

# Chronicle of Marienfeld Community

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[Note: Comments in square brackets in the document are those of the translator.]

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**Chronicle of Marienfeld Community**  
**Tighina District**  
**Written on the Occasion of its 25<sup>th</sup> Year of Existence**  
**by Artur Bogner, Sexton-Teacher**

“Thus far has the Lord helped us” (1 Sam. 7:12). This word also finds its splendid confirmation with regard to the Marienfeld community. For without God's help and gracious assistance it could not be looking at a quarter-century of existence today. 25 years have passed since Marienfeld was planned by rugged German farmers. German farmer sweat has transformed barren steppes and an almost impenetrable wilderness into fertile land. The concerns were often great and great the difficulties, but German courage and diligence was not small to come by. Today, we see a pleasant, green picture before us, all far removed from all the difficulties. The present appears free and carefree. However, one cannot enjoy today and make plans for tomorrow without also remembering the past; for this is the foundation on which the future must be built, from it we draw new courage to fight for existence.

In the old archives and documents and in the records provided in a kindhearted way by Sexton-Teacher Albert Pippus from Borodino, so many valuable notes are to be found here that serve as an example and inspiration for the future. German faith, German nature and custom (*Art und Sitte*) and German work (*Schaffen*) are the milestones of this story. May they also be adopted in the present and future, and be and remain the foundation of our Christian and ethnic life.

The original name of the community was “Marienskoje” or “Chuter Jalpuschenj”. These names can be found in the first bill of sale. The land once belonged to the Turkish Princess Maria Manuk-Bey, who was abroad and let her goods be administered by Albert Fischmann and Kolea Adamov. When she later offered her land for sale by agents, Mr. Philipp Almendinger purchased 2,553 *dessjatinen* [1 *dessj.* = 2.7 acres/1.09 hectares] from the authorized representative of the Princess, Artion Martinowitsch Nazarov, in order to establish a German community. However, in the bill of sale only 2,550 *dessjatinen* are mentioned; the remaining 3

*dessjatinen* were donated by the Princess for community purposes (church and school), with the condition that the settlement to be established be given her name. So that is how we got to the name "Marienskoje". But it sounded too Russian to the German settlers and they decided on the name "Marienfeld", which one of them had found in an old calendar as the name of a German village in the Caucasus. The purchase took place in the autumn of 1910, and already from 8-10 October of the same year the first winter grain was sown. It was in the following spring of 1911, in April and May, that the actual settlement took place. Enterprising German farmers, crowded out by the land shortage in the old colonies, came and settled on the new piece of earth.

The first settlers came in 1911: Jakob Almendinger from Alt-Sarata; Samuel Grieb I from Neu-Arzis; Gottfried Schulz from Neu-Elft; Johannes Scheid from Lichtental; Jakob Markwart, Johannes Küst, Johannes Becker I, Johannes Becker II, Gottlieb Wegner, Friedrich Küst, Gottfried Erggezinger and Philipp Dietterle from Klöstitz; Karl Fried, Karl Pippus I, Gottlieb Heß and Valentin Weipert from Borodino; Christian Schaal, Andreas Schaal, Johannes Balmer, Johannes Dobler I, Johannes Dobler II, Michael Kehrer, Johannes Kehrer and Adam Schmiedt I from Teplitz; Wilhelm Büch from Kulm; and Johannes Schwarz I, Johannes Schwarz II and Gottfried Schwarz from Beresina.

A year later, in 1912, these also came: Daniel Raab from Neu-Elft; Jakob Sauter from Klöstitz; Peter Weippert, Johann Tetz, Christian Weippert from Borodino; and Johannes Hohloch from Teplitz.

In 1913, the last to come before the war were: Johannes Voßler from Wittenberg; Gottlieb Heidinger, Andreas Kraft and Christian Schaible from Neu-Elft; Gottlieb Hintz I, Immanuel Treichel, Christian Beierle, Johann Beierle, Samuel Wiege I, Samuel Wiege II from Leipzig; and Gottlieb Stickel from Borodino.

With these, the list of first settlers was complete. It was only after the war that there was another influx into the community, specifically: in 1919 through Adam Schulz from Neu-Elft; in 1920 through Leopold Broß from Alt-Posttal, Adolf Kleinknecht from Neu-Elft, Simion Klettke from Alt-Elft, Johannes Stock from Katzbach, Gottfried Boroske and Daniel Hintz from Leipzig, Matthias Schwarz from Beresina and brothers Theobald and Gotthold Hohloch from Teplitz; in 1926 through Johannes Stumm and his son Friedrich Stumm from Dennewitz; and finally, in 1927 through Johann Broß from Alt-Posttal.



