

KULM  
COMMUNITY  
HOMELAND  
BOOK  
[ HEIMATBUCH DER GEMEINDE KULM ]

**Translated By:**

**Missionary Allen E. Konrad**

## TRANSLATOR'S FORWARD

The following is a translation of the German book *Heimatsbuch der Gemeinde Kulm*, H.G. Gachet & Company, Langen Bez. Frankfurt/Main. This English translation was printed in serial form in the Germans from Russia Heritage Society [GRHS] journal *Heritage Review*. The serialized form can be located in the following issues from 1983-1985... Vol. 13:4 (pp 3-23); Vol. 14:2 (pp 19-36); Vol. 14:3 (pp 52-60); Vol. 14:4 (pp 33-43); Vol. 15:2 (pp 30-43) and Vol. 15:3 (pp 23-35). Of the 284 pages of this German book, I translated the first 224 pages. At that point, I stopped translating for the GRHS Journal because, beginning with page 225, the book goes on with pages and pages of lists of names and some paragraphs pertaining to the 150th Anniversary celebration of the Kulm, Bessarabia people. It was my feeling that I didn't think that *Heritage Review* would want to fill its pages with lists of names when there might be many other articles of interest to the readers. I was mistaken. Mr. Armand Bauer, of the GRHS, felt the information was significant and took the initiative to translate and include pages 225-237 in the serialized printing.

In re-typing the original series for digital formatting in 2004-2005, some revisions were made to what I considered to be awkward translations. Some items, not translated for *Heritage Review*, have been included in this book, along with the long list of people who departed Kulm in 1940, which makes up pages 237-284 in the original German version. What follows is a complete translation of the book: *Heimatsbuch der Gemeinde Kulm*.

—by translator: Allen E. Konrad

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On 13 August, 1970, the City Council of Kulm, North Dakota received a visitor from West Germany by the name of Wilhelm Weiss. Mr. Weiss presented the Council with a German book entitled *Heimatsbuch der Gemeinde Kulm*. A special page was added to the inside front cover of the book which reads:

*This Homeland Book of the Community Kulm, Bessarabia, Russia (now Soviet Union) is presented to the administrators of the city Kulm, North Dakota in United States of America as an everlasting memorial to your founding Fathers, many of whom emigrated from Kulm in erstwhile Czarist Bessarabia, to be active in the establishment of Kulm, North Dakota in 1892.*

*Bessarabia, a part of Roumania between the years 1918 and 1940, was occupied by the Soviet Union on June 29, 1940. Following an arrangement between Berlin and Moscow, all German speaking people from this region were resettled in Germany during October of 1940; whereupon, the community of Kulm, Bessarabia ceased to exist.*

*To the town Kulm in North Dakota and her residentts (sic), a wish for continued success and prosperous future is hereby extended. May they be spared a destiny such as that suffered by their antecedents.*

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## ORIGINAL FORWARD

During and after the 150<sup>th</sup> Anniversary celebration of the Kulm community, various individuals expressed the desire, to somehow record the presentations and speeches for posterity. After lengthy deliberation, the Jubilee Celebration Committee came to the conclusion that the desires could be best realized through the publication of a homeland book of the Kulm community. Willing and skilled writers were sought who diligently collected. It was not the intention to only gather and repeat what many, but, sorry to say, not all Kulm folks at Kornwestheim, experienced. We also took into consideration the many people who would be unable to participate and that, in such a lively and aspiring village as Kulm, over the course of 150 years, endlessly more things happened than one could offer in one Jubilee, and that our life and our tasks did not come to an end with the Resettlement. We had the sacred duty to preserve and pass on our genuine things of value...our diligence, our unity in good and bad days, our on the alert national consciousness—all without prejudice toward other people, our simple living faith.

The Co-worker Committee brought together material from the whole of our 150 years of history and from every sphere of our lives, serious and light-hearted, about how life in our prairie home once was. Of course, not everything could be printed, or the book would have become too bulky and too expensive. Unfortunately, much of the work had to be edited, reworked, or shortened. It took a lot of work and lots of deliberation. We really hope that our work was not in vain and that what we have to offer you in the homeland book might be acceptable and provide much joy!

The person reminisces a lot. No power in the world can steal one image which we carry in the heart. We ought not to forget our homeland. There, where we now live and where things at the present may be going quite good, we ought to live as natives and conscious, in thankfulness, that we are preserved from a much more terrible fate. Above all, however, we do not want to forget that an eternal homeland is waiting for us. With the best of wishes, so says the last Kulm sexton-teacher.

--by David Treichel  
on behalf of the Work Committee

## OUR CO-WORKERS

Some of our co-workers stand out in the work they did, being introduced by their personal record. The other co-workers are:

Daniel Wölfle, community notary in Kulm (1918-1940) who performed all the clerical work.  
Johann Roloff, secretarial assistant until 1915 and toward the end, merchant until Resettlement.  
Johannes Böttcher, mayor of Kulm (1938-1940).  
Theophil Weiß, extraordinarily industrious in the gathering of materials.  
Gotthilf Vogel, the only one to return to the old homeland after the gathering.  
Wilhelm Eckert, teacher carried out the entire first revision.  
Emil Selcho, gathered the material for the trade and industry.  
Dr. Otto Hintz, one of the genuine Kulm folks involved in building the high school, today  
medical practitioner—chiropractor specialist, and financial supporter.  
Elise Widmer, provided worthwhile information concerning the life of women and girls.

Paul Eckert, teacher, carried out the entire second revision.

Herbert Radke, building contractor, provided expertise in print and block work and made possible a satisfactory printing and elegant cover.

Wilhelm Weiß, at first apprentice (1920-1940) and then Kulm community secretary, with interruptions, between 1927-1931. Through him, all threads in regards to Kulm converged already for many years.

David Treichel, sexton-teacher in Kulm (1924-1940), also with the Kulm folks in Wartheland, now retired from the military. Carried out the fine-tuning of the entire work and reports of the homeland book.

Georg Kugele, a genuine adviser, who died in the Spring of 1965.

Furthermore, the following assisted as advisors:

Miss Maria Büchele	Reinhold Roloff
Johannes Kison	Nathanael Sperling
Waldemar Leischner	Oskar Erdmann
Andrea Kugele	Artur Erdmann
David Radke	Otto Radke
Ottomar Radke	

Bargteheide, on 25 October, 1968

--by David Treichel

## THE ESTABLISHMENT OF THE VILLAGE OF KULM

During the beautiful 150th anniversary of the community of Kulm in Kornwestheim (north of Stuttgart), there was an active desire to put all that pertained to Kulm, and even more, into a Homeland Book. Among the many questions about the past, most of them dealt with the question of how and why our ancestors emigrated to a foreign land. We want to try, as long as it is still possible, to give an answer to this question.

After the war with Napoleon (1806-1814), the distress in the many German provinces was very great. Through the advance and retreat of Napoleon's army, the population had almost all their possessions robbed. In Poland, where our ancestors immigrated to immediately after the division of this land, they suffered under the tyranny of Polish land-lords. The very powerful Catholic Church in Poland constantly oppressed them in their confessional life. The waiting for the return of Christ played a big part in the affliction of that time. Many saw the Russian Emperor Alexander I as an instrument of God, since he was very much in favor of Pietism. As a result of the Treaty of Bucharest in 1812, he became ruler over all of Bessarabia, and he went ahead to colonize also southern Bessarabia. He issued a call to the Germans in Poland for a voluntary immigration to Russia. Those who voluntarily immigrated would be granted the following privileges:

1. Every family to be allotted 60 desjatin of land as personal and hereditary property.
2. The Russian government would take the settlers under their particular care, granting them the same right and advantages which, according to the law of the land, are granted to native Russians.
3. The settlers would be requested to engage especially in agriculture, cultivating of fruits, wine-growing, and raising silkworms.
4. Exemption from all taxes for 10 years from date of arrival.
5. Every poor family would be given 270 rubles for 10 years, and to others as much as is established according to their needs.
6. The needy, from the day of arrival until the first harvest, will be paid 5 kopeck per day per person.
7. The immigrants, as well as their descendants, will be forever exempt from military service and military quartering (except when troops are marching through the area).
8. Settlers will be granted complete religious freedom, the right to build churches and schools according to their confession and appoint clergymen and teachers.

Privilege 7 was annulled in 1874, during the introduction of the universal compulsory military conscription, and Privilege 8 pertaining to schools was weakened very much in the 1890's.

These promises came to our ancestors at a time of economic oppression. It signaled more freedom, especially as far as the religious encounter with the pressures from the East in regard to the anticipation of the end of time. Many resolved to accept the Emperor's offer. With ox and horse-drawn carts, as well as hand carts and wheel-barrows, they started on their way with experts guiding. They arrived in Bessarabia already in the Fall of 1814. Because they were unable to do any building, they were placed in the Moldavian villages nearby. This time must have been very difficult for the settlers: the strange surroundings, the raw winter climate, a

strange language, and for the first time they got to taste what mamaliga (a national dish of the area) was like. In the Spring of 1815, the ancestors of the Kulmites, 124 families with 270 males and 250 females, all together 520 souls, came to their assigned prairie. Most of them came from Poland, out of the Grand Duchy of Warsaw; however, there were also many from Prussia and other regions of northern Germany. The compiled list of travelers as of September 1, 1815, read:

- a. FROM POLAND: Families Flegel, Isaak, Hille, Kison, Banko from the area of Fabianitz Bomerinke; Dickhof out of Wittkowa; Schölske from Grünbach; Fredrich from Trochowa; Rutschke from Stockhof; Bich from Leusnitz; Wittchen, Hoffmann, Sidon, Haß, Hartmann and Kraft from Tamischla; Hintz from Dupatca; Winter, Döhring from Brokowa; Radke and Schimke from Trikowa; Böttiger from Grünberg; Hund and Koth from Croitz; Hensel from Susnoff; Bobermin and Krüger from borosowia; Stelter from Semlin; Roloff from Parlin; Kaldun from Goschnitz; Raugust; Graumann from Tscherein; Lobe from Kochonewa; Leischner from Schachorowa; Groß from Gura; Selcho from Czarnikau; Binder from Stafschin; and Henke from Woschuk.
- b. FROM PRUSSIA: Families Müller and Bartel from Neudorf; Marks and Tiede from Seidlitz; Burgemeister from Hammerschlag; Teschner from Zitritz; Albrecht and Hirschmann from Neusalz; Kroll from Lopadka; Bannör and Zahn from Zachersberg; Henneberg from Landsberg; Knopp from Grünthal; Jeske from Kolo; Stelter from Zaglitz; Rauter from Brinkenhof; and Lemke from Schöndorf.
- c. FROM POMMERANIA: Family Schultze
- d. FROM MECKLENBURG: Family Biederstädt
- e. FROM WÜRTTEMBERG: Family Stein came later

Unfortunately, the villages of the last families are not mentioned. The same thing holds true of many families from Poland and Prussia. Those out of Poland: Families Schramm, Kehler, Binder, Netzel, Vogel, Stern, Pohl, Fitz, Schütze, Renke, Wudel, Beyer, Wandry. From Prussia: Radach, Möwes, Wegner, Birkholz, Klemptner. Neither village nor land of origin are given for the following families: Fisher, Gellert, Rübhagel, Thom, Domdey, Sanftleben, Grade, Mertins, Lengner, Günter, Ruge, Redlich, Kalmus, Bher, Sustock and Hennig.

As already mentioned, these families came in the Spring of 1815, to their apportioned prairie, which together with the Leipzig prairie had huge estate formations and was located in the northwestern corner of the district of Akkerman (Akkerman is a Turkish word which means: "ak" = white, "kerman" = stone, rock or fortress; therefore, the Roman title "Cetatea-Alba"). According to the original plan, the village was to be founded in the valley, at the lower end of the same place where afterwards we so gladly lived, on the right side of the wide Kogálnik Valley. Before one could rightly get started with the locating, many men came up with the idea of whether it wouldn't be better to put the village on the hill top, or at least up on the slope: the farmable land lay up in the hill, the little land in the valley was sandy and had salt-peter. Because a commission of 12 men uncovered a watery spring, the authorities gave the approval to

transfer the village to the hills and the matter was settled. Here a person would have it much easier cultivating the farmland and also much easier gathering the harvest. The village stretched along the slope from southeast to northwest. One couldn't have made a better discovery of water. Comparatively speaking, the upper section had a lot of shallow water, while in the lower section one would often have to make wells 20 meters deep. The wells would be walled with ordinary stones. Since it was very difficult to fetch water with a pail from such a deep well, the people in the lower section of town later made their wells on the upper part of the street on the town-hill side of the road. The water was at first channeled down in wooden tubes, later in metal pipes, into a shallow reservoir which was abundantly cemented. If we had had the experience in Bessarabia in the beginning that we gained in the 28 years since settling, then many Kulmite houses would have had a water supply without too much pain.

At first, the village had only one street which was a little over 2 km long. On each side of the 100 meter wide street were some 54 public buildings or yards. Each measured 40 meters wide and 250 meters long (according to the Russian measurement it is 20 fad wide and 120 fad long; therefore, 2400 quadratfad or 1 deßjatin). Vacant places were kept for future construction. There were probably 124 families that came to the prairie, while for Kulm there remained only 6360 deßjatin to dispose of, but the land was just enough to barely take care of 108 families. Some of the left-over families were settled someplace else, some remained in the area as manual laborers or craftsmen. They were considered as part of the inhabitants, but did not have any voting rights at the community meetings.

The first living quarters were quite simple: a few poles with branches interwoven and covered with grass or sod. Although all of us went through some difficult times during and after the collapse of the Third Reich, we can hardly imagine how miserable the beginning of the immigration was. Most of the people were of average means, while very few had some fortune. In spite of the aid given by the government, which amounted to flour and grits until June 1, 1817, seed for the first sowing, a pair of oxen, one cow, one wagon, one plow, one harrow, other small tools and 5 kopeck daily allowance per soul, the beginning was indeed very difficult. The whole prairie was covered with tall grass, shrubbery and weeds, in which wolves, fox and rabbits lived in abundance. The climate, high heat in the summer, was something we weren't used to so that in the first year many got sick and even died (some probably because of homesickness). A person wasn't familiar with the quality of the soil and also didn't know what it would bear and how it would have to be worked. The agricultural tools were also very inferior and not to be compared with the present equipment of the farmers (for example, the only thing on the plow that was iron was the plow-share). But in spite of all the difficulties, things started looking up through the extraordinary diligence and good advice of the authorities, as can be seen from other accounts. In 1940, when we had to leave the settlement of Kulm, it had become a beautiful and rich village which appeared very picturesque along the 3.5 km of the hill's slopes. Passing through the high area, the rich growth of trees in the yards and along the road, the vine-yards and fruit gardens, made a beautiful picture of the valley. But the beautiful white church could be scene the best and from far off. From her steeple one could have a wonderful view of the villages in the Kogälnik Valley and far to the east, the Leipzig elevation. Dr. Gottlieb Hahn, who often visited our villages, often said, that one had the best view from Kulm.

The village was not always called Kulm. The first name was Madar. Probably the name was given by the inhabitants of the surrounding non-German villages. Our homeland scholar, Dr. Hellmut E. Fiechtner writes: The word "Madar" is of Turkish-Kuman origin and gives it a field or place name. One can only say, had the settlers been able to translate or interpret the field name, they would have known what it meant right from the start, and then presumably they would have been spared the attempt of establishing themselves in the drinking-water deprived valley. This idea comes from the field-name "Madar", which breaks down to "ma" = water and "dar" = spot, translated "water place". Maybe people should pay more careful attention to the translated tradition of the old field names. For without this knowledge it is a proven fact that in every era and province, the establishment of a village on a hill was a risky undertaking.

Another area name handed down is Paulsberg. According to the official records of 1848, it was given to the area by the colonial authorities. The position on a hill explains the root word "berg" (hill). "Paul" was probably named after the name of the father of the ruling emperor. There are no records of the name "Paulsberg" in the books of the Kulm congregation.

Its third name was Kulm. The area got its name from the general names of history. Kulm refers to a battle near Kulm in Bohemia, where Prussians, under the leadership of Kleist, beat the French and gave them a loss of ten thousand men, three generals and 81 guns. It is certainly due to its position that one should go and give the name "Kulm" to the German village of Madar-Paulsberg. The village was also situated on a high spot and even had a "Kulm Hill" near the village which was a visible accent on the plains from far off.

Kulm or Culm, Holm in Slavic, Culmea in Romanian, means hill or summit. In the dialect one often heard Kolm. Thus the inhabitants of the village were called Kulmites or Kolmites, and jokingly also "the high born" or the "hill rabbits".

And now just a few words concerning the inhabitants. Anyone who compares the names of the immigrants with the list of settlers, can easily establish that many names of immigrants disappear and new ones are added. That is why there are so many founders. Some family names died out or disappeared in the process of 125 years. The most changes occurred after the 1870's through emigration and immigration. After the beginning of the World War, many of our Germans migrated to America. In the U.S.A. there is even a town named after our place. Even more people left Kulm when other land was annexed in Bessarabia. As it well known, as time passed, over 120 larger or smaller daughter communities were added to the original 25 mother communities. Kulmites resettled in many of these daughter communities. Before and after the end of the century, Germans from other villages came to the often empty yards. Little by little they came: from Wittenberg- Family Bohnet, Stichel, Schmied, Flaig, Guse, Kugele, Gwinner, Necker, Kalmbach, Rauschenberger, and Schlenker; from Alt-Postal- König, Weiß, Wölfe; from Beresina- Löffelbein and Schmierer; from Katzbach- Hausch; from Hoffnungstal- Singer (Platt-deutsch speakers); from Tarutino- Widmer, Röder, Erdmann, Liebelt and Brüge.

Through the immigration of Swabian people who wouldn't give up their language, the original variety of Platt was drowned out more and more and given up. Toward the end, there were only 3 or 4 people who could really speak the Platt-deutsch. Through the mixing of the different Platt and Swabish, a completely new colloquial language arose...of which a sample can be read in another section.

## THE ADMINISTRATION

The Kulm community fell under the first period of settlement and was founded in 1815 by the settlement of colonists in Bessarabia as a result of a manifest from Emperor Alexander I.

It is known that a community mayor (mayor), called Schulz, existed over the first community administration, and that the keeping of records for the community was given to a farmer capable of writing. Sometime later, this job was transferred to the church-school teacher and sexton. According to a report at the office in Odessa, in 1848, the following served as Schulz: Peter Schulz, Hildebrand as 1<sup>st</sup> assessor, Schelske as 2<sup>nd</sup> assessor, and Christian Straub as author of the reports of the church-school teacher and sexton. As the council work increased and the teacher was all too often held back from his school duties, a secretary had to be appointed for the administrative work of the village.

The village director had a lot of privileges and was honored and respected by all the members of the community. He could even inflict punishment. Usually, the most able and courageous farmers of the community were chosen by free election without campaigning. It was by balloting with white and black balls or by a show of hands. All colonist administration until 1871 was under the care of the colonial authority, with the Care Committee at the top and their headquarters in Odessa. The authorities issued all terms of reference for the immigrating colonists from there. Until 1871, the council language was German. From that time on the Russian language was introduced as the language of the council.

Until 1872, Kulm belonged to the Malojaro-Slovak District, which first had its headquarters in Malojaro-Slovak I (Wittenberg), then in Malojaro-Slovak II (Alt-Posttal). Administratively, Kulm was an independent community, called Wolost District (1872-1919). The community, during the tenure of district mayor (*Oberschulzen*) Gottfried Sperling and officer (*Sotski*) Daniel Roloff (1908), erected a beautiful stately building as a community council office on the place where the old chancery had stood. It consisted of the following rooms: a large auditorium, two large rooms for administration offices, and living quarters for the community secretary (consisting of four rooms upstairs and two on the ground floor).

In 1900, the first telephone line and phones were installed in the chancery.

During the tenure of Mayor Otto Hintz (1930), a new rifleman's living quarters was erected with a barn and shed; and during the tenure of Mayor Michael Guse (1934), under the cooperation of church curator Andreas Necker and teacher Artur Erdmann, a German community house was erected for congregational gatherings. By means of movable divider walls, three instruction rooms could be arranged. It was put to use, too.

With pride we can look back on the past of the community because outside of Kulm only Tarutino was an independent district. Because the community became independent so early, it brought many advantages with it. One had their own court and Orphans Fund in the area. The Wolost Court could settle almost all cases which arose in a far village. Even the district mayor had a lot of rights. He could inflict money fines, as was earlier the case with the Schulz. The district mayors and mayors kept good order and discipline in their villages. Even after 1919,

Kulm was still an independent community, only the form of the administration and the introduction of the Romanian language as the official council language were new. Through the annexation of Bessarabia to Romania, these changes were worth noting. From now on the head of the village was a mayor (*Primar or Bürgermeister*). He was no longer from the community at-large, but selected from the community council, and this position changed often as was also the case with the Romanian government. He could not work as an independent anymore as the district mayors had. As a result, the Romanian authorities mixed themselves much too much in the affairs of the community. However, the mayors did their duty although their authority had suffered great damage. The Council and the church council ranked side by side with them. A community stronghold was constructed next to the council building- called "the little house". For a time, persons who allowed themselves to get somewhat into debt in the community were locked up in it. To guarantee an easier administration, police help was available for a time to the community mayors (*Schulzen*), district mayors (*Oberschulzen*), and mayors (*Primaren*): an officer "*Sotski*" and 6 *Desjatski*. These were selected from the community. They had duties and responsibilities. Each night one of them had guard duty and would have to take the night watch and see to it that there was order. If there was any disorder in the streets, they had the right to place the guilty one into the stronghold (called Arrest). Use was made even of the unburned ashes. Nearly at every community job, called enforced labor, one of them usually supervised it. The *Sotski* even had the assignment in church, during worship service, to see to it that there was order among the youth in the balcony. This assignment of the *Sotski* died out with the advent of church administration in Romanian times. The *Desjatski* were further retained and had to supervise the hired night-watch. But they also had to perform a most unpleasant duty which was to go with the tax collector, from house to house, and help the agent collect the taxes.

The community also had two assessors. The range of their work was very extensive. No marriage ceremony took place without them. The mayor, the secretary and two appraisers would come to the wedding house the day before the wedding and draw up a marriage contract, in which the wealth of the groom and bride would be registered as assessed by the appraisers. During Russian times, this marriage contract was an official document which, in case of death, would show to those left to what extent the mother or father had provided for their future and what else was to be inherited. During Romanian times, the registration of the fortune before the wedding was retained, but it didn't have any legal value anymore. The tax assessors also had to be active in cases of fire damage, inheritance, etc.

Since the establishment of the Kulm community, the births and deaths were registered only by the sexton of the congregation. At the end of every year, the incumbency received a copy. Weddings were registered only by the incumbency, which also issued birth, death and wedding documents.

In 1924, a civil registrar's office was introduced. This was done in the *Primaria* (town council). The registrar was the current mayor, and the current community notary kept the books of the registrar. From this time on, every birth, as well as death, regardless of nationality and belief of the affected person, was entered in the registrar's books. From then on, the pertinent documents could only be issued by the registrar. Registrar weddings were first introduced January 1, 1930.

