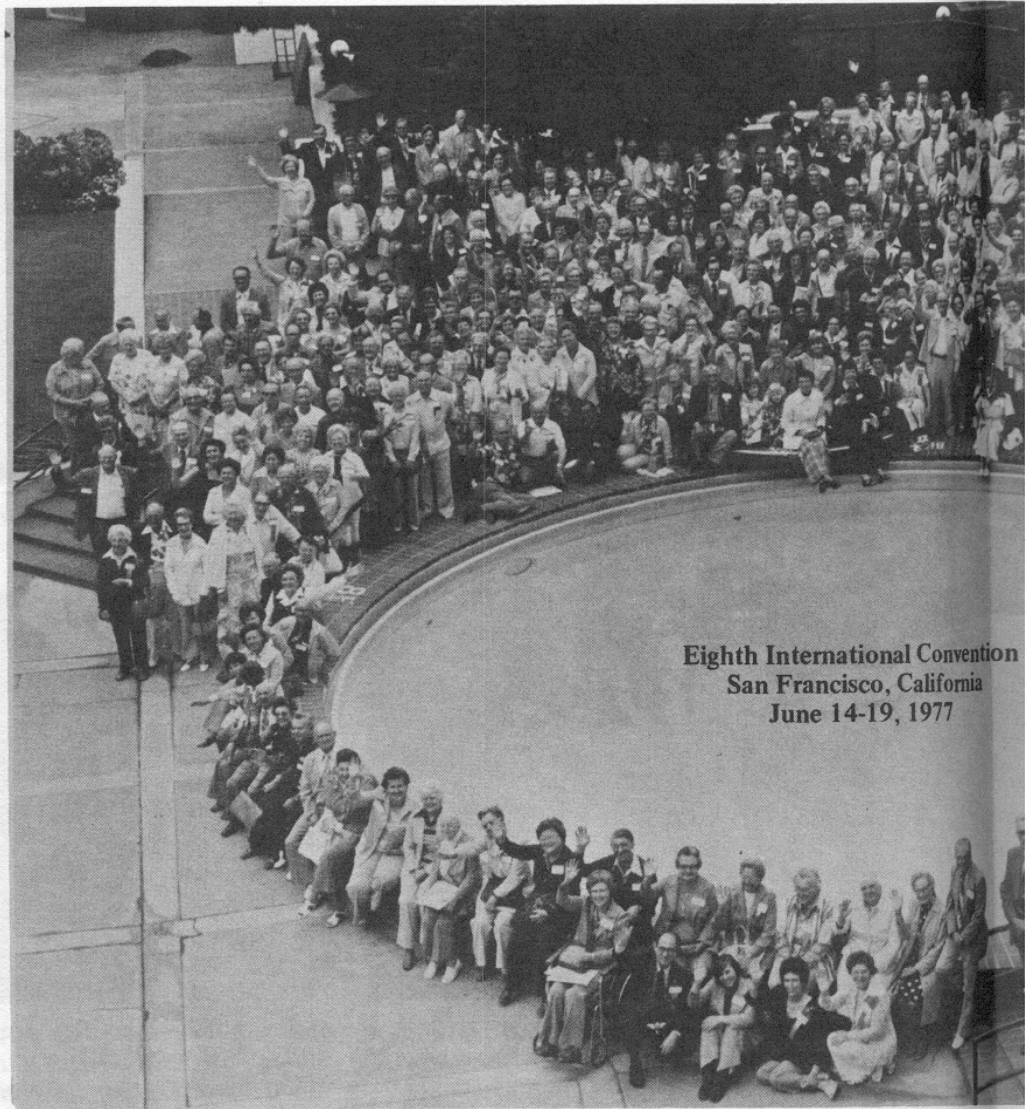
Some like Lovelie Niehaus, Art Flegel and Alice Heinz took time to pose for Alexander Dupper the convention photographer.



It was hard to decide which of the home made cookies to take at the get acquainted reception.



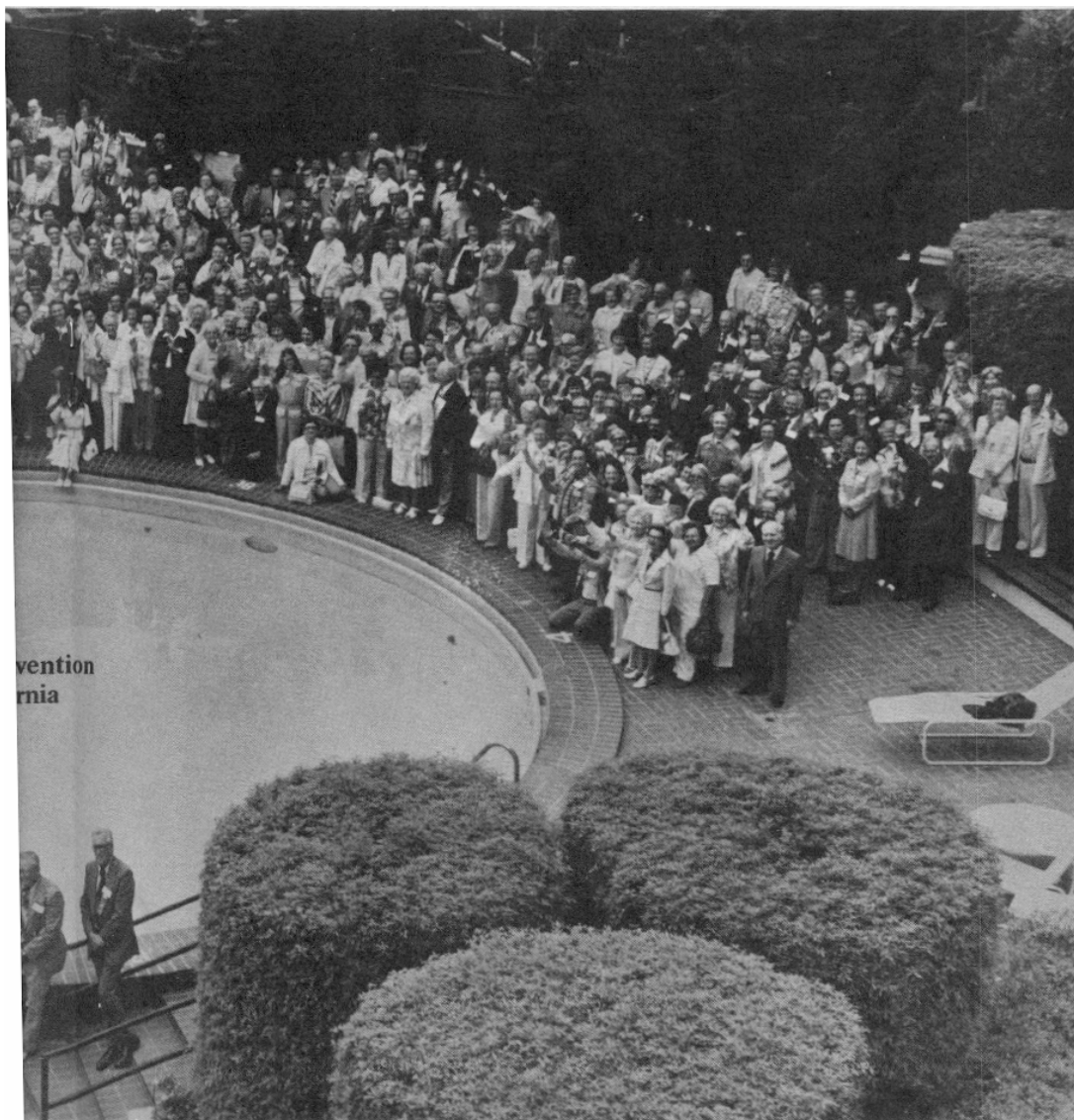
Jacob Michel's woodcarvings were a big attraction at the garden room display of skills and hobbies.



**Eighth International Convention
San Francisco, California
June 14-19, 1977**



There were crowds everywhere. Meetings were packed at every session.



vention
nia

Everyone was up bright and early for Saturday's breakfast. Lodi Chapter decorated and left a bottle of wine at each place.



SOME EVENTS ARE NOW TRADITION

SOME EVENTS ARE NOW TRADITION



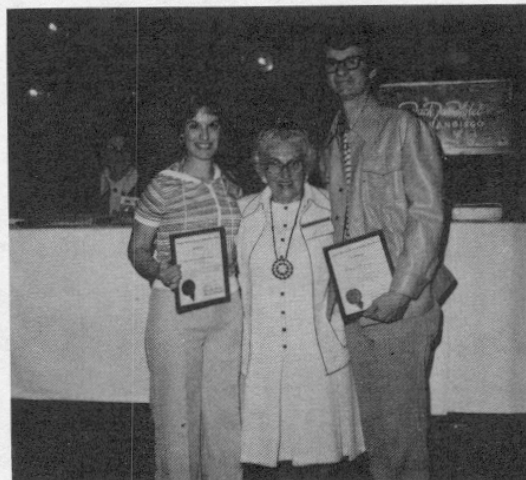
The breakfast is one and, again, Reuben Goertz was the clever leader of songs interspersed by slides and his well known humor. Musical entertainment was furnished by dulcimer player Carl Diesendorf and Dr. Howen's Band from Lodi, shown here.



There was a long line of recipients of life membership certificates presented by Elsie Whittington.



Visitation Night was more fun than ever. The Northeast Kansas Chapter exhibit was just one of many that attracted special attention.



Mr. and Mrs. Richard D. Scheuerman received their life membership from Mrs. Virginia Socolofsky. They had never met before Dick's presentation at the convention but it was love at first sight!



The convention banquet with Barbara Graefe of Austria was the climax. At her right are Dr. John Siemens, who presided and Ruth M. Amen, International President.



And, finally, it was polka time to the music of Don Sommersfeld's orchestra.

We face great difficulties in obtaining records from the Soviet Union. Political realities and relations between the USSR and the United States dictate the extent of contact we can maintain. Unfortunately, at present, relations between our two countries are cool. We must simply be aware of this fact and be patient with it. But if the past is temporarily closed to us by the inaccessibility of records there is no reason to close it further by not compiling our own records. We must remember that our children's "past" is our "present" and we must preserve knowledge of it for them. But, how can this be done? Let me suggest a few ways.

The first thing we can do is organize material which has been handed down through our families; such things as photos, letters, stories, and traditions need to be gathered, organized, and recorded. Who among us has not had the joy of discovering a box or drawer-full of old photographs or letters. We have an interesting tradition in our family. My wife is a great person, but she is a terrible bowler. Soon after we were married, my mother, who is an exceptional bowler, invited her to participate with her team in a bowling league. During the Christmas tournament, each bowler provided a small gift and the first time she bowled a strike she could pick a gift of her choosing. My wife was the last to get a strike and received the ugliest pair of earrings I have ever seen. But, my mother wishing to make the best of the situation, said that they were beautiful. So we wrapped them up and gave them to her for Christmas. The earrings have now been handed back and forth for fourteen years. They have been given in any number of unique ways. They have been hidden in puddings, and cakes; one year, I even hollowed out a copy of Dostoevsky's *Crime and Punishment* and sent it to my mother as a gift, saying that I thought she should read the book. She was happy to receive it and was most surprised at its contents. The earrings have traveled around the world. They have been throughout Eastern Europe and this last year, my folks were in England so I smuggled them to my father who made sure they were under the tree Christmas morning. This, of course, is just one of the kinds of traditions that can prove amusing and interesting to our descendants.

The second thing we might be able to do is to compile, to the best of our knowledge, a family history. We need to gather information from our older relations and record their recollections and memories. These then can be collated and bound together in an interesting volume.

Another thing we can do is to keep family and personal journals. As we grow older, it becomes increasingly obvious that it is impossible to remember everything. Information must be written to be preserved. Let me give you just a couple of examples. Here at the convention I have met Mr. Alexander Dupper; he must have a great story to tell concerning his immigration to America. But, no one will know unless he writes it down and preserves it for posterity. I spoke also with Becky Fessler whose father was a stowaway. Perhaps such bits of information would be nothing but a passing interest to a non-member of the family, but to the family itself, it would be a priceless bit of knowledge to be handed down forever, if it is preserved on paper. What a great thing June Brown has done in gathering members of her family together and preserving the events both in writing and photographs.

We also need to encourage our children to keep journals. We must realize, however, that this can be embarrassing as well. My second son wrote a journal in school and gave it to us to read. I found my way into his words. I had promised him a calendar but didn't deliver, and he wrote, "... This just goes to show that you can't trust dads." Forever more, I suppose, my descendants will know that I didn't deliver that calendar. But you can believe that he has a calendar now. I simply hope that he wrote that down in his journal as well. Just before we left, he mentioned that he wanted a bar of soap from the hotel we stayed in. You can be assured that he will know that we stayed in the Jack Tar Hotel.

The keeping of accurate records and journals is a labor of love, not necessarily for the past but for the future. For we are showing concern for those we will never know in this life, but who will know us and thank us for what we wrote and for what we provided in terms of their family history. Be generous with your life and your experiences. Each one is precious to your descendants. I might mention that my journal is available for my children to read. It opens for them concepts and ideas and relates experiences which I could never really tell them.

Another thing that we have done is organize a weekly family council. We try to keep accurate minutes of what we do according to a set format. We review minutes from our previous meeting and set the schedule of the coming week, so that each member of the family knows the others are doing. We make assignments for what we call a family home evening for lessons, activities, and refreshments and we have reports on family problems. We also discuss other family matters such as vacations, camping trips, and family goals. All of this material is kept in a notebook and over a period of years will accurately reflect the history of our family's activities. In our home, I have also initiated what I call 'father interviews' in which I interview my children at least once a month. I keep accurate notes of these sessions, but unlike my Journal, these are not open to the children. After each interview I write my reflections, my decisions, and my feelings

concerning the interview and the child involved. These will be available to them when they marry. Imagine, 15 to 20 years of notes concerning their problems, successes, and chats with me, as well as my remarks concerning them. This I hope will be a strength to them when they must deal with similar problems in the lives of their own children. But more than anything, I think that it will impress upon them my love and concern for them;

These are but a number of things we can do individually to preserve our family history. Perhaps some of these would be of benefit to you.

You and I are involved in great organizations, both of which are interested in preserving the past for the future. Perhaps now would be a good time to recall Krylov's fable, as I remember it, of the eagle, the pike, and the bear. These three decided to go into a hauling business and soon they received a job. They were excited and they hitched themselves to the load. The eagle flew to the sky, the pike moved to the water and the bear to the forest. But, as hard as they worked and as much energy as they expended, the load refused to move. The moral, of course, is obvious. If we are to expend energy in accomplishing a certain task, then it is better if we cooperate. How many times must we rediscover the wheel simply because we refuse to cooperate or because we leave no written record of where we have been and what we have done. Each of our organizations has something to offer which is unique to it and can benefit the other. For example, you have man-power. You have a tremendous amount of knowledge, both personally and collectively, of records and documents which are of genealogical value. I spoke yesterday with Jean Roth from Seattle, who told me that there are many certificates in the local churches of East Washington brought from Russia and which have great genealogical value. You now have an organization to consolidate and to evaluate this vast amount of knowledge. On the other hand, the Genealogical Society has the technology to preserve these documents and the facilities to make this information known in microfilm form. In addition, we have developed many contacts in archives around the world. Working together we can be of great benefit to each other. How then can we cooperate? I would like to suggest that one person from your genealogical committee be a liaison with us so that we can keep you informed of what we are doing and, conversely, we can keep informed of your activities. By virtue of your knowledge you can point us in the direction we can move for filming. For example, before I left on my last trip I was told of Rev. Paul Hansen in Geneva who had visited Lutheran congregations in the Soviet Union. I had an opportunity to meet with him and he told me of his experiences and suggested some areas of research which may prove beneficial and fruitful for us. I was also informed (by members of your organization) of the existence of a Lutheran Consistory in Leningrad. Dr. Hansen, however, informed me that the consistory no longer exists, but that he would look into the location of the records which were housed there. This is just one example of the cooperative effort which our two organizations could enjoy. For my part, I would be happy to keep you informed of my travels and research and will supply you with reports of the results of the suggestion which you give me. Please do not misunderstand me. I am not in a position to do personal research during my work in any of the countries in which I travel. I would, however, be able to look into the existence and location of records of genealogical value.

Is it possible, then, for us to set some goals to be accomplished by your next convention? I would suggest that each of you will have written for your family records a personal history and that, through the year, you will jot down events that will be of interest to your descendants. As a Society, I would suggest that you broaden contacts outside of your established group. Here I have specific reference to a report by the West German Embassy in Moscow, dated June 1976, which states that a total of five thousand exit visas had been granted to Soviet citizens of German extraction since January 1, 1976 and that of the some 1.8 - 2 million Soviet Germans about 23,000 have received permission to immigrate since 1959. What a wonderful source of information this could be for us. Most of these people are in West Germany and can be contacted through the Evangelical Church of Germany or through Stutgardt based service organizations. One year from now, when you meet again, I will provide you with a status report of our work in the areas of your major concern.

We cannot assume that everyone will be as interested as we, which means that we must work even harder. However, as results come from our work, others will want to join and come forth, with information and assistance. We have a great work ahead of us. It is exciting; it is wonderful; and, above all it is possible!

Editor's Note: Dennis B. Neuenschwander, Records Specialist in the Acquisitions and Field Operations Division of The Genealogical Society in Salt Lake City, spoke to the convention on June 16, 1977, just days after returning from Russia.

"HEAVENLY MANSIONS" AND THE SOUTH AMERICAN LANDSLEUTE:
HIGHLIGHTS OF THE 1977 FOLKLORE SESSION

Timothy J. Kloberdanz

On June 17, the Eighth International AHSGR Convention Folklore Session featured two guest speakers, both of whom were enthusiastically received by those in attendance. One convention speaker was from the host state of California, while the other traveled thousands of miles from Europe to address the Society's annual meeting.