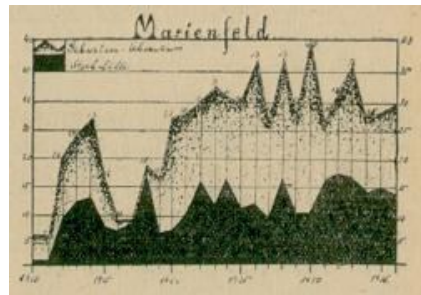
Upper Village Overview

What the first settlers encountered here was very little. An old administrative building and some stables were the only structures. The steppe, an almost impenetrable wilderness, and large forests were the first things our honorable (*biederen*) Germans had to take up. There was many a tear and much homesickness in the beginning. With determination, straw huts and boards houses were built. Straw was gotten from the surrounding Moldavian villages and wood from Leova. Man and beast often lived together in a room. Only in the fall, after threshing, did one proceed to construct proper dwellings. The foundation was usually made of stone, which had to be gotten

from quite a distance, and the walls of our “ideal” building material—clay block (*Lehmpatzen*). Roofing was with tile or sheet metal. A troublesome plague of wolves appeared in the first few years. Often the beasts had to be scared away so that they would not attack people. Even today, during the hard winter, they come into the village and help themselves to a pig or a sheep. Wolf hunts have been held yet.

Up until the war, the relationship with the non-German neighboring villages was good. It was first during the outbreak of the Russian Revolution that the peace in our areas was also threatened and gave us much to do. But we have been spared the worst by the timely intervention of the Romanian troops.

Initially there was no unanimity concerning the layout of the village. First it was to be laid out further east on the hills, where today the seventh allotment is located. However, since no water was found, this plan had to be dropped. Now there was a thorough investigation of the valleys: two wells with good water were found, where Marienfeld is located today, and it was decided to build here. The village is located in a very beautiful valley, as if in the lap of some fairly high hills to the east and the west. There is a ridge stretching out to the north, and in the south the valley through which the Jalpug [Jalpuch] River flows. The plotting took place in this manner, every settler was measured out a *dessjaine* of land, side by side, as a farmyard. Everyone had to agree to plant fruit trees and vines. As we view the village from above, it offers us a magnificent sight. Trees and gardens are everywhere, as if the settlement is located in the forest. Because we are “in the hills”, we have fresh, fragrant air and a healthy environment. Because of this, there is also a lower number of deaths compared to the birth-rate which can be seen from the adjacent chart of births and deaths.



Graph of Births and Deaths

The world war claimed four lives from Marienfeld. Michael Kehrer was killed in action, Johannes Schwarz II missing in action, Johannes Dobler II and Michael Wiege died in the war. Wilhelm Boroske returned home disabled and Johannes Kehrer severely wounded. Our brave men fought bravely and several were recommended for decorations. However, the sudden Revolution has not allowed for the realization of what was hoped for.

However, the loved ones at home also had enough to endure. On 10 July, 1915, people, horses and wagons were enlisted to dig the entrenchments on the border of Hotin District. At the same time, cattle and sheep were also taken to be butchered. The village quartered many Russians in 1916-1917. In 1917, when “Freedom” (*Swoboda*) came, about 200 *dessjatinen* of our beautiful forest were cut down and hauled away. The inhabitants of neighboring villages wanted to acquire our land, and there was a fierce fight wherein the hard fist of German farmers produced the victory.

Peace and freedom did not come until after the annexation of Bessarabia to the mother land of Romania in 1918,. Now things went forward in all sectors of the professions, and today we also have a large handful of craftsmen, namely: 4 carpenters, 2 blacksmiths, 3 shoe-makers, 2

coopers, 1 wheelwright, 1 saddle-maker, 1 furrier, 2 female dress-makers, and 1 butcher. The population today is 710 souls with 130 families, while immediately after the war it was about 387. The rapid population growth soon meant that the prayer hall (*Betsaal*) and school room were too small. They were in the old administration building, in which the teacher lived in one room, while worship service and school instructions were held in the second room. Already on



First School & Prayer House  
(Shepherd's Home today)