Since the founding of the Kulm community, the following men served as mayors:

01. Martin Wegner	1815-1818	14. Gottlieb Haß	1851-1853
02. Johann Thum	1818-1820	15. Michael Hildebrandt	1852-1855
03. Martin Schelske	1820-1821	16. Martin Winter	1855-1858
04. Christian Schulze	1821-1822	17. Martin Groß	1858-1860
05. Friedrich Schimke	1822-1826	18. Schütz	1860-1862
06. Johann Radach	1826-1829	19. Friedrich Schimke	1862-1864
07. Johann Schulz	1829-1831	20. Ferdinand Schulz	1864-1867
08. Friedrich Schimke	1831-1835	21. Martin Groß	1867-1868
09. Johann Schulz	1835-1841	22. Christian Lobe	1868-1870
10. Christoph Radke	1839-1841	23. Karl Roloff	1870-1871
11. Tiede	1841-1844	24. August Stelter	1871-1872
12. Johann Banko	1844-1846	25. Radke	1872
13. Peter Schulz	1846-1851		

*Men who served as mayor (under the title Oberschulz):*

01. Christian Lobe	1872-1873	09. Daniel Raugust	1899-1902
02. Karl Roloff	1873-1879	10. Christian Schulz	1902-1903
03. August Stelter	1879-1882	11. Adam Bohnet	1903-1905
04. Gottlieb Radke	1882-1886	12. Daniel Raugust	1905-1907
05. Gottlieb Flato	1886-1889	13. Gottfried Sperling	1907-1911
06. Daniel Radke	1889-1893	14. Daniel Leischner	1911-1914
07. Daniel Raugust	1893-1896	15. Gottlieb Groß	1914-1917
08. Simon Winter	1896-1899		

*Those elected as mayor (Primare) during Romanian times:*

01. Nathanael Leischner	1919-1920	10. Michael Guse	1933-1937
02. Otto Stelter	1920-1921	11. Otto Stelter from June till Dec. 31, 1937	
03. Otto Hintz and Nathanael Leischner Alternating	1921-1923	12. For a short time during change of government- Johannes Kliem 1938	
04. Gustav Böttcher for a short time	1923	13. Johannes Böttcher Feb. 20, 1938 till June, 1940	
05. Adam Stickel	1923-1926	14. Christian Steugk as town council chairman (Starosta) from June, 1940 to the Soviet occupation of Bessarabia and till the advent of the Resettlement Commission Sept. 15, 1940	
06. Nathanael Leischner	1926-1929		
07. Otto Stelter	1929-1930		
08. Otto Hintz	1930-1932		
09. Christian Lobe	1932		

From that time on, the Russian authorities appointed a Jewess, Madam Mundrian to the post of town council chairman and a Bulgarian, Schaefer, as secretary.

One can hardly describe how disorganized (actually, botched up) the civil registrar's books were during the tenure of the Bulgarian Schaefer.

Since the founding of the Kulm community, the following served as secretary:

01. Karl Schütze	1815-1831	07. Johann Püschel	1850
02. Martin Bomm	1831-1833	08. Janke	1851-1855
03. Johann Püschel	1833-1834	09. Graumann	1855-1856
04. Johann Dieno	1834-1842	10. Schulz	1856-1860
05. Martin Bomm	1842-1843	11. Daniel Raugust	1860-1864
06. Friedrich	1843-1850	12. Friedrich Scheller	1865-1872

Those that served as district secretary:

01. Friedrich Scheller	1872-1880
02. Friedrich Frey	1880-1918
03. Johann Roloff as apprentice	1911-1915
04. Adolf Wittchen as apprentice	1911-1915

During the whole period of Romanian occupation of Bessarabia, Theodor Matthis and Nathanael Kautz served as secretary (1918-1919).

Those serving during Romanian times:

01. Daniel Wölfle as Notary Public	1919-1940	04. August Schmidke as apprentice	1927-1930
02. Wilhelm Weiß as community secretary	1920-1926	05. Johannes Traichel as apprentice	1930-1931
03. Johannes Wittchen as apprentice	1927-1927	06. Wilhelm Weiß as community secretary	1931-1940

### *The Herdsman Director*

Besides the administration for the whole community, there were for the two community divisions so-called herdsman directors (*Hirtenschulzen*). One titled "Upper Side" (*Oberend*) and the other "Lower Side" (*Untereind*). Both had a herdsman yard with living quarters for the herdsman and barns for the breeding cattle. Besides the living quarters, there were more smaller homes for the herders. The community had 2 horse-herders, 2 cow-herders, 2 calf-herders and 5 sheep-herders. The Karakul shepherds were not included. At Easter and Pentecost, early in the morning at the driving out of the herds, all herders received *kuchen*, eggs and wine from the farmers. To carry off the many gifts, the herder distributed them among his whole family. The most difficult job for the poor herders was to consume the *kuchen* as quickly as possible before it would spoil. These were great days of joy, for even as a poor man one could live in style. The herders could get from the farmer as much milk as they needed at no cost. In his business, the herdsman director was independent, but if it became necessary, he would gather his half of the community and present a resolution concerning the purchase of cattle for breeding or to execute other plans

within his jurisdiction. He had to bring in the necessary money to pay the herders' wages. And there were other things he did. The written work was done in the council. Suffice it to say that all motions and the like were transcribed in the council for the people. This was a great help to the members of the community.

A so-called *Grain Warehouse (Getriedemagazine)* was already introduced in 1833. However, it is not known where the grain was stored in Kulm up to 1868. From that time on, and into Romanian times, the old prayer house built in 1831, served as the grain warehouse. In 1926, the warehouse was torn down since it was standing empty and became a refuge for rats and mice. In the beginning it served a good purpose. The farmers had to give a portion of their grain to the place so that when there was a bad harvest there would be something to distribute either for sowing or for food. So that it would not lay around too long, it was often exchanged for fresh grain.

A *Fire Ordinance* was introduced in the colony in 1849, under the title fire-insurance office (*Brandkasse*) and was an important part of the District Office. The fire-insurance office was not an arrangement in the sense of an insurance, but only made its appearance when a special accident occurred. As soon as damage by fire occurred, selected fire appraisers estimated the damage and the amount was collected from all building proprietors. In case of dire need and heavy fire damage, help was given right away...while the smaller amounts would be paid out of the community treasury until eventually other collectable taxes came into the treasury. In this way the one suffering the damage received immediate settlement for the mishap. The collected fire tax was kept in a special ledger where the buildings of the proprietors were listed and the fire tax was appraised. The whole thing could be considered as a good mutual fire-insurance, and no one could have thought up of a better one. In order to be able to energetically combat an arising fire, every inhabitant was required under penalty to take part in the extinguishing. Originally, each colonist was assigned the implement he was to appear with at the fire site to fight the fire. There were such tools as: Pail, hatchet, fork, fire-hook, etc. There was also another reason that each proprietor had a direct interest in fighting the fire as quickly as possible. Otherwise, he had to pay more toward the fire damage. The outbreak of a fire was announced by a bell. Whoever noticed the fire first hurried to the church tower, seized the bell clapper and beat it against the bell with all his might. The more violent the fire, the faster and harder the bell was beat. Turns had to be taken at the bell. The community possessed its own fire-fighting equipment: 2 fire pumps, a water wagon, fire-hooks, and other tools which for a long time were stored in the Schulbaschka. Later, they were stored in the newly constructed armory. At the outbreak of a fire, the inhabitants immediately hurried, with horses, to the fire pumps, water wagon and tools.

The fire insurance was maintained also during Romanian times. In 1938, even private voluntary fire insurance arrangements were in effect.

The first Orphans Fund (*Waisenkasse*) was established in Kloestitz in 1869. It was an essential part of the District Office. Accordingly, Kulm belonged to the Orphans Fund of the Malojaroslawetz District Office until 1872, when the community of Kulm became an independent district. This treasury existed out of a conscious need, since, after the death of a family's father, wealth was auctioned off and the orphans came under the care of a guardian. The guardian had to attend to the investment of the money. The guardian loaned the orphan money

to private persons, who had to pay it back with interest when the orphan came of age. Obviously, the cash was not always immediately available and the orphans often had to wait until the guardian could hand over the wealth to them. This situation altered itself with the establishment of the Orphans Fund. The orphan loan money could be collected at the District administration without court proceedings, and where they wasn't possible, the community was liable for the money. The orphan money was loaned to a citizen of the colony at a low interest rate. At first, it was loaned at 6%, while one paid out 5% to the orphan on the investment. Later, the percent rate went from 10% to 12%. The mayor served as manager of the Orphans Fund and as orphan-father and cashier, while the district secretary served as bookkeeper. The orphan money was loaned for 10 years, in which, every year, the interest and one-tenth of the principal had to be paid back. The one taking the loan was forced to undertake a promissory note endorsed by two solvent citizens. The credit-loan had to be approved by the community administration. Simultaneously, the community became liable until the borrowed orphan money was paid back in full. The net profit of the Orphans Fund flowed into the budget of the community. Through the orphans money, the inhabitants had a big help. Unfortunately, it was gradually liquidated during Romanian times. In 1933, the Romanian authorities issued the final order that all orphan money had to be deposited, interest free, into the State Treasury "Cassa de Depuneri", and so liquidation was on the way. However, it was not yet ended at the Resettlement in 1940. Through this, a lot of money was lost by the orphans. The Orphans Fund and the guardianship were tied one to the other. The guardianship was the basis of the administrative authorities supervision and control of the community. As soon as a member of the community died and minor children were left behind, the community appointed a reliable guardian for them, who, with the next of kin, decided whether the agricultural business could be carried on by the widow and children or whether the existing movable property had to be disposed of in as far as it could not be preserved until the children came of age. Usually, the minor orphans would auction off agricultural effects such as horses, cows, etc. at a public auction and put the money in the Orphans Fund. At times it happened that there were outstanding debts which had to be covered with the acquired money. The existing land of orphans was annually offered for lease to the highest bidding inhabitant of the local community under the supervision of the guardian. A list of land leasers of every guardianship were gathered by the community office from the concerned guardianship so that the receipts and disbursements of the guardian could be audited at the end of the year. The community, or district office, had the supervision. Complete orphans and children of widows, who had nothing to provide for themselves until their confirmation, went to relatives or village friends where, now and then, they had already in their younger days been called upon to do difficult jobs and, at times, had to get a job to help relieve an unbearable situation. These were only individual cases. As a rule, after confirmation, the children were discharged with very little compensation. Quite often, however, there were foster parents with a noble heart who compensated their orphan children far better than was generally customary or considered tolerable. In all cases, the guardian had to exercise his supervision over the orphan children entrusted to him until their coming of age. After Bessarabia's annexation to Romania, the guardianship documents were turned over to the Justice of the Peace for supervision. Through this, the community was relieved of every control on guardianship. Instead of the hitherto existing guardian, the guardianship was set up of seven men. The accounts of the guardianship had to be produced by the first guardian at the end of the year, whereupon the judge summoned the seven men to approve the account. So that the summons did not have to be repeated, the guardianship council sat beforehand and audited the accounts. The

proceeding before the court was yet another formality and, in the eyes of the citizens, had no practical value. Moreover, auditing by the court was handled very lightly. From now on, the community was relieved of the responsibility as to how the orphan money was administered. During the 1940 Resettlement, the orphan money, which had been deposited in the Romanian State Treasury, was lost.

### *The Right of Succession*

In the Kulm community there was a right of succession which in 80 some years was fixed by community consent and later stood in all judicial instances as law. This community consent was recognized even during Romanian times until the unification of legislation around 1930, as the foundation of inheritance cases. According to the right of succession, colonial land could only be taken over by male heirs, while female heirs were paid off with a small proportion of money. The home and the farm buildings went to the sons, who, after valuation according to local custom, had to pay their sisters a determined amount out of the worth of the buildings. If, however, a sister remained unmarried, she had a life-long right to live on her parents' house and received, instead of money, a piece of land from which she could support herself. Also, the surviving parent, as a rule, received a piece of the land...a quantity of the inheritance items left over from the inheritance which were rightfully his. The estate buildings of the inheritance were usually valued separately. When there were disagreements, then appraisers were called in to evaluate. The valuation was then binding for the partners. The jointly acquired land of a married couple was transferred in equal parts to the sisters. Likewise, the moveable property was also given out in equal portions.

Inheritance taxes were not levied until after the First World War. However, during Romanian times such a tax was placed on the estate.

### *The Mail Carrier*

This was given out annually by public auction. The mail carrier (called *Poschtar*) was obligated to have a beautiful team of horses. The right to carry the mail was not only open to community officials or religious dignitaries, but also to district and public officials. The two last mentioned ones, who took the *Poschtar* around, had to enter their names and distances traveled in a special journey register located in the Council. Only such persons, who could present certificate of recommendation, were dispatched with the mail. Civil servants were selected from these. From time to time, the travel log was sent to the District Office for accounting. During Romanians times, the community had to come up with their own mail carrier. Each mail wagon was outfitted with two seats. The driver (*Kutscher*) sat on the front one...the carrier on the back one. On the front end of the wangle there was a small bell which sounded its loud voice during the run. All vehicles which met a mail wagon had to give way. During Russian times, the mail carrier also had to deliver the mail. Probably that is where his title came from.

### *The Men's Quarters*

Since Kulm had no Inn, the men's quarters, which had been bought at an auction from a member of the community, served the purpose. In the men's quarters, there was usually a room with

sleeping accommodations at the disposal of the foreign official. He had to provide for his own meals. During the later years, the new community house (*Kanzlei*) had one room reserved as V.I.P. quarters. The food for the foreign official, who was put up in the men's quarters, was provided by the community secretary. In the last years before our resettlement, the mail carrier's office and men's quarters were no more. The village mayor made it his concern to put up out-of-town visitors.

During the First World War, on February 21, 1915, all German land and property owners were confronted with the Expropriation Decree. This ruling was set aside after the war.

The Russian Czar government collapsed through the Revolution in March, 1917. Already in March, 1918, the Romanian Army seized and annexed the Bessarabian possession to Romanian administration. Through a Romanian royal decree in 1922, the previously mentioned Russian Liquidation law was once more formally invalidated and the German colonists were installed to their legal possession. Thereupon, certain formalities had to be gone through before each proprietor could be registered by name in the tribunal Cetates Alba.

And so Kulm folks were again proprietors of their possessions, which, however, were lost without formalities during the Resettlement in 1940.

--by Daniel Wölfle  
(in consultation with Johann  
Roloff and Johannes Böttcher)

## **DISTRICT OF KULM AND NEIGHBORING DISTRICTS**

Kulm lay right in the center of the area belonging to the landed proprietors. The boundaries were: south to the boundary of the two German communities of Beresina and Tarutino; west to the Bulgarian village of Twardiza and in the central part on to the Gagausen village of Kirjet Lunga; north to the property of the Russian Sokolov brothers; and east to the boundary of the German community of Leipzig. The Kogálnik River, which had many little tributaries and gently wound its way through the level terrain, made up this portion of the boundary. It was only a few hundred meters from the Kulm land to the nearest neighboring village. In earlier times, it was about 150m to the center of Leipzig. The inhabitants of both localities reached an agreement to divert the river into a side channel through which 250m of boundary passed.

Since the river was so winding, which in the summer dried up because of great dry spells, many geese, sheep and other animals walked over onto Kulm land and caused some damage. The result was some arguments between the inhabitants of the two communities who normally lived together in good understanding. It was a risky business at times for the field guard to round up the "impounded" cattle into a spot until compensation was made, for the distance to Kulm was considerably farther than to Leipzig.

--by Th. Weiß

## COMMUNITY REPORT OF 1848

It was in 1915, owing to an invitation from the High Crown to Russia's Germans who had immigrated from the Polish realm, that the higher authorities were granted an area for the settlement. The place for establishing the colony was in a deep, wide valley at the foot of one of the highest hill ranges to be seen in Bessarabia. Immigrants, soon after their arrival, set up housekeeping and began, as they were able, to erect sod or thatched huts. Some family elders began to think that it would be better to establish the colony on the hill rather than in the valley because heavy fog locked in the unhealthy air. But now the question was: Would the hill offer adequate water for the colony? To find out, a commission of 12 experts was chosen who had the responsibility of visiting various localities of the range to see whether the hills contained water or not. And to the joy of all the settlers, it was discovered that generally rich springs of water were present. In fact, in many places where there were depressions and many springs flowing together, there were swamps. The reasons why the settlers of the established colony preferred the hills to the valley were many. The land, which had been granted to the Germans by the crown, was situated mainly on the upper portion of the hill; for there was very little useful acreage in the valley. And what was useful was mixed with so much salt-peter and sand which was not suitable for fruit farming. On the other hand, by laying out the colony in the valley, there would be great difficulty bringing home the farm produce; namely, loaded wagons driven down the steep hilly slopes. After weighing this and other arguments, a request was sent to Colonial authorities by the settlers to permit the colony to be located on the hill. Villages on higher elevations received approval on the condition that adequate water could be found on the hilly slopes. New designs were drawn up and, where feasible, set into motion. During this time, wood and shrub, together with other building materials, were consigned by the crown so that, toward the autumn of 1815, construction of houses could already be started. Those settlers who took on the job of putting up their own houses received an appropriate payment for this and could, through the fabrication of other houses, acquire some wealth and managed to live quite comfortably.

The colony offered a right favorable opportunity for cattle breeding with its lush grass in the valley due to the flooding of the Kogálnik River. The river, flowing some 180 werst (1W = 1.066 km) from Moldavia to the Kulm colony, is fed by more significant springs from the hills and winds in graceful meandering in the wide so-called Kogálniker Valley. After an uneventful course, it empties into an estuary of the Black Sea. The neighboring district town to the south is Akkerman. The governmental town to the north is Kischinev. Each is located about 100 werst from Kulm.

The area of the colony measures some 6358 desjatin (1D = 1.0925 ha) and 2032 fad, with various conditions of soil. On the high areas, it is mostly humus soil, which is very productive if only sufficient rain moistens the land. However, in very dry years, poorly formed grain results. Almost the last spur of that forest growth belonging to northern Bessarabia forms three sections of oak forest with an acreage of 48 desjatin, 232 fad. At the time of the founding of the colony, the forest areas were only insignificant thickets which could not prosper because of being burned down almost annually along with the fire-scorched prairie grass.

After a few years, a nursery of young trees recovered and flourished. Because there was no careful forest conservation in the yearly years of settlement, it often happened that the young woodland was ruined by the cutting of commercial timber and so deprived it of the nicest timber. Consequently, it nearly brought about their destruction and annihilation until finally the helpful commendable concern of higher authorities put an end to this abuse. So it is since that time that the woodland grew up to a noteworthy size and the settlers of the colony rejoiced over the thriving of their own forest long before others did the same. The present name of the Kulm colony is not the one that was in use at the founding of the village. The first title of the colony was Paulsberg...a name given by the Colonial authorities. After a year, His Excellency, the Minister of Interior changed the name Paulsberg to Kulm. This has been kept unchanged up to today. The motive behind this change is unknown. Originally, 80 families settled in the colony. They came as a group from Poland to Russia. Later, 28 households came to Kulm from other colonies already filled, which brought the total to 108. The majority of immigrants were such as were born in the real of Poland. Their father, in earlier times, had migrated as Prussians into Poland. Their earlier settlements were in the Posen dukedom, others in the regions of Plotzk, Kalisch and Warsaw. A few were from the realm of Prussia, from the province of Brandenburg. Most of the immigrants of the colony came with the migration of 1814, under the command of Gottfried Radach, now deceased. They found the steppes, allotted to them, occupied by 3 Moldavian tenants. Prearranged housing was not available and only after a five month delay did they proceed to construct houses. Moreover, the settlers obtained from the supplier, the High Crown, a subsidy of needed building materials...the working tools of a wagon, plow, harrow, scythe, and sickle...household instruments such as wooden canisters, tubs and pails...a pair of oxen as drawing animals and also a cow.

For provisions, they provided each month, per person, one *pud* of rye flour, and monthly, per family, an *oka* of salt (*oka* is a Turkish weight measure of 3 pounds). These were always delivered on the first of each month. As for sowing seed, each family received 2 *tschetwerik* (a dry measure, 1T =about 25 kg) wheat, 1 T. oats, 1 T. potatoes. This seed came in very handy for the settlers during the lean year of 1816. The supplies brought in by the immigrants varied: ready cash and accompanying possessions, wagons and horses amounting anywhere from 400 to 1000 rubles. Since the first transfer of the colony from the valley to the hill, no change in village plans took place. It was not foreseen that the colony's higher elevation would allow the inhabitants to enjoy excellent good health. Since the time of settlement, nothing noteworthy occurred, except to mention that there was an earthquake in February, 1839. It dried up some wells which earlier held good water—otherwise no other mishaps occurred—and some wells, which before were bone dry, now had plenty of water. Looking back, cholera was the only epidemic sickness which in July, 1831, snatched away 20 persons in one month...most of them 30 to 40 years old. The sickness came on strong right at the start so that people, who before noon, during harvest-time, were tending to their field duties, suddenly became sick and in a few hours were dead. Through the years, gradual prosperity set in...first-rate contributions in cattle, horse, and sheep breeding...and also vine-yards, which, as years passed—when bad harvest and hoof & mouth disease reigned—proved to be a staple food. All remaining resources appeared to be denying their support. Only those vineyards preserved the settlers every time. If not abundantly, at least average yields provided for the major financial needs, community taxes, and household necessities. As far as agriculture is concerned, the yield was very scanty for several years already, because of the persisting drought and harmful insects which dashed many a high

hope to the point that one could hardly obtain seed and bread and very little to send off to market. For most people, there wasn't much left over.

Kulm (without date) 1848

Church School Teacher and Sexton  
Christian Straub (author)

Mayoral Jurisdiction:  
Mayor: Pet. Schultz  
1. Assistant: Hildebrandt  
2. Assistant: Schelske

### TARUTINO PARISH REPORT - 1862

#### I. 1862 Publication (Busch, Material S.174)

Church  
*Tarutino Parish*  
Bessarabia, Akkerman District, founded 1815

<i>Incorporated</i>	<i>Students</i>	<i>Souls</i>
<p>1. Tarutino Colony, stone prayer house, Evangelical parsonage Founded 1814 by German colonists from Poland School: 376 children. The teacher receives a salary of 250 Rbl. The pastor preaches here 20 times a year.</p>	376	1734
<p>2. Malojaroslawetz I (Wittenberg) Colony, Prayer house...Evangelical Distance from the parsonage 15 werst (1W. =1.066 km) School: 81 boys, 64 girls. The teacher receives an annual salary of 145 Rbl., 9 Tschet. wheat, hay, housing, heating &amp; perquisites. The pastor preaches here 12 times a year</p>	145	1189
<p>3. Malojaroslawetz II (Alt-Posttal) stone church...Evangelical Distance from the parsonage 5 werst. School: 130 boys, 133 girls. The teacher receives a salary of 121 Rbl., 8½ Tschet. Wheat, hay, housing, heating &amp; perquisites. The pastor comes 12 times a year.</p>	263	978
<p>4. <i>Kulm Colony, Prayer house made of stone, Evangelical</i> Distance from the parsonage 8 werst (actually 11)</p>	264	1487

School: 140 boys, 124 girls  
 The teacher receives a salary of 139 Rbl. 28 Kop., 10 tschet.  
 wheat, housing, heating & perquisites.  
 The pastor preaches here 12 times a year.