The first presentation, "Songs and Memories of a Young 87 Year Old," was given by Rev. Gerhard P. Schroeder of Lodi, California. Before Rev. Schroeder began, he gave the morning's invocation with a prayer in three of the four languages he speaks fluently: German, Russian, and English. Following the invocation, Rev. Schroeder enthralled the audience with recollections of his early years in Russia. Born in a Mennonite colony in the Ukraine, Rev. Schroeder indicated that he spent his first thirty-three years in the Old Country. While in Russia, he was employed as a school teacher and also directed a 37-piece string orchestra. During World War I, he was a personal secretary of a prince in the Russian Red Cross. After the Revolution, he served as head secretary of the War Commissariat. Rev. Schroeder was not ashamed to admit that he went shoeless and was near starvation during the terrible famine years of 1921-22. He vividly remembered the first carloads of food and emergency supplies, sent by the American Relief Administration, that arrived in his area March 16, 1922. (Many of Rev. Schroeder's personal recollections of Russia from 1914-23 are told in his book *Miracles of Grace and Judgment*, published by the Kingsport (Tennessee) Press in 1974.)

Interspersed with Rev. Schroeder's oral presentation were a number of folk songs and hymns that he performed for the audience. He accompanied himself on either an amplified guitar or 36-string autoharp as he sang. All of the songs conveyed an optimistic, hope-inspiring message that brightened up the faces of those in attendance. Many in the audience tapped their feet and smiled broadly as the grizzled Rev. Schroeder sang a song which he prepared especially for the AHSGR Folklore Session. The song, for which he composed the music and proudly performed in English, was adapted from a German hymn heard during his boyhood years in czarist Russia:

How oft with loved ones I rested	... Give up your bitter complaining,
In meadows so fragrant and bright.	The Lord knows your pain and plight.
We sang those songs, O so lovely,	Trust Jesus and turn to singing,
We sang those songs, O so lovely,	Trust Jesus and turn to singing,
And all was well and all was right.	And all will be just well and right,

Of all the songs that Rev. Schroeder performed, perhaps none was better received than a tune which he sang about a "heavenly mansion" awaiting him "just over the hilltop." He sang with the genuine religious conviction that characterizes the deep feelings of so many of the older, Russian-born members of AHSGR. As Rev. Schroeder sang, many in the audience seemed to sense why his dynamic presentation was entitled "Songs and Memories of a Young 87 Year Old:"

... Tho' often tempted, tormented and tested,
And like Jacob-my pillow's a stone,
Tho' I find here no permanent dwelling
I know He'll give me a mansion of my own.
Don't think me poor or deserted or lonely
I'm not discouraged—I'm heaven-bound.
I'm just a pilgrim in search of a city
I want a mansion and a harp and a crown.

I've got a mansion just over the hilltop
In that bright land where we'll never grow old.
And someday yonder we'll nevermore wander
But walk on streets that are purest gold.

Following Rev. Schroeder's lively presentation, Dr. Iris Barbara Graefe, a professional folklorist from the Austrian Academy of Sciences in Vienna, gave an interesting slide presentation on "Folklore of the Germans from Russia in South America." Because of her 1971 anthropological study, *Zur Volkskunde der*

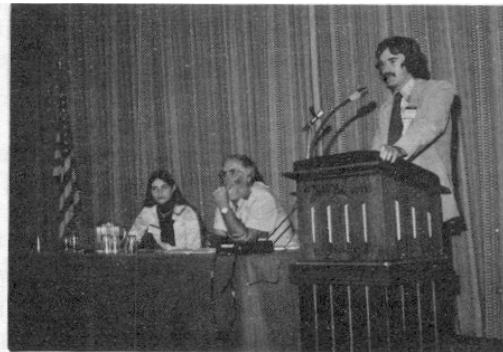
Russlanddeutschen in Argentinien (Vienna: Verlag A. Schedl), she is well-known to many in AHSGR. Dr. Graefe's scholarly interests in German folklore stemmed from early university training in this subject. Her doctoral dissertation at the University of Vienna (1966) concerned night-active mammals in German superstition and was impressively entitled "Die nachtlebenden Saugetiere der engeren Umwelt des Menschen im Volksglauben des deutschen Sprachraumes." Dr. Graefe initiated her fieldwork among Germans from Russia in South America in 1966-1968. Since 1972, she has made yearly travels to South America where she continues intensive research and folkloristic fieldwork among the descendants of the Germans from Russia.

At the start of Dr. Graefe's slide presentation, she told the audience about the drinking of *mate*, a practice that is known among all of the present-day Germans from Russia in Argentina. She showed the audience a small tea kettle, gourd drinking cup, and *Dippchen* used for the drinking of *mate*. Dr. Graefe also demonstrated the unique fashion in which the tea kettle was held by an individual (usually the youngest girl in the home) who poured the hot water for the *mate*.

The color slides shown by Dr. Graefe illustrated various aspects not only of the folklore and traditions of the Russian Germans in South America, but their general life style as well. She began her slide presentation with a relief map of South America on which she indicated the major areas where the Germans from Russia settled. Many interesting scenes followed, including several that showed the haunting, steppe-like quality of the Argentine pampas which the early Russian Germans found so appealing. Dr. Graefe showed representative slides of villages, churches, homes, religious processions, and even some glimpses of masked Christmas visitors like the *Christ kindchen* and *Belznickel*. Dr. Graefe added a little sadly that many time-honored Christmas customs have died out among the Germans from Russia in Argentina, owing to the uncommonly hot December climate. Many in the audience chuckled when Dr. Graefe showed a slide of a Russian German descendant from the Volga German colony of Huck who still spoke the *Huckrisch* dialect. By the time the slide presentation ended and the eighth International AHSGR Folklore Session drew to a close, the audience had developed close feelings of ethnic solidarity with their *Landsleute* in South America.



Rev. Gerhard Schroeder, performer, speaker, and author of *Miracles of Grace and Judgment*, warmed the hearts of his audience during the session on folklore.



Timothy J. Kloberdanz, Chairman of the Folklore Committee.

Having lived among Argentinians for two years, Dr. Iris Barbara Graefe related first hand experiences during this period and yearly visits since 1972 to Russian German villages in Argentina. Her remarks were illustrated with pictures of their homes and families.

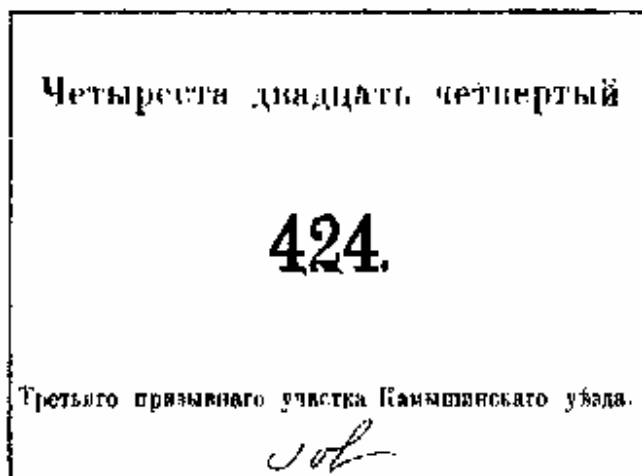


LOTTERY TICKET NUMBER 424 - A SPECIAL PRESENTATION*

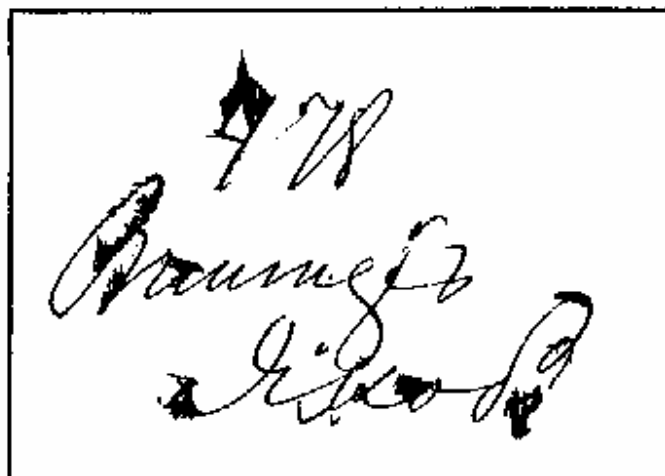
Those of you who have studied the history of the migration of our people from Germany to Russia and then to the Americas know that one of the promises in the Manifesto included exemption from military service in the Russian army. To the war-ravished Germans this was indeed an attractive inducement for leaving European Germany to go to the promised land of Russia. What was interpreted to be a promise for eternity, lasted for about 100 years.

Beginning in the 1870's compulsory military service was decreed by the Russian government to include the German Colonists who had heretofore been exempt. It appears that a certain quota was levied for each Kanton. In most cases, since there were more eligible men than were required, a lottery system was used to determine which of the men would actually be drafted.

I have been asked to present to the American Historical Society of Germans from Russia the singularly most important piece of paper in any young man's life-the lottery ticket that in every case determined the future of a potential soldier. This lottery ticket is presented to the AHSGR Archives. It came from the family of Mr. Jacob Winder, Jr., now deceased, of Windsor, Colorado, through negotiations by my brother, Harold Stoll, of Powell, Wyoming.



Mr. Winder was No. 424 in the Kommission or County.



The reverse side shows the name – Jacob Winder.

Insofar as I can determine, Mr. Winder entered the Russian Army in 1903 when he was 21 years old. He came to America in 1904 to join his wife and parents who had preceded him to the land of promise. Inasmuch as the regular obligation was 4 years, it is obviously apparent that he did not serve his full term. The details of his escape from the army and Russia and his subsequent climb to a place of prominence in his new homeland, with all its attendant trials and tribulations, need to be detailed. It is my sincere hope that it will some day be accomplished.

Thank you, Madam President, and friends for this opportunity to commemorate a truly wonderful man who made the lives of all of us who knew him richer for his having lived and touched our lives.

**Editor's Note:* The presentation was made by Ruth K. Stoll for her brother Harold K. Stoll. We are indebted Mr. Stoll for his role in obtaining this valuable document for the society.

INTERNATIONAL FOUNDATION
of the
AMERICAN HISTORICAL SOCIETY OF GERMANS FROM RUSSIA

Mrs. Theodore E. Heinz, President

This report differs from the usual. Of necessary it must include the 1977 Convention. It is a report of happiness and achievements. Many of you attended the 8th AHSGR Convention, but since many more of you were unable to be there we want to share our happiness and good news with *all* our members and friends.

We were privileged to have our third International Foundation Appreciation Luncheon in San Francisco. Can you believe it? There were 401 guests in attendance. The tables were pretty, the menu especially delicious and the program an inspiration. We are indebted to Don C. Vowel, chairman of Foundation convention planning, and the members of the Southern California chapter for all their hard work, special gifts and their honorarium to the San Francisco German School Youth Choir, so ably directed by the School President Gottfried Fritzl. What a great program! The children were precious, well trained, and sang acappella in perfect harmony. All this created a beautiful atmosphere of fellowship, warmed our hearts and set the stage for a wonderful response from everyone to the invitation of David J. Miller and Don C. Vowel, fund raising chairman, to make generous donations and pledges of monies to financially support the Foundation.

And what were the results for 1976-1977? There were two distinct fund raising efforts. Many of you were and continue to be on the Teams. We welcome all new-comers to our united efforts,

July 1 to December 31, 1976	\$5410.00
Spring Fund, Raising Drive and Interest	\$4162.00
Donations and Pledges at Luncheon	\$3822.00

Donations continue to come. We are now approaching a grand total of \$24,000.00. All this from a meager beginning of \$2.00, Thanks a million! Please remember only income from our bank deposits is used for printing and mailing. The Board of Trustees is dedicated to providing funds to supplement the work of AHSGR. Please remember all donations to the Foundation are tax deductible.

There was business too! Alexander-Dupper, chairman of the Nominating Committee, presented the proposed slate for election of members to the Board of Trustees for three years. They were Mrs. Theodore E. Heinz, Mrs. Clarence T. Olson, Mr. Don C. Vowel, and Mr. Edward Scheldt. All nominees were duly elected. At the Board of Trustees meeting which followed the luncheon, officers were elected as follows:

Mrs. Theodore E; Heinz, President
Mr. Don C. Vowel, Vice President
Mrs. Clarence T. Olson, Secretary

We regret to announce the passing of one of our loyal and able members of the Board of Trustees, **Major Chester G. Krieger**, during the Convention, on June 18, 1977. Chester was a great gentleman, always sincere and/stable. He lived a very active life until our Great Master suddenly closed his book. He was a member of the original ad hoc committee that created our American Historical Society of Germans from Russia and he served as the first Secretary for several years as a member of the Board of Directors. He served with distinction and was a dedicated and loyal supporter of the International AHSGR Foundation. Even after he entered Fitzsimmons Army Hospital in Denver, he sent a generous, undesigned donation to the Foundation. He was a great church-man. He was a Patriot and had served his country many years. His loss comes as a great shock and leaves a void in our work. We are thankful for the privilege of having had him share his life and talents with us and we extend our deep sympathy to his wife Caroline, who lives in Wheat Ridge, Colorado, and to all the members of his family.

Many memorial donations honoring Chester Krieger have been received by the Foundation.



The San Francisco German School Choir directed by Gottfried Fritz brought tears of joy to many an eye at the AHSGR International Foundation Appreciation Luncheon. Singing many familiar songs in perfect German, they were a highlight of the convention week.



Fund raising chairman for the Foundation, Don C. Vowel, of San Mateo, California made a special appeal for contributions at the luncheon. Seated is Mrs. Theodore E. Heinz, Foundation President.



Mr. and Mrs. R. D. Amen (Rudy and Esther) were honored during the luncheon for their generous contributions to the Foundation, receiving a special certificate.

AHSGR STANDING COMMITTEE REPORTS

ARCHIVES COMMITTEE

Marie M. Olson, Chairman

The committee, consisting of Mrs. Emma S. Haynes, Dr. Adam Giesinger and myself, did not have a co-operative project this year, as was the *Bibliography of the Archives and Historical Library*, which was published in time for the 1976 convention. The main endeavor of the committee has been to be alert to new items which should be added to the collection, and the review of some of the material for publication in the *Work Papers*. In addition, Dr. Giesinger has continued his work on the *Key to the Captured German Documents* in the Library of Congress and Mrs. Haynes has been working on a bibliography of material on the Germans from Russia in that library.

Since March, 1976 (the cut-off date for the 1976 bibliography), 103 items have been cataloged and added to the collection.

Miss Esther Fromm, AHSGR archivist, reported that from January to December, 1976, the library mail brought 180 requests for material. From January to May 16 of this year, 86 requests have been filled. Postage for sending these items is paid for by the AHSGR library fund. Return postage is paid by the borrower. In addition materials are used at the library.

I wish to thank Miss Fromm and members of her staff for their continued service to AHSGR. It is greatly appreciated. I wish also to thank Mrs. Haynes and Dr. Giesinger for the countless hours they have devoted to acquiring materials and developing bibliographical aids to assist members in the use of them.

TRANSLATION COMMITTEE

Herman D. Wildermuth, Chairman

Members of the Translation Committee translated an article which had appeared in the September and October, 1976 issues of the Russian newspaper, "Neues Leben," published for the German speaking citizens of the Soviet Union. The article will be considered for future publication in AHSGR Workpapers.

Several members of the committee also translated a number of personal letters and shorter articles, some of which appeared in Workpapers and the latest issue of CLUES. Several articles appearing in various Workpapers had been translated privately by AHSGR members but not as a part of our committee effort.

The translation of the Herbert Weiss book, "The History of Teplitz Colony," has been completed but only slightly over half has been edited. Mr. Tom J. Schmierer of Albuquerque, New Mexico, privately paid for having the translation made for him. At the present time, he is making arrangements for reproducing about 100 copies by Xerox or a similar method for distribution and sale.

Mr. Bill Burbach of Milwaukee, Oregon has stopped work on the translation of the Gottlieb Beratz book, *German Colonies on the Lower Volga*, because of personal work responsibilities. He would be glad to hear from anyone who may be interested in furthering the translation of this interesting book.

I want to call attention to a very important consideration when you are having material copied by a machine for translation. It is extremely difficult and frustrating to try to translate from indistinct or faint copy. It is true that sometimes one is able to conclude what the indistinct word might be from the preceeding part of the sentence, but more often it is better if you have psychic powers. SO! When you get copies of something for translation, be sure to get a readable copy. I have found genuine Xerox the best -but sometimes that can't do miracles. If it makes a poor copy, tell the facility attendant. If the machine is not maintained properly, the copies will be poor. A properly maintained Xerox machine will make copy darker than the original.

The following members helped with translations during the past year: Mrs. John (Sally) Arbuckle, Mrs. Albert Bernhardt, Dr. Dona Reeves, Mrs. Alex (Hilde) Schwaubauer, Mr. Douglas Austin, Mr. Robert Meininger, and Dr. Emil Toews. I wish to thank all of them for their help. There might be even more work for them this coming year.

CHAPTER ORGANIZATION COMMITTEE

Ruth K. Stoll, Chairman

Your convention program contains the current list of 22 chapters around the United States and before this Eighth International Convention adjourns, we will be awarding a charter to the latest chapter organized, the Nebraska Panhandle Chapter. As you look at this list, you will quickly see that the sphere of activity of our society reaches from Seattle and Central Washington and Oregon in the north to South Gate, California, in the south and includes Bakersfield, Fresno, Lodi, Sacramento, and the San Francisco Bay area Chapters on this West Coast. With a concentration of chapters spreading west to include three chapters in Colorado—Denver Metropolitan, Northern Colorado and Colorado High Plains, to Nebraska and now Nebraska Panhandle; one in Kansas, one in Texas—Golden Spread, one in Wyoming, two in Michigan and then we reach all the way to the East Coast to Our Nation's Capital in Washington, D.C.