07 January, 1913, the community decided to construct a prayer house (*Bethaus*) across the street that should also be used as a school, with adjoining teacher residence and government office. Immediately, a Planning Committee was selected, consisting of Gottfried Schulz (died 1922) and Christian Weippert (died 1927), who proceeded with great zeal in the matter. Also, 2 collectors, Johannes Balmer (died 1927) and Jakob Sauter, were appointed to collect money in the village for

the construction of the prayer house. They also did their utmost and on 01 April, 1913, two masters [contractors] from Romanówka, Samuel Klaus and Michael Freimuth, were given the task to build with the following conditions: the building was not to be put up across the street, as it was first decided, but incorporated into the row of houses and to measure: 42 *arshin* long [1 *arshin* = 28 inches/71.11 cm], 14½ *arshin* wide, and 5 *arshin* high; the foundation made of stone, the walls made of block (*Patzen*) and brick, the roof of sheet metal. The rough brick work of the building must be finished on 30 June. Cost: 400 rubles. Plastering, whitewashing, setting the stove and making the hearth was taken over by two Russians at a cost of 210 rubles. Everything was covered by funds available. Already on 07 July, 1911, two bells were bought from David Kara Stoianoff in Kishinev. The big one weighs 6 *Pud* [1 *pud* = 36 lbs./16.38 kg] and 23 *Pfund* [1 *pfund* = 1.102 lbs/0.5 kg] and the little one 4 *Pud* and 25 *Pfund*. With delivery, they cost 272 rubles and 20 kopeks. These bells were hung immediately in a tower which was right next to the location where the prayer house was to be built. In 1923, because the old bell tower was dilapidated, a new was constructed for 9,549 lei [Romanian currency]. So the bells are already hanging in their place, now only the prayer house has yet to be put up beside them.



New Prayer House

The activities on the construction of the prayer house were pursued with great zeal. The necessary transporting work, such as the hauling of clay and gravel/sand, was done voluntarily by the church members. God's house soon stood ready and could be dedicated by Pastors D. Haase and M. Scriba on 20 October, after which the interior equipment was also taken care of—Princess Manuk-Bey contributed 300 rubles toward a pump organ (*Harmonium*). It was a big festival day for the young community. The House of the Lord had been built as a testimony of Christian consciousness and German diligence to the glory of God. Expenditures were huge and the work was difficult, but greater still the joy in that we now had a specific place for church and school, the milestones of Christian and ethnic life.

We were joined to the Tarutino Parish and served by Senior Pastor D. Haase until 1926. Since 1926, we belong to the Leipzig Parish and Pastor J. Rivinius is the caretaker of souls (*Seelsorger*). All community members belong to the Evangelical Lutheran Church and are very religious, as the good church attendance and the active participation in the gatherings led by Karl Pippus and Gottlieb Stichel prove.

In the past years, the following men have served as sexton and teacher: (1) 1911-1912 Georg Kurz; (2) 1912-1913 Gottfried Scheurer; (3) 1913-1914 Eduard Makkus; (4) 1914-Sept. 1915 Christian Fruck; (5) Sept. 1915-Nov. 1915 Karl Stuhlmüller, November 1915-1916 vacant; (6) 1916-1917 Albert Pippus; (7) 1917-1918 Gottlieb Klotzbücher; (8) 1918-1921 Gotthold Hohloch, at the same time also notary public; (9) 1921-1922 Johannes Häfner; (10) 1922-July 1926 Albert Pippus; (11) July 1926-1927 Karl Hahn; (12) 1927-July 1931 Rudolf Tobler; (13) July 1931-July 1934 Oskar Jörke; and (14) since July 1934 Artur Bogner.

Since 1927, with our church being joined to the Evangelical State Church of the Augsburg Confession in Romania, we list the following trustees (*Kuratoren*): 1924-1930, Christian Schaible and, from 1930 until today, Christian Beierle. Both are prominent figures and have done much in their office. The trustees provide helpful support to the church council. The two church administrators (*Kirchenvorsteher*) are also elected from among its members. Since 1911, they are as follows: 1911-1914 Karl Pippus I and Johs. Becker I; 1914-1918 Johannes Balmer and Christian Weippert; 1918-1921 Samuel Grieb I and Johannes Hohloch; 1921-1924 Christian Weippert and Andreas Schaal; 1924-1927 Andreas Kraft I and Samuel Grieb I; 1927-1930 Johannes Hohloch and Andreas Schaal; 1930-1933 Samuel Wiege II and Johannes Scheid; and 1933 until today Johannes Scheid and Johannes Stock. These men have been faithful in carrying out the duties of their office.