- |  |     |      |
|--|-----|------|
| 5. Leipzig Colony, stone church, Evangelical<br>Distance from the parsonage 8 werst (actually 20 W.)<br>School: 109 boys, 104 girls<br>The teacher receives a salary of 100 Rbl, 15 tschet. and 6 pud<br>wheat, 35 <i>Kopitzen</i> hay, housing, heating & perquisites.<br>The pastor preaches here 12 times a year. | 213 | 1338 |
| 6. Josefsdorf Colony, Evangelical<br>Distance from the parsonage 40 werst.<br>School: 18 boys, 13 girls<br>The pastor comes 4 times a year.  | 31  | 237  |

Parish Totals:	1292	6963
Schools...6, Teachers...6		
<i>Pastor's wages</i>		
Produce from 120 desjatin parish-land, 200 Rbl.		
Salary 343 Rbl. 85 Kop. Standard perquisites 220 Rbl.		
Free housing and heating.		

*Church Wealth:*

Tarutino	Inventory	621 Rbl.	25 Kop.
Malo-Jaroslawetz I	Inventory	510 Rbl.	--- Kop.
Malo-Jaroslawetz II	Inventory	704 Rbl.	--- Kop.
<i>Kulm</i>	Inventory	982 Rbl.	11 Kop.
Leipzig	Inventory	77 Rbl.	67 Kop.
		2,875 Rbl.	03 Kop.

The pastor was elected by the community according to Article 159 of the Church Regulations and confirmed by the Minister of Interior.

**TARUTINO PARISH REPORT - 1867**

II. 1867 Publication (Busch. Supplement Bd. 1, S.215)

Church

*Tarutino Parish*

Distance of community to the next Parish of Kloestitz 15 werst  
 (1 werst = 1.066 km)

Born: 244 males and 230 females. Total	470
Born out of wedlock	1
Confirmed: 69 males and 67 females. Total	136
Communicants: 2139 males and 2406 females	4,545
Married Couples	67
Deaths: 139 males and 114 females. Total	253
More births than deaths	221

The Tarutino settlement was established in 1814 by Germans immigrating from Poland. Settlements *Kulm*, Leipzig and Malojaroslawetz I were founded in 1815-1816, of which the last named settlement, in 1823, had a transfer of population which set up 10 werst closer to Tarutino and took on the name of Malojaroslawetz II. Besides the already mentioned 120 desjatin (1 D. =1.0925 ha) arable land, the parsonage possessed yet 2 desjatin of land for a garden.

Schools and prayer houses were constructed in Tarutino and *Kulm* in 1820. Before this, an old provisions store had been presented to Tarutino by the Colonial authorities, which already collapsed after 3 years. Malojaroslawetz II built their first chapel in 1824; in Leipzig in, 1826, a church was erected which resembled a prayer house. However, for several years it remained unfinished due to the dissension in the community. *Kulm* built a prayer house in 1831 and it is still standing. Malojaroslawetz I built one in 1833. (Malojaroslawetz II...Alt Postal...already built a stone church in 1837-38, which continued to serve its purpose until the Resettlement of the community to Germany in the Fall of 1940.)

The parsonage at Tarutino was completed in 1844, and the cornerstone of a new church was laid 24 June, 1862. It was dedicated 25 July, 1865.

The Josefsdorf Settlement built a prayer house and school house in 1863, with the help of benevolent funds which granted a 200 Rbl. loan for the building. It was dedicated 20 June, 1865.

From 1828 to 1830, the first Separatistic false doctrine plunged into the heated community, of which the Leipzig congregation was especially affected, so that a threatening split generated within. Some families even left the church in Tarutino. The peak of this controversy came during the stirring of a certain Jahn (school teacher from Barmen) in 1845. Through a clear proclamation of the Gospel, improvement of the school and worship services, the Separatist movement then began to recede more and more. It is currently vegetating as a complete invalid, while church matters are being joyfully consolidated.

*Pastors:*

Friedrich Schnabel	1815-1820
Joh. Friedrich Ferdinand Wagner	1823-1828
Gotthilf Albrecht Trischler	1829-1830
Joh. Samuel Helwich	1831-1838
Christian Hübner	1840-1845
Franz Wilhelm Pingoud	1846-1882

## TARUTINO PARISH REPORT - 1909

III. 1909 Publication (Gernet. Bd. 1, S.229)

Church  
*Tarutino Parish*  
Mater. S. 174. Supplement S. 215

*Locality:* Tarutino Parish, with its center in the German Settlement of Tarutino, is located in Akkerman District of the Bessarabian Government.

*History:* In the Bucharest Treaty, 16 May, 1812, Turkish Bessarabia was surrendered to Russia. The south is lowland, but in the north, from the spur of the Carpathian Mountains, it is interwoven with fertile prairies which at one time were inhabited by nomadic Moldavians (must surely be called Tatars. Kalmbach), who lived by breeding cattle and horses. Settling the land was low on the list of priorities. Now, in order to develop it, Emperor Alexander I drew German colonists into the area. These were Württembergers from Poland, who had joined themselves to Prussia and, during the Napoleonic Wars, were severely hurt economically. The government promised the colonists some land (60 desjatin per family...1D. =1.1925 ha), significant privileges, and other assistance. The first colonists came in the Summer of 1814. They were first housed by the Moldavians, and, in the next couple of years, established themselves on their designated portions of land in the southeastern section. All this happened with the support of the authorities of the first colony. These German colonies ordinarily got their names after villages which gained renown in the War of 1812-1815: Tarutino, Malojaroslawetz, *Kulm*, Leipzig, Arzis and Brienne. In the next couple of decades, numerous other colonies arose through a transfer of population from these original colonies; however, also through immigration from Poland and various parts of Germany. To some extent, their names were also derived from the slaughter of the fatherland war, such as Borodino, Plotzk (?), Teplitz, Dennewitz, Fere-Champenoise and Paris. These colonies were put under a special social service committee for foreign settlers in South Russia. The headquarters were located in Odessa (earlier it was 11 years in Kischinev). Although the colonies struggled with great difficulties, they flourished comparatively rapid.

In 1815, the authorities called Pastor Schnabel for the German colonists in Bessarabia. He settled in the Tarutino Colony. In 1819 (some say 1818), a second parish (Arzis) was established. The Tarutino pastor served Tarutino, *Kulm*, Leipzig, Malojaroslawetz (Wittenberg), Kloestitz, Borodino and Beresina. Besides these, he undertook those in Arzis: Arzis, Brienne and, in 1818, the established colony of Teplitz (including Alt-Elft and Paris). In the following year of 1823, the growing settlement of Malojaroslawetz II (Alt-Posttal) was added to Tarutino. At first, the above mentioned parent colonies had to be content with prayer houses constructed in the year 1820 (Tarutino), 1824 (Malojaroslawetz II...Alt Posttal), 1826 (Leipzig), 1831 (*Kulm*), 1833 (Malojaroslawetz I...Wittenberg). Malojaroslawetz II obtained the first church in 1838 (built of stone). A large stone church was put up in Tarutino (1862-1865), which was dedicated 25 July, 1865 as St. John Church. The stone *church at Kulm* was dedicated 20 October, 1868, and the stone church at Malojaroslawetz I (Wittenberg) on 12 October 1869. (The *Kulm* church was similar to that of Tarutino.) For the construction of the last three churches, Pastor Pingoud

(1846-1882) deserves much credit. He also had much to do with the improvement of the educational system in the parish. In 1906, Leipzig began building a stone church and it was dedicated 5 October, 1908. Total cost was 40,000 rubles. The present parsonage in Tarutino was built in 1894. There is a consistory in Tarutino.

The following pastors have served in Tarutino since 1866:

Franz Wilhelm Pingoud	1846-1882
Friedrich Schlarb	1883-1908
Daniel Haase	1908-1938
Albert Kern	1938-1940

*Statistics:* In 1904, the parish numbered over 10,000 communicants of German nationality. There were a total of 249 confirmands in 1904-05.

Communicants in Tarutino: Tarutino congregation (2866), *Kulm* (1298), Leipzig (1728), Malojaroslawetz I (Wittenberg 1419) and Malojaroslawetz II (Posttal 1559). Later, the pastor served the leased villages of Mintschuna (304), Kurudschika (Ginzburgdorf 419), Blumental (150) and Peterstal (48).

Church and Prayer Houses: Tarutino Parish had 4 churches: In Tarutino, St. John Church (made of stone), with 800 seating capacity; in Kulm (10 werst from Tarutino, of stone), with seating capacity of 730; in Malojaroslawetz I (15 werst, of stone) with a seating capacity of 700; in Malojaroslawetz II (5 werst, of stone) with a seating capacity of 550 and in Leipzig (of stone) (The seating capacity figures are missing).

There were prayer houses in Mintschuna, Kurudschika, Blumental and Peterstal. In all these villages, the school and prayer house were combined.

*Pastor:* The pastor was elected by the 5 big churches and confirmed by the *Gouverneur*. He preached in German 14-18 times a year in Tarutino; 14 times each in *Kulm*, Leipzig, Malojaroslawetz I and II and 3 times in the remaining villages. In the absence of the pastor, lay reader services were held.

The pastor enjoyed free housing and heating and received a salary of 700 Rbl. from the 5 major congregations, plus the contributing support the smaller congregations make. The clergy land amounted to 115 (?) desj.. The pastor drew perquisites: for baptism and baptism verification each 30 Kop., 60 Kop. for confirmation, 1 Rbl. for a wedding and from 60 Kop. to 1 Rbl. for a funeral.

*Schools:* There are church schools in Tarutino (539 students), *Kulm* (242), Leipzig (319), Malojaroslawetz I (268), Malojaroslawetz II (291), Mintschuna (60), Kurudschika (98), Blumental (35) and Peterstal (10). School fees of 20 Kop. were levied only at Malojaroslawetz I.

Sexton Teacher: The income of the sexton teacher in Tarutino was 700 (?), in Malojaroslawetz II 500 Rbl., in *Kulm* 450 Rbl., in Malojaroslawetz I 400 Rbl., in Leipzig 400 Rbl., in Kurudschika 350 Rbl., in Mintschuna 300 Rbl., in Blumental 100 Rbl. and in Peterstal 40 Rbl.

*Benevolent Institutions:* There were no benevolent institutions in the parish.

*Appendix:* Tarutino Regional Committee of the Benevolent Fund for Evangelical Lutheran Churches in Russia was founded 16 September, 1866. It was entrusted with the care of the Bessarabian parishes.

## CHURCH AND SCHOOL LIFE IN KULM

The saying goes that on their difficult journey to Bessarabia, our ancestors brought three things with them: Bible, Catechism and Hymnbook. Evidently, not every family had all three in their baggage because for 150 years the Bibles were still heavy and relatively expensive. I have not found such an old book among my many house visits to Wittenberg and Kulm. With the above mentioned statement, one must state that our ancestors brought along with them and remained true to the foundations of the evangelical faith.

In the beginning, worship services were always held either in the open air or in homes. Someone would read from a sermon book brought along, and gladly sang as best as possible without harmonium or organ accompaniment. Naturally, there was no bell which in later times so often and regularly called to worship. Many a person missed it, but their hearts were there. Only by steadfast trust in God could the enormous difficulties of those early days be overcome. Sixteen years after the founding, the community had already advanced so far that means allowed the construction of their own house of prayer in 1831. It was quite roomy, built of stone and served as the House of God until 1868, then as a community storehouse until 1925. It stood in the middle of the main street boulevard, north of the church, which was put up from 1865-1868. Just as the construction of this church shows what a whole community, in most difficult times, can accomplish by trusting in God, so I would like to go into detail on the history of the church's construction.

The 1831 prayer house of the community was by far too small at the beginning of the 50's for the increased population. Therefore, already in 1852, a plan was produced to put up a new prayer house and set aside 200 Rbl. silver from 1853 to 1858 to build the projected project (as the community project was labeled). Because this sort of money came in much too slow, a large portion of the community pastureland was measured off, which the farmers worked of their own freewill and without pay...the whole yield going toward the building fund. In 1860, a freewill offering from the members of the community brought 2000 Silver Rubles. That was a lot when one considers the value of the money: a farm laborer received 25-30 kopeck a day, a teacher or a civil servant something like 25 Rbl. a month (1 rouble =100 kopeck). Here I would like to note that a Silver Ruble had more value than the paper money in circulation or the paper money issued by the French Revolutionary Government. By the Fall of 1860, 8000 rubles were already gathered, 3500 rubles of it loaned out to increase with interest the receipts in the building fund. Now the building commission was elected, consisting of Gottfried Graumann, Christian

Schimke, Karl Gross and Gottfried Steller. They drew up a plan and prepared a cost estimate. The plan had to be altered three times since detailed examination of the planned prayer house always turned out to be too small. In 1865, it was decided rather to build a church and contractors were sought (two alien architects from Kischinev). The cost estimate, confirmed by the authorities, amounted to 10,713 rubles 31 kopeck (one is amazed...for such a construction to be figured down even to the last kopeck!). Because it wasn't enough to build a church 35 meters long and 15 meters wide with a suitable steeple, the leaders of the community contributed 3286 Rbl. And 69 Kop. so that the total cost of the building came to 14,000 Rbl. The cornerstone was laid 8 September, 1865. The church was to be completed in the Fall of 1868. The whole community, numbering some 1700 souls, were, so to speak, involved body and soul and gave gladly and willingly of their best. Nevertheless, great difficulties came during construction. In 1864, hoof and mouth disease greatly diminished the livestock which was the best source of revenue. 1865 and 1866 were meager harvests, 1867 a total crop failure, so that the greatest bread and fodder shortage prevailed from 1868 until harvest time. Moreover, the building cost more than first provided for, so that another 3000 Rbl. had to be allotted to complete it and equipping the interior. The community could not come up with additional funds. That is why the proposed tall steeple was omitted and a simple short one was settled for. But that did not matter because the church, by virtue of its overall height, was the tallest anyway in all of Bessarabia, and from her steeple one could see a distance of 50 km all around on a clear day. By the help of God and the greatest of effort of all, it was completed on the appointed time, and on 20 October, 1868, it was dedicated by Pastor Pingoud. One can well imagine with what deep felt thanks the congregation entered their beautiful new house of prayer. They had made it!! Besides the many contributions of money during the construction, the community also gave 2234 man-hours of volunteer labor and put on 130,000 werst (about 140,000 km) of volunteer mileage. All materials had to be hauled from far off by horse and wagon. There was no railroad yet in Bessarabia and Kulm had neither cut stone or construction lumber.

In 1912, the church underwent a complete overhaul and the inside completely painted with pleasant bright colors. Every 3 or 4 years, the outside walls were limed so that the church could always radiate extreme cleanliness. The roof was tin and, as often as necessary, was painted a nice green. The church was encircled at appropriate intervals with a breach wall of cut stone, which was also limed every few years.

One big and three small gates were in the wall. Church attenders passed through the small gates. The big gate was opened only for a funeral service or when some large item was taken in or out of the church.

Two bells, a small and a large one, hung in the steeple. A place was provided for a third bell. Unfortunately, the next two generations did not manage to raise a third bell...the two served the purpose. And they were rung often. They resounded four times at every worship service: the small one called an hour before worship, half an hour before service the big one coaxed, and both were rung together at the beginning of the service; during the Lord's Prayer, the big one sounded once more to announce to those remaining at home that the service had reached its high point and was soon to come to an end.

If anyone in the community died, the sad occasion was announced by tolling. If the deceased was a child, or at least not yet confirmed, 9 muffled strokes sounded with the small bell, then a short time both rung together, then 9 single strokes again, and together again, and the same a third time. For an adult, or at least an already confirmed fellow citizen, the big bell began with muffled strokes. The bells were rung at a funeral similar to that of a worship service, only the bells escorted the dead from the house until to the cemetery.

The main entrance of the church was never locked. If a fire broke out in the community, the one who saw it first would rush to the belfry and tore into the ringing of the fire alarm with wild summoning strokes. This was the unquestionable summons for every citizen to hurry to the fire. There was no organized fire department.

In winter time, during the danger of a snowstorm when someone could get lost on the way, the bells resounded. The clang went far and showed the way to the wanderer.

Every workday at 12 noon, the big bell was rung to inform those in the field and in the house of the exact time. Right after sunset, at no definite time, the big bell was rung to indicate time to quit work. Before Sunday and holidays, both bells were rung. The ringing at sunset was a summons to stop for a moment and search the soul. In some Swabian communities, the evening bell was also called the prayer bell.

During school months, one of the bells was rung regularly as a call to school.

Yes, our bells were very diligent and we could hear them on various causes and occasions and, in the last years of our stay there, also at weddings. We heard them for the last time 6 October, 1940, when we finally left our homeland. Now we can still hear their peals within ourselves.

The church attenders entered God's house through the earlier mentioned and never locked main entrance. From there it went directly into the sanctuary and right and left up to the balcony. A strict seating order prevailed in the church, separated by sex and age. The men sat to the right on the main floor, the women on the left, above the woman, in the balcony, sat the girls, and the young boys and students sat above the men. Those no longer unmarried could not sit in the balcony. The church had an initial seating capacity of 730, which could be expanded to 800 with the setting up of side benches. Often all places were taken, especially on high festival days: Christmas Eve, Christmas Day, New Year's Eve, New Year's Day, Day of Repentance (in Bessarabia, always the first Sunday in Lent), Good Friday, Easter Sunday, Pentecost, Thanksgiving, and All Saints Day. But even on other festival and holidays and regular Sundays, the worship service was well attended, if it wasn't harvest time (no one worked on Sunday or holidays, but the people were too exhausted for no one knew of the 5 day week or 8 hour day) or bad or very cold weather...the church had no heating system.

The people were often called to worship. On the high festival days, already mentioned, and on a few other holidays, there were morning and afternoon services; on Easter Sunday, even a sunrise service at the cemetery. Services were also held on all Apostles' days, Purification of Mary, Annunciation to Mary, and Michael and All Angels Day. There were 90 services a year. Until September 1939, the pastor conducted about 12 and the sexton the rest. The pastor spoke from

the altar or from the beautiful chancery mounted on the girls side of the balcony, but not quite the height of the balcony. The sexton read from the lectern on the main floor, on the men's side. The reading worship service had an essentially shortened liturgy. Sometimes today, I think back and wonder how I got some 75-80 sermons a year. One doesn't want to spend too much time repeating, but, as much as is possible, always bring something different. Sermons were read mainly from Gerok, Hofacker, Brastberger, Seeger, Harms, Modersohn and others. The sermon books were all from Germany and often couldn't be read just as they were printed. For example, Gerok was court chaplain in Stuttgart and often in his sermons addressed his beloved royal family. Naturally, I could not present this unaltered in Bessarabia. I had only one sermon book from a Russian pastor from Blum, whose sermons, during the time of the czars, could be read unaltered.

The lively and often contemporary spoken word of the pastor naturally made his worship service more appealing than a reading service by the sexton, and was therefore better attended. Unfortunately, he hardly ever came on the high festival days. The songs, at every service, were accompanied by an organ. The organ was not pneumatic or electric. Someone always had to operate the bellows. But it had beautiful sounding stops and could produce it the organist mastered it, as was the case with our friend Wilhelm Eckert. The congregation enjoyed singing and sang lustily. The organist also played popular melodies and not always what was in the hymnal, like the do here in Germany (at least in Schleswig-Holstein), where one at times can hardly sing along. With a familiar melody, the singing was powerful so that no one heard if the foot-pedals were muddled or when up above a finger pressed a wrong key. The singing and playing resounded especially strong and also impressive when on some festival days the Kulm Brass Band accompanied the organ. Often they literally shock the windowpanes. The congregation was so confident in the singing of a familiar song, that I often, when I had to serve as organist also, would begin the last verse of the first hymn and then leave the organ and go down to the lectern. It also happened in the summer, during harvest time or if it got too hot because of the large windows, that while I was reading I would notice heads peacefully nodding. I then injected into a passing phrase, a verse which had the title of a hymn, and would begin singing. Naturally, as I began a verse which just about everyone knew by heart, soon all lustily sang along and the snoozers awoke. They did not hold the arousing against me, as no reasonable snoozing person ever became angry.

On festive days, the worship service was often embellished or capped with the songs of the mixed choir, directed by the sexton. The girls sang soprano and alto, only the girls, because women were not allowed into the balcony. The men and also young boys sang tenor and bass. The choir members, except the teachers, were not able to sing from printed music. The part was played or sung over until they were sure of themselves and then it sounded forth, often very beautiful. No value was placed on skillful singing with all kinds of embellishment. It was to sound beautiful, pleasant and edifying. We selected most of our music from the familiar *Württemberg Zion Perlenchorus* or the *Festival Motettes*, but also sang from *Frohen Botschaft* (Glad Tidings), *Gemeinschaftsliedern* (Common Hymnal) and other books. All notes and texts had to be handwritten. This was hard work.

The choir sang on special occasions like funerals, if they didn't occur at the height of work season. Funerals could take place on any day and, if it should be possible, preferably on Sunday.

Then everyone had time to take part. The attitude that "he or she is of no concern to me" couldn't exist. A funeral was made known to all either through an announcement in the framework of a Sunday or holiday worship service or through handbills which, as a matter of course, were presented from door to door and in no time it was general knowledge to the whole village. Four bills had to be drawn up. One for each side of the streets.

There was no undertaker. Relatives of the deceased saw to it that the death was announced at the registry office and at the church office (until September, 1939, to the sexton, then to the pastor); sought grave digging tools or grave diggers who would also carry the deceased to the cemetery, if he wasn't too heavy, and fill the grave after the committal; took care of final arrangements and ordered the coffin from a recognized carpenter. The burial place cost nothing. One only had to inform the keeper of the location. In this way, one was never paltry, but could obviously locate a new grave in the vicinity of another expensive grave if space was available. Graves for children were located in a separate place in the cemetery where the rows remained uniform.

Every funeral began at the home of the bereaved. There the coffin remained open before the house so everyone could take one last glance at the deceased. The closing of the coffin began with a song, reading, prayer and another song. Occasionally, if some next of kin was unable to make the difficult journey to the cemetery, the meditation was also given at the house. Once the body was enclosed in the coffin, the funeral procession got underway in an orderly way...in the lead the pastor or sexton and the church elders, then the unrelated mourners, followed by the coffin (most often carried, but sometimes driven) and finally came the truly bereaved. As soon as the bell ringers caught sight of the procession from the belfry, they started ringing. Often the procession would halt on the way so that the pall-bearers could change and get a rest, during which time a verse was sung. Once at the cemetery, the coffin was placed on the open gravesite. Often the cover was opened one more time. A song followed, a brief biography with details of the funeral oration text, an appropriate meditation ending with prayer, the Lord's Prayer, a benediction and another hymn. During the second hymn, the closed coffin was lowered and the grave shoveled in.

Once the diggers finished their sad duty and the shovels rested on the fresh grave mound, the next of kin knelt around the grave in silent prayer while all the others remained silent. Following this, all went home. For the relatives, grave diggers and whoever else one wanted to invite, there was a simple luncheon called *Nachleiche* (after funeral). As a rule, the funeral sermon was held at the grave, but could in exceptional cases be held at the bereaved house or in church. These usually in bad weather or in special circumstances. Until September, 1939, most funerals were conducted by the sexton, and by the pastor only if it fell on Sunday and he was present for worship service, or it was an exceptional case. Most of the time, one declined to fetch the pastor due to the indication: "*Ji kennt det besser*" which means "You (the sexton) know it better." That is, the circumstances and what one usually takes into consideration at a graveside sermon. Naturally, the sexton should read his address and there were an excellent range of burial sermons, except that one had to adapt them for the specific occasion. One often read what was not in the book, but what was fitting. One of my most difficult burial sermons was when I had to bury one who was murdered by his brother with a hatchet because he had been choking his mother. The situation stirred up a big sensation in the neighboring communities and some 2000 people attended the funeral. It was always difficult when two funerals occurred simultaneously.