At Friday's meeting—*New Steps in Chapter Programs*—we learned of the many activities these enthusiastic chapters have perpetuated for the purposes of the society. One pervading thread runs through these programs—everywhere they meet, there's always food and especially food like Mother used to make. Again evident is that we like to dance; and, most of all, we like to share.

For me as Chairman of the Chapter Organization Committee and for Elsie Whittington, Membership Chairman, the most important part of the responses to the discussion was answers to the question, "What do you do to get new members?". The answers were as varied as the chapters represented. If we are to grow, and I might add that we grow most in areas where there are chapters, each of us here must commit ourselves to increased effort to spread the good word and good works of AHSGR,

Let me again inform all of you who live in areas where there are heavy concentrations of our people that organization of a new chapter entails relatively few requirements as governed by the International Bylaws. First: membership in a chapter is predicated on membership in AHSGR. Also, bylaws of the newly forming chapter must be consistent with the parent organization bylaws. Lastly, the group must have a minimum of thirteen international memberships. When you are interested in chapter organization, we can help you in many ways with program ideas. You will find the rewards of the activities between conventions many. Chapters are autonomous.

Finally, may I ask, "How many of you enjoyed last night's Chapter Visitation?" That's further evidence of what chapters can do. Please don't hesitate to let us know how we can help you in bringing together friends and people of our proud ethnic heritage.

This is a very special announcement: Mrs. Ruth Butherus Collins and Mrs. Lucille Gies Whitman of Walla Walla, Washington, are eager to start a chapter in Walla Walla. Will these two women stand and be recognized, and will all of you who live in that area also stand? You are the people I elect to be the steering committee. May I wish you immediate good luck and success. I'll be waiting to hear from you very soon.

Editor's Note: Following this report President Ruth M. Amen announced that a new chapter is being organized in Flint, Michigan. They are writing bylaws but could not be ready for chartering at this convention.

PUBLICATIONS COMMITTEE

Adam Giesinger, Chairman

According to our by-laws the Publications Committee is "to have charge of the publication and distribution of *Work Papers* and *Newsletters* and such other publications as determined, by the Board of Directors."

The members of the Committee are Emma Haynes, Nancy Holland and myself. We do not have formal meetings but are in frequent contact through correspondence.

As you know, Nancy Holland is the editor of the *Work Paper* and Mrs. Haynes and I are frequent contributors. An ex officio member of our Committee, our president, Ruth M. Amen, carries a heavy portion of the work load connected with our publications. On your behalf I want to express special gratitude to Nancy Holland and Ruth Amen for their self-sacrificing efforts in this connection. Our *Work Papers* and *Newsletters* are something of which all members of AHSGR can be proud.

Our only new publication this year was the *Key to the Microfilm of the Captured German Documents*, the contents of which I described to you in my talk at the convention luncheon on June 16. This is available in the Convention bookstore and will continue to be available from headquarters in Lincoln later.

MEMBERSHIP COMMITTEE

Elsie I. Whittington, Chairman

As we enjoy our Eighth International Convention there comes the realization of the importance of each and every member's active involvement, support and participation in the recruitment of members.

We need new members and they need us. Our dedication to the preservation of our heritage is a goal that will be reached. That goal becomes a reality with "active" membership in AHSGR.

Each of you is a member of the Membership Committee. By your gift memberships or by telling relatives and friends about our organization, our society grows and grows. We have found that personal contact is our most effective source for new members.

The challenge is great. Let's meet it.

Following is a review of membership statistics.

A comparison of membership totals:

June 1, 1977	2,717
June 8, 1976	2,173
June 15, 1975	1,914
June 13, 1974	1,526

A comparison of membership groupings:

	6-14-75	6-8-76	6-1-77
New Members	482	425	569
Life Members	15	17	50
\$25 Supporting	25	63	50*
\$50 Contributing	0	1	1**
\$100 Sustaining	0	0	1
\$12 Renewals (\$10 in '75)	1,389	1,663	2,047
Exchange	3	4	4
Total	1,914	2,173	2,717

* 4 of these are new and counted above

** This is a new membership and counted above

Non-Renewals

In Chapter Areas	209	257	268
Outside Chapter Areas	97	109	184
Total	306	366	452

Institutional and Organizational Memberships 31 (24-June 8, 1976)

No. of States represented - 43 (Also Washington D.C. and Puerto Rico)

Canada - 57 (14 new in 1977)

Germany - 7

West Africa - 1

South America 3

Israel - 1

Western Samoa - 1

10 States with the most memberships:

	6-8-76	6-1-77
1. California	445	586
2. Colorado	404	439
3. Nebraska	330	382
4. Kansas	146	197
5. Washington	133	185
6. Oregon	147	156
7. Michigan	85	134
8. Wyoming	40	43
9. Texas	31	41
10. Wisconsin	24	38

10 States leading in new memberships:	<u>6-8-76</u>	<u>6-1-77</u>
1. California	70	132
2. Nebraska	51	66
3. Colorado	120	55
4. Washington	10	50
5. Michigan	14	48
6. Kansas	32	46
7. Oregon	26	20
8. Montana	--	15
9. Wisconsin	--	15
10. Arizona	--	10
10. Wyoming	--	10

Very soon we will be going into our 10th year as a society. It is not only important that we increase our membership but that we maintain the membership we have. Each one is important. Some final Suggestions:

1. Get members involved. Use their talents, get their stories and remembrances written down NOW.
2. In chapter areas, have special events for non-members. Ask each member to bring a friend with the idea that this friend will join. A function could be planned just for the purpose of getting new members. Prizes may be given to the best recruiters.
3. Gift memberships! These could be and should be used more often,
4. Work on non-renewals. Perhaps just an extra reminder will bring them back. At headquarters we find that this pays.
5. Use community affairs to make our society known. Be active in parades and ethnic festivals. Often when we receive this exposure we are still astonished at hearing "I didn't know that such an organization existed."
6. Simply tell others of our ethnic group, also the society and ask them to join us. You are the best source for recruitment.
7. Let's all work together for the greatest number of memberships in our history.

FOLKLORE COMMITTEE

Timothy J. Klobardanz

It is always a pleasure to report that much progress has been made in preserving the fragile folklore of our people, the Germans from Russia. But no matter how obvious this progress may seem, we in the Folklore Committee inevitably wish more could have been accomplished. An intriguing aspect of folklore research (that is equally frustrating) remains the bothersome realization that we never get enough. The diverse folklore of all the German groups from Russia could easily fill innumerable volumes but we are far from reaching that goal. So we depend on you the members to help us make even greater strides in preserving and disseminating information about the rich ethnic heritage that is ours.

The major task of this committee has been to accumulate and organize material for the *Work Paper's* "Folklore Forum." We have published three "Forums" thus far on such topics as folk medicine, funeral customs, and marriage. Our next topic concerns the beliefs and customs that surround pregnancy, birth, and childhood. We already "planted the seed" last Wednesday (June 15) when we invited relevant contributions from those attending our open Folklore Committee Meeting.

Our last "Folklore Forum" in the *Work Paper* comprised approximately thirty pages—more than one-third of the entire issue! But we have not heard any complaints from the readers. Our people apparently enjoy reading about the various beliefs and traditions that many thought were long forgotten or had died out completely. We're going to continue publishing a sizeable "Folklore Forum" in future *Work Papers* so long as you the members cooperate.

On behalf of the Folklore Committee, I thank those of you who have been thoughtful enough to share your memories and folklore with others in AHSGR. We will *never* stop encouraging you to offer even more.

GENEALOGY COMMITTEE -- INTERNATIONAL ACTIVITIES

Arthur E. Flegel, Co-Chairman

The year 1976-77 has been an eventful period in the development of AHSGR Genealogy. A major undertaking of the Committee has been the creation and expansion of two important card files-one for genealogical records and the other for obituaries.

The Genealogy Record Cards reflect information that members have provided through the completion of their AHSGR Family Group and Ancestral Charts. As the charts are sent in, they are edited and given appropriate identification numbers. They then go to a number of volunteer typists who transcribe the data upon duplicate sets of cards, one for the Genealogy File at AHSGR Headquarters, and the second for the Genealogy Committee. At this time there are over 4,000 cards in the file at Menlo Park. That means that an equal number of cards have been prepared for the Headquarters file, and that a total of 8,000 cards have been typed by these dedicated volunteers.

High commendation is due these people who have so freely contributed hours of their time and effort toward extending this worthy activity. They are: Mr. Roland A. Kerber, Huntington Beach, California; Mrs. Cathy Clark, Dana Point, California; Mrs. Sharon Dietrich, Simi Valley, California; Mrs. Jeanene Euhus, Yuma, Arizona; Mrs. Ethel Lock, Ulysses, Kansas; Miss Esther Luff, Inglewood, California; Mrs. Mary Martini, Dearborn, Michigan; Mrs. Virginia Oleksiak, Kinnear, Wyoming; Mrs. Sara Parnell, Olympia, Washington; Mrs. Irene Randa, Highland Park, Illinois; Mrs. Betty Renfro, Cheyenne, Wyoming; Mrs. Jeanne Salido, Arcadia, California.

A second development of unusual significance for genealogy researchers is the Obituary File that now contains some 15,000 cards. For many years, Arthur Flegel has made it his personal project to collect copies of the former German Congregational Church publication, DER KIRCHENBOTE. The collection goes back to the year 1916, although the historical beginning of DER KIRCHENBOTE was reportedly in 1882. Consequently, there is still much remaining to be gathered. It should be noted that the collection has come from a variety of sources and places, such as Leola, South Dakota, Lodi, California, and Endicott, Washington.

The obituaries (Todes Anzeigen) in this church publication contain a remarkable amount of historic and genealogical information associated with the deceased. Believing that these records were of positive importance to the research of AHSGR members, a method of making this information readily available to everyone was seriously studied. It was resolved that the original copies were too valuable for their total historical content to permit their being ruined by cutting the obituaries from the individual issues. Therefore, it was decided to photo-copy the pages containing obituaries and to cut and paste these records on 5 x 8 cards. For uniformity and easy handling, the cards reflect the names at the upper left hand corner, followed by the source and date of the report.

To accomplish this monumental task, help from members of the Golden Gate Chapter was enlisted. Certain people continue to type the necessary identifying data along the top edge as an on-going project, while others cut and mount the individual obituaries on the cards. Golden Gate Chapter members who under the leadership of Arthur and Cleora Flegel have engaged in this effort and are continuing with its development are: Don and Hulda Vowel, John and Frieda Gress, Roy and Eva Kay Warkentin, Emil and Ginny Feil, Al and Deanna Hansen, Kay Bartholomay, Sarah Morasch, Lydia Neighbor, Carol Harless, Becky Fessler, Roswita Niessner, Elsie Prado, Tillie Schutt, Doris Anderson, Pat Yench, Tena Wallwork, Mary Rios, Shirley Clowser, Peggy Scherman.

In connection with this on-going project, an appeal was made to the general membership for obituaries of all types relating to our ethnic group. Many members have responded in a most meaningful and responsible way. Some are mailing obituaries that they have clipped from Newspapers, etc., with the proper identification. Others have taken on the additional responsibility of mounting the records they have on 5x8 cards and are sending them in ready for filing. This latter method is a great help, and it is truly appreciated, for it certainly accelerates the expansion of the files.

Even though much effort has already gone into the development of the genealogy files, we are convinced that only the surface of this monumental yet significant task has been scratched. With everyone's cooperation, we look forward to eventually having files so extensive that they will relate to nearly every German from Russia family in the United States and Canada,

Special reference must be made to another important addition to our Genealogy Files. These are the family histories which our members have been sending in to Headquarters for the Genealogy Committee,

Sometimes people wonder why the histories have not been published in one of the AHSGR publications. The difficulty lies in the allocation of space. Some of the articles are too extensive for inclusion in one publication, while others would take up nearly an entire issue of a Work Paper. It is our intention, however, to list all the family histories that presently exist at our Archives in the next issue of CLUES. Thus, people with kindred ancestral backgrounds will be able to share information through the mediums under the framework of the Society.

In summary, we can safely state that records are only important insofar as they are available and will be used. Your Genealogy Committee is eagerly attempting to gather all possible information, process it in the prescribed manner and make it available for the membership. But, to succeed in this effort, we dearly need your help. Your personal family history is important. The Society will preserve it, but you alone can provide it. Noteworthy, many newer members have been great about sending in their completed Ancestral and Family Groups Charts, while some of our members of many years standing have failed to do so. During this Convention, the Consulting Workshop on Genealogy is designed to assist you in getting started or will try to help you with research problems that may be frustrating to you. Both the Genealogy and Obituary Card Files, are on hand for you to view and hopefully use. We trust that you will make it your personal priority to help us expand these files to the maximum, for in that manner we will be truly living up to our stated goal of gathering and sharing information that will help preserve our unique heritage.

GENEALOGY COMMITTEE - LOCAL CHAPTER ACTIVITIES

Gordon L. Schmidt, Co-Chairman

The chapter genealogy chairmen have begun organizing their groups. In many chapters, genealogy programs are held regularly. Activities include filling out forms, assisting each other in developing family charts, preparing obituaries for AHSGR files, gathering and identifying pictures, filing, and having a pleasant time working together.

Work on the Surname Exchange has doubled and Arthur E. Flegel is looking for help. This service is one of the finest put out by AHSGR and it is for your benefit. Use it.

We are grateful to know that Gerda Walker is recuperating from a long, nagging illness. She is again all smiles and is giving her time and knowledge to genealogy. She is the former genealogy chairman and has continued as a committee member.

Clues will continue to be published. Your continued input is a necessity. In addition, we want to know what you need and what you like. Please keep in contact with us.

We still have a number of people who have not sent in their Family Group Charts, Ancestral Charts, and Membership Data Forms. These were sent out in loose leaf form with the 1976 *Clues*. This may appear to be of little interest or benefit to some, but fill in all the blanks you can and mail them to headquarters.

I would like to suggest a most pleasurable activity of great service to the organization and a real socializing experience for you. Our older people have a wealth of information regarding their old weddings, finances, work, games, homes, travels, hardships, pleasures. Why not take your tape recorders and pay them an informal old fashioned visit. Many of these people have diaries they might "will" to the organization or permit you to duplicate. If it is in German, we will translate it. Try it, you'll like it.

The recommendations from the meeting of the Chapter Genealogy Chairmen are:

1. To encourage implementation of an active genealogical organization in each chapter for the purpose of better *preserving our history in all geographical areas* in which we are represented.
2. To develop a method of communications by and between all chapter genealogy chairmen for the purpose of assisting and encouraging each other as chairmen.
3. To increase communication between headquarters, genealogy personnel and all genealogy chairmen for the purpose of better understanding each other's needs.
4. To solicit additional volunteer workers for the purpose of assisting each chapter and headquarters in typing, formalizing and filing the information collected.

Thank you for helping genealogy grow at AHSGR. At the same time we ask for your contributions in time and material. It is an investment in your future.

RELIGIOUS HISTORY COMMITTEE

Charles L. Gebhardt, Chairman

One of the stated purposes of the Religious History Committee is to "salvage and preserve church records." To carry out this task, the members of the committee have designed a catalogue card which will be used to locate records of now defunct churches. The committee does not want to assemble records, but rather to catalogue the location of them. If records are in the hands of individuals who would like to relinquish them, the committee recommends that the records be given to a denominational college library or other public archive. In this way the records become available to historians and other scholars who are doing research and the research is greatly facilitated by the card catalogue.

We ask that any AHSGR members who know of the existence of records of now defunct churches which had a Russian German connection to aid us by completing cards. Use one card for each church. In the absence of a card give us the information contained on the card, as shown here.

CHURCH RECORD LOCATOR	
Name of Church ¹	/Location ² /Denomination ³
Name of conference, synod, etc. ⁴	
Location of records (eg. person who has possession, college, etc.) ⁵	
Type of records (eg. treasurer's) ⁶	/Village or villages in Russia from which founders came. ⁷
Condition of records (eg. originals)	/Dates of records (eg. year) ⁸
YOUR NAME	/YOUR ADDRESS
(Additional information on back)	

1. The full name of the church if it is known. Many churches had a second name which was used locally instead of it's official name.

For example: *Ebenezer German Congregational Church of Lodi, California* will be much more helpful than "The Frankera Kirche."

2. Town and street address if known.

3. Denomination with which the Church was affiliated.

4. Here, be as specific as possible, for example, Missouri: Synod of Western Nebraska.

5. If records are located in a college archive name the college. If, instead, the records are in someone's basement then give the name of that person.

6. If possible, give a list of the type of records, being as specific as possible.

7. In some cases a church was founded by people from a single village in Russia. Others were founded by people from several villages.

8. If the records have been kept dry and are still in good shape fine but if they are deteriorating then these are the records in which we are most interested.

RESEARCH AND BIBLIOGRAPHY

Emma S. Haynes, Chairman

There were four things which were discussed at the Research and Bibliography Committee meeting; the picture file in Lincoln, Nebraska; personal memoirs for our archives in Greeley, Colorado; shipping lists at the National Archives in Washington D.C.; and unexplored material both in the Library of Congress and in the National Archives.

Our picture file consists of the following photographs, most of which were obtained from the Institut für Auslandsbeziehungen and the Landsmannschaft der Deutschen aus Russland located in Stuttgart, Germany:

Black Sea Germans	102
Volga Germans	90
Scattered Germans in other sections of Russia	52
Germans from Russia in Germany and the USA	38
Miscellaneous Background Pictures	<u>36</u>
	318

It can be seen that much work remains to be done on Germans from Russia in the United States. Members are encouraged to send contributions to Lincoln, Nebraska. We also hope to start a file on Germans from Russia in South America in the near future.