Trustee Christian  
Beierle

As soon as the Marienfeld community was founded, one also thought about the relentless reaper of death and plotted a cemetery. A part by the Community Court, located on the western side of the hill, was set aside for that purpose. Many an individual has been carried there who could have provided for the well-being of the community and his family. As God has willed it, so one must quietly submit to his will. The cemetery had to be enlarged in 1936. The new section of the cemetery was dedicated on Pentecost Sunday by Pastor Rivinius. (See Sunday greeting, series 14, 1936). 290 dead are already slumbering in our cemetery in anticipation of eternity. When approaching the village from the east, at the junction, main street, one's first glimpse is that of the cemetery and the prayer house. It is a touching sight and causes one to think about God, death and eternity.

Now everything was set up so nicely. Prayer house, school, belfry and cemetery stood ready. It was and now is time to maintain and safeguard these possessions. Twice, in 1925 and 1935, the right of ownership of the property of the community was confirmed and officially recorded for the authorities as proof of our ownership. In this matter, our highly esteemed District Consistory is to be sincerely thanked that our German ecclesiastical matters were so courageously and faithfully taken care of.



The school was housed in a room of the old administration building, as already mentioned, until in 1913, when it was transferred to the new prayer house once it was completed. But by 1930, the hall had become too small and could no longer accommodate the large number of school



The School

children. Where to find a suitable room now? Soon a way was found when a farm building immediately adjacent to the prayer house was converted into a school. The Planning Committee consisted of Christian Beierle & Andreas Schaal, and it did not take long and a spacious school with two classrooms, a teacher's room, and a corridor were completed at a cost of 50,000 lei. The floor was laid with red brick in 1931. Glad and happy teacher and students moved into the new building. Today, once again, it has become too small. We have 252 registered schoolchildren, including the kindergarten, 151 girls and 101 boys. Arrangements have to be made once again for a larger premises.

It is to be mentioned from the history of the school that it should already have been handed over to the Russian State in 1915; fortunately, that never happened. On 22 January, 1925, the school authorities officially closed the school. The community immediately undertook with great effort to keep the church school and to receive permission to reopen it again. That did not happen. As a result of correspondence that arrived on 04 February, 1925, by means of the posted police commander (*Gendarmerie Postenfuehrer*), with an order from the Tighina School Inspector that the school, in no uncertain terms, be kept closed; Albert Pippus, at that time Sexton-Teacher, upon the advice of Senior Pastor D. Haase, whom the acting Mayor Johann Beierle himself had sought out in Tarutino, was sent to the governing Inspector (Chief-Inspector) Holban in Kischinev. Albert Pippus, with an excellent command of the Romanian language, managed to obtain the permission to reopen an Evangelical German church school. Great was the joy now that the classes could be resumed. However, as the number of students grew year by year, one was soon forced to provide a second teacher. The teachers in the second position were: 1922-1924 Gotthold Hohloch; 1924-1925 Alfred Keck; 1925-1916 Alexander Nußberger; and 1926-1928 Herbert Schäfer. In 1928, our school, as well as all other elementary schools, was turned over to the State. The first State teachers were still Germans, namely: Karl Hasart, Artur Oßwald, and Oskar Jörke. Since 1934, Romanian teachers are still working at only 3 positions. Instructions in religion and German language are especially held so that these independent classes are taught daily, in the morning and afternoon for a period of 6½ hours, by the sexton, in the house of prayer. The establishment of a State run kindergarten has not taken place up to this time.

The buildings for the school and the mayor, which are the property of the community, are rented out to the State on a yearly contract basis.