One funeral procession was led by a colleague or a church elder. At the cemetery, both coffins were placed at the grave of the oldest. There was one address for both, whereby one should be fair to each one and naturally wished it to be that way. Once I had to bury an 84 year old woman and a 6 month old child. I had a beautiful opportunity to have all attending consider the whole of life as exemplified by these two persons. Another part of community church life, which is unknown to people at the present time, was catechism studies or study of the Christian teachings. Confirmed youth up to 18 years old had to attend. This took place in the church on Sunday afternoon at 1 PM. Here the catechism or confessions were considered. Every obligated catechism student at catechism class had to write a page in a note book, mostly from the Gospel lesson of the respective Sunday. Normally, it was read out loud. Whoever was absent without excuse had to pay a fine, which toward the last was 10 lei per line. Before the youngsters headed off to the pastor to repeat their lesson, it was checked to see whether all catechism absences were paid for. Maybe it seems quit strange to the youth of today, but for us there, in a foreign land, it was a great blessing to keep up our faith, and, if you will, maintain our national characteristics. Since its founding, Kulm belonged to the Tarutino Parish and, as time ran on, was served by the following ministers: 1. Friedrich Schnabel, 1815-1820; 2. J.F. Fr. Wagner, 1823-1828; 3. G.A. Fritschler, 1829-1830; 4. Joh. Samuel Helwich, 1831-1839; 5. Christian Hübner, 1840-1845; 6. Wilhelm Pingoud, 1846-1882; 7. Friedrich Schlarb, 1883-1908; 8. Daniel Haase, 1908-1938; 9. Wilhelm Meyer, from 1 October, 1939 to 29 September, 1940. Pastor Pingoud was the first who, until his death, hailed from Bessarabia (all others before Pastor Haase were pastors from outside Bessarabia) and during his term of office the church was built. In Daniel Haase existed one of the most extraordinary personalities in the service of the church and the people. After the annexation of Bessarabia to Romania, he was the first Chief Pastor (*Oberpastor*). Since he was in the forefront all year long fighting for the school and the people's national characteristics, he was not able to come to Kulm as he really should have. But as Chkief Pastor, he always had ministerial candidates who served us: Kern, Härter, Schnaidt, Schlenker and Neumann.

After the death of Pastor Haase, Tarutino became an independent parish. We did not want to establish a parish with Alt-Posttal and Wittenberg out of economic consideration: after the previous apportionment system, we had to pay by ourselves about as much as the other two villages paid together. In September, 1939, Kulm became an independent parish and the installation of the newly elected pastor was yet another high point in the church life of the community. However, World War II had already begun and by an invasion of the Russians in June, 1940, all beautiful dreams of a good development of the church and district came to a sudden end. On 29 September, 1940, Pastor Meyer held the last worship service in a church filled to capacity, at the same time a farewell to our beloved dead in the cemetery. Pastor Meyer was resettled with us and even conducted worship services, baptized and buried at Camp Werneck. Then he left us, was drafted into the service and was killed in Italy. May he rest in peace, our last pastor!

Out of necessity, most church related duties were performed by the sexton, who not only performed the already mentioned duties, but also baptized most children, led the family devotions before a wedding, kept the church books, and, in the last years, was also burdened with church bookkeeper. After all, all sextons were primarily teachers and that will be considered in the following paragraphs.

## *School Life*

School life in the community didn't go as well as church life. Yet one already found modest beginning in 1822: there is a notation in the cash book- for school lease, 8 lewa, benches 5 lewa. Until 1831, school instructions took place in a rented house; then first in that year the first school was built. But the school was soon too small for the fast growing community, so it was torn down in 1842 and a bigger one was built with a class room and teacher's living quarters. This second building served the community until 1895, at which time a nice big school was put up. First it had two gigantic class rooms, which were partitioned into three in 1910, and into 4 rooms after World War I. They were still spacious and large enough. In 1926, yet another class room and teacher's quarters was installed in what used to be the *Schnapsmonopol* building. There were two living quarters for the teachers in the 1842 structure. In 1936, the Evangelical Lutheran community building was erected since there was need for more class rooms, but also because one wanted to have an assembly hall independent of the political community. By sliding walls, the building could be divided into 3 classrooms. By the time of the Resettlement, the community had 8 classrooms at its disposal. The community hall was utilized for all church and social gatherings, also for the Brotherhood gatherings (*Bruederversammlungen*) when travelling preachers came.

Until 1846, the church school teachers (in short called Schuller) were always from among the gifted Kulm colonists. Unfortunately, I am unable to list their names because there were so many and nowhere were their names noted down, least of all in the records which I came across. In 1847, the church and consistory archives burned down. Many very old books, including the birth and death records up to 1847, were offered up to the flames. As the first teachers themselves were not aware of much, it is understandable that they would record little. And it's no wonder when the first church school teacher, Johann Straub of Kloestitz, who was more organized, was faced with the following when he began his work in 1846: number of students- 250; able to read- 80; able to write- 60; those children at the beginning of school who can already carry a tune- none. Course of instruction was: Song (always the first thing), Scripture reading, Bible history, write memory work (meaning the catechism), math. Teacher Straub gave himself, to all appearances, sincere pains to maintain the school's position. A visitation on 18 February, 1853 states: The pastor elect visited the local school and had the opportunity to rejoice over the wholesome progress toward improvement. The children confidently went through the reading, the Bible and Reformation history; one could hope for greater clarity in the written work. The math is well mastered. As for singing, the necessary diligence is employed in comparison to the very deficient condition with reference to 5 to 6 years ago. The teach and students, by their demonstrated faithfulness, want to obtain the Lord's blessing and have a school of Thun reputation. –signed: Pingoud, pastor.

For his labors, the teacher sometimes received up to 140 Rbl. (a year), plus 2000 kg grain, housing, heating and small fees for baptisms, funerals, etc. School attendance left much to be desired as most children went hardly 2-3 months a year. They went from mid-November, as the last corn stock was brought in, until mid-February, when field work started again. From 1840 on, there were over 200 children and in the 70's till the 90's over 300. So the teacher, in spite of the diligent fruits of the willow stick, still couldn't complete the task. For that reason, an unlearned student was placed next to a learned one. Both worked in the same room until 1910,

and it must have been a comforting sight to the children when both types had need for the stick. And whippings were necessary if they wanted discipline and order from so many children. And if, through such poor attendance, they still produced knowledge in the children, they did so only out of the complete dedication to the job and because they did what they could. Following is a list of sextons who worked in Kulm, mostly the elementary school organization: Johann Straub, 1846-1859; Peter König, 1859-1882; Reinhold Fischer, 1882-1889; Johann-Georg Broß, 1889-1892; Johannes Mauch, 1892-1894; Johann Georg Broß, 1894-1908; Immanuel Frey, 1908-1911; Oskar Koch, later Professor in Moscow, 1911-1924; David Treichel, 1924 until the internment at Camp Werneck.

Until 1891, the school was a genuine church school and was only under the supervision of the pastor. As the anti-German sentiments began in Russia under Alexander III, church influence in schools was gradually withdrawn and placed under the Ministry of Public Instruction. Now the community had to allow for Russian teachers and Russian was also taught. One name comes to mind...Kowalski. For a time, before World War I, Reinhold Wagner of Sarata served as Russian language teacher. After 1895, both teachers could not work in the same room anymore because one gave instructions in Russian. After 1910, the teacher couldn't instruct more than 60 children in one room. For that reason, the room was divided into three sections. Since the 1890's, no untrained staff could be employed. During World War I, all school work halted. German was forbidden. In 1918, a new beginning was made and, by 1919, schools were nationalized and community influence completely withdrawn. Naturally, the teachers instructed in German and made their first timid attempts at Romanian. Mr. Erdmann, who came to Kulm in 1919, is considered as one of the first experts in the Romanian language. But he didn't Romanianize. It got really bad when the anti-Germans, friendly to the French Liberals, came into power. In the Fall of 1924, four Romanian professional teachers surfaced at once in Kulm. With all their might, they wanted to give the school a Romanian spirit and taught only in Romanian. Yet the community saw to it, through additional employment of professional teachers, or through additional payment above government salary, that the Romanian directed classes also taught the German language. Besides Artur Erdmann, Oskar Koch and myself, these worked for a longer or shorter period: Ottilie Leischner, Renate Krause, Marie Büchele, Emma Gerstenberger, Alma Bogner, Klara Fiechtner, Immanuel Rompel, Johannes Knauer, Wilhelm Eckert, Robert Muckle, Oskar Schulz, Emil Baisch, Emil Brenner and Paul Eckert. Except for the Eckert brothers, who until the very end remained in Kulm and also came to the Kulmites in Warthegau and even today count themselves as one of us, all the other mentioned male teachers died or were killed in the war...even our dear Mr. Erdmann, who, as principal or director, often had a very very difficult position. Orders from the Romanian authorities were to be carried out, yet, often against the orders from above, one wanted by right to also have German instructions. Today, when some of our past students state that their children are more advanced than they ever were, it would be well to consider the circumstances under which they studied German—that many times their elders, out of necessity, let things slip and allowed no money for the so urgently needed German books.

Compulsory education in Romanian time lasted till age 16. One could leave school earlier if he finished successfully with a school certificate exam. The school year lasted from 10 September till mid-June. In the last years, school closed 8 June since on this date King Karl II returned again after his year long trip with Lupescu (*tr. his mistress until he married her in 1940*)—having run

out of the necessary cash. There was, or there should have been, a penalty for absences. At the end of the school year, there was always a special day with a small celebration and handing out of prizes to the best students in the class. However, the biggest holiday for the students was Christmas and the performance in church. Many weeks before, poems, plays and verses were selected and assigned to each child. If possible, everyone could join in who could read to some degree, even if only a short piece or verse. The most favorite play was Kusero's *Shepherds in the Field* or *Shepherds' Adoration*. One always desired *Child-like Admiration* or *Under the Christmas Tree*. Even today, many past students can still say their parts from memory. Christmas hymns were interspersed between particular performances or pieces which were practiced weeks before. Often we sang as many as 20 Christmas hymns, a wealth of songs the likes of which I haven't found here. All German teachers gladly and energetically helped in the practice. A week before Christmas, the church elders, as school committee (men elected by the congregation to provide for the economic affairs of the school), and the teachers conducted a house canvas for the childrens-fest. Most people gave gladly and generously. With the gathered money, the appointed board bought all kinds of Christmas gifts called *Christkindel*. Most were things the children really liked...baked goods, sweets, nuts and apples. Every student brought a small bag with his name on it and, at times with decorative embroidery, and gave it to his class teacher. Two or three days before Christmas, the sacks were all equally filled. The male members of the choir assisted. All filled sacks were brought to the sacristy for cool storage. During this time, the elders also obtained a big Christmas tree from the Tarutino market. The female choir members decorated it the afternoon of 24 December. That morning was usually the children's dress rehearsal at the church. And that was it. However, I ran through the program only once on Christmas Eve Day. It took too long and the festival service was upon us. We always celebrated the children's program on Christmas Eve. This was only the children's festival and whoever pushed the Christmas tree (and there were some isolated cases) could just as well stay home. When the Christmas tree lights shone forth, so the eyes of the children also sparkled and one was often uncertain as to which one beamed more. The joyful and clear singing of many hymns filled the room and also the hearts and each child did his best in speech or play, for somewhere out there sat his parents. The high point of the celebration was the entrance of the angel, represented by a young girl in a glittering cloth equipped with wings. The cloth was often also decorated extra with concealed flashlights. A whisper went through the church. When the main part of the program ended, then came what was for the children the essential...the distribution of the presents. As a rule, this went quite fast since it was called out by classes and, of course, by position. The program always started at 5:30 PM and was usually finished by seven. The childrens-fest was usually the high point of the cooperation of church and school and their officials, and everyone felt that an active church and a good school belonged together and complemented each other. One can at this point heartily thank the many nameless and mentioned helpers of the congregation. –by David Treichel

## THE BROTHERHOOD

Concerning the establishment of the first Brotherhood (*Bruedergemeinschaft*) in Kulm, I learned that it was founded by Brother Radke at Alt-Elft.

## *The Spiritual Life of the Brotherhood*

An illustration of their hour of devotion. In villages with Swabian folk, one says "hour", while others adopted the term "assembly". The brothers and sisters gathered regularly for devotions. They developed a simple style and method and had a lot in common with the gatherings of the first Christians. The room, where the assembly was held, was a spacious living room facing the street. One of the brothers placed his living room at their disposal for a whole year, at no cost, bearing the burden and work (cleaning and maintaining, etc.), then they moved the assembly to another house. Houses were available the whole 30-40 years of meeting. At the front of the assembly room stood a table. Upon it lay a big Bible and on it the "Hiller". Beside it, an abundant selection of song books and usually a music case called "Lösla". On the yard side, by the window, stood full length rows of benches for the brothers, and, on the opposite side, the benches for the sisters, with faces toward the assembly table. One sat separated according to sex. After the closing, the sisters were first to leave the room, during which time the brothers often remained after for another meeting. It was customary, when a brother or sister met, to break out in singing.

The owner of the house, called the assembly father, and his wife, the assembly mother, was in charge of the gathering. When it was time to start, the assembly father called upon a brother to conduct the devotion. While he was proceeding around to the back of the table, the assembly sang the opening hymn...most of the time: "Oh Lord, we are gathered here..." The speaker brother opened with a portion from the Hiller, or chose a free text. Although from the start, the fellowship principles allowed for selection of free texts, one stuck with the chosen selection. He would read the verses annotated in the Hiller, spoke a hymn verse to be sung together, and, after a prayer, expounded on the portion of the Bible under consideration which pertained to the selected verses. After finishing, the assembly father called upon several brothers to give a closing summary from their seats. After a song, time was allotted for common prayer whereby the brothers first prayed and then the sisters. The eldest saw to it that all members took part in the common prayer. Interspersed were hymns suggested by the brethren. The hour of devotion concluded with the apostolic greeting of peace (Phil 4:7), followed by the singing of one more hymn.

According to the fellowship principles, gatherings were held on Wednesday, Saturday and Sunday Evenings, and on Sunday and holiday afternoons. Of course, assuming there were no church worship services or funerals. During the winter months, Bible studies were also conducted.

From time to time, magnificent revivals took place in the Bessarabian villages. If just one person showed up at the Brotherhood with spiritual anguish, the brethren set a revival gathering into motion. As soon as someone called upon the name of the Lord for deliverance, the houses filled up. We experienced a revival in Kulm in 1912 and 1931. The last one arose out of an awakening of a young girl in a neighboring village. Having come home, she started to pray. Soon her example affected other girls and boys. The spirit of revival seized also older folks. Through this revival, the number of fellowship people increased considerably and brought in renewed spiritual life. The greater portion of the new adherents remained faithful. Such revivals were glorious times. Something one never tired of.

During the time when there was lots of work, the sisters gathered every evening, the prayer hour sometimes lasting into the middle of the night. Spiritual bonds were established in the alternating Brotherhood Conferences. Such a Brotherhood conference took place in Kulm, 20-21 May, 1912, with the following conference themes: 1. What is the duty of the Christian circles in the church over against the enmity toward Christ on the one hand and the sorry condition of the church on the other? –by P. Jundt; 2. Hospitality –by Benjamin Idler, and 3. Faith and Works –by Klett. Other brethren also spoke. Lastly, Brother Hansjörg Schnied spoke so earnestly to all the hearts that not an eye blinked. Two young brothers from Wittenberg sobbed out-loud. Provost (*Propst*) Alber of Grossliebental was chairman. All pastors of Bessarabia were present. The next day, during the discussion, the topic of smoking came up among the brethren. The pastors did not want to go directly into the subject. Suddenly a farmer spoke up: "If God had wanted that people should smoke, he would have allowed a chimney to grow on the head." Furthermore, smoking is a waste. This was too blunt and rough for the pastors. One pastor said, "If this is true, then eating butter bread can also be considered a sin and a waste."

Another Fellowship Conference was held 27-28 September, 1931 with the following conference themes: 1. What does the Bible say about the present time and the return of Christ? –by Karl Schock. 2. What is our position and duty in the world over against the example of Jesus and the apostles? –by Oskar Koch. 3. The Wide and the Narrow Way. –by Ottomar Eichelberg. 4. Does our Christianity need Revival? –by Immanuel Heller. 5. What is Proper Ministry and who is to do it? –by Gotthilf Schimke, and 6. The Situation of Church and Fellowship. –by Samuel Schwandt. By the time of the 1940 Resettlement, Kulm had 5 Brotherhood Fellowships with about 85 brothers and 180 sisters.

We held even bigger assemblies as Kulmite brothers and sisters in 1940-1941 while in Camp Werneck. These were enthusiastically attended and the camp commander was often present. These were times richly blessed. Then everything fell apart and every brother was on his own. In spite of all the difficult times, small gatherings began in various villages.

By the grace of God, one could again take up the community work after World War II. Brothers Emil Hommel, Ottomar Eichelberg, Eduard Suckut, Christian Fruck, Daniel Flöter, Albert Suckut and others worked at this, so that today we are joined in assembly at the homes of Bockholzberg and Schorndorf. Here rich blessings are worked for the kingdom of God. Furthermore, HE wants to add HIS blessing to it! P.S. On the Sunday before New Years, the Universal Day of Reconciliation will be observed.

--by Daniel Wölfle

All along there were gatherings of the "Hour" people (*Stundenleute*) in Kulm. I can recall from little on up that fellowship assemblies took place very Saturday evening, Sunday afternoon and evening, and Wednesday evening. The same held for holidays. When there were two worship services on Sunday and holidays, and at occasions for funerals, the prayer hours for the fellowship were cancelled. Our elders brought this custom with them to Bessarabia from Germany, and continued until Resettlement. Until 1900, the membership of the fellowship was small. I and many others figured that the few old brethren would die away and that would be the end of the fellowship. But it didn't happen that way...Man reflects and God directs.

Before World War I, there was a great awakening. During this revival, there were meetings every evening whereby those awakened changed their ways and announced their joy. Most conversions took place at August Roloff's home. We were still young and had our fun over the whole happening. But we had respect for the fellowship people. One evening, 6 to 8 of us young people took off for the Roloff meeting. We hung around outside at first, then slowly we went into the entryway where no one would see us. The brothers and the sisters and those praying were in the assembly room. We could hear the prayers and the sounds of their happiness real good. All at once, a jubilation came to our ears. Two women were converted and declared their joy to those present. As they attempted to greet us too, we lost no time as we left the house head over heels. Each one headed home and went to bed. Later on, when we talked about what happened at the Roloff meeting, we said again and again, "The conversion had to be genuine, and was completely convincing and true." In this respect, there were differing opinions. Some said that the whole thing was nonsense and imagined and they said a lot against the fellowship people. There were also the people, who never attended a fellowship meeting and who put down the conversion as nonsense and something imagined, who would say, "Why don't you go once and say that you too have been converted." No answer was given to such statements. The question was also raised...why the brothers and sisters sing only at the funerals of converts. The answer is simple...Because they felt entitled to it. By request, exceptions were made. The church choir sang in behalf of the deceased, without making exceptions. This custom persisted right up to the Resettlement.

Now I would like to comment on how I came to join the fellowship. My grandmother Justine Friedrich attended these meetings and often showed the good way to me. As I, with my companions, hauled 2 wagon loads of grain one Sunday afternoon for Monday's threshing, she said to me, "Sunday's gain is Monday's loss." Actually, on Monday morning, as I was hauling more grain, one horse wouldn't pull and tore all the harness. Because of this, this Monday I threshed one wagon less than I usually did. For me, this was a reminder and a lesson. In the Fall of 1923, I got terribly sick. Only after two months did I get well and was I able to stand up again. I encountered our neighbor (it was old Mrs. August Stelter), who looked at me seriously and asked, "What have you promised the Savior that he should have made you well again?" That was another warning for me.

Church sermons and graveside sermons reminded me again and again that there is a hereafter. So things lingered until 1930 when another great revival took place in Kulm. Here I was able to count myself, by God's grace, as one of the brethren and a child of God. It was clear to me...There is no other healing and no other name under heaven given to men, whereby they should be made holy, except the name of Jesus alone. I have not yet attained it, but I chase after it so that I may grasp it.

We experienced blessed hours at the fellowships and at the Annual Brotherhood Conferences.

If this brotherly unity of all of God's children were cultivated more in our fatherland today, and we were to assemble together in our various villages for meditation and prayer, the love for the Savior Jesus Christ might spread abroad.

--by Gotthilf Vogel

## BIOGRAPHICAL SKETCHES OF DESERVING PERSONALITIES FROM KULM

During the course of 125 years, honorable men lived and worked in Kulm. We do not know them all, nor would it be possible to list all their merits. However, there are a few who we still know and whose deeds manifest themselves before our eyes. We want to remember them in appreciation and honor and thank them by means of a short biographical sketch.

### *Friedrich Frey*

Friedrich Frey, son of Michael Frey, was born 24 July, 1850, in Neudorf/Cherson. He married Christina Koch, who was born 13 May, 1852, in Gnadental. She was the daughter of Johann Jakob Koch.

The following children came from this marriage:

1. Alexander, who pioneered in engineering, is deceased.
2. Immanuel, became a professor of mathematics and was married to a woman of Russian nobility. After the 1917 Revolution, he was exiled, where he also died.
3. Theophil, became a teacher.
4. Elisa, married Fraf, deceased.
5. Emilie, married Hintz, deceased.
6. Berta, married Müller, deceased.

Friedrich Frey came to Kulm in 1880 and took over the vacant position of District Clerk, which he held for 37 years until his death on 31 December, 1917. His predecessor was District Clerk Friedrich Scheller of Tarutino.

In those days, the duties of a District Clerk were not easy because the Russian language was introduced in 1872 as the official language of the Council. Until that time, the German language was allowed. The District Clerk had to be conversant in Russian in order to take care of the business of the Council as well as that of the district jurisdiction. Furthermore, directing the Orphans Fund, the Fire Fund, and all the business of the community administration also rested on his shoulders.

Also, he had to always take care of the training of apprentices for the clerk profession. Friedrich Frey was a very honorable and true official who was respected by the responsible authorities and honored and loved by the people of Kulm.

He was carried to his final resting place by the four previous mayors: Gottfried Sperling, Daniel Leischner, Gottlieb Gross and Christian Lobe.

--by Daniel Wölfle

### *Johann Georg Broß*

My father, Johann Georg Broß, was born in Alt-Posttal on August 16, 1869. Upon completion of elementary school, he entered the Central School at Sarata. After finishing this school, he was a teacher on the Kantemir Estate. There he got married and remained one more year. In 1890, he

came to Kulm as a teacher and stayed until 1893. Then he was in Alt-Posttal for one year and returned again to Kulm, where he worked as a teacher from 1894-1908. After 1908, he left the teaching profession and moved to Tarutino. He died on 21 August, 1913.

His area of concern was not only for the school and church, because he was willing to assist wherever one needed his advice and help. As far as I can recall, he often took the sick people of Kulm to Odessa and brought them to the Evangelical Hospital.