The Research and Bibliography Committee works closely with the Library Committee in making recommendations for new purchases for our society. During the past year there have been numerous memoirs written by members of our society who have sent copies to the archives in Greeley. Included are Amelia Werre's *History of the Krieger Family* and *Memoir of Years Spent at Felida, Washington*.

If a member of AHSGR wishes to obtain a shipping list showing the names of his ancestors as they arrived in the United States, it is possible to do so by sending \$2.00 to the National Archives in Washington D.C. However, it is necessary to state the name of the ship on which they sailed, the port of entry in the United States, and the date of arrival. Personnel are not able to do any research except in unusual circumstances.

Mrs. Haynes reported that the Captured German War Documents which have been described by Dr. Adam Giesinger, are only part of a vast amount of material in the Library of Congress and the National Archives, much of which has not yet been examined. This material includes such things as immigration lists to the United States and Canada, background material on the early history of the Volhynian and Volga Germans, genealogical reports on Mennonite colonies, and many histories of Black Sea villages written by their pastors.

KNOW YOUR COMMITTEE CHAIRMEN

Most AHSGR Standing Committees meet during the convention but they are active all year long by correspondence and also meetings. AH invite suggestions and offers of help from members. So you will know whom to contact, committee chairmen and their addresses are listed here.

Chapter Organization
Ruth K. Stoll
2150 South Ave. A
Greenwood Village No. 28
Yuma, Arizona 85364

Finance
Jake Sinner
3115 Kucera Dr.
Lincoln, Nebraska 68502

Folklore
Timothy Klobberdanz
Route I
Moorhead,
Minnesota 56560

Genealogy
Arthur E. Flegel
1895 Oakdell Drive
Menlo Park, California 94025

Library (Archives)
Mrs. Marie Olson
5840 Wood Sorrel Drive
Littleton, Colorado 80123

Membership
Mrs. Elsie Whittington
3220 Plymouth Avenue
Lincoln, Nebraska 68502

Public Relations & Publicity
Edward Schwartzkopf
2020 Park Avenue
Lincoln, Nebraska 68502

Publications
Dr. Adam Giesinger
645 Oxford Street
Winnipeg, Canada R3M 3J3

Religious History
Dr. Charles Gebhardt
5832 Our Way
Citrus Heights, California 95610

Research & Bibliography
Mrs. Emma S. Haynes 5550
Columbia Pike, Apt. 675
Arlington, Virginia 22204

Translations
Herman Wildermuth
7487 Bannock Trail
Yucca Valley, California 92284

Nominating
Dr. Adam Giesinger
645 Oxford St.
Winnipeg, Canada R3M 3J3

ADDITIONAL REPORTS TO THE CONVENTION

SECRETARY'S REPORT

Edward Schwartzkopf

The International Board of Directors and officers met four times between 1976-1977 conventions and six times during the 1976 convention. Meetings were held in four different states and five different cities.

The first meeting was held in Salon 4, Marriott Motel in Denver, Colorado on June 9, 1976 at 3:40 p.m. This was the organizational meeting and the following officers were elected:

President.....	Miss Ruth M. Amen
Vice Pres.....	Mr. Arthur Flegel
	Mr. Adam Giesinger
	Mr. Jake Sinner
Secretary.....Mr. Edward Schwartzkopf
Treasurer.....Mr. Ralph Giebelhaus

Registration fees for future conventions were discussed. It had been reported that more than 150 individuals were waiting for the dance to begin. Many of these people registered only for the dance and did not attend any other sessions of the convention. The view was expressed that this is unfair since many of these individuals were non-members. The board decided that the registration fee for non-members be double that set for members.

The second meeting of the Board of Directors of the American Historical Society of Germans from Russia was held in Hays, Kansas in order to attend the centennial celebration of the arrival of Germans from Russia in Ellis County, Kansas.

Mrs. Elsie Whittington gave the membership report showing a total of 2,344 memberships as of July 23, 1976 as compared to 2,058 on August 12, 1975. Life members - 17 as of June 8, 1976 and 47 as of July 23, 1976. Mrs. Whittington also reported that the membership committee was recommending that at future conventions a table will be staffed by our international membership chairman, with cooperation and assistance of all our chapter membership chairmen.

Mr. Gordon Schmidt, Genealogy Committee Chairman, reported all but two of our chapters now have genealogy chairmen.

The third meeting was held in Greeley, Colorado on October 7-8, 1976. Ralph Giebelhaus commented on all the volunteer help that has been provided for our headquarters operation by our Lincoln Chapter. He indicated this saves us hundreds of dollars. Increase in volume of incoming mail and general historical society business has made acquiring additional space necessary. The International Board of Directors authorized expanding our operation into space at 631 "D" Street.

The fourth meeting was held in Yuma, Arizona on February 3-6, 1977. Our membership report reflected an increase of 469 members for comparative dates year end 1975-76. Life memberships increased from 17 to 49.

Ruth Stoll, Chapter Organization Chairman, reported that Bylaws had been received from the newly formed Nebraska Panhandle Chapter and that all requirements for chartering have been met. She moved and Herman Wildermuth seconded that a charter be granted to the Nebraska Panhandle Chapter. Motion carried.

She also reported that chapter organization activity has been initiated in Laurel, Montana; Calgary and Manitoba, Canada; Lebanon, Connecticut; Flint, Michigan; Bremerton, Washington; Casper, Wyoming; Oshkosh, Wisconsin; and Houston, Texas.

It was moved by Arthur Flegel and seconded by Ruth Stoll that local chapters be required to submit proposed revisions of Bylaws to the International Board of Directors for approval. Motion carried.

Ruth M. Amen, President, reported the following volume of gross publication sales: October, 1976, \$3,749; November, 1976, \$2,579; and December, 1976, \$12,050.

It was moved by Arthur Flegel, seconded by Sally Hieb that family memberships be construed to mean parents and any dependent children under age 18. Motion carried.

The fifth meeting was held in Lincoln, Nebraska, April 21-23, 1977. Treasurer Ralph Giebelhaus reported that the proceeds from our publication *The White Lamb* total slightly less than the preliminary cost of publication.

President Amen reported that the Executive Committee had met to review our Bylaws and made the following recommendations;

First

Article III *DUES*

Annual Dues for membership shall be as follows:

1. Individual or family membership dues shall be reviewed annually and the amount set by the Board of Directors. (This change is needed to bring our Bylaws in line with current practice.)

Second

Article VII *OFFICERS AND BOARD DIRECTORS*

6. A minimum of four meetings of the Board of Directors shall be held between conventions at a time and place agreed upon at the previous meeting or as set by the president. Following discussion, it was agreed that we should change to "A minimum of *two* meetings."

Third

Article X *ELECTIONS*

Section A. The nominating committee shall:

1. Be appointed by the President by August 15 of each year and shall submit a slate of members at the next convention to serve on the Board of Directors. The committee shall consist of five (5) members.

There was consensus that the Nominating Committee be appointed by the President at the same time other committees are named. This has been done in August the past several years. This would allow a much longer period for the committee to function. It was agreed that no change in Bylaws was necessary to implement this practice.

It was moved by Gordon Schmidt seconded by Marie Olson that the recommendations with respect to changes in our Bylaws be ratified at our June, 1977 board meeting to be held in San Francisco, California. Motion carried.

RESOLUTIONS ADOPTED BY THE EIGHTH INTERNATIONAL CONVENTION

Be It Resolved: That as a method of sharing the inspiration and values received at this convention, we will during the next year redouble our efforts to attain the goals that we have set for ourselves.

Whereas: Dr. Iris Barbara Graefe accepted the invitation to participate in this Eighth Annual Convention of the American Historical Society of Germans from Russia and, brought us information about the people of our heritage in South America,

Be It Resolved: That thanks and appreciation be extended to her for her interesting and informative addresses to this convention,

Be It Resolved: That thanks and appreciation be extended to Ruth M. Amen and the International Board of Directors for their continued loyalty to the purposes of the society.

Be It Resolved: That we extend our appreciation to Convention Chairman, Arthur E. Flegel, Co-Chairman, Otto H. Hieb, and convention staff as well as to other members of Golden Gate Chapter, Central California Chapter, Lodi, California Chapter, Sacramento Valley Chapter and Southern California Chapter, who have made this Eighth Annual Convention a memorable event.

Be It Resolved: That inasmuch as the International Board of Directors has accepted the invitation of the Lincoln, Nebraska Chapter to host our Tenth Anniversary Convention in 1978, that all of us make plans to attend and participate.

Resolutions Committee
Ralph L. Giebelhaus, Chairman
Dr. Adam Giesinger
Mrs. Marie Schuster

NOMINATING COMMITTEE

Ruth K. Stoll, Chairman

Madam President and members of the American Historical Society of Germans from Russia, your Nominations Committee consisting of Mrs. W. E. Hieb, Mrs. Elsie Sturgis, Mr. Alvin Kissler and Mr. Emanuel Reisbick has met and wishes to recommend the following people who have consented to carry on the work of this organization for the ensuing year. The responsibility of directorship of AHSGR requires each person elected to display dedicated leadership, active participation, and altruistic involvement in the stewardship of our society. These members have pledged their hearts and hands to these necessary requirements.

Madam President and voting members, these are the candidates:

Mrs. Rachel Amen, Loveland Colorado
Miss Ruth M. Amen, Lincoln, Nebraska
Mr. Jack C. Deines, Portland, Oregon
Mr. Reinhold Eichler, Yakima, Washington
Mr. Arthur E. Flegel, Menlo Park, California
Dr. Charles L. Gebhardt, Citrus Heights, California
Mr. Ralph L. Giebelhaus, Lincoln, Nebraska
Dr. Adam Giesinger, Winnipeg, Manitoba
Mr. Reuben Goertz, Freeman, South Dakota
Mrs. Emma S. Haynes, Arlington, Virginia
Mrs. W. E. Hieb, Henderson, Nebraska
Mrs. Nancy B. Holland, Kearney, Nebraska
Mr. Alvin A. Kissler, Seattle, Washington
Mr. Timothy J. Klobardanz, Moorhead, Minnesota
Mr. John L. Long, Jr., Sterling, Colorado
Mr. David J. Miller, Greeley, Colorado
Mrs. Clarence T. Olson, Littleton, Colorado
Mrs. Emanuel G. Reisbick, Denver, Colorado
Mr. Edward Scheldt, Sanger, California
Mr. David Schletewitz, Sanger, California
Mr. Gordon L. Schmidt, Henderson, Nebraska
Mrs. Joseph Schuster, Saginaw, Michigan
Mr. Edward Schwartzkopf, Lincoln, Nebraska
Mr. Jake Sinner, Lincoln, Nebraska
Miss Ruth K. Stoll, Yuma, Arizona
Mrs. Gerda S. Walker, Denver, Colorado
Mr. Gary J. Waltner, Weierhof, West Germany
Mrs. Elsie Whittington, Lincoln, Nebraska
Mr. Herman D. Wildermuth, Yucca Valley, California

Editor's Note; There were no further nominations from the floor and the slate was elected unanimously. In the meeting of the newly — constituted Board of Directors the following were elected as officers.

Miss Ruth M. Amen, President
Mr. Arthur E. Flegel, Vice-President
Dr. Adam Giesinger, Vice-President
Mr. Jake Sinner, Vice-President
Mr. Edward Schwartzkopf, Secretary
Mr. Ralph L. Giebelhaus, Treasurer

REPORT ON CONVENTION REGISTRATIONS

Attendance at AHSGR conventions is concrete evidence that our members enjoy getting together each June to learn more about the history and culture of Germans from Russia. The Eighth International Convention in San Francisco was no exception. The final registration totaled 761 and this number is the net attendance figure after refunds to those who had to cancel at the last moment. Especially noticeable at this gathering was the large percentage of attendance at every session throughout the week. And, when there wasn't a regularly scheduled meeting or social function, members were busily engaged in genealogy research, visiting the exhibits or book store, or having documents translated. The Consulting Workshops, an innovation in San Francisco, were indeed busy places.

The final count on registration was 761-728 adults, 27 children and 6 complimentary. Credit must be given to Mrs. Arthur E. Flegel, Chairman of Registration and the Convention Treasurer, and her very capable committee for their beautiful management of all the details that made for a smooth and rapid handling of this very important part of the convention.

Following are the registrations for states with a sizeable number in attendance:

California	392	Oregon	45
Colorado	81	Kansas	24
Washington	58	Michigan	21
Nebraska	53	Arizona	10

Canada had 8 registrants and Golden Gate Chapter members really turned out with 175. No wonder everything went so smoothly.



Registration was a "breeze" with the efficient crew headed by Cleora Flegel. In the foreground is Frieda Gress. Ed Schwartzkopf can't wait to review the program.

Across the mezzanine from the registration desk Marguerita Siemens had all the answers to questions about the Golden Gate area. At the left Adam Giesinger and Reuben Goertz await their turn.



WE HONOR OUR HERITAGE THROUGH FAITH

As has been our custom at AHSGR conventions, our closing came on Sunday morning, June 19, 1977, with an ecumenical service. Members gathered at 10 o'clock before leaving for home to say their farewells and to observe the Sabbath as was the habit of their forefathers. The services were led by Arthur E. Flegel of Menlo Park, California, and special music was provided by the San Francisco German School Youth Choir and Dr. and Mrs. Norman C. Bitter of Fresno, California, accompanied by their daughter Heidi.

Three speakers recalled for those assembled the religious customs and deep religious faith held by our Russian German ancestors. They were Rev. Manfred Geisler of Cupertino, California, speaking on "Memories of a Minister's Son;" Sister M. Francisca Keller of Pfeifer, Kansas Holy Cross Convent who spoke about "Religious Customs of Our People;" and, Rev. Harold W. Heckman whose topic was "Lest We Forget."

It was at these services that we received the very sad report that Chester G. Krieger of Denver, Colorado, had passed away the day before.

Repeated here is the special dedication scripture passage from Psalm 107 which was used during these services;

Leader O Give thanks to the Lord, for He is good, for his steadfast love endures forever. Let the redeemed of the Lord say so, whom He has redeemed from trouble and gathered in from the lands, from the east and from the west, from the north and from the south.

People Some wandered in desert wastes, hungry and thirsty, their souls fainted within them,

Leader Some sat in darkness and in gloom, prisoners in affliction and in irons.

People Their heads were bowed down with hard labor; they fell down, with none to help.

Leader Some were sick and suffered affliction, lacking any kind of food, they drew near to the gates of death.

People Then they cried to the Lord in their trouble and He delivered them from distress.

Leader Let them thank the Lord for His steadfast love, for His wonderful works to the sons of men,

People They went down to the sea in great ships, and He brought them to their desired haven.

Leader He turned desert into pools of water, a parched land into springs of water, and there He let the hungry dwell;

People They sowed fields and planted vineyards and got a fruitful yield.

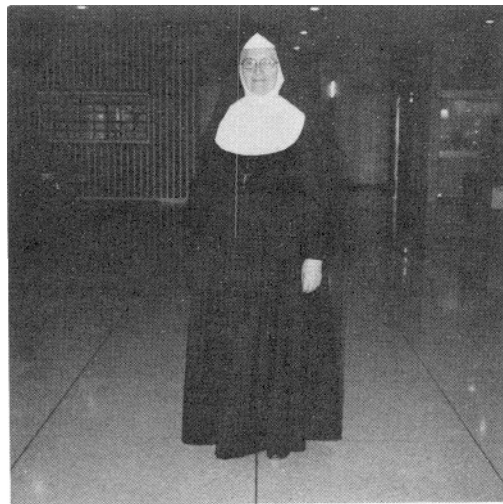
Leader When they were diminished and brought low through oppression, trouble and sorrow. He raised up the needy out of affliction.

People Let us thank the Lord for His steadfast love, for His wonderful works to the sons of men.

Unison Whoever is wise, let him give heed to these, things; let men consider the steadfast love of Lord.

With the singing of "So Nimm Den Meine Haende" ("O Take My Hands") a wonderful week came to a close with those in attendance expressing the promise to meet again in Lincoln, Nebraska, in June 1978, at the Tenth Anniversary Convention.

Always a delight at AHSGR conventions, Sister Francesca Keller is also an inspiration to hear.

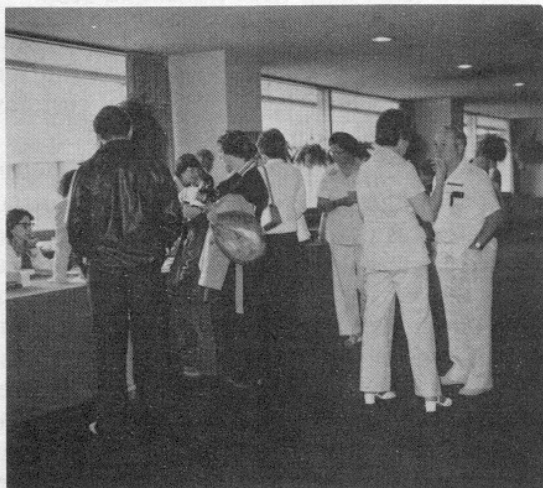




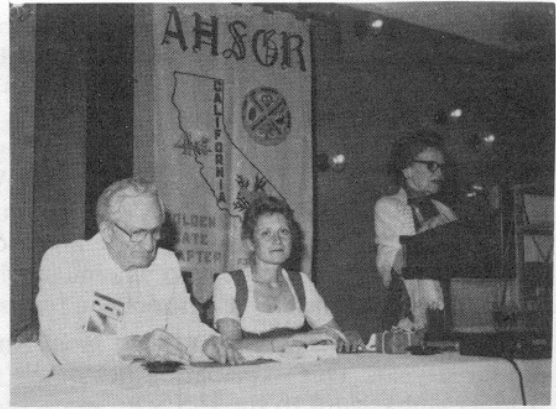
The Graefes pose the night of the banquet.