At first, in 1911, Marienfeld community belonged to the Gura-Galbena Region (*volost*). With the annexation of Bessarabia to Greater Romania in 1918, we received our own mayor (*Primarie*). But as time went by, there were more changes. Today, we are joined together as one independent



Mayor Leopold Broß

community (*Kommuna*) with our neighboring village of Artimonowka, with the office located in Marienfeld. Village mayors (*Dorfschulzen*) since 1911 have been: (1) 1911-1912 Wilhelm Büch; (2) 1912-1913 Johannes Scheid; (3) 1913-1914 Jakob Marquart; (4) February 1914-July 1914 Johannes Voßler; (5) July 1914-December 1914 Gottlieb Wegner; (6) 1914-1915 Peter Weippert; (7) 1915-1916 Samuel Wiege I; (8) 1916-1917 Peter Weippert; (9) 1917-1918 Gottlieb Heß; (10) 1918-1919 Jakob Marquart; (11) 1919-1920 Johannes Scheid; (12) June 1920-May 1922 Samuel Wiege I; (13) May 1922-May 1924 Johannes Voßler; (14) May 1924-February 1926 Johannes Beierle; (15) February 1926-May 1916 Jakob Marquart; (16) May 1926-1927 Leopold Broß; (17) 1927-1929 Gottlieb Wegner; (18) 1929-1931 Christian Schaal; (19) 1931-1932 Christian Beierle; (20) 1932-1933 Jakob Marquart; and since 1933 (21) Leopold Broß. All were capable community administrators who contributed much to the benefit of the community

In order to be able to buy the land, a loan was taken out in 1910 at the Odessa State Bank. In 1913, this loan was redirected to the Kherson State Bank and finally paid off in 1922. The already mentioned 2,550 *dessjatinen* of land were purchased and measured out into 51 “parts” at 50 *dessjatinen* each. The harvest results were classified by years as follows: 1911 good; 1912 winter crop bad, good summer crops (hail); 1913 average; 1914 above average; 1915 average; 1916 weak; 1917 weak; 1918 total crop failure. 1919 very good; 1920 good; 1921 good; 1922 good; 1923 good; 1924 average; 1925 total crop failure; 1926 good; 1927 average (water damage); 1928 bad; 1929 good (water damage). 1930 average; 1931 weak (hail); 1932 bad; 1933 average; 1934 weak; 1935 weak; 1936 average (hail damage).

In 1925, due to the poor harvest, a loan was taken out at the Komrat Branch of “Banka Basarabiei”. A loan totaling 388,912 lei, or 10,598 reichsmark, was taken up in 1929. The six main guarantors for this amount had to pledge their farmhouse and yard at the equivalent of 1,825,000 lei. The loan was finally paid off on 16 November, 1934.

Through the Russian Law on Expropriation (1916), Marienfeld also lost its land, and the movable property of everyone was also appropriated. Whoever wanted to sow could lease as much land as he needed, and had to pay 2 rubles earnest money up front for a *dessjatine*. The 1917 Revolution repealed the law and we got back the real estate rights again. But the earnest money was lost.

The community had to also pay a lot of taxes. Besides land taxes, *volost* [regional administration] taxes, *semstwo* [local government] taxes, fire and insurance taxes, a noble tax had to also be paid because the land had been purchased from a nobleman.



Gottlieb Wegner Farmyard

The vineyards, only *Direktraeger*, [non-grafted] grapes, which were planted in 1918, soon provided a nice income and then helped in making the payments. Several attempts at planting superior (*edle*) varieties were unsuccessful. However, trade and industry have yielded better results. A community store was founded in 1917, which stayed in business until 1920. In 1923, Leopold Broß opened a general store and operated it

until 1929, when he focused more on the construction business. In 1934, a community store was once again established, which still exists today and has a membership of 45. This also includes a milk establishment. Store and establishment, since their inception and until May of 1936, were under the presidency of Andreas Schaal; and since May of 1936, Johannes Hohloch is the chairman.

It was, however, already earlier, in 1924, that a Jew by the name of Chaim Reznik started a dairy on the farmyard of Friedrich Küst. It still stands in the same yard today, where the Jew also operates a store.

To be mentioned in the industrial sector, there were a grist and oil mill, a cement roof tile factory and two brickyards. The mill was built in 1926 by Frederick and Gottfried Schwarz. The former sold his part to Christian Schreiber in 1926, the other sold his part to Reznik in 1932. In 1935, Schreiber sold his part to Alfred Kalmbach. The mill is located in Schreiber's yard.

In 1921, Gottlieb Wegner, Immanuel Treichel and Gottfried Schwartz established a brickyard. Red bricks were fired, which were well received for building construction in an area that did not have stones. Today, Treichel is the sole operator of the brickyard. Later, in 1925, Theobald Hohlock established a factory to make cement roofing tile, and, in 1928, one to fire red bricks.