My father had many friends in Kulm. He left Kulm because the children were fast growing up and three of my sisters were already studying at the Tarutino Girls' School. So he bought the Ferdinand Krause yard in Tarutino, where all of us grew up.

My brother Emil died 27 September, 1924 of a wound he received from a battle near Tatarbunar. His name is mentioned annually on the national holiday at Marascheshti. The then Minister Tatarescu distinguished him with a post-humus medal for bravery.

My father's successor as teacher in Kulm was Immanuel Frey, who later was professor of mathematics in Moscow. At that time, there was also a Russian teacher employed by the community. My parents had 12 children. Except for my sister Hulda, all were born in Kulm. Today, five are still living...four sisters and me.

--by Alexander Broß

### *Gottlieb Graumann*

Kulm did not belong to the Bessarabian villages whose elders placed great value on the scholastic improvement of their children. However, Gottlieb Graumann brought it to a significant position. He was a General and an engineer. The exact date of his birth can not be determined. But we are determined to have him recorded in the Kulm Annual for all time to come. After completing elementary school, Gottlieb Graumann attended the modern secondary school in Komrat and afterwards an aristocratic landowners' school. His subsequent ascent was crowned with great success. He worked his way to the rank of General in the Russian Army. He was married and had a daughter. He was able to claim several houses to his estate in Leningrad (St. Petersburg).

The confusion of both World Wars brought him much sorrow, contempt and persecution. He was even banished to Siberia. From there they got him to help complete the Murmansk harbor and promised him that after this he would be allowed to return to Leningrad. However, he was not allowed to return to Leningrad, but was shipped to the Ukraine where no one knew him. There, later, he was to become the director of a vehicle factory.

In 1922, Gottlieb Graumann and his sister Salome, married to Radke, continued to exchange letters. Yet it could not come directly from Russia to Kulm, because it sometimes went on a roundabout way through other states...sometimes through Romania. The contents of his letters dealt with genuine familiar concerns. However, in one of his letters once he gave a hint that he was very distressed concerning the pension he had to depend on. The now deceased Otto Hintz, father of Otto Hintz, M.D. of Heilbronn, related to me that Gottlieb Graumann had visited his

sister Salome and other friends from Kulm while they were in Warthegau during World War II. He commented a lot about his experiences, some unruffled, but some sad. The following experience remained especially unforgettable to him. As the German troops marched into Russia in 1941, he came into contact with the German soldiers in his position as a Civilist. A relative from the German Armed Forces grabbed hold of him quit violently. He expressed his disbelief at his profession and development.

In 1943, Mr. Graumann related to my brother Theophil that he was employed as a director in a leather factory in Seibusch/Oberschlesin. He knew nothing about his wife or daughter.

As promising as his life's journey began, so great was his humiliation which had to submit to as a German because of the ten chaotic war.

After that reunion, not another word could be found out about him again.

--by Wilh. Weiß

### *The Last Four Mayors*

The last four mayors: Gottfried Sperling (1907-1911), Daniel Leischner (1911-1914), Gottlieb Groß (1914-1917) and Christian Lobe (1917-1918) have earned the right to be remembered in our Annual. During this time in office, they accomplished much good for the Kulm community.

The beautiful administration building (Council) was erected when Gottfried Sperling served. Gottlieb Groß ruled when the burden of World War I was imposed on the Kulm community, and Christian Lobe felt the post-war aches in the disastrous Sylvester Community Assembly of 1917-1918, which teacher Koch described in his contribution to the Kulm chronicle. At the old age of 72, he was elected as mayor (*Primar*), an office which he occupied with pride for one whole year. The first three above mentioned mayors rest in Bessarabian soil, while the last of the four died at the old age of 87, in 1947, at Lübars/Riesdorf, Central Germany.

--by D.W.

### *Nathanael Leischner*

He was the first mayor (*Primar* or *Bürgermeister*) of Kulm in Romanian times (1919-1920). Every beginning is difficult, a saying whose truth has to be discovered by the author of this biography himself. None of us could speak Romanian, and still the business of the community had to be carried out in part in the Romanian language. The community loved Mr. Leischner very much. That is why he was selected during the illness of Primar Otto Stelter in 1921, and re-elected for the years of 1926 and 1929. Nathanael Leischner also had duties to fulfill in the church office. In 1946, he died in the community of Wüstenjerichow, Central Germany.

### *Otto Stelter*

Mr. Stelter exercised the office of mayor (*Primar*) in 1920, 1929 and 1937 to the complete satisfaction of the community. In contrast to Nathanael Leischner, he was of a stricter nature. Nevertheless, he was liked by the community. His helpfulness to the poor people is no secret.

He is considered as a man at the head of his community, always taking the initiative in pleading for the concerns of the people. The execution of the formalities of registration of legal possession of land and yard in the land register of the Akkerman High Court of Justice occurred during his time in office. He was not granted a ripe old age. After the collapse (of the German Reich), he died in December, 1945, in the community of Dümde, Central Germany.

### *Otto Hintz*

Mr. Hintz exercised his position as mayor-elect (*Primar*) in 1930 and 1931. He also administered this office as a deputy during the illness of Mayor Otto Stelter in 1922. The new guard house, with stable and shed, were erected during his time in office. He served as church curator from 1937 until Resettlement. Mr. Hintz was a very much liked official and administered his office to the complete satisfaction of the community. In this well-to-do farmer, teachers and clerks had an esteemed and entertaining Kulm citizen. He did not deserve the hardship that met him at the onset of the relocation. Toward the end, he had a nice estate in Samter District. Unfortunately, soon it was time to flee.

It grieves us all very much that he had to leave us so early. During my visit in the Federal Republic in 1955, I called on his son, Mr. Otto Hintz, M.D., and there I came across his wife in a sickly condition. At my question of whether she recognized me, she replied, "Yes. From the Council." My heart ached for good Mrs. Hintz. Back in the homeland, she had an open heart for everyone and always ready to assist. She was soon released and carried over into the joyful eternity.

### *Adam Stickel*

This man was active as mayor (*Primar*) of the Kulm community from 1923-1926. During his time in office, the liquor establishment (*Krug*) was remodeled as a teacher's residence and school room. Mr. Stickel administered his office to the complete satisfaction of the community. He was born 11 March, 1877, in Wittenberg. He later resettled in Kulm with his parents. Mr. Stickel was a quiet man, a miser with words. He died at the age of 66, in Rotbucken/Wartheland and rests in foreign soil.

### *Andreas Necker*

This beloved and esteemed church curator was born 18 December, 1892, in Wittenberg. Soon afterwards, his parents emigrated from Wittenberg to Kulm, where they could take up farming. In his younger years, Andreas had a difficult time under the strict regimentation of his father. He married Sara Leischner (born 25 April, 1896). This marriage produced three children.

He was an industrious and honest person and, as a result, was already elected as church curator in 1928, at the age of 34. He occupied the position for 9 years to the complete satisfaction of the community. For another 3 years, until the Resettlement, he served as a church elder. He was also a member of the Bessarabian Consistorium for some years. In 1944, I visited Mr. Necker when he was in bed with a severe illness. Fully aware that his life on earth would not last too much longer, we were able to strengthen ourselves through prayer, firmly believing in our Lord

Jesus Christ. At 52, he had to leave us. How willing he would have been to remain down here with us to experience the end of a terrible war. His greatest concern was the uncertainty as to where his relatives would stay after the confusion of the war. Soon after, Mr. Necker died and rests in foreign soil in Wartheland.

Widow Sara Necker and her two remaining children found a new home in Canada.

--by D. Wölfle

### *Gustav Böttcher*

In 1923, Mr. Böttcher was mayor (*Primar*) of Kulm for only a short time. During his time in office, he relocated the cemetery road which used to go through the yard of the teacher's residence, the school yard and close to garden plots. Both sides of the road were raised with scraped earth to make a dry and straight road to the cemetery possible. In the meadow, there was a fine entrance into the new cemetery. Then too, during his administration, more yards were surveyed on both ends of the village.

### *Michael Guse*

The second to last mayor (*Primar* or *Bürgermeister*) of our old home Kulm served from 1933-1937. During the administration of this man came the construction of the German Community Hall, which was used for church-related gatherings and as a school.

In consideration of an impending crop failure, a school food kitchen was set up under his leadership in 1935. Poor school children could obtain a noon meal from this kitchen. He exerted his authority to see to it that the food preparation was conscientious and punctual, as well as properly served. On a whole, he took his position as village mayor very serious and he was conscientious.

During his time, kerosene street lights were introduced. A similar lamp was even mounted in the Community Office which gave off such a wonderful brightness that it was a wonder similar to that of what the kerosene lamps were performing. Mr. Guse was called up to serve in the civil guard (*Volkssturm*) in the last days of the war. He never returned from his last service in behalf of the people and the fatherland.

Many of our Kulm folks met up with such difficult and inexcusable tragedies in those times.

--by D. Wölfle

### *Teacher Artur Erdmann*

When the Kulm Annual is published, it is fitting that a report be made concerning the life and struggle of teacher Arthur Erdmann...familiar to all of us.

In a file of Artur Erdman's, which he turned over to his wife in January, 1945, you will also find, in addition to the exact accounts of the Lease and Saving business, a manuscript with the following contents:

*"Personal record of Artur Erdmann...I was born 26 May, 1889, in Jakobstal, Akkerman District, Bessarabia...the third of thirteen children. My parents were August and Louise Erdmann. My father was employed as a teacher in Jakobstal. From 7 years old on, I attended the elementary schools in Paris and Arzis. Upon completion, I entered the Werner School in Sarata, in the Fall of 1903, at which place the German teachers for South Russia were prepared for their vocation. I finished this school in 1907. Soon after that I began my career, but first as an assistant teacher since the existing Russian statutes did not make provisions for a teacher's examination at Werner School. This had to be submitted before a Russian Commission at a Russian State School. I took my teacher's exam at the Kahuler State School. I was then a private tutor in the District (Gouvenement) of Jekaterinoslaw for 1 year. Then I was a teacher in Sofiewka. On 15 June, 1909, I came from there to Alexandrowka to be a teacher. I stayed until 15 June, 1911. Here I was married to Justine Wendland on 12 February, 1910. We had 7 children: 4 sons and 3 daughters. The daughters all died as children. On 15 June, 1911, I accepted the position of teacher in Kalatschowka. Right at the outbreak of World War I, I had to enter the Russian Armed Forces. When I returned from the war in 1918, I found my position occupied. I was then an administrative official (Schreiber/clerk) in the community of Krasna, and worked here until 1 September, 1919. On 1 October, 1919, I was transferred to Kulm as a teacher and worked in this village until the Resettlement. During the time that I was employed in Kulm, I was successful in achieving some area of culture. In 1923, I organized a trumpet choir. Part of the funds for purchasing the instruments were obtained through collections. Before Resettlement, we sold the instruments for 80,000 lei and, upon my suggestion, turned the amount over to the Resettlement Commission to be forwarded to the German Winter Assistance Project.*

"Only 4 rooms were available in school for over 300 students. The teachers were forced to work in two shifts. Although the school was nationalized, the Romanian State did not provide sufficient school rooms in the German villages. It was even more desperate in the Romanian villages.

"The community, well aware of the need for more rooms, was not willing to provide any funds. After a time of striving, it came about that the community was persuaded of the necessity of a new building. Now they decided to build a German house which could be put at the disposal of the school for a rental fee. As the house approached completion, there was some opposition. The community concluded, on the spot, to cease all further construction and provide no more funding. However, this decision did not prevent us from completing the building. We supplied the necessary funds and finished the building. At first, one was unhappy that it was handled this way, but later there was joy."

So much for the personal record of teacher Artur Erdmann. Much more can be remembered about him. After the Resettlement, the whole Kulm community came to Werneck Castle and from there to the settlement in Warthegau. Here teacher Erdmann was appointed to Birkendorf, Kosten District. There he prepared a plan for the Kulm community. Through sales realizing 2,000 RM, teacher Erdmann donated it to the Red Cross. A note of thanks concerning this still

exists in the aforementioned document. In May, 1944, the Erdmann family received the sad news that their son Alfred, born July 23, 1922, in Kulm, was killed in action in Snjezica (Croatia) on 13 May, 1944.

In January, 1945, teacher Erdmann had to report for duty with the civil guard. A farmer from Tarutino wrote a letter to Mrs. Erdmann, which in closing is presented verbatim:

"Ruhlsdorf – 27 November, 1946

"Dear Mrs. Erdmann and family!

"Even as I received a letter from your brother-in-law A. Krämer with your address, I felt obligated to deliver to you the news of your husband and father. I, Robert Kautz, was captured, along with your father Artur Erdmann, by the Russians near Warthbrücken, Warthegau. This happened at 5:00 PM, 19 January, 1945. We were forced to march from Warthbrücken to Turek. We were confined there until March 8<sup>th</sup>. Then we continued on to Litzmannstadt, then to Warsaw, and on 25 March, 1945, we were loaded onto train cars and hauled east. The trip took 4 weeks. Your father and I laid beside each other in the car. We shared our mutual laments. When we were to disembark at the small station, 22 April, 1945, Artur Erdmann was ill. His face was swollen. He could hardly speak and could not stand up anymore. I wanted to have him near me, but I could not help him due to my own weakness. The guard shouted, 'Everybody out!' So I gave him my hand and told him that we had to get out. But he could not lift himself. He called out, 'Get Justine.' With that farewell, I had to leave him...in God's name. I then traveled as far as the prison camp at Veresowka (Urals). Here we had to disembark and spent 20 months in Russian captivity.

"With God's help, I was able to locate my family on 18 September, 1946. With all my heart, I was sorry for my comrade Artur Erdmann. There was no help for him. Only the Almighty God will have taken him into his bosom.

"Mrs. Erdmann! It is impossible to describe everything. I will tell you more about our misery by word of mouth.

"Dear Mrs. Erdmann! Your brother-in-law Alfred came to see me and I shared with him how it was. I was born in Tarutino and we knew each other as students. You can ask for details. I greet you and your family also in behalf of my wife.

Yours...Robert Kautz"

That was the last sign of life concerning Artur Erdmann. His wife, Justine Erdmann, died 2 February, 1953, at Hohenstaufen, Göppigen District. A few weeks before her death, she received news that her youngest son, Berthold...born in Kulm on 8 June, 1927, fell in combat in Neupetershain, Greater Berlin, between the 20<sup>th</sup> and 23<sup>rd</sup> of April, 1945.

I would like to send this report to Artur Erdmann, Jr. through the authors of the Kulm Community Book.

By chance, I have a magazine in front of me with a ballad by R.W. Biesold. I find this verse appropriate for this report, as also for the whole book in respect to the destiny of the Kulm community:

The Russian sky is high  
And the Czar is far away—  
In the turmoil of the world  
Luck and sorrow are weaving,  
Guilt and innocence are weaving,  
Threads of red and white,  
Until in God's hands  
Circle after circle (*endet Kreis um Kreis*) cease to exist.

### *Daniel Wölfle*

The personal record of the late Community Notary (state official) Daniel Wölfle of the Kulm community from 1918-1940.

Mr. Wölfle was born 27 August, 1895, in Alt-Posttal, Bessarabia. His parents were farmer Gottlieb Wölfle and his wife Katherina, nee Eßlinger. He attended elementary school in Alt-Posttal from 1901-1908. From there he entered the secondary school at Tarutino, which was newly opened in 1908. He attended until 1913 and finished Class 5.

From 1913-1915, he was employed as an assistant teacher at the elementary school in Kurudschika.

From 1915-1917, he performed his military service in the Russian Armed Forces and was stationed on the Turkish Front in World War I.

He married Rebekka, nee Schulz, 8 November, 1919. She was born 12 January, 1901. Her parents were the Kulm farmer Daniel Schulz and his wife Dorothea, nee Bohnet. Six children came from this marriage: Immanuel, Erna, Ernst, Emil, Elfriede and Egon.

Mr. Wölfle carried out the position of Community Notary (state official) uninterrupted from 1918 until Resettlement in 1940. He also belonged to the Church Council from 1928 until Resettlement, where he actively cooperated in the churchly duties of the congregation. He often took part, as a congregation representative, in the National Conferences in Tarutino. The Brethren Fellowship had a faithful brother in him from 1918 until we left Kulm.

From 1941-1945, he farmed in Warthegau.

From 1945-1947, he held the post of government official in Stülpe, Central German.

In 1947, he received 10 hectares settlement land in Central Germany through the Land Reform Program, which he and his family members worked until 1957.

From 1951-1963, he was German-Russian interpreter for the State *Sonderbau* Office in Magdeburg.

On 27 November, 1964, he and his wife moved from Groß-Lübars, Central Germany to his son Ernest in Bad Hersfeld, where he, as a pensioner and his wife as one of private means, wish to complete the evening of their lives...God-willing.

--by D. Traichel

### *Johann Roloff*

Personal records: Born 27 February, 1895, in Kulm, Bessarabia. There I was a student in the elementary school from age 7-16. I spent my younger days with my parents: Daniel Roloff and his wife Christine, nee Zahn, and helped with the farm work.

On 16 April, 1911, I entered the government office in Kulm as an apprentice, where I trained for 4 years until 18 April, 1915, and qualified as a secretary. After that, I worked one more month as a clerk's assistant.

In June, 1915, I was drafted into the Armed Forces. After brief training, I was sent to the Turkish Front. I did not return home until 19 December, 1922.

On 24 January, 1924, I married Berta Sperling, who was born 13 April, 1903, in Kulm. Six children came from this marriage.

Shortly after my return from the war, I took over the Cooperative in Kolatschowka, which I directed from 1 January, 1923 until 1 March, 1924.

On 1 March, 1924, I took over the Kulm Cooperative, which was in a badly managed condition, and in 1932 had to be liquidated. That same year, I and my brother-in-law, Rudolf Necker, opened a new shop. It was established in the building of the defunct Cooperative.

After one year, I assumed full ownership and pursued the trade until Resettlement in 1940.

Since the Flight of 1945, I am living in Wüstenjerichow/Burg District, Central Germany.

### *Johannes Böttcher*

He was the last mayor (*Primar* or *Bürgermeister*) of our Kulm community and belonged to the younger generation. He held his position from 1938 until the Resettlement in 1940. During his administration, times were already stirring because the party system was gradually getting a foothold in Kulm, too. With regard to sanitation, a disinfection plant was built during May of Böttcher's time. He took great pains to see to it that the Kulm community maintained their own independent Notary authority. A small house was built on a knoll at the lower section of the village to serve as a lookout in the event of war and to provide air-raid warnings. Practice drills were carried out with fire engines and water wagons. In an effort to beautify the village in 1939, year owners had to plant fruit trees from the main street to the center of the boulevard. This fruit

park gave the village a beautiful character and, in part, toned down the unusually wide street. The beautification project helped to repair all the bridges in the village.

--by D.W.

## A REPORT CONCERNING HEALTH CARE

From the founding in 1815 until the Resettlement in Germany in 1940

Since there is no official record keeping in existence, a report can only be made up from memory.

According to an old saying of the settlers, the first generation had death (*Tod*), the second had misery (*Not*) and the third had bread (*Brot*). It is obvious that the health situation was not so good in the beginning. The following comes from a still existing brief report of 1848 of the Concerns Committee in Odessa, from past church school teachers and from Sexton Christian Straub:

"With regard to epidemic sicknesses, cholera was the only one which in July of 1831 carried off 20 persons in one month's time. Most of them at the age of 30 to 40 years. The sickness was in full force right from the start. People were still doing their harvest fieldwork in the forenoon. Then they suddenly took sick, and in a few hours were dead."

Primarily, it was sicknesses such as tuberculosis (consumption, phthisis), pox, typhus, diphtheria, etc. which reaped rich harvests among the settlers. Other sicknesses such as spotted typhus, cholera, scarlet fever and measles. Many a person had to surrender his life because no good medicine existed. Failing also was a well organized medical service. Many small children and infants died of convulsions or cramps. Today, one can not say exactly anymore which sickness concealed itself behind the above mentioned labels.

I'm not familiar with how the sanitary care was organized up to World War I, when Bessarabia was still Russian. After World War I, as Bessarabia came under Romania, a district health service already existed. At the head of Akkerman District was a head doctor (*Medic Primar*) whose task it was to organize the health care. The district was then divided into several regions with a regional doctor. These doctors had official medical duties and besides practiced as fine engaged doctors in private practice.

At one time, Kulm belonged to the Tarutino Region and later to the Wittenberg Region. In those times, Dr. Albert Necker was the universally esteemed region doctor. When he left his home town of Wittenberg and opened his private practice in Tarutino, the center of German Bessarabians, Kulm again was joined to the Tarutino medical region. Dr. Liborius Bayer was the regional doctor. It was the regional doctor's duty to control and infectious diseases, carry out smallpox vaccination and supervise the sanitary facilities in schools and so forth. In the last years of our stay in Bessarabia, from 1930-1940, the regional doctor came several times a year, about every two months, to inspect the communities of his region. Through such service trips,

the schools and their sanitary equipment, the food shops, dairies, cheese factories, etc. were inspected. Dr. L. Bayer served as regional doctor until the 1940 Resettlement. He made the service trips with his own horse and wagon. To all it was a reassuring sight to see the doctor drive alongside the mail carrier with his own picturesque horses. Dr. Necker, at times, made the service trip with his own team, also beautiful spotted horses, but also with his own car. As with Dr. Necker, the people were very satisfied with regional doctor Bayer. Good and friendly relations existed between the doctors and the community and school officials.

There were health assistant personnel with prescribed duties in the form of male (*Feldschern*) and female (*Feldscheritzen*) medical assistants. During the time, and up to Resettlement, the Kulm and Leipzig communities were served by a medical assistant who was under the regional doctor. His name was Wozniak. He was a quiet man and knew his health business real good. Weekly, often several times, he traveled (mostly on foot) the 6 km road between the two communities of Kulm and Leipzig. In some cases, he stayed overnight and worked on with greater zeal. These people occupied themselves with medicine. Besides this, in the last years, Kulm received a distinguished midwife, who only stayed in the community for a short time. It is still remembered that the Kulm women seldom sought her services because of the language problem. She was a Russian who couldn't speak German...communications thus being impossible.

Kulm never lowered itself to allow independent practitioners. For many illnesses, trusted laymen were called upon for their treatment, and these treated or "charmed" (*besprachen*) the ailment. In difficult cases, those living in the Kulm neighborhood were drawn to the private practitioners, living in Tarutino, for their advice.

Besides the already mentioned Dr. Necker and Dr. Bayer, there was Dr. Carl Beckmann, Dr. Jundt and Dentist Alma Bierwag. Doctors were also available from foreign countries. In those days, the doctors had more time for their patients than is the case today. But there weren't as many sick people...that is, one didn't go to the doctor if it wasn't absolutely necessary.

Since there was no useful social health insurance, one had to pay the cost of the doctor and medicine. For many, this was quit an expensive matter. It hit the poor folk very hard. The doctor's trip from Tarutino, in case of sickness, the doctor's fee and the charges for medicine went beyond most of the people's financial ability. Often, people were left to fate and died. The socialized arrangement, chiefly the privilege of free doctor and medicine never materialized. Therefore, the situation was serious. The Romanian State made great strides in 1922-23 by introducing health insurance. One didn't have too much confidence in the arrangement, and not unjustly so. The insurance was limited in small districts. Hospital cases, in limited extent, could be accommodated in the hospital (similar to a district hospital) in Tarutino.