Mrs. Ethel Lock, a long time genealogy researcher shares her "know-how" at the genealogy session. At the left are Jo Ann Klein, the next speaker, and Gordon L. Schmidt, Genealogy Committee Co-Chairman.



Gemütlichkeit reigns at AHSGR conventions. . A break in meetings is always a time to renew friendships.



Emma S. Haynes, a long time friend of Barbara Graefe had the privilege of introducing her as the banquet speaker. David J. Miller, first international president of AHSGR is at the left.



Caught reading during a rare free moment in the book store are (from left) Lydia Gemmet and Linda Lange.



It's a big moment for the Nebraska Panhandle Chapter as Ruth K. Stoll, Chapter Organization Chairman, presents a charter to Lydia Simmons.

The Volga Germans in Russia and the Americas, from 1763 to the Present by Fred C. Koch, with a Foreword by Jacob Eichhorn. (Published by the Pennsylvania State University Press, 1977), 365 pp.

Reviewed by Emma S. Haynes

Fred C. Koch's long awaited book on the Volga Germans more than fulfills the expectation of his readers. He tells the entire history of his ethnic group from the time of Catherine the Great, when German colonies were planted on the Volga, to the emigration of many of these people to the New World and the ultimate dispersal in 1941 of those who remained behind in Russia. His well-documented narrative makes an enthralling story which has never before been told so completely in the English language.

It always comes as a surprise to most Americans that German people have lived in Russia for over two hundred years. One explanation lies in the general lack of interest in Russian Germans. George F. Kennen, former ambassador to the U.S.S.R., in his recent book, *The Cloud of Danger: Current Realities of American Foreign Policy*, notes the preoccupation of the U.S. government' on behalf of Jewish dissidents in Russia as compared to a lack of concern for the hundreds of thousands of Crimean Tatars and Volga Germans "who are still suffering from measures taken against them in the Stalin period." For this reason, Fred Koch and the Pennsylvania State University Press are to be commended for throwing light on to the darkness which has hitherto surrounded this ethnic group,

In his opening chapters, Koch tells that in the 1760's some 27,000 Germans, primarily from Hesse, came to the region around Saratov on the Volga and founded 104 colonies in response to Catherine's Manifesto of 1763. This manifesto guaranteed the colonists freedom of religion, self-government, control of their own schools and freedom from military and other state services. He then describes the difficulties of the early years; bad weather, lack of housing, hunger, epidemics, rapacious officials (particularly those who ruled over the sixty-three proprietary colonies) and a colonial debt of 5,199,813 rubles. The mir system was soon introduced by which village land was periodically re-divided by lot among all male members. But because of the high birthrate, the villages soon became overcrowded and "daughter colonies" were then established on additional free land from the crown.

Pugachev's Rebellion and the raids of the Kirghiz are dramatically described. Then comes a chapter on religion telling of the difficulties in finding an adequate number of Protestant pastors and the temporary use of Moravian Brethren who introduced a strong pietistic influence on the Volga. Catholics, who constituted about 25% of all the colonists, usually used Polish priests before the opening of a seminary in Saratov for the diocese of Tiraspol in 1857. After this, young men from German homes were encouraged to enroll. Next comes an interesting report on German church schools and the work of Superintendent Ignaz Fessler who brought about many improvements between the years 1819 to 1832. The Russian language was introduced with much difficulty in the latter part of the 19th century and the chapter concludes with the changes that came with communism,

Chapter VIII which is entitled, "And Here Are the People," is one of the most interesting in the entire book. Many of the older German historians, such as Gottlieb Beratz and Gerhard Bonwetsch, did not mention such subjects as folklore, proverbs, superstitions, medicine, games, marriage and funeral customs, and holidays. It is to Fred Koch's credit that he treats these subjects fully and with an engaging flair.

German emigration to North and South America are then discussed. Among the motivating factors were the law of 1871 which revoked the right of exemption from military service; a growing Russian intolerance towards the German colonists; and such economic factors as crop failures and land shortage. Most Volga Germans settled on the Midwest prairies of North America or on the pampas of Argentina, both of which reminded them of the Russian steppes. Still others moved to Siberia and Central Asia. For those who remained behind, disastrous years now began. The Communist Revolution with its resulting Civil War, the terrible famine of 1921-1922, the collectivization of agriculture and the deportation of the propertied persons called "kulaks" are all described. By 1935 not a single church in the Volga colonies remained open and from 1936-1938 Stalin's bloody purges took untold lives. The final event in this long chronicle of suffering and despair was the deportation of all Volga Germans to Siberia and Soviet Asia in 1941. Although they were rehabilitated in August 1964, they were not allowed to return to their former homes or to expect restitution for the property which they had left behind.

Today nearly two million Germans (including those who had come from the Ukraine and other sections of European Russia) are scattered throughout the vast domains of the Soviet Union. Since they no longer have a homeland, they are intermarrying with Russians and other peoples of the Soviet Union in increasing numbers. But Fred Koch takes comfort from the fact that the American descendants of Germans from

Russia have recently become aware of their unique heritage. In October 1968 the American Historical Society of Germans from Russia was organized. It has as its goal the determination to save the history and culture of its people. To that extent the memory of Germans from the Volga will continue to exist.

It often happens that in a book of this type the author has to choose between conflicting authorities. This reviewer does not always agree with the choices that Fred Koch has made. A few such cases, plus some other comments, are given below. None of them detracts from the general excellence of the report.

1. page 19. The founding population of the first five villages in 1764 is unlikely to have been 1,652 persons; this was the 1773 population. (See chart repeated by Koch on pages 307-310.) It would have been better if he had given the figures in Oriov's report to the Empress on February 14, 1769, found on pages 74-83 of the Supplement of Pisarevskii's book written in 1909.
 2. pages 32-33. The 104 villages founded in the years 1764-1767 did not include Sarepta which was organized under a different dispensation. Instead the colony of Bern is left out. (Fred Koch again accepts the chart given by Beratz instead of the ones by Bonwetsch pp. 129-130 and by Schmidt pp. 49-51 based on Oriov's report.)
 3. page 104. Pisarevskii gives the population of Chasselois as 156 persons in 1769.
 4. page 112. Johann Huber, unlike his friend Ignatz Fessler, was never a Capuchin monk. (M. Woltner, *DOS wolsadeutsche Bildungswesen und die russische Schulpolitik*, pp. 76-77.)
 5. page 215. Koch's statement that, "Like wheat growing, beet culture lured Volga Germans into numerous states, including California" seems questionable as far as California is concerned. A more accurate account of the coming of Volga Germans to the Fresno area is given in the last paragraph of the same page.
 6. pages 284-285. Fred Koch tells of a secret decree ordering that heads of families be separated from their wives at the time of deportation. It may interest readers to know that Dr. Stumpp also heard of such a decree and had mentioned it in his writings. But in his interviews with countless Volga Germans who have returned to Germany during the past six years, he has not been able to find a single case in which the husband was separated from his wife when they were deported. This always happened *after* the Germans reached Siberia or Soviet Asia. He asked me to publicize this fact and to make a correction.
 7. page 327. Fred Koch did not quote Karl E. Demandt correctly. Approximately 15,000,000 Germans were expelled from their homes in such places as East Prussia, Mecklenburg, Silesia and the Sudetenland during and after World War II. Of these, nearly one million settled in Hesse. German refugees from Russia constituted a relatively small part of the total number. (See Gerhard Ziemer, *Deutscher Exodus. Vertreibung und Eingliederung von 15 Millionen Ostdeutschen*. Seewald Verlag, Stuttgart, 1973.)
 8. page 329. This reviewer received a Master's degree from the University of Colorado, not from the University of Nebraska.
- More important than these small deviations are the careful editing of the book, a valuable chapter entitled "A Bibliographical Survey" and the smoothly flowing narrative style which keeps one enthralled to the very end. Volga Germans have been in North America for approximately one hundred years. Their history has now been written by one of their own people who is not only a dedicated scholar, but who, in Jacob Eichhorn's eloquent words, writes "with sympathy, imagination and a sense of tragic destiny." This is a book which should be in every Volga German home as well as on the shelves of every university and public library. I recommend it most highly.

A WINDOW INTO MELA MEISNER LINDSAY

A Look at the Author and *The White Lamb*

Nancy Bernhardt Holland

While the Bicentennial attentions of many readers were focused on Alex Haley's impressive evocation of the genealogical and historical heritage of the American Black, the appearance of a less celebrated volume made its contribution to nourishing the roots of another minority ethnic group in the United States, *Shukar Balan: The White Lamb* by Mela Meisner Lindsay, published by the American Historical Society of Germans from Russia, tells the story of Evaliz, a German girl born in Russia who yearns to escape what she perceives as a life of meaningless tedium, and follows her to maturity in America, the land of her dreams. Mrs. Lindsay's storybook people leave Russia too soon to take part in the cataclysmic events of the Russian war and revolution, but they thereby arrive in the United States in time to be participants in the struggle to tame the raw frontier, an enterprise Evaliz regards with mixed emotions.

Mrs. Lindsay's book, like Haley's, is essentially an episodic re-telling of her own family's story, yet like *Roots*, it aspires to be emblematic of the experiences of an entire people. The author writes that "Evaliz's story is not just the story of one little girl. It's the story of your people-of your mother, your grandmother. She's speaking for thousands of Evaliz's who can't speak for themselves."

While this may account for some of the book's admirable Features it also explains some of its faults, and the attempt to tell the story of an entire people through the experiences of one little girl will result in varied reader reactions to *The White Lamb*. The typicality of the experiences described will annoy some readers (particularly those familiar with the well-stocked genre of prairie pioneer novels) who will see Part II as a tedious recital of the already overly-familiar catalog of pioneer-proving disasters on the Great Plains. Other readers no doubt will be thrilled and moved to hear again the stories current around the kerosene lighted rooms of their childhoods, and will be gratified to read an account of prairie life "just like Mama said it was."

So, too, the central character, the naive and unassuming Evaliz will annoy some readers with her unassailable goodness. Others will be touched and delighted to discover a character reminiscent of their own guileless grandmothers. Experience does not alter Evaliz; she remains innocent and uncorrupted by the forebodings of fearful events in Russia, the trials of pioneer life in Kansas, and the persecutions of the World War I period. Nor does she ever modify her conviction that America is that perfectly good land she first imagined in her childhood. Although her dream has been to avoid the life of "an ox of the field" which she sees her sisters living in Russia, the life of a pioneer homemaker on the merciless Kansas prairie is no less exacting in raw physical labor. Her ideals of freedom and equality are belied when she and her children are despised for being foreign, different, "German spies, Huns." Her husband, a much admired teacher in the old country is, in America, reduced to manual labor and the defenseless position of one who does not understand the language and customs of the people in whose nation he lives. His attempts to prove himself a good American and worthy of the respect of his children, which would have come so naturally in the familiar environment of the German *Dorf*, are a somewhat sentimental treatment of a grim and familiar facet of the immigrant experience.

Evaliz's own deferred ambitions to become educated—to make something of herself—are gradually transferred to her children, then diminished as one by one the children drop out of school and tend toward the same kind of mundane life Evaliz has wished to avoid. Throughout she maintains an unresisting acceptance of her life's disappointments. So symbolically, Evaliz's designation as a "White Lamb" becomes a prophetic cognomen (appropriately enough conferred by a Gypsy). Evaliz is herself the lamblike victim of her own illusions. But for all that, the story is a happy one. Because Evaliz refuses to see the irony of having given up the harsh life on the steppe for the harsh life on the prairie, and because the way of acceptance is the way of peace, she transcends her limitations in a kind of simple saint-like triumph and retains her unquestioned loyalty to her faith, her family, and her adopted homeland.

Mrs. Lindsay's work is the product of a forty-year writing project which may account for the accumulated detail and the ambitious scope of the work (events described cover several decades on two continents). The long composition time may also explain the noticeable unevenness of the writing. Selected sections bristle with brilliance. Every word seems perfectly chosen for its compelling effect. Others read like trudging through obligatory events included to insure the central character's universality and prototypically.

Impressively written passages occur in both Part I (which takes place in Russia) and Part II (set in the New World) and in both a serious and comic vein. While every family with roots in Russia has a wolf story

or two, few persons will have felt so close to events, or have had such an immediate sense of terror as Mrs. Lindsay conjures with her description of the boiling mass of burly wolves, bristling with animal dissension, snarling and snapping over the rent flesh of the pathetically paltry meal that was once persons we had come to know in previous paragraphs. The reader's ears nearly ring with the crackling of bone, the ripping of flesh, the grunting and growling, gasping and pulsing, the hiss of hot blood scattered on the engulfing snow.

Part II introduces Frau Schuster, a comic relief neighbor in the New World and provides opportunities for Mrs. Lindsay to show her skills for writing in a humorous mode as well. Part II provides evidence of the author's clear eye and sharp ear in her always fresh descriptions of the returning round of the seasons and of the particular birdsong and blossom which accompanies each change in the cycle.

Whatever imperfections of plot or paucity of character development the work may be charged with, the evocation of an immense corpus of folklore and tradition and the faithful rendering of the everyday, season to season minor events which make up a life will recommend the volume to those interested in the folkways of the Germans from Russia, and will provide a suitable introduction to the ethnic group for readers of other backgrounds.

The author has herself experienced many of the volume's events and the persecutions of Germans in America during World War I which she describes may in fact have contributed to her determination to be a writer. When in a conversation between autographing sessions at the Seventh International AHSGR convention in 1976 Mrs., Lindsay was asked what motivated her to write her book and when the idea first came to her she gave the following detailed reply:

. . . I'm going to go back to my childhood. When we came from the old country we lived way out in coyote country. We lived about sixteen miles out of town. And I didn't know one word of English when I went to my schoolhouse. Not one single word. I didn't even know my name. No one had ever said my name in English. . . . Eventually we moved from coyote country to within a mile of town and now I was going to town school and because we were farmers, and we were all girls—I had a little brother but he was too young to handle horses—we had to work out in the field and I was always late starting school. Therefore I couldn't get my lessons, and grammar was the worst thing in the world Well, anyway, in the first place we were "the Rooshuns" and then the first world war started and we were "the German spies" and "the German Huns" and the children mistreated us terribly. They spit in our faces, tore our clothes, and pulled our hair. We were just nothing.

One day when I was about eleven the teacher wanted us to write a composition, a story. I didn't know what to write. Finally ... I decided to write about Mr. Rohr, a neighbor way out in the country who was coming to town—sixteen miles by horse and buggy—bringing twenty-four dozen eggs and a couple of cans of cream and the horses were coming up toward town, just plodding along. The horses didn't know that there was a train stalled behind the grain elevator. Just as they were coming up the railroad track the train whistled and went "Chug, chug," and those horses stood up in their harnesses and turned and naturally the wheels tipped the buggy . . . and the eggs came out and bounced all over the street . . . The poor people below the railroad track came running to see the excitement and when they saw them they picked up the eggs. Some of them were broken and the yolks were lying there and had dirt in them—but they picked them up. Mrs. Brown baked two cakes. This was the story I wrote. It must have been a terrible thing. I didn't know beans. But I wrote the story and the next day when the teacher brought the papers back and had them graded, she stood up in front of the class and she held mine up and she said, "Amelia's is the best."

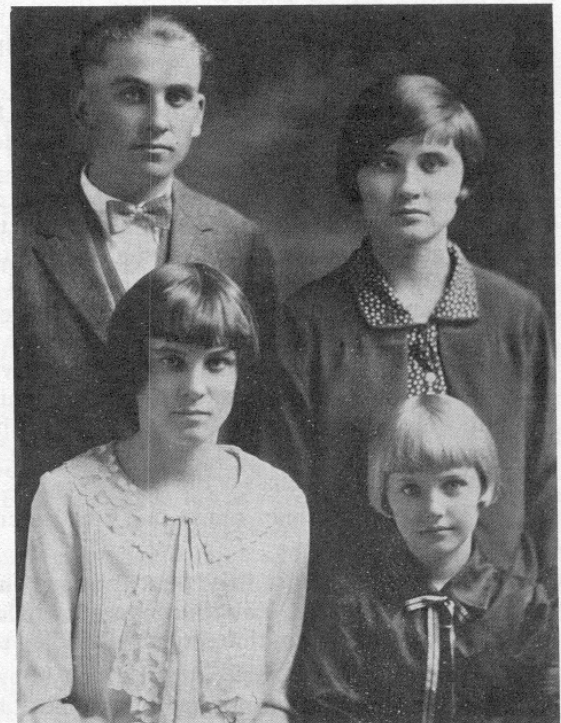
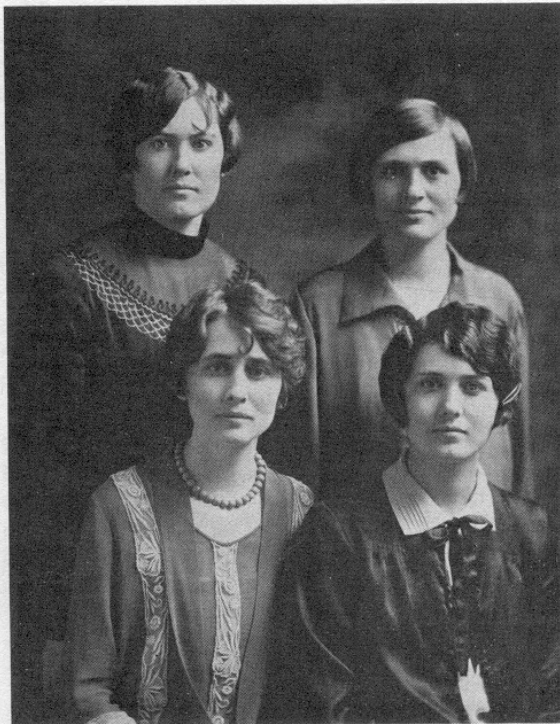
That was the only praise that I had ever received. I was just nothing always, except for this one thing.