The agricultural products are sold in our main market at Cimişlia (18 km) [1 km = 0.6214 mi.] and at the railroad station Komrat (25 km) and Schinoasa (30 km). Horses and wagons are bought primarily in Tarutino (65 km). Wool that is carded [finely combed], dyed and prepared as fabric is also exchanged at this location.

It is an uncomfortable feeling that we are so far away from a railway station, post office, doctor and pharmacy. It is really urgent to have a doctor in the village. But to have a doctor, it would cost 1,000 lei. These are conditions that dare not continue in the long run. So it is agreed that a change has to be worked out. A qualified, eligible community midwife should also be provided. There would have been less suffering to this day if an expertly trained doctor or midwife would have been around during that time. Hopefully we will be able to also progress in this matter over the next 25 years.

There is very little to report with regard to societies. Besides a Women's Society (*Frauenverein*), we have no other societies in this place. The Women's Society was founded in 1924 under the direction of the sexton's wife, Leontine Pippus, which she was involved in without interruption until 1930. In 1931, the Society was crippled as a result of the poor harvests. In 1935, it rose up again and continues to function. The things that [the women] produced were always auctioned off and the earnings were given to charity. The Society has donated quite a lot of goods and I wish it God's blessing on its work. The leaders were: 1924-1926 Leontine Pippus; 1926-1928 Katharina Balmer; and since 1928, Mrs. Wilhelmine Grieb is overseeing the work. What the Society did for charity in the community deserves to be highlighted: clothed the poor folks and donated 1,000 lei towards the repair of the pump organ (*Harmonium*) in the prayer house. An additional donation of 1,000 lei has been promised for the painting of the prayer house. Our sincere thanks



Johannes Becker  
Oldest man at 76



goes out to the Society in advance for that last gift. May the Women's Society bloom, grow and flourish to the glory of God and mercy on earth.

In the past 25 years, many accidents took place. So it was that, in 1912, the hired man of Friedrich Sauter fell from the wagon and died instantly. In 1923, Amalie, the 13 year old daughter of Jacob Almendinger was buried in a collapsing cellar. She could only be recovered as a corpse. Gotthilf Balmer, a son of Johannes Balmer, died all of a sudden and unexpectedly in 1922. In 1924, Daniel Boroske returned to his house from military service, severely ill, and died a few days after his return.

There are some fires to be noted. 1919, a fire took place in the community barn. 3 water troughs, which were stored there over the winter, burned. It is thought that the fire started at midnight by way of the oven (*Backofen*) and it was noticed by the night watchmen. By the time the key was found in the excitement, the two handsome stallions of the community almost suffocated. Only with difficulty could they still be brought out. Then, there were also the roof rafters that burned at [the homes of]: Christian Schaible, widow Sophia Schwartz, Reinhold Hohloch and Simeon Klettke. Jakob Almendinger's barn burned and, right after threshing, straw, chaff and hay burned [at the yards of] Gottlieb Hintz I, Johannes Stock and Christian Schaible. Lately, God be thanked, there are no fire damages to report. May God keep us from such misfortune in the future.

There were no contagious diseases with the exception of the great flu epidemic of 1935, which led to the temporary suspension of school instruction. No funerals have taken place in the last four months. God is still maintaining all in good health.

To quench the thirst for knowledge and the reading pleasure of our community members and partly to wake it up, Albert Pippus tried to start a library in 1923. He first approached the community. It so happened that there was an opportunity to buy 700 volumes (*Bände*) at the cost of 3,500 lei from the Cultural Association for Greater Romania. Unfortunately, the community could not come up with the required funds. So, in 1924, Albert Pippus began to enlist the support of the young people who were obligated to attend the Sunday school instructions (*Kinderlehrpflichtigen*). Furthermore, a fortunate situation came about. Alexander Baisch, from Sarata, was visiting here. While sitting around in friendly conversation with Gottlieb Wegner, the subject of the formation of a library came up. Mr. Pippus bemoaned the fact that, despite all efforts, he had achieved nothing. At that, Mr. Baisch pulled out his purse and put 100 lei on the table toward the establishment of a public library and, at the same time, urged all those present to also contribute something. Right then, Mr. Wegner donated 300 lei and the others promised they would do their part later because they had carried no money with them. The beginning was made. Now, also those obligated to attend the Sunday school instructions each promised to contribute 25 lei, so, soon that total came up to 1,100 lei. In the same year, 93 volumes were purchased from the Steinwand Bookstore in Klöstitz. They were read very diligently. A further 61 volumes were purchased on 4 January, 1925, including 10 volumes of crime literature (*Kriminalliteratur*), because one wanted to read something about "murder and homicide". But soon all these books were read and one wanted to have something new again. So Mr. Pippus and his colleague Alfred Keck decided, on 1 March, 1926, to take up a collection in the village to arrange for a library. Said and done. 1.465 lei was collected. On 13 March, a further 128