If an operation was needed, one would rather take the sick to the hospital in Sarata, which was under the direction of the skillful and well known surgeon Dr. Dobler. Here the sick were kept very clean and very well provided for by the sisters of the closely associated hospital of Alexander-Asyls.

--by Otto Hintz, M.D.

## CRAFTSMEN AND CRAFT OCCUPATIONS

Kulm was a rich village which could offer the crafts many opportunities for making money. Since the farmers, especially during the winter, had a lot of time, they made a lot of things themselves. For that reason, one can not speak about a blooming trade. Each craftsman worked only after receiving a request. No large inventory was kept on hand. Everything was made by hand, and only the tailors and shoemakers had sewing machines. There were no craft shops and also no controls on the training of the next generation. Each craftsman could train apprentices without a master or journeyman paper if he had confidence in his own abilities. And if the apprentice had not as yet finished the prescribed course of study, he could, without further formalities, open his own business and get work...if he had proven his ability.

Many respectable families from Kulm could be mentioned. Representative of them all is the family picture (shown on top of the page) of the one-time mayor, Gottfried Sperling, usually called Fred Sperling. Thoughtful and purposeful, in the customary fashion of 1910, the married couple sits in the middle of their troop of some already grown up children. A charming picture.

Now to the individual crafts:

*Building and Cabinet Makers.* This work began like all other crafts...at sunrise and ended at sunset. In the winter, things began early in the morning with lights and usually ended at 10 PM.. There was no such thing as an eight hour day. And no such thing as a vacation. At the most, one or two free days. Since the cabinet makers did not have any machines to make the work easier, everything had to be made by hand. It was the task of the cabinet maker to cut the wood, split, rip and smooth it, and, after taking the measurements, to plane it. He did not only make furniture, but also did building construction and made coffins. He constructed and installed windows and doors, fitted and put up the roof woodwork, mounted gable boards, laid floor boards. Everything which fell to the wood-working trade was done by the cabinet maker. He also did all indoor and outdoor painting. The paint was purchased in powder form. Each cabinet maker had his own hand operated paint mixer. The paint was mixed with linseed oil and then applied. Paints were available in any tone desired. The piece of furniture was first primed, then smoothed, then painted twice, grained and finally lacquered or dulled. It was painted according to the wishes and taste of the customer.

On the cabinet maker also rested the sad duty of constructing coffins. He would usually go to the bereaved home and take measurements of the deceased. The coffins were usually painted blue, and were often decorated with gold or silver paper ornaments.

Before World War I, the services of a cabinet maker were not particularly costly. Some sample prices were: 1 clothes cupboard for 28-30 rubles; 1 kitchen cupboard 18 rubles; 1 table 10-12 and a bed for 15 rubles. The carpenters made the best daily wages. During Russian times, one could earn 2 rubles, and, during Romanian times, as much as 200 lei. From 1900 on, the following were active cabinet makers: August Haß, John Moldenhauer, Jacob Moldenhauer, David Krüger, Nathaniel Scherin, Gotthilf Schelske, Emil Selcho, Reinhold Selcho, Gotthilf Haß, Wilhelm Voßler, Gottfried Schmied, Gottfried Schulz, David M. Radke, Gottfried Knopp, Gottfried Radke, Artur Erdmann and other younger cabinet makers.

Christian Böttcher worked on a hand and foot driven turning lathe until 1920.

*Blacksmith and Locksmith.* The work of smithing was a hard and heavy job, as one could not purchase ready made products. The iron for the wheel axles on farm wagons were four-edged iron rods. These were divided into suitable lengths, then the cones would be joined and rounded off with various hammer forms. Iron for housings was purchased in big slabs, divided into the required large pieces, heated, rounded and welded. Even all screws and bolts were made. Mechanized equipment did not yet exist. The smith worked hand in hand with the wheelwright because one depended on the other. The cost of producing a wagon involved both smiths. They had to consider neat work if they wanted to sell their merchandize. New wagons were painted according to request and usually the iron was blackened. Special value was placed on a bright sound of bell disks, of which one would be mounted on the axle on the inner side of each wheel. When driving, the disk would let loose with a regular ringing sound. The farmer had his pride in such a wagon because he would be recognized from afar. Toward the last, a new wagon cost anywhere from 5,000 to 6,000 lei.

The locksmiths did what their name suggests: They made locks for houses and especially for stables. Their primary income came from repairing agricultural machinery. Some men active until the Resettlement were: David Leischner (usually called Locksmith Leischner) and Friedrich Bohlender, who was also a smithy. Blacksmiths until the Resettlement were: Andreas Rauschenberger, Gottlieb Rauter, Johann Guse, Jacob Guse, Gottlieb Guse, Michael Guse, Christoph Flaig, Michael Kugele, Jakob Kugele, Jakob Kroll, Christoph Müller, Nathanael Kroll, Jakob Haase, Georg Günther, Friedrich Scherin, Josef Flaig, Jakob Günther, David Guse, Johannes Kugele and Jakob Maier. It is obvious that not all who earned a living by smithing could be mentioned. Few new wagons were built in Kulm because the competition from the neighboring villages of Posttal and Wittenberg were much too great.

*Wagon or Wheelwrights.* Materials had to be procured from far off. They worked primarily with ash wood. Everything was done by hand. Toward the end, only the shackles were supplied ready-curved. The most difficult task for the wheelwright was to carve and rip stems often 50 to 60 cm thick.. The individual pieces, after being worked clean, would be put together as well as possible before the blacksmith started the iron parts. Some wheelwrights made field harrows, wooden sleighs, door casings (primarily out of acacia wood for the stables), wagon boxes, harbeladders (for the large harvest wagons), rakes, forks, ladders, wheelbarrows and so forth. Some known wheelwrights were: Simon Selcho (who also made rakes), Gottlieb Schmierer, Johannes Bohnet, Jakob Schmierer, Johannes Müller, David Radke, Johann Guse, Michael Radke, Johann Ost, Karl Selcho, Rudolf König (made ladders) and Josef Kuhn (made forks).

The industrious wheelwright Simon Selcho and his wife Maria (nee Reichenberger) are spending their last says with their son Emil Selcho at 7141 Oberstenfeld, Nußbaumweg 13. He is 94, she 83. Both are healthy and talkative. They can still relate word for word many events about the old homeland Kulm and even events before the turn of the century. They are the oldest married couple and he the oldest settler from Kulm.

*Shoemaker.* The following men were active skilled shoemakers in the Kulm community: Samuel Jaßmann, August Falk, Otto Falk, Waldemar Liebelt, Gottlieb Klett, Nathanael Müller, Albert Jaßmann, Gottlieb Selcho, Otto Knopp and Jakob Knopp.

The shoemaker produced new shoes and high boots, also called pipe boots, upon request. Materials and pre-cut uppers, for fancier shoes, were purchased from the market. Work tools consisted of a strong sewing machine, boot tree, cobbler's knife, cobbler's hammer and awl. The shoemaker made his own sewing cotton (thread) to order. It was pulled through beeswax or packed real good. The shoes of our shoemakers, most without wood or paper instep, were not too elegant, but very durable. Leather was quite expensive. As a result, shoes passed through a lot of patchwork.

*Cooper or Cellarman.* Although the wine industry played a big roll in Kulm, there were few coopers or cellarman. For the most part, wine barrels were produced at the factory and received ready-made. They were much cheaper than those produced by hand by cellarman. Water barrels, needed to provide the water for men and horses in the field, were made by the cooper. He produced water tubs, vegetable tubs, butter vats, wooden pails and wood funnels. Oak was the chief material used and had to be obtained from northern Bessarabia at a high price. Also good acacia wood, which grew very well in the area, could be used for barrels. Unfortunately, it burst too easily. Each stave would be split with a hatchet, hewn and finished with a stave knife. There was no mechanized equipment as yet. At the time of the Resettlement, only Gotthilf Bich and Emanuel Kison (a side trade to his farming) still worked as cellarman.

*Harness Maker.* The following were skilled as harness makers in Kulm since 1880: Christoph Haase, Friedrich Haase, Georg Weiß, Daniel Weiß and Reinhold Kroll. At the time of the Resettlement, Kroll still worked as master harness maker. The harness maker had to prepare the materials he needed for his work. The cowhide was scrapped of hair, cleaned, rubbed with crude oil (called *Djogot* in Romanian) and went into a leather turnstile (which no harness maker could do without). This was horse-operated. In this way, the turnstile was agitated back and forth for 10 to 12 hours, turned on and slackened until the hide was soft and pliable. There was no sewing cotton for the harness maker. To get thread, he would place a calf hide in limestone lye and scrap and clean it afterwards. Then he would be able to cut out his sewing strands. Every settler had to know a little about leather tanning, even if only a primitive art with simple means. The harness maker's sewing bench was not allowed to be wanting.

His work consisted of producing new horse harnesses, lines, bridles, halters and whips. The farmer most often did his harness patchwork during the winter months. As there were no machines, the harness maker had to do all the work by hand.

*Basket Weaving and Broom Binding.* This trade was not learned or practiced as an expert's occupation in the community, but handed down from one to another. Karl Selcho was one of the first and oldest basket weavers in Kulm. It is possible that he brought the trade from Poland. From 1880, old Gust was known as the basket weaver in Kulm. After World War I, the younger generation carried on. In the upper section of the village, it was Jacob Maier and Gottlieb Banko and in the central part it was Gottlieb Flegel, who wove many baskets and tied many brooms for Kulm inhabitants. In the lower part of town, Friedrich Bohnet was the expert. But during the

winter, when there was time, there were men throughout the village who would weave baskets and tie brooms. Broom strands were actually of cultivated material, while switches for the baskets were obtained from trees and shrubs. The big demand for baskets and brooms offered the poor basket weavers and broom binders a welcome income.

*Construction and Bricklayers.* There were no construction men or masons in Kulm who could erect a huge building. Whoever wanted to build had to get trade experts from outside the community.

Building materials used were usually sandstone, sawstone, brick, loam blocks (made from loam, sand and straw prepared in four-edged oblong shape and dried in the sun), as well as loam, sand, lime and rarely cement. Because of the high cost, real bricks were seldom used for building. Usually the foundation was made of stone and the walls of loam blocks. The corners would usually be made out of sawstone, a pretty soft chalk shell stone, which could be cut into any shape. The thatched roof of earlier days gradually gave way to tile. Only the old houses still have the old fashion "cool in the summer" and "warm in the winter" thatch roof.

Everything was done by hand. There was no mechanized equipment even for excavation. The worker's assistant had to carry all the material on to the scaffolding. The brick work of the big house was completed in 4 to 5 weeks. One did not have to wait on building code approval. He was his own architect and such a thing did not exist as yet. The mason also did plastering, rough plaster casting and stove fitting. Woodworking, such as roof woodwork, doors, windows and floor boards, were cabinet makers items. They also did glazing and painting.

Later, some Kulmites attempted masonry, plastering and stove fitting. They were Gottfried Schulz, Gustav Kroll, Gotthilf König, Gotthilf Radke and Andreas Kugele. A Russian, Dionisi Swjaginzew, living in Kulm, did a lot of brick-laying.

*Slaughterer and Butcher.* Before 1885, Kulm had no butchers so that the populous could have sufficient meat. From 1885 till 1900, a Jew, Dudel, came to Kulm from Beresina once a week with lamb. He would go from door to door selling the meat. In 1920, the Jew Leiser Mundrain came to Kulm and opened a slaughter house. He only butchered cows, sheep and lambs. He offered the meat for sale by driving through the streets. In 1928, the first German, Nathanael Schulz, started butchering. In 1930, Josef Flaig opened a slaughter house, and even a meat shop in 1931, in his yard along the street. Of course, it was a simple one without so many assortments of sausages. But it was a beginning and many a farm wife bought pieces of fresh meat now and then. (But one should not think that because of it the farmers ate only a little meat. Senior Pastor Haase once asked a church member, during a conversation, how much a farmer butchered in a year's time. David Roloff said that during the winter, usually 2 or 3 pigs and a cow. A lot of sausage, bacon and hams were made. During the summer, a lamb was butchered every week as long as there were male lambs. In late summer and fall, 25-30 ducks and, a few weeks before Christmas, 15-20 or more geese. In between times, they butchered young roosters and old hens.- Tr.) Josef Flaig's business was good because he was also a cattle dealer.

*Tailor.* The tailor worked in Kulm only when orders were placed. The customer had to supply his own material. Often, it was self-woven cloth. It is obvious why one could not speak about

elegant fashions. The tailor often had to act as the furrier, since he would have to line the fur jackets and coats with lamb or sheep skin. Since there was considerable Karakul sheep breeding in Kulm, a lot of Karakul, or Persian fur collars were worn. It was not considered a luxury. Seamstresses also worked with the customer-supplied materials and according to local tastes which were somewhat fashionable. The more or less skilled tailors and seamstresses were: Simon Radke, Johann Banko, Reinhold Kison, Georg Serbow, Oskar Erdmann, Maria Böttcher, Susanne Moldenhauer, Maria Knopp, Otilie Selcho, Lydia Wittchen, Elsa Bohnet, Hulda Radke and Maria Radke.

**Hairdresser.** Kulm did not have any hairdressing shops, nor people trained in the work. The men usually shaved themselves once or twice a week. They had their hair cut or trimmed by a young man who knew a little about the work. There were a few such men in the community. They usually did the cutting Saturday evenings or Sunday morning...either as a favor or for a glass of wine. The old and the sick and those who could afford it would have a barber come to their house every Friday or Sunday evening to shave them and trim their hair. This, of course, for a price. The person who wanted a professional haircut had to go to the barber in Tarutino.

As for curling women's hair, one could not earn much money. Women washed and put up their own hair to their own taste and in conformity to how it ought to be. The fashion was hair pulled back and tied in a bun. Women's hair were not cut. Even today, the old women still carefully put up their hair. Times have changed for the younger generation and they wear short hair regardless of the style.

**Inns.** There was never a proper inn in Kulm, but already, before 1880, there was a public house called The Krug (Jug). The Krug was located on main street, near the church on the lower section of town. The Krug retailed schnapps and wine, both served straight from the barrel. But, because a lot of Kulmites got mixed up between the church door and the Krug door and because of the strong feelings of earnest church-goers and the many admonitions of pastors Pingoud and Schlarb of the Council, the Krug was torn down in 1890. Sometime after that, a public schnapps shop was put up at the circle near Ferdinand Bohnet's place. The place sold drinks (schnapps and spirits only) in sealed bottles. It was not a public drinking place. In 1918, with Bessarabia in Romanian control, the place went out of existence.

**Dairy and Cheese.** Until 1907, the farm women made their own butter and curd from cow's milk. What the family did not need was sold to a traveling Jewish dealer, or it would be taken to the next weekly market. In 1907, or 1908, a Russian established his own simple dairy branch throughout southern Russia. Gottfried Sperling was the agent in the lower part of town. The arrangement was rather simple. A fireplace to warm the mil, a hand operated cream separator, a hand operated butter churn, cans and other containers. Farm women living nearby brought their own milk to the dairy while those farther away would have a milk collector pick it up. The milk would be controlled in order to protect the dairy from watered down products. One was paid according to the quantity of milk delivered. In Russian times, the supply was then shipped to Odessa, and in Romanian times to Galatz. The price fluctuated according to supply and demand. Shortly before World War I, the Consumers Coop took over the dairy business...in 1932, the Necker brothers and J. Roloff...and after a few more years, another dairy coop which offered

little competition. A Jew, in the upper section of town, operated a second rather small "one man" dairy.

Because of the Karakul sheep breeding, there was a lot of sheep milk in the spring and summer. This was due to the fact that if one was to get pelts of fine luster, the Karakul lambs had to be killed a few hours, and no more than a few days, after birth. Sheep milk was processed into sheep cheese, which was a favorite of the southern area. Every farm wife saw to it that there would be a barrel of sheep cheese for the winter. Excess sheep cheese went to Galatz.

*Provisions and General Merchandise.* Before World War I, there were only small provision stores in Kulm which offered only the most needed items. One German shop, operated by Gottfried Schulz, and a few small Jewish shops. One could buy sugar, salt, tea, unground coffee beans, soap, petroleum, etc. For bigger items such as clothing, shoes, etc., the people would go to the market in Tarutino or Romanowka. The markets had everything... farm supplies, machines, tools, wagons, horses, beef cattle, pigs, sheep, fowl of every kind, eggs, butter, etc.

In 1908, on the yard of Gottfried Sperling, a Consumers Cooperative was established. In this business, one could already buy textiles and other things alongside of provisions. At first, business was good. There were setbacks with World War I and the currency change in 1918. The Cooperative could now only work with borrowed money. The interest was high, around 20% or higher. Goods were not to have more than 20% added to their cost. After the war, Mr. Lagger and Winkler from Sarata and, later, Johann Roloff of Kulm managed the Cooperative. When these men took over the store in 1924, it was a failing business to the point that in 1932 it had to be liquidated. Meanwhile, the Andreas brothers and Rudolf Necker had opened an independent business. As the Cooperative was liquidated, Johann Roloff opened his own business in the same room, and it prospered. That same year, David Leischner, Johannes Böttcher and Reinhold Radke opened the fourth business as a joint venture. Besides the necessities, one could buy other things in all four stores. They were successful, considering the national turbulence which seized even Bessarabia.

*Milling, Industry and Trading.* Because the location of Kulm on the slope was very favorable to the operation of windmills, it was accepted that soon after the settling such mills would be built. There were 11 in 1872. Then came 7 mills driven by horses. These mills ground wheat and corn into flour and oats and barley into grist. There were no mills set up for #0 or #3 ground flour. But they managed without the fine distinctions. By the Resettlement of 1940, Johannes Stein's windmill was the only one left. At the turn of the century, someone from Leipzig brought the first steam driven mill to Kulm. In 1909, another man from Leipzig, Samuel Jeschke, acquired the mill. Gustav Böttcher became co-partner in 1912. The mill was put up and an oil mill was added on. Better vegetable oil and flour could be gotten from it. Until 1928, the mill worked very good and often day and night because of the people besieging it from the outlying villages of Bulgar and Gagaus. They stayed until their flour, feed or oil was ready. The oil mill was run by a hand operated press. Those who were waiting around and were getting bored, or those full of energy could put themselves to work doing something useful.

The steam mill was fired with straw which could be obtained from many farmers for a cheap price and often for free. One night, Daniel Jeschke, son of Samuel, wanted to bring the

temperature of the stream up quickly. Through a faulty operation of the pump, and too much heat, the boiler exploded and Daniel Jeschke was scalded.

In the last few years, before Resettlement, S. Jeschke was the sole owner of the mill. After the modern milling operation (Progress Millworks) was established in Beresina, which could grind far finer flour (whether better, is a matter of opinion), the mill in Kulm was finished.

*Industry.* Farmer Otto Hintz put up a new cement tile factory which produced some good quality cement tile. Most were white, but there were blue ones, too...and with these the masons decorated even to the point of working the farmer's name into the roof. The market was very good and the tiles were not only bought by the people of Kulm, but also by people from the surrounding area.

*Trading.* In earlier days, trading in Kulm was in the hands of the Jews. They would buy grain, animals, hides, skins, feathers, swine bristles and eggs. The buying and selling of horses, horned cattle, sheep and pigs was best done at the markets in Tarutino and Romanowka. It was also a good place to deal in fowl. Chickens and eggs were bought from traveling Russians, called Egg Men, before World War I. After the war, most eggs went to the Cooperative or to four private stores. The farmers brought the sheep wool to Tarutino's cloth manufacturers...Steinke and Banasch, who actually made cloth out of pure shorn wool. In exchange for the wool, the farmers got material to make primarily men's clothes, or spun wool for individual needs. Whoever did not need cloth or yarn could sell his wool to the manufacturer.

--by E. Selcho

## **CHRISTMAS AND NEW YEAR IN OUR OLD HOMELAND**

### *I. Christmas*

In our old homeland, a Christ tree would be put up in the living room during Christmas. Since the fir trees came from northern Bessarabia, they were expensive and not every family could afford to buy a little tree. For that reason, the small Christmas tree was replaced with a cherry tree that would be wrapped round with bunting paper, Christmas balls and similar decorations. There weren't as many presents as there are today in our new homeland. We children were quite happy if there were candy, baked goods and walnuts. It was only in later years that one was able to buy all kinds of nice presents for the children.

### *II. New Year*

Church attendance was very good on New Year's Eve and New Year's Day. The pastor's words were looked upon as sermons of reconciliation. Each person could consider the occasion as a time to be reconciled with his neighbor or anyone else, so as not to enter the New Year with a grudge or hatred. At midnight sharp, the brass band would play "Now Thank We All Our God" from the church steeple. We brought the New Year in with the ringing of bells.

New Year's greetings and shooting started already during the night. The New Year's best wishes for the adults was usually schnapps. The children, who first thing in the morning went to see relatives and friends, would get money and a little something.

The following New Year's poem and New Year's wish is what we spoke at New Year's Time.

1. As New Year approaches, I have taken it on myself,  
To wish you peace, good fortune and unity at this time.  
So many rain drops, so much luck and so many blessings  
Should come to you from God on high in this new year.  
Good Morning to you!
2. We wish for the man a golden table,  
a fried fish on all four corners,  
and a jug of wine in the center,  
may the man and his wife have a merry time.  
For the son we wish a feather in his hand,  
So he can write throughout the land.  
For the daughter we wish a small wheel,  
So she can spin silk threads.  
For the maid we wish a broom in her hand,  
To sweep the spider webs from the wall.  
For the hired man we wish a whip in his hand,  
To drive courageously through the land.  
We wish for all of you a golden wagon,  
So you can drive into the heavenly kingdom.  
A new year and a new life...all fired up.  
Good Morning to you!

*Children:*

3. I am a little king, so don't give me so little,  
don't let me stand around too long, I want to get to the next house, too.  
Good Morning to you!
4. The Bulgars, from the neighboring village, came on New Year's morning and gave wishes by strewing wheat or corn. They got money and Christmas baked goods for this. They would come to the German villages quite early and stay until towards evening. Then a wagon would come and pick them up. This was a time for conversation and best wishes in the Russian language.

*New Year Customs*

1. The Nut Game. Each participant had to place two nuts side by side on a long board, and then a round iron ball would be rolled toward the nuts. Miss them and you had to add two more nuts. If someone hit them all, each player started over with two more nuts.

2. New Year's shooting was forbidden every year, and whoever was moved to shoot had to pay a fine or else go to jail. All seven constables (*Zehentmänner*—called *Desjatski*), patrolled the night. Seldom was anyone ever caught. Maybe it was because no one wanted to get caught. The young men were cautious and didn't allow themselves to be caught so easily.

--by Elise Widmer, Theophil Weiß

### **THE LAST CHRISTMAS CELEBRATION WITH DISTRIBUTION OF CHILDREN'S GIFTS BEFORE THE RESETTLEMENT**

As in the past, the teachers, members of the church council and community administration assembled in the school two weeks before the festival to discuss how to take care of the distribution of the Christmas presents of the school children. All depended upon the supplies that were going to be gathered on a certain evening by the people assembled. They focused on the necessary arrangements and drew lots as to which part of the village this or that group, composed of two men each, would make contact so as to accomplish the needs of the project.