And then because they treated us so roughly I decided that someday I would tell them that we're good people. You know we kept telling them, "We don't care anything about the Kaiser. He doesn't mean anything to us." But they still mistreated us.

So I did want to write, but I didn't know how. If I had been able to write right from then on I would have written nothing but glamour because my own life was so plain. It was just plowing and drilling and raking, walking behind the harrow until I got those clumps on my heels. The earth would build up on my heels and all day long my ankles wobbled and my legs would hurt so terribly. I would cry and feel sorry for myself. So if I had written right then and there I would have written glamour. Something nice. But it didn't come that way.



The real-life Evaliz and her David. The White Lamb is a fictionalized account of the life of the author's mother, Eva Elisabeth Dietz who was born in the Volga village of Kratzke. Following the Russo-Japanese War in which her husband, Schulmeister David Phillip Meisner served as a soldier of the Czar, Evaliz and her family came to the Kansas prairie where they settled on a farm south of WaKeeney in Trego County.



The White Lamb's children appear in the book under fictitious names. In photo at the left standing are Bertha (called "Hester" in the book) and Lydia (called "Leah"). Seated are the author, Mela ("Mia") and Othelia ("Maria"). In the photo on the right are Arthur ("Davy") and Martha ("Theolinda") standing, and Rachel ("Kathi") and Hilda ("Sonya") seated. The three photos were taken in 1926.

How the little immigrant girl with no talent for English grammar realized her ambition that "someday I would tell them that we're good people" by writing a book about the Germans from Russia is another interesting story. Mrs. Lindsay explains how she kept her interest in the past other people alive:

I was married and went to Denver. I married out of the Volga German family and I was lonesome. I had a good marriage but I was lonesome, too—for my own people. And so I wrote letters, long letters, and told Papa what I remembered. I put it all down in detail ... And so I kept it alive. My sister who's older than I am can't remember half of the things I tell her. Because, you see, I kept it alive. There they were working. They were tired and they went to bed, slept, got up, and got into harness again, but with me it was different. I longed for my people.

Readers familiar with the work of Hope Williams Sykes, especially her novel *The Joppa Door*, a quiet study of the relatively uneventful life of a German-Israeli woman married to a German from Russia, will find many similarities in tone, expression, structure, and character in *The White Lamb*. The question of influence cannot be denied, though some of the similarity can be explained by the fact that both Sykes and Lindsay were students of the same writing teacher, Blanche Y. McNeal. Mrs. Lindsay explains how she became a student of that rather well-known writing teacher and how Mrs. McNeal, through her interest and encouragement, stimulated her to "begin the web":

One day the University of Denver had an ad in *The Denver Post*, They were giving journalism classes. And I wanted to learn to write But I hadn't even finished grade school. I didn't have the education for writing I got as far as the seventh grade Well, anyway, I called DU and a lady answered. I told her I wanted to take the class and she told me how much it cost. I think it was only \$ 15 but we were so poor we didn't have two nickels to rub together. This was during the depression years. And the woman felt sorry for me and she said, "We have an extension course down at the Y. Why don't you go there? We have a good teacher and I think you would like it."

Classes were on Saturday. I went down. I couldn't afford that either; it cost a few dollars, but Jim [Mr. Lindsay] felt sorry for me-and I went. I took my children with me.

The teacher was Blanche Y. McNeal who had taught writing to Hope Williams Sykes, the author of *Second Hoeing*. Of course Sykes was already out; she wasn't going to class anymore. Mrs. McNeal was a real good writing teacher. Everyone knows other. She is now dead, of course. But anyway, they said she was good and I went down ... I had my three little children who were at crayon age. Mrs. McNeal gave them paper and crayons and put them in the next room and naturally they would get through before class did and they would get tired and come to the class door and stick out their tongues. Then I would have to take them home and whop 'em.

One day the teacher said, "I'm not going to be here next Saturday." But during the week I received a postal card from her saying she'd be there anyway. So I went. Jim took care of the children that day. So I went and I thought the whole class would be there, but there were only two women who always sat together-they were older than I—and myself. They were already talking. There was the teacher behind the table and these two women and I went past and sat decently aside, but I could hear. And Mrs. McNeal said to the one woman, "What is your idea? What do you want to write about? What do you have in mind?"

And this woman said, "My grandparents came out to Denver in those early years when Denver was just a little place with tents and they brought cream with an ox team and evidently it churned to butter. So they went down and washed it in Cherry Creek and sold it for \$ 1.45 which must have been a tremendous price in those days for a pound."

And Mrs. McNeal said, "That won't make a story, but it would be nice to include."

They finally got through and now it was my turn. And I didn't even give her a chance to ask me. I said, "I have a butter story, tooYou know when Uncle Fritz came to America, took his little family and came to America, Mama said to him, 'Fritz, if you can borrow some money, get it so I can come, too. So we can come, too.' And Uncle Fritz promised he would do this. But before the money came Papa was caught up in the Russo-Japanese War. And he had to go away over to Manchuria, Port Arthur At that time Stalin must have been about eighteen There were riots and talks on the street comers and everyone hated the Czar. The peasants hated the Czar; many of them were for Communism, for Bolshevism. And what did the Russian soldier know about the war? He really didn't know what it was all about so his heart wasn't really in it, ... Many of the soldiers deserted and brought back their armament and plundered

and burned and added on to all this confusion that was at home. Mama said that every night she could see the fires against the sky. They would come and burn down the rich estates, the landowner's places.

"Papa did not come back. He stayed until it was over. And when he came home there was confusion everywhere, and people fleeing with their bundles, and Papa said 'I will not go without my discharge papers. Because when I get to the border I don't want them to catch me and bring me back.' That meant [he had] to go down to Chemushka, a three-day sleigh ride on snow that was up to here. This was the first part of the year in 1905. Soon after he left, the snow began to melt. And in Russia when the snow melts there are soft spots in the ground and many times horses and sleighs going over would sink down and they were not found until the snow melted. Mama was worried about Papa. Outwardly you could not see the snow melting but in our little cellar the straw over the potatoes and onions was floating higher and higher and she thought, 'My goodness; he'll never come back.' But in the meantime she kept baking bread and making butter. She tied the butter in a cloth rinsed out in salty water, and she baked the bread and sliced it then dried it and made *Zweibak*. Well instead of it keeping on melting a terrible storm blew up, a *bora*-that's a storm that blows out of Siberia. Now she thought he'd freeze to death and never get home but nevertheless she kept up with her work because when Papa would come home we would immediately have to sell our small possessions so that Alexander Meisner, his nephew, could take us to Lushenka, to the train. And it would be a three day ride

"So when Papa did come home they sold all the little things-the wine-colored wedding dress and the pots and pans and the like, and we were packed and we got on a Russian train. No seats, Russian trains have no seats. You sat on your bundle. They had a couple of shelves along the wall and then they had a few wire bins in which you could sit. We were 2000 miles coming out of Russia. We went to Libau on the Baltic, and there we got lousy. The stations along the way were very crowded. Everyone was fleeing. And once in a while someone would come along and sell you something A Russian woman came to the train one time ... selling black bread. She had it against her bosom and Mama said she could see the body lice running over the crust of bread. Well, we got lousy too.

"We finally got through the Baltic, through the Kiel Canal, and into the Elbe, I think it is, into Hamburg and there the Germans cleaned us up! ... Here we were in Germany and we weren't clean enough to be accepted. They undressed us and smeared us with some evil-smelling stuff and separated the men and boys from the women and girls and children and we were in quarantine. They took our song books and our Bibles and my little dress. I had two: the one I had on and another one. They took our few belongings, including our *Zweibak* and butter, and tied them in a blanket, so to speak, put them on a wooden paddle, and slid them into the fumigating oven. And when it came out, the butter was melted all over my little dress and it was real stiff when it dried. But we got rid of the lice and finally got back on the ship. .."

I'm telling all this to the teacher, you see, and she was getting her nickel's worth. When I got to the end of it, Mrs. McNeal was sitting there; she had been listening, and she had a new pencil with a nice bouncy rubber eraser on it.... and this pencil was bouncing up and down and she looked me straight in the eye and she said, "You write a book. You write a book."

And I said, "Mrs. McNeal, I can't write a book!"

And she said, "Yes, you can."

"No, I can't."

"Yes, you can."

Back and forth. And finally she said, "I'll help you."

I went home and I was thinking and thinking how in the dickens am I going to write a book? Finally to get started-I had to bring something to class-I wrote something that I remembered that had happened out in the country, way out on the prairie in coyote country: One night we were sitting in the kitchen . . . when the dog let out a cry. Mama said, "It's coyotes early tonight."

And Papa said, "It's not coyotes*" So he got up and went outside and the whole world was on fire The only thing that was going to save us was that the Smoky Hill River was over there and we lived quite a ways on this side. We were almost the last people . . . Right down on the Smoky were two brothers and their name was Smith-they're not the cough drop Smith

Brothers—but those brothers lived down there and they had thousands of cattle and all this pasture, prairie. Well, the fire was coming down that way and Papa ran to the barn and hitched up the horses and said to Mama, "Get all the gunny sacks you can." He put the walking plow in the wagon and he headed into the fire. I remember this particularly because it was like swimming. He was disappearing into this swimming heat, it looked like. Then he said, "You know what to do."

Mama got all the cattle in the corral and the horses there The only salvation was we had a black plowed field on the other side of the little road and there she would take the bedding and us children at the last. She went out and tied all the chickens' legs together. Two chickens, two legs together. Dumb chickens. They're awfully dumb when they're sleepy but when they get to action why they'd all run and be back in the chicken house So she tied their legs together and laid them out there on the plowed ground and did all these things. The dog was so worried and was watching her and she'd tell the dog, "It's all right. I'll get the children when the time comes."

Anyway, I wrote this prairie fire story and I got going real good. And Mrs. McNeal said, "You must write it in the first person as if it were you." So I wrote it in the first person thinking I was Mama, since I was Just a *little* girl then but I was writing as a woman. And I got going. I wasn't good—but I got going. And then I wrote the wedding dress story about a silly little girl who wanted to get married and brought silk material to Mama and Mama didn't especially want her to get married ... So I wrote "The Prairie Fire" and "The Wedding Dress" and took them to class.

Mrs. McNeal took them home and the next week she brought them back and there was no yellow paper with them. (She always wrote her corrections on cheap yellow paper.) And I said, "Mrs. McNeal, you didn't give me a yellow sheet."

And she said, "See me after class. Stay after class."

So I stayed and again I said, "You didn't give me a yellow sheet."

And she said, "My dear, you know more about it than I do. Just write it." And she didn't help me one bit. She just said, "Write it. Write everything you know. We can always take it out."

So then I did some thinking. I left those two chapters there and I went back to the scene now pictured on the dust Jacket of the book: the Gypsy and the blond girl. The girl is sixteen years old and attending a wedding under the stars. There the dark-haired Kariotta taunts my little shy girl. The Gypsy who is playing sees all this and he looks down at the blond girl and he says, "Shukar Balan" and she knows that he has called her "White Lamb." I got started there and when I finally came to the prairie fire and the wedding dress I finished it. Then I had my story. Forty years I worked I started writing in 1935, I, worked on it diligently until 1935 to get it to stick together. Then I rewrote many chapters as many as eight times. I added. Scooted chapters apart a bit. There was nothing in the libraries. I couldn't find anything but the cold facts that Catherine the Great took our people over when she married Peter III and that her land wasn't plowed; she needed a buffer state to keep the nomads out And this is what you could find but you couldn't find the story of the people. So every summer we went back home and I asked our old people and I asked questions and questions and I wrote it down. I wrote down legends and stories and little things and I worked them all in as if they had happened to my girl: either she saw it or did it or she heard the story told. So Evaliz's story is not just the story of one little girl. It's the story of our people ...

Although *The White Lamb* is Mrs. Lindsay's first full length book, it is by no means her first publication. Her writings have appeared in *Frontier Times*, *True West*, *Empire*, *The Christian Science Monitor*, *Lutheran Standard*, *Christian Life*, *The Lion*, and others. Her children's stories have been printed in *Jack and Jill* and *Wee Wisdom* and have been used by Taylor Associates to make educational films. She is the author of *A Window into the Iron Curtain*, a series of interviews with persons who fled from Russia after World War II, and is a frequent contributor to the *AHSGR Work Paper*.

The White Lamb has been well received by the public and reviewers. *The Denver Post* describes the book as "the story of anyone who ever suffered to fulfill a dream by the work of his hands," asserts that "immigrants from every land will find empathy with [Evaliz's] endurance," and remarks that the author "writes a book whose outcome is predictable from the first; it is the how that gives the story suspense and depth."

The Hays Daily News describes *The White Lamb* as "a tender and delicately told story ... a heart-warming account." The reviewer adds that "the account of the struggle to be a part of the community and to be real Americans tears at one's heart and the reader shares with the writer the trials and triumphs of the days and years."

Sandra Guzzo, reviewing the book in *The Laramie Daily Boomerang*, writes that "the tale is well told . . . the pace never slackens, and I found myself unable to put the book down . . . The drama never seems to cease this book will move you and touch your heart. Human, warm, moving-if you want to settle down with a good book, this is it,"

Whatever impressions one takes from *The White Lamb*, the appearance in print of a work of fiction in the English language about the Germans from Russia by a German from Russia is in itself a significant and most rare historical event.



A special program of silhouettes based on The White Lamb was presented on the evening of June 17. Members of the Golden Gate Chapter retold The Story of Evaliz directed by Dr. Stanley Dobbs at left, of San Francisco State College who also prepared the script, Robert Niessner at right, Golden Gate president, was coordinator. The Central California Chapter Choir, directed by Vera Hills, provided the musical background. Picture courtesy of Lawrence Bauer.

Mrs. Elsie Sturges of Central California Chapter and the doll she holds modeled dresses on Chapter Visitation Night like the one worn by Evaliz as pictured on the jacket of The White Lamb Mela Lindsay is at the right.



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3. Copy should be brief and specific. It is better to have two insertions than one that is too lengthy and involved.
4. Copy should make use of abbreviations as recommended in WORK PAPER #17.
5. The Genealogy Committee must reserve the right to edit copy submitted.
6. QUERIES are accepted at the rate of 5¢ per word, and will appear in two consecutive WORK PAPERS.

PFAFFENROTH BAUM	PHILLIP PFAFFENROTH b 1820-30, wife Mary BAUM b. 4 Nov. 1830, Jagodnaja; need ancestors and descendants. CONRAD PFAFFENROTH b 11 June 1855, PETER PFAFFENROTH b 28 Nov 1861, need brothers, sisters, parents. Elizabeth Pfaffenroth, 37 Brompton Rd. Great Neck, NY 11020
DÜRR, HESS, KUCH	Desire info and names of parents of G parents and G mother who emig fr Akkerman, Bessarabia 1895. Jim Gardner, Box 47, Bay City, OR 97107
MAIER STROBEL	Desire info re p of DOROTHEA MAIER b 1840 Rus, d 1902 Eureka SD, mar 1862 in Rus. Johannes STROBEL b 1839 Glueckstal/Odessa, d 1917 Eureka; info re his par Johannes & Anna Marie (WEBER) STROBEL. Ardella Strobel Bennett.
BIEBER STAUSZ RITTER MEYER	Info re HEINRICH/MARGARETA (STAUSZ) BIEBER; s Johann Jacob BIEBER b 1835 Glueckstal/Od/Rus d 1916 Eureka SD, m 1861 Glueckstal, Christiana RITTER b 1842 Glueckstal d 1924 Eureka, par Georg Friedrich RITTER b Wurt Ger. & Rosina Barbara MEYER b 1815 Glueckstal dau of Jacob/Rosina MEYER, d 1908 Eureka. Ardella Strobel Bennett, 7501 Logan Ave S Apt 1A Richfield MN 55423
LENHARDT LENHART LEONHARDT	Info re CONRAD LENHARDT b abt 1854 Frank Saratov Rus. mar Mary (Margaret) KNOPF(?); ch: Mary, Carl (Conrad), Katherine, George Henry, Mollie, Alice. To USA abt 1877,mvd to Edmonton, Alta, Canada. Mrs. Beveriy (Lenhart) Wagoner, Box 187, Broadwater,NE69125
SCHAFER MÜLLER KINDSVATER STÜCKER	Wish to correspond w desc fr vil on Jerusalan R: Wiesenmueller, Friedenberg, Merkel, Gnadentau, Volga Reg. Names: SCHAFER, MOLLER, KINDSVATER, STUCKER, MAI, FRITZLER, GALLOVA, JUNG, STRECKER, others. Betty Ashley, 3367 N. McCall, Sanger, CA 93657
SCHMIDT	Info re MARIA KATHERINE SCHMIDT b 29 Sept 1853 So Volga, mar Georg Adam SCHLOTTHAUER, par, bros & sis. Bernice Getschman.
EIRING	Info re KATHERINE ELIZABETH FIRING (EYRING) b 5 Jan 1826 So. Volga, d 2 Sept 1899; mar SCHMIDT; all imp data. Bernice Getschman, Box 3330 Visalia CA 93277
REINHARDT	Info re JACOB REINHARDT b abt 1868 Reinhardt Colony Volga, mar Beate DIENER. Info re bros Gottlieb, Peter, David, sis Elizabeth. To USA abt 1902. Info re vil Reinhardt/inhabitants. Margaret Kade, 912 Niagara, Sheboygan, WI 53081.

SURNAME EXCHANGE

The Surname Exchange is designed as a research tool to enable AHSGR members who are researching similar names to engage in correspondence that can be mutually beneficial.