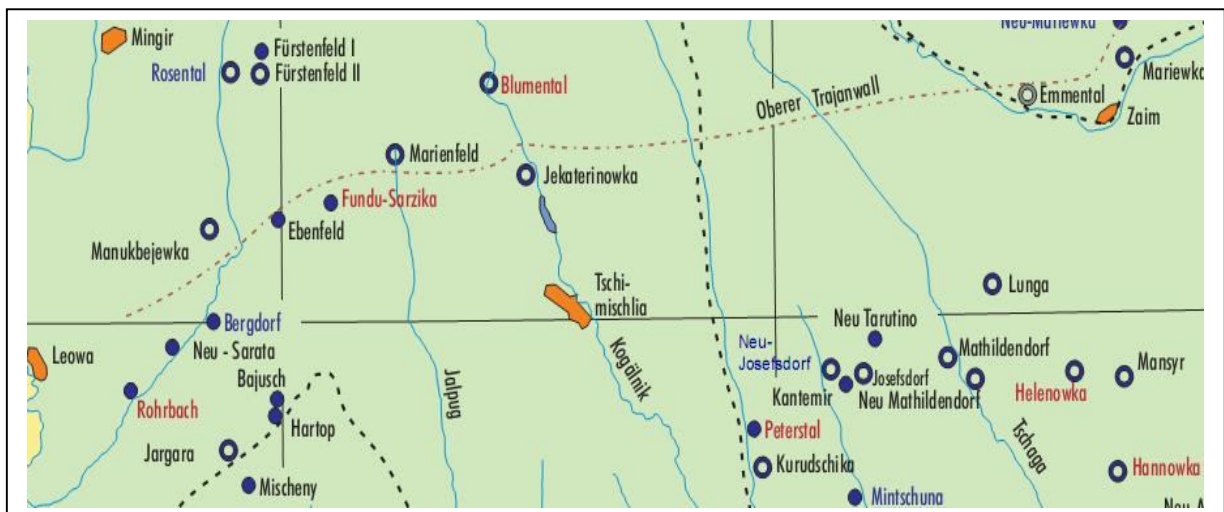
volumes were purchased, including a lot of literature for the young. Now the big and the little were taken care of. From the German Imperial Library came a donation of 150 volumes, including many school books, which are given to the poor children, on loan, for the school year. Unfortunately, as time has gone by, many a book has been lost. Today, the library contains 432 volumes. They have all been pretty much read today and it would be most welcome if something new could again be purchased.

Besides the books, the following newspapers are also read: 10 copies of *Deutsche Zeitung Bessarabiens*, 17 copies of *Deutsches Volksblatt*, and 16 copies of *Sonntagsgruß*. The *Extrapost* is also received. We hope that things will go better for us in the next 25 years, then more will be read and acquired.

I have now reached the end of the history of Marienfeld. If I may have overlooked something or stepped too close to [offended] someone, I beg your forgiveness. There is so much more to report, but I leave that for the one who will write the 100th year history. The lack of space here does not allow for it.

In 25 years, Marienfeld has become a cherished, excellent home of fellow German folks and fellow believers. The German farmers fastened their future to this place and God has held sway over everything with visible blessings. Wishes for the future would be: one's own church parish with the pastor located in Marienfeld; a church; a large, healthy school, intended as a church school; a physician who also operates a small pharmacy; a qualified community midwife; and a telephone in our own mayor's building. These are all wishes which will have to be worked out in the future. May each community member stand firm and true to his God, to the church, to the people and State, with vigor look after all community interests and concerns and write this motto deep within his heart: "Community interests before personal interests." However, may the Lord God hold His almighty protecting hand over the community and lead it and bless it in the coming years as up to now. Then, the future will be prosperous and successful and a gracious destiny will protect us from all evil. God grant it!

[Translation Ends]



Stump Map of Bessarabia reworked by Rolf Jethon—not in original document