All the homes of the community were visited on the appointed evening and requests were made for money donations for the program under consideration. The parents had already been made aware of this through their children. The rooms one entered were spotless and radiated a cozy warmth. Nevertheless, it was no easy thing to contact twenty or more homes to let the people know the needs, solicit for the items and enter the amount received on an accompanying list. One was often forced to linger longer than anticipated. As a result, some of the collectors were delayed in that they had to go back to take delivery of the amount. A person rejoiced over the yield realized and was proud if by it all he didn't rank in last place. Now it could be immediately determined how the available amount should be divided and utilized for the gifts.

Some men were authorized to use some of the money for candy, copy books, pen and ink. With the remainder, the women were to bake all kinds of ginger breads. In a few days, things got started. Things were going like in a big bakery on the day in question. Rich aromas forced their way into the street. It was a daring and strenuous undertaking to produce a variety of baked goods for nigh unto 300 children. But one was very happy that evening to see many bowls on the tables filled to the brim with cookies.

On one final evening, men and women got together in a joint effort to fill the sacks handed over by the children. Soon the big room was in commotion. The women sat by long tables and behind mounds of cookies. The men walked by the women, with sacks held open, and received one of every sort mentioned. No sooner filled and tied, the next person came along. So it went on until all were filled and stacked high in the corner like a pyramid. All participants considered themselves unusually lucky and satisfied when they saw the work coming to an end, and saw the fruits of their labor. Everything was brought into a certain room and everyone went home with minds at ease. It should not go unnoticed that even the Romanian teachers were inspired by these preparations and gladly allowed themselves to be included in the operation.

One of my students described to me what the children were experiencing at the time just before Christmas. About two years ago, I met her at a national gathering in Hanover. Just a few months earlier, she had crossed over from the Soviet controlled zone with her husband and two children. She settled in Bremen with her family. In 1939, she was still a jolly little blond and was attending Class 2 in public school.

"We were always very happy when the teachers called on us to prepare our little sacks for the Christmas distribution of presents, and to turn them in on the appointed day. The older students could dig out the ones made in previous years. But we younger ones had a difficult task ahead of us; for now a busy work had to be started. Usually the linen sacks from our mothers had to be marked with our full names. The name was written in pencil and we ourselves then sewed it with red thread. Those who had terribly long names had problems. The sacks were handed over in a beautifully washed and properly cleaned condition. Considering their form and size, they understandably lacked in uniformity which you can find with the store-bought ones. While some were small and somewhat long, others were excessively wide and correspondingly short. Most interesting were the various inscriptions identifying them. Some were beautiful and exact...others managed less well; but all represented little works of art and had been produced through great devoted efforts. On the day of handing them in, the teacher's desk was soon stacked high with many a ribbon hanging down the side. Our little hearts were beating fast and the cheeks glowing in anticipation of what would soon be coming our way.

"My foster mother was one of the women who, during these days, spared no time or effort in giving us children the greatest joy imaginable. It was from her that I learned the details concerning the preparations which would affect the students. And how we yearned for that evening worship service on the first day of Christmas! In this hour, we children were able to present our practiced songs and pieces from the chancel to a crowd of people who filled the spacious sanctuary to the last seat. For us it was an unforgettable experience to step forward under the shadow of that high Christmas tree with its many many burning candles. Naturally, the joy was unforgettably great when the names on the sacks were then called out and everyone was able to take possession of his gift.

"On the way home, we little ones were allowed to carry our own presents, and I still remember how I held mine tight in my hands and pressed it close to my body. Once we got home, everything was examined and marveled over. Then an exact count of its contents was made. The gifts from the school and church made up the topic of conversation among the family that evening, and also among the children of the community the following days.

--by P. Eckert

### **KULM YOUTH IN THE COURSE OF A YEAR**

The young people of all ages have always had their own concept concerning what their duties were and what should be done with the free time after they did their job. Young people always liked to play war games and thereby fit in with the ways of the adults.

So the Kulm children, of about 10 years of age, were also inspired by the recruit drills throughout the village in the days before and after the yearly mustering time. They enjoyed

mimicking what they saw the adults doing. The harmonica replaced the traditional concertina of the adults, and the bottoms of an assortment of metal pails replaced the drum. Ribbons made from white paper were used as decorated caps. The back yards, where the straw stacks stood, were selected as drumming areas. As one saw it done by the recruits, so it was played out here.

Around the age of 12, the young people gathered in small groups for companionship. They met in granaries and summer kitchens to occupy themselves in playing games. Games most often played were: hide-and-peek, catch and *Itzkitzkäm*. Only Sundays and holidays were available during the winter for getting together because the weekdays were taken up with the demands of completing class assignments. Behind locked doors, they played: Tiny Ring to Me (*Ringlein zu mir*), Do You Like Your Neighbor (*Gefällt dir dein Nachbar*) and Short Whip Behind the Back (*Kantschu hinter dem Rücken*). One also had his first taste of dancing. These times were set up in such a way that there was no opposition from the parents. When and where it was permissible, the games were played without supervision.

Young people were finished with school on the same day as their confirmation. From this point in time, the boys and girls considered themselves to be adults. Already existing companionships were now strengthened and new ones established. The harmonica, used up until now, was finally replaced by the concertina. The boys bought them. The girls provided the strap, and, if the occasion called for it, they provided the decorative ribbons. Whoever didn't pay his part of the expenses for the items was not accepted into the circle of friends. The point in time was now reached where one received the full right to appear in public. Along with this acquired right arose some logical and corresponding obligations. One had to receive permission from the older group of youths to move about in the street. This move up cost each fellow a pail of wine. According to the old customs, the companionship gravitated toward those of the same age.

During the summer months, the various groups would gather in the play areas in the woods or in the meadow below the vineyards. Here also according to age groups. Here you could drum and romp around to your heart's content. To be sure, one could not neglect behaving in an acceptable manner and had to abide by the existing rules. If, for example, there happened to be a funeral on some Sunday, the a day of rest had to be observed. Entertainment fell by the way. The same held true for the Lenten season. No games or dancing, and one had to keep down the noisy activities. Such activities were the various ball games: bat ball (*Schlagball*), funny ball (*Zickball*), base ball (*Granzball*), fast ball (*Huscheball*) and round ball (*Rundball*). In the evening, it was the folk songs that were cherished. Officials and persons in public service had to receive their due respect. One was not supposed to pass by a public building, such as a church or town hall, in an inattentive manner. Recruits had to halt their music and drumming when they approached the village mayor's yard.

On long winter evenings, the girls would come together in alternate homes and do such handiwork as knitting and sewing. A person was occupied and sang many folk songs. The younger boys stayed in the immediate vicinity of the home where the girls were meeting so they could escort their girl friends home afterwards. If they were allowed to come inside, then they joined the girls in playing dominoes, draughts (*Mühle*), or spent the time joking around and playing practical jokes.

The older youth liked to cook eggs on Easter Eve, eat them and drink some wine. Since the eggs used were occasionally obtained from strange barns, the constables (*Zehentmänner*), who were responsible for order in the community, would supervise the efforts of these young people. On certain appointed evenings, they would go through the area, at a later hour, to check if all was okay, and, if need be, to intervene. If they detected a group of youth behind locked doors, or covered windows, whose motives were in question, that group could experience an unpleasant encounter. They were ordered to open the locked door. One of the law officers would enter and order the young folks to get out of the room. Lined up outside, they received a welcome from the other guards who were using willow switches. Many a fellow received an artfully placed swat which gave him something to think about for a long time.

A club with a showy knob and a whip with a short thick handle and short lash, called a *Kantschu*, belonged to the armaments of the more grownup boys. These were put into use in times of arguments. Such things happened when two fellows competed for the same girl and decided to resolve it by means of a fight. Each contender called on his companion club to come and fight. In such circumstances, the clubs and *Kantschus* were brought out. Sometimes things got tough and often the results were bloodied heads and serious wounds. When things got too serious, the village mayor would intervene and arbitrate the quarrel. He would often make use of his mayoral privilege by taking the fighting cocks into custody in a special room in the village council hall until they cooled down and came to an agreement. The mutual reconciliation was usually celebrated with wine and the original peace was soon restored.

It might be noted that some of the conflict among the Kulm youth had to do with the fact that the youth of the upper end of the village and those of the lower end, a distance of 3 km, were not always able to get along with each other. Differences of opinion could usually be settled without too much difficulty. To resolve serious cases, it wasn't only wine, but also a customary light meal which brought it about.

Then there were those who were so inclined to haul off and hide the mats of the boys who, on warm summer nights, slept outside with the horses under the open sky. If one could discover that some fellow would be looking for his resting place rather late in the evening, his bed would be carried off to some hard-to-find place. To the great enjoyment of the instigators, the fellow put in a lot of effort in locating it and then had to haul it back again.

It shouldn't go unmentioned that there were those, however, who made good use of the long winter evenings by being productive and making all kinds of useful things. In as much as the necessary tools and devices were available, one was able to do carpentry, weave wicker baskets out of reeds and small elegant baskets out of corn leaves. Some would improve their horse harnesses and many a yard shelled corn.

Young men and women took part in the Egg Game during Easter, erected the May Pole on the 1<sup>st</sup> of May and put up the Pentecost Tree on Pentecost. Everything called for great competition and remarkable devotion. It wasn't only the young groups, but even the young married men included themselves in setting up the most beautiful tree and ending up as winners of the contest. When the work was done, a person could find himself in a room and spending more hours of fellowship along with a good glass of wine and something to eat. In times like these, attentions focused on

the girls during those hours and one might choose to spread a path of hay as a sign of his intentions. However, if one of these young girls indicated a refusal, then the fellow would spread a path of straw or chaff in order to shame her and put her in a bad light before the public. Girls, who had such experiences, spent a restless night in fear and worry. They would be the first ones out of the house the next morning to check and see whether their suspicions were justified. If they were, the evidence was quickly removed before others would notice it.

The 30s brought crucial changes to the youth movement. Like in so many other Bessarabian communities, the place of entertainment shifted from the street into nice bright rooms. Only the sporting events were held in the traditional open air areas. That is also where the folk dances were practiced and performed. In the evening, a person would find himself in lighted rooms and taking part in the social life of song, game and dance. Sometimes, theatrical pieces were also presented. That's how it was with community participation.

Some boys and girls sang regularly with the church choir. They did their thing with enthusiasm which then influenced the surroundings and embellished the Sunday worship services and church holidays.

--by P. Eckert

### **CONTRIBUTION TO THE HOMELAND BOOK**

Kulm is like the town of which Christ said, "The city which sits on a hill can not be hidden." This saying wasn't far off, not only because of its geographical location, but much more so because of its industrious, respectable and Christ-minded people who, in all simplicity and modesty, carried on their daily tasks and radiated the spirit throughout the land.

It is true that Kulm could not be compared with the cultural and economic high standards of communities like Tarutino, Arzis, Sarata, Neu-Posttal, Teplitz, etc.; but, concerning the spiritual life, Kulm served as a model for many other communities. Head pastor Haase would often say, "I like to come to Kulm. It's my most faithful congregation. The people are simple, plain, but true in their belief."

#### *Recalling a New Year's Eve Worship Service*

World War I, and the stormy revolutionary years that followed, shook violently at the foundation of the faith and Christian love. The notion of an atheistic world view blustered over the fields of Bessarabia like a hurricane and threatened to disturb the spiritual life which the fathers had planted in the hearts of their children and grandchildren through prayer, word and example. The storm did not pass over the faithful and devout men of Kulm without leaving its mark. Men, who had left the disbanded army and were faced with a "you're on your own" future...who had been strongly influenced by the ideas of an atheistic world view, believed that they had to overthrow and destroy everything held by their community and introduce a new world order. Things were to go as they felt and according to their own opinions.

On the evening of 31 December, 1917, the district mayor called the male members of the community to an annual meeting because of the death of Mr. Friedrich Frey, the community

secretary. The author of this writing was called upon to read the minutes of the assembly, in behalf of the deceased. The meeting was held in the old church building which stood beside the stately church and was now used as a granary. The big hall was filled to the last seat. The place was noisy. Two worlds stood opposed to each other: the old accepted Christian world view represented by the venerable old farmers who had worked the soil by the sweat of their brows during those difficult war years, along with their women and children...the atheistic world view represented by the men who had returned from a war lost. That was a night that I will never forget. After announcing the agenda and hearing the district mayor's presentation, the spokesman for the veterans got up for the discussion. In their statement, they scolded their fathers, blamed them for the lost war, the agricultural distress, materialism, greed and all other troubles that had burst in over the Germans in Bessarabia—and threatened that they would have to be accountable for it. An unspeakable uproar ensued. All discipline broke down. One couldn't recognize the normal order anymore. Everyone pressed towards the moderator's table, everyone wanted to speak, and one shouted louder than the other. Not a word could be understood anymore and no one knew what was being said.

The commotion got bigger and threatened to end up in a hall brawl. In this terrible situation, a young strong man, Gottfried Graumann, also a returned soldier, pushed his way to the speaker's stand. And, in a loud voice, forced himself to be heard: "Gentlemen, dear brothers, what are you doing? Why has it come to this? Aren't these problems due to the fact that *we* weren't here? Who was supposed to work the fields? Who was supposed to take care of the business? The women, children and old men, our old fathers who already had one foot at the edge of the grave? They weren't able to do any more. Now *we* are here and we don't want to condemn them. With all our might, we want to do something new...the way *we* want it. No one should get in our way. Our women and children will go with us, and our elders will stand by us with their advice. Gentlemen, dear brothers, let us begin anew! Tomorrow is a new year. Let us start tomorrow by building our future with law and justice and it will be a beautiful and glorious thing, just as it used to be! Forget the old just like the year that ends today. The old order, the old business should come to an end with the old secretary Friedrich Frey, who is lying on the death litter. We don't want to avenge ourselves on the innocent. The new life should be established through the labor of our hands and not by cussing and shouting."

There was dead silence in the room as the convinced people gave in. Those at the door silently withdrew. One after the other they left the hall. On that New Year's Even, no conclusion was reached and no minutes were recorded, but in the hearts of the men, who were opposed to that memorable meeting, came this conclusion...to overcome the distress by pitching in and working, thus putting in order again the business that had been ruined because of the war.. The calming yet powerful speech of that veteran impressed the angered people deeply. Tempers evaporated, hatred was overcome and a sober clarity of the state of the situation prevailed over against revenge and reprisal. The decision to overcome the problems of the time by peaceful work as a community force was not just a fleeting inspiration which quickly blew over. However, it was also realistic with its difficulties and set-backs. "How things were when I first came to Kulm...Oh that I were already above." During the school year 1910-11, I was a tutor in the home of well-to-do Johannes Enseln of Kady-Koi, near Simferopol, Crimea.

In the Spring of 1911, I was called to Kulm as sexton because my cousin Immanuel Frey, the previous sexton, had accepted a call to Petersburg. Then I was 20, single, inexperienced, frail in person; but full of inspiration at being a teacher in so large a community. At that time, my parents lived in Eigenheim. My father was the sexton and community secretary there. The rich farmer, old man Isaak, who was born in Kulm, now lived in Eigenheim. My father requested Mr. Isaak to take my father and me to Kulm. We left 7 June, 1911. As we approached the Kulm "Hill", Mr. Isaak asked me, "Oscar, do you know what the Kulm folks say when they approach this hill during rainy weather?" "No," I replied. "They sigh and say: Oh that I were already up there!"

The soil on the slope is fairly loamy and if you try to climb it in the Spring, or when the big rains start in the Fall, it is almost impossible to get anywhere with the wagon. The clay covers the wheels so that they can't turn anymore. They only cut and sink deeper. It was only later that I got to understand the meaning of old man Isaak's words. At the time, I thought the Kulm people were making fun of a godly hymn which focused on the homesick yearning to reach the eternal home. I was deeply shocked and at the same time irritated to think that someone could tramp such a holy thing into the dirt. And so I never allowed this hymn to be sung during the 13 years of my tenure in Kulm. And not that I had experienced the problems of those sighings a long time ago. I could not sing that hymn because I always envisioned a scolding farmer standing at the foot of the hill with his wagon. However, after I left Kulm and sensibly reconsidered the situation, I concluded that the words were not making fun of the hymn, but were the deep heart-felt sighs of a distressed heart. What right did I have to restrain the community from singing this godly hymn for 13 years? I was foolish and prejudiced and I am sorry deep down for having acted as I did. During our 150<sup>th</sup> Anniversary of the Kulm Community, which was held in Kornwestheim, 31 July, 1965, I apologized to my dear Kulm folks and called on them to sing that godly hymn right now and even more often in the future and to do it with all sincerity. May the true desire for the everlasting city of God above burn like a holy fire in the hearts of the embarking Kulm members until the desire is quieted and we are all with the Lord!

Grandchildren and great grandchildren of these faithful men and women, open your hymnals and sing from the bottom of your hearts the hymn: "Oh that I were already up there, my Savior, that I were there where the multitudes praise and sing Hallelujah" (Bessarabian Common Hymnal No. 71). In case you don't know the old homeland in Bessarabia, you are still called upon, on day, to enter the homeland above where your fathers and forefathers have gone before you. The Father-house of God is big enough for old and young. The place is ready for all of us who love the Lord.

### *My Experiences in Kulm*

Kulm is my second birth place. On 27 January, 1891, I was born in Eigenheim as a man of the world. In 1912, I was "born again" as a child of God. On 20-21 May, 1912, Kulm organized a Brethren Conference. All pastors of Bessarabia were present. Provost Alber, of Großliebental, gave the opening sermon at the church in the forenoon. He led in the song verse: "Oh my Lord Jesus, if I did not have you and if your blood did not speak for sinners, where would I, the most miserable of them all, turn?" The sermon of this man of God deeply touched my soul, and so did this verse. It shook me so that I could find no rest day or night until I found it in the blood of the Lamb that speaks for a sinner like me. That year, Kulm experienced a great awakening where

many souls gave themselves over to God. I was one of those fortunate ones. That is why Kulm grew dear to my heart and why it was my second birthplace. No wonder that I was and am still so closely united with the Kulm people. I know every single person in Kulm from little ones in the cradle to the oldest men and women. The greater part of the children were baptized by me, or I was present when the pastor performed the baptism. In whatever station in life, I moved among the adults...in times of joy and in times of sorrow. I gave many of them their last escort to their eternal resting place (burial). There wasn't a day of celebration, or a day of sorrow where I didn't stand by the rejoicing or the weeping and take part in the joys and sorrows of my dear Kulm people. Even today, when I run across someone from Kulm, it is as if I met my dearest friend; although, I don't know most of their names and faces anymore. It is enough already to just have them say, "I'm from Kulm." That binds the friendship. I can also say that people from Kulm, from my time there until up to today, have been the truest of friends.

### *A Miracle of God – My Wife was Healed*

Superstition and things like it were quite common in Kulm. Even the Christian circles were not free of it. If a child or animal got sick, no one would go to a doctor, or vet. On the contrary, one could get all tangled up in a lot of troubles from the man or woman speaking a charm over that illness. So the suffering child either got better or died...same with the animal. I led a stubborn battle against this abusive "medical" practice. A person always rationalized...Well, it did help me. One time, my wife got sick with malaria—*Plasmodium vivax* with tertian fever. The attack came back every 48 hours. She put up with the re-occurring fever chills for a month. She was already in an awful condition and there was no medical help. My friends suggested this and that. Although they meant well, I refused each suggestion which smacked of superstition or the use of it. One day, my dear friend Daniel Roloff came to my place with his team. It was an empty trough wagon with a quill seat (*Federsitz*) in the front. A sack of straw or hay lay in the back. "Well, Dan, what's new?" - "I want to take your wife out in the field for a little fresh air. Certainly it will do her some good as she seems to be getting worse every day." "That's very kind of you, Dan. She sure can drive with you." I went into the house and discussed the idea with my wife. Quickly she dressed up warmly and came to the wagon. Now something happened which suddenly altered the situation. Whether my dear Daniel, out of thoughtless good nature, or out of Christian compassion for the afflicted woman, or out of deliberate forethought, wanted to enlighten me on the better aspects of those traditional remedies, that remains a mystery to me even until today. As my wife climbed aboard, he motioned with his hand at the sack in the wagon and said very quietly to her (although I am hard of hearing, I did hear that): "When we are out and moving, take the sack and throw it over your head." "Get down!" I shouted to my wife, "Get down right now!" She was shaking because she had no idea as to what was going on. I grabbed hold of her arm and pulled her off the wagon. My dear Daniel now realized that he had made a big mistake by saying what he did in my presence. So he began to beg and plead not to have him leave the yard without accomplishing the purpose for his coming over. He would be shamed before the people. Let my wife get on and he would leave the sack with me. "Sorry dead Dan that you put yourself to so much trouble, but my wife will not ride with you and if it means that she was to die of this illness."

Unable to carry out his plan, he had to return home. The good that came out of this was that from that hour on, my wife's terrible fever left her. Until her dying day, that particular ailment

never came back. It was a miracle of God. The Lord richly rewarded my faith and trust in his help. This enabled me now to resist the superstitions and their many uses even better and with more feeling of being right and with total conviction.

*By Means of Kulm Women I Located My Wife and Daughter*

It was in 1946. I was released from Russian captivity. Since I had no address of my relatives, I was dragged from camp to camp: from the camp at Frankfurt on the Oder to Torgau, and finally to Pretsch. I wasn't even sure whether my wife or daughter were still alive. Despite many questions in the Search Centers of Berlin, Leipzig, Stuttgart and others, I got nowhere. My situation was desperate: I was home, but homeless. One day, a young man came to the camp at Pretsch and asked for me. I was called into the office and learned that the young man had brought an immigration consent from his mother, a former student of mine. Arrangements had been made for me, through her mayor, and she was determined to take care of her old teacher of so long ago and provide for him until I eventually located my people. I was released and came to the home of Mrs. Elisa Wittchen. "I can't leave my dear teacher in the camp," was her brief reply to my question: "What moved you to do this?" There were more Kulm women waiting inside Mrs. E. Wittchen's house to greet me. Everyone was a student of mine. From one of these women, Rosalie Böttcher nee Jeschke, I obtained the address of my wife and daughter Irma. The following day, I drove to Radis, where my loved ones lived. While my departure from Kulm had been 22 years ago, I saw Kulm folks who took an interest in my predicament, extended a helping hand and rescued me from my distress. Many of my dear Kulm folks also experienced the Flight and imprisonment, lost their homeland and material goods, and found only exhausting situations in their hard-to-find-a-home Germany. Dear Mrs. E. Wittchen, nee Schulz, was waiting for her husband Gotthilf Wittchen, who was still imprisoned. And still she had a heart for others who were experiencing similar problems. That is how the Kulm people were and are. All respects to them!

--by Oskar Koch

### THE KULM DIALECT

At the start, the Kulm language was similar to the Berlin dialect. In later years, Swabisch moved in and the result was a mixed language.

The old Swabians held fast to their mother tongue. That is quite evident when you consider the old residents of Kulm. Here is a sample of the Kulm dialect. The first word is how the folks in Kulm said it, followed by how the word was written (and its English equivalent).