It is composed of two parts: Section I, names under research; Section H, names of researchers. Section I is an alphabetical listing of all surnames actively under study, with a corresponding alphabetized numerical Index Key to the names and addresses of researchers in Section II,

Both Sections I and II of the Surname Exchange should be used in conjunction with Clues 77 and Work Paper No. 23.

SECTION I

AAB - H26 (Denhof, Volga Region)
ACHIZGER - P6 (Kolb, Volga Region)
ADLER - L24 (Kolb, Volga Region)
ALBRICHT (ALBRECHT) - D40 (Norka, Volga Reg.)

ALT - S15 (Norka, Volga Region)
ALTERGOTT - H26 (Denhof, Volga Region)
ALTWASSER - L46 (Volhynia Area)

BARTHOLOMAUS - M5 (Anton, Volga Reg.)
BASTRON - U4 (Frank, Volga Region)
BECK - N6 (Morgentau, Volga Region)
BECKER - R39 (Warenburg, Volga Reg.)
BEISEL - M7 (Dreisnitz, Volga Region)
BENDER - K3 (Volga Region)
BERGEN - G4 (Black Sea Area)
BERRETH - M29 (Worms, Black Sea Area)
BISCHKE - N3 (Kassel, Black Sea Area)
BOLTZ - H26 (Denhof, Volga Region)
BRAUN - C5 (Norka, Volga Region)
BROST - H15 (Kulm, Bessarabia)

DAHM - W17 (Mlynok, Volhynia)
DAMMEN - N3 (Black Sea Area)
DEINES - M16 (Volga Region)
DETTNER - H26 (Denhof, Volga Reg.)
DIETZ - K3 (Volga Region)
DUKART - J1 (Landau, Black Sea Area)
DUMLER - N6 (Blumenfeld, Volga Reg.)
DYCK - B4, S28 (Dreisnitz, Volga Reg.)

EBERHARDT - N6 (Eckheim, Volga Reg.)
EIRING - G3 (Volga Region)
ENGEL - M5 (Anton, Volga Region)

FAHRENBRUCH - U4 (Frank, Volga Reg.)
FEUERSTEIN - Y7 (Norka, Volga Region)
FINK - S34 (Hessigheim/Wurt. Germany)
FOROTH (VORRATH) - R39 (Volga Region)
FREY - M29 (Neudorf, Black Sea Area)
FUCHS (FOX) - M70 (Volga Region)

GEISINGER - S31 (Odessa, Black Sea)
GIESBRECHT - G4 (Black Sea Area)
GLANTZ - B4 (Norka, Volga Region)

GOERTZEN - G4 (Chortitza, Black Sea)
GOOSEN - G12 (Black Sea Area)
GRASMICK - D40 (Norka, Volga Region)
GRAUMANN - H15 (Kulm, Bessarabia)
GREEN - D40 (Norka, Volga Region)
GROSZ - L22 (Kamenka, Podolsk, Volhynia)
GUMERINGER - G35 (Georgental, Black Sea)

HAMBURGER - Y7 (Norka, Volga Region)
HAMM - M70 (Lodz, Poland)
HAUF - M70 (Merkel, Volga Region)
HECKMAN - H6 (Balzer, Volga Region)
HEINERT - K6 (Kronental, Crimea)
HEINZ - H6 (Susamaria??, Volga Region)
HELZER - Y7 (Norka, Volga Region)
HERGENRADER - M5 (Kukkus, Volga Region)
HERGERT - L6 (Jagodnaja Poljana, Volga Region)
HETTINGER - H26 (Denhof, Volga Region) HINS (HINZ) - H15 (Kulm, Bessarabia)
HOEPPNER - M7 (Prussia)
HOFFMAN - H15 (Kulm, Bessarabia)
HORCH - H6 (Stepnoje (Stahl) Volga Region)
HUBERT - H7 (Waldheim. Molotschna, Black Sea)

JAWORSKY - L22 (Volhynia)
JENNER - C28 (Johannestal, Black Sea Area)
JESSER - K15 (Odessa, Black Sea Area)

KAISER - D40 (Balzer, Volga Region)
KAISER - K6 (Zurichtal, Feodosia, Crimea)
KAUTZ - F5 (Elizabethdorf, Black Sea Area)
KIEHN - L22 (Volhynia)
KISSLER - P6 (Frank, Volga Region)
KLAMM - R39 (Warenburg, Volga Region)
KLASSEN - G4 (Black Sea Area)
KLEIN - F30, K15 (Peterstal, Black Sea Area)
KLOHS - S28 (Dreisnitz, Volga Region)
KNOBLICH - B2 (Gros-Liebtal, Black Sea Area)
KOCH - L24 (Kolb, Volga Region)
KOEHLER - D40, S15 (Norka, Volga Region)
KOEHLER - K9 (Kronental, Crimea)
KREBS - S34 (Frauenkapelen, Bern, Switzerland)
KRUEGER - 06 (Balzer/Beideck, Volga Region)
KRUSE - S22 (Stahl, Volga Region)
KUBLICK - K8 (Kruchy/Rowno, Poland)

LAU -L22 (Sade(Sadki) Volhynia)
 LEISCHNER – H15 (Kulm, Bessarabia)
 LEMKE - L46 (Posen, Prussia)
 LENHART - W72 (Saratov, Volga Region)
 LENZ - L46 (Posen, Prussia)
 LESSER - P6 (Frank, Volga Region)
 LINDEMAN - F30 (Black Sea Area)
 LUST - L6 (Schoental, Volga Region)

MACH - H6 (Danzig, West Prussia)
 MATZ - M7 (Lodz, Poland)
 MAUL - P6 (Schilling, Volga Region)
 MEIER - B4 (Franzosen, Volga Region)
 MEIER - M7 (Dreisnitz, Volga Region)
 MEYER - K6 (Crimea)
 MILLER - H26 (Denhof, Volga Region)
 MILLER - M70 (Kolb-, Volga Region)
 MÜLLER - M29 (Neudorf, Black Sea Area)
 MÜLLER - K8 (Volhynia)
 MOHL - K6 (Friedental, Crimea)
 MOHR - B4 (Franzosen, Volga Region)
 MOHR - M7 (Dreisnitz, Volga Region)

NEUDORF - G4 (Chortitza, Black Sea Area)

OBLANDER - K15 (Peterstal, Black Sea Area)
 OCHSNER - M29 (Black Sea Area)
 ODENWALD - K6 (Friedental, Crimea)
 OSTERMILLER - 06 (Balzer/Beideck, Volga Reg.)

PATZWALD - L46 (Volhynia)
 PENNO - K8 (Zamostyszcze, Poland)
 PETERS - G4, G12 (Chortitza, Black Sea)
 PETERS - G18 (Alexanderhilf, Black Sea)
 PFAU " B2 (Alexanderhilf, Black Sea Area)
 PFEIFER - K3 (Volga Region)
 PFLUGRATH - G28 (Bessarabia, Black Sea Area)
 PIETZ - F30 (Black Sea Area)
 PLATT - G12 (Hierschau/Taurida, Black Sea)
 PROPP - R17 (Hussenbach, Volga Region)

REDDEKOP - G4 (Black Sea Area)
 REIMER - W17 (Tschernigov, Ukraine)
 REMPFER - N3 (Seebach, Black Sea Area)
 RENZ - W17 (Rogovka, Volhynia)
 RICHERT - H7 (Waldheim, Molotschna, Black Sea)
 RICHTER - A36 (Schuiz, Volga Region)
 RIEDEL - K3 (Volga Region) ROTH - R39 (Volga Region)
 ROTHENBERGER - R17 (Hussenbach, Volga Reg.)
 RUDOLPH - D40 (Norka, Volga Region)
 RUEB - F5 (Sarata, Bessarabia)
 RUSCH - A36 (Dobrinka, Volga Region)

SABATH - S36 (Welikoknjascheskoje (Wohldemfurst)
 Kuban Reg., North Caucasus)
 SCHAFFER - W72 (Saratov, Volga Region)

SCHAUERMAN - U4 (Frank, Volga Region)
 SCHEIDEMAN - M16 (Volga Region)
 SCHEIDT - H6 (Volga Region)
 SCHEPP - B2 (Odessa, Black Sea Area)
 SCHILD - L47 (Dietel, Volga Region)
 SCHIMKE – H15 (Kulm, Bessarabia)
 SCHLETT - D40 (Norka, Volga Region)
 SCHMALL - R39 (Volga Region) SCHMIDT - G3
 (Strassburg, Volga Region)
 SCHMIDT - M29 (Black Sea Area)
 SCHMIDT - S22 (Stahl, Volga Region)
 SCHNAIDT - S31 (Glucksta], Black Sea Area)
 SCHNEIDER - S31 (Black Sea Area)
 SCHREINER - L24, W72 (Kolb, Volga Region)
 SCHWABAUER - M5 (Balzer, Volga Region)
 SCHWARTZ - C5 (Norka, Volga Region)
 SCHWEINFORTH - M29 (Odessa, Black Sea Area)
 SIEGFRIED - G3 (Saratov, Black Sea Area)
 SOCOLOFSKY - S28 (Dreisnitz, Volga Region)
 STEIGMANN - L22 (Kamenka/Podolsk, Volhynia)
 STIEGELMAIER - M29 (Neudorf, Black Sea Area)
 STOLL - H26 (Denhof, Volga Region)
 STOLL - K6 (Crimea)
 STROMBERGER - M70 (Volga Region)
 STOBBE - W17 (Rogovka, Ukraine)
 STUMPF - R39 (Volga Region)
 STUMPP - S34 (Hessigheim/Wurttemberg, Germany)

TASSMANN - G12 (Black Sea Area)
 TEICHROEB - G4 (Black Sea Area)
 TIEDE – H15 (Kulm, Bessarabia)
 TRAUDT - Y7 (Norka, Volga Region)
 TRIPPELL - R39 (Warenburg, Volga Region)

UHL - R39 (Warenburg, Volga Region)
 UHRICH - M70 (Frank, Volga Region)
 ULMER - U3 (Rohrbach, Black Sea Area)

VOELKER - L6 (Schoental, Volga Region)
 VORRATH - R39 (Volga Region)

WALKER - M29 (Black Sea Area)
 WALZ - N3 (Neudorf, Black Sea Area)
 WEBER – H15 (Kulm, Bessarabia)
 WEIBERT - C5 (Norka, Volga Region)
 WEIDENBACH - F5 (Worms, Black Sea Area)
 WEIL - L22 (Volhynia)
 WEINBERGER - J1 (Rastadt, Black Sea Area)
 WEITZEL - D40 (Norka, Volga Region)
 WERNER - C28 (Leipzig, Bessarabia)
 WIEDEMAN -- K6 [Feodosia (Zurichtal) Crimea]
 WILDERMUTH - F5 (Lichtental, Bessarabia)-
 WILKB - L46 (Pommern)
 WINTER - S22 (Straub, Volga Region)
 WOHL - K15 (Odessa, Black Sea Area)

YOST - C5 (Norka, Volga Region)

YUNGMAN - L6 (Jagodnaja Poljana, Volga Reg.)

ZEEB - B68 (Helenental, Black Sea Area)

ZEEB - P5 (Crimea)

ZIELKE - H7 (Poland)

ZIER - L47 (Dietel, Volga Region)

ZINN - R17 (Hussenbach, Volga Region)

ZUMWALT - K8 (Volhynia)

SECTION II

- A1 Maj. Norman C. Altenhof, 45 Whiteway St., St. Johns, Newfoundland, Canada A1B 1J9*
*(Address Change)
- A36 Mrs. Ella Jean Amst, 722 Wheeler St., Saginaw, MI 48602
- B2 Mrs. Lydia (Knoblich) Berreth, 652 Gifford Ave., American Falls, ID 83211
- B4 Mrs. Geneva (Glantz) Buchen, 36784 Riviera Dr., Premont, CA 94536
- B68 Mrs. Donna (Schroeder) Brittenham, 4135 Ten Lane, Lincoln, NE 68502
- C5 Mrs. Judith (Elboum) Curtis, 309 Charles St., Vienna, VA 22180
- C28 Mrs. Beatrice (Werner) Colvin, 114 J. St., S.W. Apt. B, Quincy, WA 98848
- D40 Mrs. Rosemary (Rudolph) Drowns, 1607 Washington St., Bellevue, NE 68005
- E24 Mrs. Evelyn (Muelmer) Erdmann, 3562 S. Orange Dr., Yuma, AZ 85364 (Address Correction)
- F5 Mrs. Florinda (Kautz) Foss, 2019 Douglas, Yankton, SD 57078
- F30 Mrs. Frank J. (Janet) Fiore, 1173 Trenton Pl., Manteca, CA 95336
- G3 Mrs. Bernice (Schlotthauer) Getschman, P.O. Box 3330, Visalia, CA 93277
- G4 Mr. Peter Goertzen, 12253 101 St., Edmonton, Alta, Canada T5G 2C5
- G12 Ms. Linda Goosen, Box 102, Onida, SD 57564
- G18 Ms. Selma L. Guisinger, 1835 W. Skywood, Brea, CA 92621
- G40 Richard & Adeline (Neubauer) Grau, 1627 Old Hickory Lane, St. Joseph, MI 49085**
**Address Change
- G35 Glen G. Gumeringer, 401 NE 99th St., Vancouver, WA 98665
- H2 Mr. & Mrs. Robert Haslam, Rt. 1 Box 165 Jerome, ID 83338 (Address Change)
- H6 Rev. Harold W. Heckman, 18901 Riverside Dr., Sonoma, CA 95476
- H7 Jay M. Hubert, 21 Convent Ct., San Rafael, CA 94901
- H15 Allan G. Hins, 1532 Thornwood Dr., Downers Grove, IL 60515
- H26 Mrs. Lydia (Detterer) Hettinger, Box 384, Windsor, CO 80550
- H46 Alex Hasselbach, 1018 Via Del Mesa, Hemet, CA 92343 (Address Change)
- H30 Lewin Hartwig, 522 Bear Creek Rd. #93, Scotts Valley, CA 95066 (Address Change)
- J1 Mrs. Elene Johnson, Box 37, Raymond, Alta, Canada TOK 2S0
- K3 Mrs. Matilda (Bender) Kleymann, RR 2, Box 41, Tribune, KS 67879
- K6 James & JoAnn (Heinert) Kaiser, 2424 Bateman, Hastings, NE 68901
- K8 Daniel & Arthalyn (Noble) Kublick, Box 265, Minitonas, Manitoba, Canada ROL 1G0
- K15 Mrs. Frances (Wohl) Kipling, 45 54th Pl. #6, Long Beach, CA 90803
- L6 William & Pauline (Hergert) Lemire, 6400 Sagebrush Rd., Star Rt., Lake Isabella, CA 93240
- L22 Ray D. Lau, 1141 Eighth St., Alva, OK 73717
- L24 Mrs. Aileen (Koch) Lyda, 8320 State, Ralston, NE 68127
- L46 Karl A. Lenz, 27 Baldry Bay, Winnipeg, Manitoba, Canada, R3T 3C5
- L47 Lynn M. Luker, 38845 Bell St., No. 202, Fremont, CA 94536
- M2 Bruce G. Mehlhalf, 9825 N. E. 25th, Bellevue, WA 98004 (Address Change)
- M5 Mrs. Betty (Engel) Muradian, 13063 S. Academy, Kingsburg, CA 93631

M7 Elmer & Alice (Hoeppner) Meier, 518 St. Claire Dr., Lodi, CA 95240
 M17 Harold & Esther (Heinze) Miller, P.O. Box 921, Independence, KS 67301 (Address Change)
 M16 Mrs. Shirley Mobley, 2521 E. Country Rd., #36 Ft. Collins, CO 80521
 M29 Mrs. Barbara (Newlin) Miller, 7722 E. Orchard Rd., Acampo, CA 95220
 M44 Mrs. Virginia R. McCann, 1491 Camay Pl., Ukiah, CA 95482 (Address Change)
 M50 Mr. & Mrs. Aduel H. Mettler, 828 Minter St., Schafer, CA 93263 (Address Change)
 M70 Melvin H. Miller, 4511 No. 27th, Tacoma, WA 98407

 N3 George & Emma (Walz) Niesi, 9705 Elktree Way, Elk Grove, CA 95624
 N6 Mrs. Edith (Eberhardt) Nieberger, 2114 10th Ave., Greeley, CO 80631

 O6 John G. Ostermiller Jr., Box 43, St. Anthony, ID 83445

 P6 Mrs. Kathleen (Lesser) Peterson, Rt. 1, Box 50, Charlo, MT 59824

 R17 Rev. Victor Rothenberger, 535 E. 46th Ave., Vancouver, BC Canada V5W 2A2
 R36 Mrs. Toni (Brummond) Robinson, P.O. Box 151257 H, Tampa, FL 33684**
 (**Name and address correction)
 R39 Mrs. Mary (Klam) Rios, 917 E. Grant Pl., San Mateo, CA 94402

 S15 Mrs. Betty L. Schmoll, 3510 N.E. 155th Seattle, WA 98155
 S22 Col. Chester H. Schmidt, P.O. Box 297, Meadow Valley; CA 95956
 S28 Miss Ruth E. Socolofsky, 515 No. 12th, Manhattan, KS 66502
 S31 Oscar Schnaidt, 106 Woodlawn Ave., Taft, CA 93268
 S34 Frank D. Stumpp, 1819 12th St., Idaho Falls, ID 83401
 S36 John E. Sabath, 2523 47th Ave., San Francisco, CA 94116
 S125 Gerald D. Sieb, 739 8th Ave., NE, Calgary, Alta, Canada T2E OR8 (Address Correction)

 T 10 Ms. Barbara Ann Tally, P.O. Box 721, Westminster, CO 80030 (Address Change)

 U4 Mrs. Colleen (Crouch) Uhl, 7209 Perry Creek Rd., Raleigh, NC 27609

 W17 Mrs. Erika (Dahm) Wheaton, 103 E. 9th St., Storm Lake, IA 50588
 W62 Mr. & Mrs. Dennis Weber, 3159 West Madison, Fresno, CA 93706 (Address Change)
 W72 Mrs. Beverly Jean (Lenhart) Wagoner, Box 187, Broadwater, NE 69125

 Y7 Mrs. Patricia (Wallwork) Yencho, 898 Grape Ave., Sunnyvale, CA 94087

Editor's Note: The next deadline for sending additions to the Surname Exchange is October 15, 1977.

PASSENGER LIST

Gwen B. Pritzkau

We are indebted to Mrs. Gwen Pritzkau of Riverton, Utah for providing these passenger lists of persons coming from the German colonies in Russia to America. These are compiled from the microfilms of the Hamburg Shipping Lists which are located at the Genealogical Society Library in Salt Lake City, Utah. Some of the spellings may be questioned but they appear here exactly as they are on the lists. The number following the Christian name indicates the individual's age in years.

Passenger lists have been published continuously in the *AHSGR Work Papers* beginning with *Work Paper* No. 9, published in October, 1972, except for Nos. 16, 18, 19, 21.

Date: 23 April 1879 Vessel:
Lessing to New York From;
Samara, Rss

NUSS
Georg 52
Elisabeth 49
Heinrich 20
Susanna 21 (frau)
Georg 6 mo.
Peter 18
Catherine 16
Heinrich 9
Johannes 8

KARST
Conrad 47
Eva 48
Catherina 21
Juliann 12

Date: 11 June 1879 Vessel:
Lessing to New York From;
Norka, Rss

TRAUDT
Nicolas 70
Elisabeth 68
Johann 45
Margretha 45
Adam 15
Catherine 9
Anna 7
Christine 4
Jacob 29
Elisabeth 29
Elisabeth 2
Margaretha 6 mo.
Peter 40
Margaretha 33
Adam 15
Conrad 7
Catherine 11 mo.
Johann 1 mo.

KLÜBER
Heinrich 33
Louise 32
Heinrich 8
Adam 5
Elisabeth 2

SIMMER
Philipp 19
Magdalena 20
Catherine 64

KLAUS
Johannes 55
Adam 8

Johannes 26
Margaretha 26
Johannes 11 mo.
Elisabeth 2
Wilhelm 1 mo.

From: Frank, Rss

KNOPP
Conrad 50
Anna 51
Catherine 20
Heinrich 18
Georg 16
Maric 14
Anna 8
Anna 5
Conrad 30
Marie 26
Marie5
Catherine 3
Elisabeth 11 mo.
Casper 28
Anna 25
Heinrich 3 mo,

SCHÄFER
Jacob 33
Anna 33
Margaretha 11 mo.
Heinrich 19

Date: 4 June 1879 Vessel;
Gellert to New York

From: Kamenka, Rss

WIESNER
Jacob 39
Marie 32
Catherine 18
Jacob 17
Georg 15
Alexander 9
Anna 8
Alois 6
Amalia 5
Rudolph 11 mo.
Joseph 1 mo.

From: Kalinoffky(?), Rss

OLLENBURGER
Georg 28
Helena 24
Elizabeth 5
Charlotta 3
Leonhard 11 mo.
Johann 1 mo.

From: Bellawesch, Rss

REISWIG
Leonhard 64
Philippina 58
Daniel 16
Wilhelm 15
Peter 28
Charlotta 24
Johann 4
Caroline 3
Leonhard 11 mo.
Catherine 1 mo,

From: Rosenberg, Rss

STOLP
Christian 48
Elisabeth 46
Elisabeth 22
Jacob 20
Johann 17
Marie 8

Date: 22 December 1880 Vessel:
Selesia to New York From:
Frank, Rss

SCHAEFFER
Andreas55
Elisabeth 55
Catherine 18
Elisabeth 9
Andreas 9

Date: 18 May 1881
Vessel; Cimbria to New York
From: Lilienfeld, Rss

LINCH
Christian 66
Catherine 64
Heinrich 32
Caroline 27
Caroline 13
Peter 6 mo.
Georg 20

FLUGRADT
Gottlieb 33
Louise 29
Philipp 13
Jacob 9
Peter 8

JÄCKEL
Peter 37
Dorothea 20
Peter 12
Amalia 9
Johannes 8

Date-. 25 May 1881
Vessel: Herder to New York
From: Paris, Rss

TROBWASSER

August 51
Justine 47
Elisabeth 26
Julianne 22
Daniel 19
Wilhelmina 18
Wiihelm 13
Caroline 9
Louise 6
Amalia 11 mo.
Samuel 28
Louise 20

From: Tarutino.Rss

KRÜGER

Christoph 30
Sarah 33
Gottlieb 9
Karoline 8
Christoph 7
Johann 6
Jacob 11 mo.
Emanuel 1 mo.

BIERWAGEN

Ludwig 50
Elisabeth 45
Wiihelm 24
Ferdinand 14
Michael 14
Johann 11
Ludwig 8
Daniel 6
Christoph 4
Adolf 2
Liesa 11 mo.

From: Lindenaw, Rss

ZACHARIAS

Jacob 33
Margaritha 25
Anna 6
Helena 5
Abraham 3
Maria 11 mo.

From; Paris, Rss

DALLMANN

Wilhelm31
Justine 28
Simon 7
Wiihelm 4
Lydia 3
Johann 8 mo.

SIPPERT

Wilhelm 37
Caroline 36
Daniel 13
Mattias 8
Gottlieb 4
Johann 11 mo.

From: Plotzke» Rss

BLUM

Carl 52
Elisabeth 43
Louise 14

Regina 9
Paulina 1 mo.
Christina 23 (sis)

Date: 1 June 1881
Vessel: Lessing to New York
From: Cassel, Rss

MÜLLER ,

Carl 46
Caroline 45
Christian 21
Heinrich 18
Caroline 9
Friedrich 6
Dorothea 11 mo.

Date: 22 June 1881
Vessel; Westphalia to New York
From: Saratow, Rss

EHRLICH

Georg37
Catherine 34
Alexander 17
Friedrich 13
Catherine 9
Georg 8
Amalia 6
Heinrich 4
Anna 11 mo.
Emilie 1 mo.
Margaretha 19 (sis)

QUINT (?)

Waldemar 29
Magdalena 24
Emanuel 5
Eduard 11 mo.

Date: 27 July 1881
Vessel: Wieland to New York
From: Wistitten (?), Rss

PILZ

Johann 48
Anna 41
Anna 20
Helena 15
Joseph 9
Emelia 5
Caroline 4
Gustav 11 mo.

From: Glois, Rss

GRÜNWALD

Eduard 21

Date: 19 October 1881
Vessel: Wieland to New York
From: Plotzke, Rss

RAHN

Carl 58
Marie57
Wilhelm 8
Anna 9

Date: 2 June 1886
Vessel: Polaria to New York
From: Brummenthal, Rss

GROTH

Heinrich 50
Barbara 49

ZEILER

Heinrich 39
Anna 38
Catherine 9
Conrad 8
Georg 5
Jacob 3
Heinrich 11 mo.

BREHM

Johann 44
Anna 42
Christine 20
Johann 17
Anna 14
Alexander 4
Heinrich 11 mo

Date-. 4 June 1886
Vessel; Suevia to New York
From: Brangnow, Rss

RETZLAW

Peter 36
Justina 34
Justine 9
Peter 8
Heinrich 6
Anna 4
Johann 11 mo.

From: Saratow, Rss

BLOCK Johann 20

REPP

Peter 57
Elisabeth 54
Peter 7
Ludwig 9
Georg 7 mo.
Conrad 28
Anna 28
Elisabeth 16
Georg 18

SCHWARZ

Adam 35
Elisabeth 36
Peter 9
Elisabeth 8
Wiihelm 6
Louisa 11 mo.

SCHNELL

Peter 35
Elisabeth 27
Johannes 8
Amelia 7

FEUERSTEIN

Gottlieb 30
Elisabeth 33
Johannes 6
Anna 4
Johannes 32
Magdalena 35
Georg 9
Heinrich 5
Margaitha 2
Catherine 11 mo.

FRIES Jacob
26

Date; 6 June 1886
Vessel: Gellert to New York
From; Saratow,rss

SCHÄFFER

Jacob 43
Barbara 41
Adam 17
Jacob 9
Phlipp 6
Heinrich 11 mo.
Katherina 9 mo.

KÜNZVATER

Philipp 29
Elisabeth 23
Elisabeth 1 mo.
Katherine 11 mo.

FRICK

Oswald 33
Eva 34
Eva 1 mo.

SACK

Philipp 35
Maria 37
Jacob 9
Elisabeth 8
Margaretha 6 mo.
Conrad 40
Chariotta 40
Cathrina 14
Conrad 9
Iohannes 8
Adam 9 mo.

POHL

Johannes 29
Margaretha 24

WEIGAUD OR WEIGARD

Jacob 36

MICHAEL

Jacob 30
Barbara 23

HERDENRICH

Heinrich 33
Amalie 33
Georg 18
Lorenz 14
Philipp 9
Jacob 8
Elisabeth 11 mo.
Anna 17

GEBHARDT

Philipp 37
Elisabeth 40
Elisabeth 8
Amalia 4
Paulina 3 mo.

Date; 16 June 1886
Vessel; Sorrento to New York
From: Saratow to New York

REPP

Adam 24
Catherina 25
Maria 6 mo.

GLANZ

Ludwig 33
Katherina 31

Elisabeth 9
Maria 8
Heinrich 7
Christina 4
Anna 10 mo.

SCHLEICHER

Ludwig 35
Catherina 35
Katherina 9
Margaretha 7
Johann 4
Heinric 4 mo.

Date 1 August 1886
Vessel: Hammonia to New York
From; Norka,Rss

MÜLLER

Lorenz 34
Christina 27
Johannes 9
Christina 8
Georg 7
Peter 5
Elisabeth 2
Catherina 11 mo.
Catherina 63

TRÜBER

Johann 27
Elisabeth 22
Johann .11 mo,

HAHN

Georg 27
Sophia 24
Georg 11 mo.

Date: 15 August 1886
Vessel; Wieland to New York
From; Odessa, Rss

HAAS

Fredrich 28
Elisabeth 28
Elisabeth 6 mo.

Date: 19 September 1886
Vessel: Rugia to New York
From: Cassel, Rsa

HAAS

Adam 19

From: Michaelsthal, Rss

STROBEL Jacob 50

Karoline 14
Gottlieb 9

Date: 5 January 1878
Vessel: Bahia to Rio
From; Friedenfeld, Rss

REIN

Georg Phillip 30
Barbara 30
Philipp 5
Catherina 2
David 6 mo.

STEHLE Heinrich 45

Catherina 45
Johann 21

Catherina 20 (frau)
Heinrich 19
Katherina 16
Georg 10

REIN

Johann Heinrich 51
Elisabeth 51
Georg 31
Eva 32
Elisabeth 7
Eva 4
David 18
Heinrich 15

STIEBEN

Georg Jacob 20
Maria 21
Maria 6 mo.

REIN

Jacob 37
Catherina 34
Benjamin 9
Eva 4
Maria 1
Georg 21
Eva 22
Eva 1

From: Obermonjue, Rss

WALDSCHMIDT

Johann 50
Catherine 45

UNREIN

Gerhardt 24
Catherina 25
Gerhard 19 mo.
Elisabeth 66

WENDLER

Wilhelm 40
Margaretha 39
Alexander 18
Catherina 11
Elisabeth 5
Eva 3
Alexander 9 mo.

LEIKAM

Peter 54
Anna 5 3
Anna 15
Maria 9
Alexander 8
Theodore 25
Marian 19
Gustav 11 mo.
Catherina 1 mo.

WENDLER

Joseph 45
Paulina 12
Joseph 9
Johannes 5
Catherina 8
Philipp 2

Date: 5 January 1887
Vessel: Bahia to Rio From:
Liebenthal, Ras

GRAF

Joseph 37
Margretha 45

Joseph 12	SCHWARZ	Alexander 9
Margaretha Maria 9	Michael 16	Adolf 7
Josepha Anna 7	Barbara 17	Rosina 4
Margaretha 3		Dorothea 2
BRAHL	UNREIN	Date: 24 November 1880
Michael 49	Hannes Franz 28	Vessel; Lessing to New York
Gertrude 42	Cathernia 27	From: Norka, Rss
Gabrial 13	Anna 9	
Alexander 9	Anna 7	BURBACH
Jacob 9	Elisabeth 14	Johannes 22
Christina 4	Clemintina 2 mo.	
Clemons 11 mo.		Date: 22 December 1880
Christina 1 mo.	WENDLER	Vessel: Selesia to New York From:
Heil (Foster Son)	Casper 50	Frank, Rss
Mathias 16 (Foster Son)	Elisabeth 48	
Merks	Alexander 19	SCHAEFFER
Ferdinand 12	Maria 18	Andreas 55
Joseph 5		Elisabeth 55
	UNREIN	Catherina 18
WENDLER	Nicolaus 73	Elisabeth 9
Catherina 38	Anna 64	Andreas 9
Alexander 16	Johannes 19	
Catherina 11	Joseph 26	Date: 20 December 1876
Catherine 9	Margaretha 23	Vessel: Lessing to New York
Anna 7	Lucia 3	From: Guldendorf, Odessa, Rss
Maria 4	Alex 9 mo.	
	FISCHER	HOLLBACH
RUPP	Joseph 25	Christian 21
Friedrich 24	Catherina 24	
Catherine 24	Anna 6 mo.	Date; 22 November 1876
Rosina 6 mo.		Vessel: Frisia to New York
Catherina 19 (sister)	UNREIN	From: Denhoff, Rss
	Rosina 17	
GRAF	Helena 12	LIND
Paul 18	Joseph 9	Jacob 21
		Catherina 22
WALDSCHMIDT	From: Lilienfeld, Rss	Jacob 11 mo.
Eduard 14		
	GROSS	KAISER
RUPP	Josepha Maria 30	Heinrich 21
Nicola us 55	Josepha Maria 6	
Anna 55	Ceiclia 4	From: Kolb, Rss
(Foster Sons & Daughter)	Peter 20	
Ludwig		KOCH
Jacob 11	From: Bauer.Rss	Heinrich 21
Ludwig		
Peter 18	WAGNER	MEYER
Christina	Friedrich 41	Jacob 22
Ludwig 18	Anna 40	
	Maria 15	THIEL
ROMBACH	Johanna 9 mo-	Heinrich 21
Gottfrid 49		
Margaretha 46	From: Raskati, Rss	ACHZIG
Rosina 9		Heinrich 21
Carl 5	BENZ	
Odina 2	Peter 55	From: Norka, Rss
	Elisabeth 54	
EXNER	Anton 25	KRUGER
Georg 68	Margaretha 23	Melchior 40
Barbara 64	Ignatius 9 mo.	Elisabeth 3 8
Johann 45 C		Wilheim 45
Catherina 44	Date: 25 September 1878	Margaretha 43
Paulina 11	Vessel: Frisia to New York	Johann 18
Peter 6	From: Heibronn, Krim Rss	Anna 18
Johannes 9 mo.		Conrad 16
Anton 20	ELLWEIN	Ludwig 14
Elisabeth 20	Mathaus 52	Johannes 9
Catherina 18	Jacobina 48	Elisabeth 7
		Catherina 5
WENDLER	MAYER	Jacob 5 mo.
Martin 65	Heinrich 44	Johann 31
Margaret ha 54	Dorothea 42	Catherina 21
Agatha 6	Fredrich 20	
Clemintine 4	Mathaus 16	SCHEIDMANN
	Margaretha 13	Martin 45

Anna 38
Louisa 17
Catherina 12
Margaretha 9
Catherine 3

SPADING
Ludwig 19

BARTEL
Heinrich 17

SCHWINDT
Nicolaus 20
Sophia 20

WOLF
Conrad 21

SEEDER
Conrad 21
Catherine 23
Heinrich 18

SCHEINER
Melchior 21
Margretha 11
Heinrich 9 mo.

DOERING
Johann 29

SCHNELL
Georg 21
Justina, 20

REPP
Heinrich 42
Anna 40
Peter 18
Conrad 15
Maria 8

HEVENIEDER
Gottlieb 23
Elisabeth 22

Date: 22 November 1876
Vessel: Frisia to New York
From; Norka, Rss

TRAUDT
Heinrich 35
Elisabeth 32
Heinrich 5
Margaretha 11 mo.
Christina 1 mo.

SCHREIBER
Georg 54
Georg 17
Johannes 16
Johannes 52
Anna 53
Johann 12

From; Frank, Rss

SCHIEVER
Georg 21
Catharina 19

URICH
Paul 21
Catherine 18

KOCH
Oswald 20
Elisabeth 20

KITTMANN
Heinrich 21
Barbara 22

WAGGER
Johann 21
Maria 22
Anna 11 mo.

TRAUTT
Nicolaus 33
Anna 23
Anna 2 mo.

HEIMBACHER
Georg 21
Maria 20
Georg 10 mo.

SCHAEFER
Heinrich 21
Barbara 21
Heinrich 8 mo.

From; Walter, Rss

SCHÜSSLER
Jacob 21
Elisabeth 20
Georg 21

BUDERUS
Christian 20
Catherine 20

LICHTENBERGER
Helfried 21
Catherine 22
Helfried 7 mo.

KORTWIG
Philipp 21
Catherine 21
Johann 6 mo,

From: Huck, Rss

PROTZMAN
Philipp 20
Margaretha 19

SCHWABAUER
Jacob 21

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COVER; A *very special* group at the convention was given *very special* recognition. They wore a *very special* ribbon on which was printed "Born in Russia." With this identification they were extra busy throughout the week responding to questions related to what they recalled about their place of birth.