Botter	Butter	Butter
Kringel	Brezel	Pretzel
Backa	Kuchen	Cake
Kol	Kohl	Cabbage
Walnis	Walnüsse	Walnut
Schmant	Sahne	Cream
Wodik	Molke	Whey

Zalat	Salat	Salad
Putn	Puten	Turkey
Äpl	Äpfel	Apple
Kruschka	Birne	Pear
Seef	Seife	Soap
Zernekl	Streichholz	Match
Molla	Backtrog	Kneading Board
Krusa	Kanne	Jug, Can
Bodl	Krug	Pitcher, Jug
Stepl	Melkkübel	Milk Bucket
Plunder	Lappen	Rag
Pletz	Bügeln	To iron
Pet	Brunnen	Well
Knepzange	Kneifzange	Pincers
Tobn	Zuber	Tub
Heckn	Tor	Gate
Toga	Ackerwaage	Field Wagon
Sensa	Sense	Scythe
Gobl	Fabel	Fork
Jüskana	Gießkanne	Sprinkling Can
Fluch	Pflug	Plow
Flijn	Pflügen	To plow
Ferd	Pferd	Horse
Beer	Eber	Wild Boar
Zoka	Hündin	She-dog
Keter	Hund	Dog
Zeba	Mutterlamm	Ewe
Erpl	Enterich	Drake
Kükl	Kücken	Chicken
Schwalfka	Schwalbe	Swallow
Puodler	Adler	Eagle
Tshugastr	Elster	Magpie
Kraka	Krähe	Crow
Moll	Maulwurf	Mole
Schwetnigel	Igel	Hedgehog
Hofke	Habicht	Hawk
Pesmira	Ameise	Ant
Piroza	Regenwurm	Earthworm
Heidiz	Eidechse	Lizard
Hoher	Hafer	Oats
Jerschta	Gerste	Barley
Jetreida	Getreide	Grain
Weezn	Weizen	Wheat
Fleesch	Fleisch	Meat
Eja	Egge	Egg
Woj'n	Wagen	Wagon

Jelt	Geld	Money
Schwatt	Grasmahden	Grass Mower
Wruka	Kohlrabe	Kohlrabi
Jent	Jenes	That
Heesch	Heiser	Hoarse
Planzn	Pflanzen	To plant
Schneblum	Schneeblume	Snow Flower
Kikn	Schauen	To look

### THE MUSTERING OF RECRUITS

Not all able-bodied recruits were called into military service during Russian times. If parents only had one son, then he received the privileged classification of "first" and was not called into service.

If the youngest brother wasn't 18 years old yet, the recruit received the second privileged classification and also remained at home.

Besides this, there were other exemptions for those who should have been called into service. And many exempted themselves. As a result, the mustering was often called "take a chance".

The remaining recruits, who were still in good health, were drafted into the military service. They served 4 years in the infantry, 5 years in the cavalry, or 7 years in the navy.

No leave was issued during the first year, and after that only as a result of good conduct. No one was allowed to fulfill his time of service in his own home district. Many Bessarabian Germans served in Warsaw, Moscow, Petersburg, or in the Caucasus.

Mustering took place in Tarutino during Romanian rule. Except for the sick, all young men had to wear the uniform and become familiar with the rigors of military life and also with the national dish of Romania (*Mamaliga*).

Three weeks before mustering, the recruits would always buy a concertina, a drum and a triangle. They would go through the streets every day with this music and make a terrible noise. Often their thoughts turned to the young maidens of their own age, or something like that. That was the time for talking about wine and downing it, too.

Three weeks after the mustering, the musical instruments were raffled off, during which time there was hearty dancing just one more time. Then the days of madness came to an end.

Whoever was to be a soldier, waited for the appointed time of induction.

--by Theophil Weiß & Elise Widmer

## ROMANIAN MILITARY SERVICE

In 1919, the first recruitment for Romanian military service took place in Tarutino. After mustering, the recruiting officers allowed themselves to be photographed with the mayors (*Primaren*) and notary publics (*Notaren*) of the individual communities, and with the Kulm recruits. This posed picture was to be a lasting remembrance of that first mustering.

Upon reaching his 22<sup>nd</sup> birthday, the fit and able young man would be called to his unit in the military. Length of service in the infantry, cavalry and artillery was one year and eight months; in the air force and the border guards it was two years; and three years in the navy and military police.

Those who had the means could bring their own horse and join up with the cavalry or artillery and only had to serve three months as "*Calarasch ku skimb*". But the soldier had to provide for his horse's feed and maintenance. The horses were obligated to serve for four years, since they were the property of the soldier. The equipment was supplied by the government.

Each year, in preparation for the parade on the national holiday of 10 May, the "*Calarasch ku skimb*" had to drill for two or three weeks. Likewise, the government annually called for up to two months of autumn maneuvers. The majority of soldiers in this regiment were Germans. Jews and Bulgarians often reported for duty with their own horses. It may be worth mentioning that the Romanian instructors and officers were corruptible. The Jews were especially happy to take advantage of the situation, and, as a result, had to put in less time.

Furthermore, one was never secure from being robbed by the military. The superiors would often confiscate some small object from the soldier's uniform or weapon. To get it back, the soldier had to pay the superior something for the confiscated item.

Despite punishment in the so-called "*Karzer*" –a prison cell in which one could not stand up straight, beatings with a stick did not absent themselves.

From 1939 until the occupation of Bessarabia by the Soviets in June, 1940, many young men were drafted into the Romanian military service. When the Romanians were retreating from Bessarabia, these men tried (in as much as they were stationed in Bessarabia) to separate themselves from their unit and head home to their relatives. Moreover, those heading home (who were from Kulm and had their own horses) were robbed of uniform and saddle by Jews who took it from them in the Tschmischlia market-place. There was at least something to be thankful for...a person was allowed to keep his own horse. The return of husbands and sons to their families was cause for great joy in those difficult times.

--by Daniel Wölfle

## CULTIVATION AND GRAIN GROWING

Our ancestors had a difficult beginning. Farmable land had to be broken and plowed with a wooden plow that had one iron plowshare attached to it and was weak in drawing power. The

seed was sown by hand from a sack which hung on the shoulder. The first grain was cut with a sickle, threshed with a threshing flail and winnowed by the wind with a winnowing shovel. My grandmother related to us that the old people laid around the pile of grain at night. At the first sign of a breeze, all would be woken and start winnowing. The winnow shovel was made of wood. My father inherited one from grandfather. Usually, after this, the grain was cleaned with a small screen.

In those first years, only the *Baustückland* was worked. The remaining land was hay and pasture on which the bigger animals grazed. The sickle gave way to the scythe...the scythe to the reel and machine rake. The wooden plow gave way to a one, then a two, then a three bottom plow. Hand-sowing was replaced by seed spreaders, and drills came next. In place of threshing flails came the threshing stones. In a few instances, toward the end, threshing machines, grain cleaning mills, and winnowing machines took over the work.

Despite the improvements and easing the workload of field labor, the farmers still had to slave and exert themselves. Neither man nor beast was spared. When threshing time came around, work started early in the morning (around 3 AM) and ended around 11 PM, or later. There was only a short break for eating. During harvest time, the grain was brought together in a round pile with the ears turned inward for protection against the rain. Right after the harvest, the threshing started. The men would bring the grain in on big, long rack wagons (called *Harbiwagen*). The loading gave these men some free time. Even young women were familiar with this work, especially the straw stacks. The straw, as well as the hay stacks were put up in the open because there were no barns big enough. The stack was the pride of the young women. Because of their good work, they constantly harvested praise. One would get fodder from these hay and straw stacks for the horses and cows. A hay-plucker (*Heurupfer*) was used that had an iron prong with a barbed hook. Because it did the job faster, one often made use of the hay-shear (*Heuschere*) which would separate the needed fodder from the layered pile. During the winter, when the snow was deep, some hay and straw would be hauled into the barn, if there was room. There was a chance for rest during the winter, and the farmer only had to see to it that the animals were taken care of. In the evenings, he would visit with neighbors and relatives and enjoy the wine and food from his own cellar and storeroom.

As with the grain, the field corn (*Welschkorn*) was also sown by hand at first. Caring for the cornfield was a lot of trouble, because you had to hoe the whole field. Later on, the corn was planted in rows. Someone would go ahead of the plow and scatter the corn into the furrows. It was only later that a corn planter came which was fastened to a wheel of the plow. This in turn was replaced by the box (*Kasten*) which was fastened to the plow. Both replaced seeding by hand. The corn planter (*Welschkorntrippler*) finally also displaced the *Kasten* and did a clean job in as far as it planted two rows at a time. Naturally, in the Fall the land had to be plowed deep and in the Spring it was worked over once again with a harrow (*Eggen*). The rows between the corn were cultivated with a special corn plow and then hoed 2 or 3 more times. When the cobs were rip, they were gathered. A person would hang a sack over the shoulder, go between two rows and break off the ears, stick them into the sack and empty the sack on a pile down the way. Later, they were loaded into wagons, taken home and stored in large sheds. A lot of people were always invited over in the evening for the corn shelling. The evening was spent in singing and having fun, and ended with a meal and a generous amount of drinks.

## *Grain Growing*

In Kulm, as in other villages, the three-field system was adopted in which winter grains, summer grains and root crops were rotated.

- a. Winter grains were: winter wheat, winter barley, winter rape and, in some cases, winter rye, which was cultivated only for fodder.
- b. Summer grains were: summer wheat, summer barley, oats, millet, rape, mustard, flax and hemp.
- c. Root crops planted were: field corn (known as maize by the Romanians and as Popsche by us), sunflowers, castor oil plant, soy beans, potatoes, turnips, etc.

--by Th. Weiß

### **A YEAR'S REVIEW OF AGRICULTURE AND GRAPE GROWING**

If one thinks back on all the work and obligations of the land, we farmers had a lot of cares and concerns. All our efforts at moving ahead were often run aground by many obstacles. There were two at least:

1. The lack of rain
2. The fluctuating selling price

However, these obstacles lasted only as long as we were under the Romanians. Things were better while under the rule of the Russian Czars. I can describe my knowledge and experiences under three categories:

1. As an independent farmer in Kulm
2. As an independent farmer in Warthegau, Kosten District, Pelikan village #35
3. As a hired hand in Hollenbach, Künzelsau District, Württemberg, for 3½ years

The work was the most difficult in Hollenbach. Farming was okay in Warthegau. Back in Kulm, the field work was also very hard. I would like to tell you what took place over a year's time. Generally, it wasn't hard for the farmers during the winter. Even the hired hands and maids were not as plagued with work in the winter as they were in the summer. The farmer's main concern was to care for the animals. The horses usually got chaff (called *Kaff*), hay and sometimes straw. Cows were fed mostly corn stocks and leaves. If there was extra hay, they would also get that, barley and oat straw. The sheep got corn, chaff, hay and the grain waste that sifted off to the side in the cleaning mill.

The animals fed on this gladly. The stems were all stacked out in the open, some in bundles. When the leaves were eaten off, the stocks were carried off and re-stacked. Then, during the summer, this was used for fuel. Some farmers also had need for stones during the winter. Once there was snow on the ground, the young horses would be hitched to the sleigh and trained so

that they could be hitched up for use in the summer. In the Spring, pregnant mares and cows had to be looked after. Since the animals were all in a herd during the summer, one was never sure of the time of birth because we had no record of mating time. All this was part in working the land...for without hard work, the farmer has no cows.

Things started picking up in February. The grain would be sifted with a big round sieve and the corn was shelled. There was also compulsory labor to perform: hauling and handwork at the village dam site, the cow dam, the mid-Kabel dam, and the small upper-end dam. In ravines, where water built up due to melting snow and rain, the place was dammed up so that the cattle could cross over that summer.

In the latter part of March, harnesses had to be put into condition, including the lines and halters. He who couldn't do it himself had to get a harness maker to repair it. Everything was soaked in an oily liquid. This made it more durable. It was the pride of every farmer to drive and work with well kept harnesses. The day would arrive when one would see the Leipzig farmers out tilling the fields. The people of Leipzig were always able to go out a day earlier than those from Kulm, because their ground was more sandy than ours. From Kulm, we could look out over the whole of the Leipzig fields and observe all their fieldwork throughout the year. Then hurry up and we also went into the field. Barley was sown first, then oats, summer wheat and corn. The fields which we cultivated or seeded were designated as follows:

1. Baustück	12 deßjatin
2. Antschokraker Kabel	6 deßjatin
3. Borlakabel	4 deßjatin
4. Mittelkabel	4 deßjatin
5. Banteskabel	4 deßjatin
6. Zweipenteskabel	1½ -2 deßjatin
7. Neue Kabel	1 deßjatin

To this should be added the few deßjatin on the Tarutino boundary. There were also some newly surveyed deßjatin in the valley which used to be pasture land. Whoever herded his own sheep never had to search for the lambs at evening time. When the lambs got bigger, and it wasn't so cold out anymore, then the shepherd would spend nights out with the herd until Fall. In the evening, when one came home from the field and tired, there was still the night stick standing in the corner for a definite purpose. Then one had to be on the watch, during the night, for fire and thieves. There was also the town hall watch. During this watch, you moved throughout the village.

After the grain was sown, manured places had to be cleaned. The manure was hauled to a level spot and spread out, leveled and rolled. As it became drier, it was rolled again and again. Then it was time to plant corn and trim the vines in the vineyards. There was a deßjatin of Hirtop grapes for every household. On the lower section, toward the Tarutino boundary, there was a ½ deßjatin vineyard, an additional ¼ deßjatin; ½ deßjatin for old gardens; and two gardens at the end. Besides the Hirtop grapes, I don't recall the names of the others on the upper section. Here was work from early until late. Work wasn't figured according to hourly wages. A long time passed before the gardens were all cut and vines gathered. Gathering the vines was the most

difficult. Many farmers also planted vineyards on their *Baustück*. If a person was still small and you couldn't always keep up with the vine gathering, you'd often hear: "Keep busy picking!" Oh sure, and there were swallows to watch, and larks, and starlings, and storks and, once in a while, a rabbit. You had to stop in order to watch them. Unnoticed, father or mother would come and spoil the whole game for us.

Then it was time to plow the vineyards, and also time for hoeing. The first time around was the toughest. There were some farmers who seeded only half their land. These folks could devote more time to their vineyards. Now the fieldwork got frantic: hoe the vineyard, tramp the seed, plant the corn, harrow or shallow plow 8 days later, plant potatoes, break up the soil for the gooseberries and red currants. The cattle were put to pasture. Calves had to be branded, mostly with the number of the farm. Then the farmyard had to be cleaned up, stables being smeared inside and out with sod and whitewash.

By then it was time to hoe the corn. Around this time, the sheep had to be washed and sheered. After the first hoeing of the corn, many people would construct barns or houses and shape sod blocks. Forming sod blocks was one of the hardest jobs there was, because everything had to be made by hand. Then it was time to hoe the vineyard for the second time. This time it was a bit easier. If the manure was settled enough, it was cut into squares and set up to dry.

Then it was haymaking time. There was also a lot of hay to mow for half the community...all communal labor. The upper section had their own bulls and stallions just as the lower end had. The hay would be stacked and fed to the breeding bulls and stallions during the winter. Our community hay stack, for the lower half of the area, was often 5 meters high, 3 meters wide and 36 meters long.

Now the vineyards, the improved varieties along with the old variety, had to be sprayed several times. The spraying started shortly before World War I. Most vineyards were neglected during World War I, so, after the war, direct bearing (*Direkträgern*) were planted (Saiber, White Melon and Smooth Leaf vines). These varieties did not have to be sprayed for blight.

Improved vines were planted after World War I. The vines, or seedlings, were one year old and cost a pretty penny. Many farmers put up a plot for the improved vines. Looking back, Otto Hintz was the model farmer for all of Kulm. I suppose he didn't have *Direkträger* anymore. The vineyards had to be hoed once more before harvest and threshing time. The corn also had to be hoed for a second time and hilled with a corn plow. Then came harvest time. You worked from early morning to late at night. I want to stress that it was difficult for the people who had a reel machine (*Haspelmaschine*). In wet years, many weeds grew among the grain. And if a person sat on the back of the reel machine, he had to work with all his might to keep the cutting blades free; for if the machine stopped just once, it wasn't always that easy to get it going again. The rake machine (*Harkmaschine*) cut everything off, but had the disadvantage of being difficult to operate. If the grain was too short, you couldn't cut as clean (low down) as with the reel machine. I remember it well that most of the men were drafted during World War I. Many farmers couldn't get any hired hands or monthly laborers, so they had to struggle to do all their work by themselves. Once, shortly before harvest, a strong fellow from Alt-Posttal, names Scherer and unfit for military service, came around. He asked me if I knew of anyone who

needed a monthly laborer. I named several farmers. Then he asked, "Do they have a reel or a rake machine?" After I named those who had the reel, he said, "I'm not going to those places." When I named those who had the rake, he replied, "That's where I'll go." Then he also asked, "Do they have a grownup girl?" I told him, "Now look, two of the farmers have a couple of grown girls, but both of them have the reel machine." And he asked if the girls were pretty. I assured him that they were. Then he said, "Darn! What luck! Of those two, I would like to have one if it wasn't for that cursed reel machine they have." Then he left. And I never saw that he worked anywhere. There were many strangers who hired out, but when the work got difficult, it often happened that they disappeared overnight. Some farmers were lucky and got a new hired hand right after the old one cleared out. But that happened very seldom. Often, one had to resign himself to be without help. J.S., my second neighbor down the way, once hired a Twarditz Bulgarian during harvest time. When the harvest was finished in the valley, they went immediately to the *Baustück* section which had 12 deßjatin more to work. It was about 3 km in length. J.S. started the work one morning with the Bulgarian on the back end of the reel machine. He really had to exert himself while mowing. The thistles and the short depressions, in which bindweed and all kinds of weeds grew, were the most dangerous. The *Baustück* sections, at the lower end of the village, had three such depressions. With great effort, he came through the first hollow so that the thistle flew. In the second depression, he couldn't work it any more, so J.S. had to stop. The Bulgarian was covered with weeds. He kicked with arms and feet to clear the machine of weeds. He asked the farmer whether he wouldn't consider turning around. "No," the farmer answered. He intended to keep going until they got to the Twarditz boundary. The worker stretched his neck to see if the boundary was in sight, rolled his eyes and let out with a curse. With a lot of hanging on and choking, they made it to the boundary. While old man S. signaled "prrr" and brought the thing to a halt, the Bulgarian was already off the reel machine and running to his home in Twarditz. And the farmer was shouting after him that he should come back. The Bulgarian wouldn't look around, shook his head and never returned. Old man J.S. had to get another hired man so that the cutting wouldn't come to a standstill.

The threshing floors were prepared when harvesting came to an end. The vineyards also had to be hoed again. Whoever didn't do it could expect the weeds to take over. And that hindered grape picking a lot. There was still a lot for the grape growers to do in getting the spraying done.

Now it was time to start threshing. People would drive out into the fields with harvest wagons (*Harbie*) and get the grain. Back home, it was spread out on the threshing floor. Hitched to the threshing stone, and at times even a sledge too, the horses were driven round and round at a slow trot. Now and then, the grain had to be winnowed. The straw was raked off. When it was threshed, then some more grain was spread out. And so it went from early until late. Those people, who had seeded a lot, often threshed from 6 to 12 wagon loads a day. The heat was often unbearable. Man and animal alike sweat. And aching as if one was sick. Once threshing was over, most people were overworked and overtired. There was no rest, day or night. In later years, people headed for the spa in Bugas, near Akkerman. Many horses were also overworked to the point that they couldn't do any more. All horses grew thin during harvest and threshing time. Saturday evening, during harvest and threshing time, the horses were washed off in the small dam at the upper end, or the village dam at the lower end. If rain or fog caused a shutdown during threshing, one could already pick grapes, watermelons and cantaloupes and corn. The corn could be eaten either roasted or boiled. And it was soon time for peppers. Every morning

there were peppers, fried brown, on the table; or you could have them cold for an afternoon snack. Right after threshing, the land was plowed so that the winter wheat could be sown. A lot of construction took place after threshing time. Many people made building blocks for the next year. Then many of the people drove to the mill to get their wheat ground. There was no rye. In the lean years, many people mixed wheat flour with cornmeal so as to bake bread. Many households also had *mamaliga*, the Romanian national dish made from cornmeal. The most favorite meals for us were strudels, potatoes and meat, dumplings with cabbage and meat, a good chicken soup with potato salad, and a good lamb *borscht* (vegetable soup). Every celebration had its "pigs in the blanket" or cabbage rolls (called *Galuschke*) and bulky rice. Of course, the red wine was not absent at a meal either. Whoever couldn't take wine, drank water. After all, that is wet, too. In the fields, the last of the *Parinka* (millet -*Kolbenhirse Mohar*- a kind of hay) was cut and brought home.

Now, finally, it was time to pick grapes. We set big barrels (*Zuber*) in a wagon and poured the grapes into them. Many people had grape containers which held up very good...better than the tubs (*Zuber*). In the evening, when the people returned to the house with the grapes, they were crushed. The sweet juice had to be carried to the cellar right away and poured into the purified barrels. A big funnel was placed in the bung hole. You could pour 10 liters into the funnel at one time. It was better if one could let the grapes sit for a day before pressing them. The grapes didn't squeeze so good if you put them into the press fresh from the field.

When making wine, you couldn't let the Direct Bearing grape (*Direkträger*) ferment with the grape husks or else it would turn black. If the juice of the Direct Bearing grape was drawn off sweet and allowed to ferment in the barrel, it became a fine clear white wine. It was different with the other varieties. Although they weren't sprayed in earlier times, it was still good.

The Edel grape (*Edelwein*) was best if fermented with the husks. Many people let it "work" with the husks, which then became a nice dark red wine. The same thing could be done with the White grape (*Weißwein*). I can still remember that the old variety produced lots of wine in those early days. Once we had 9 barrels, and another time 13 barrels of wine. But there were those who had even more. Old man Bohnet by the circle, father of Ferdinand Bohnet, once had 31 or 33 barrels of wine. Each barrel held between 50-70 pails, and a pail was 14 liters. Many people got rich because of wine. The chief varieties were: Färber, Zottler, Red Silvan, White Silvan, Portau, Dünnhülsiger and Nebel grapes. A pail of wine from the old variety used to cost from 1 ruble 10 kopeck (1 ruble – 100 kopeck) to 1 ruble 30 kopeck. In later years, the Direct Bearing (*Direkträger*) wasn't so expensive anymore. During Romanian times, one pail cost 60-100 lei. The Saiber wasn't as well liked as the improved kind. Mr. Otto Hintz and Mr. John Schmierer did the biggest business with the improved wine. The wine of Mr. Otto Hintz was the best wine in all of Kulm.

Once the juice started to ferment in the barrels, you couldn't go into the cellar and stay there too long. The fermenting fumes were piercing. If you entered the cellar with a kerosene lamp, even it would go out.

After harvesting the grapes, then the grain was hauled to the railroad station. In earlier days, it was taken to the station at Leipzig. After the Romanians occupied Bessarabia, the grain had to be run down to the Kulm station. And now it was time to get the corn.

The corn had to be husked and the husks were hauled away. That is how it went until the winter grains were sown and the corn brought in. There were the wet years when the stocks remained in the field. Only after the frost were you able to get them. But they had to be out of the way by next Spring so that one could start seeding. Then there were the turnips which had to be hauled in. Next the deep plowing began. There was no Fall plowing in the earlier years. There was no listing of corn in earlier times. This was established only later when deep plowing in the Fall was adopted. Then sand would also be hauled to the yard, to the well and into the cellar.

There were also pigs, geese and ducks to butcher before Christmas. The cattle that had been in the pasture during the summer, now had to be cared for because they were back in the barns.

And that dear Christmas kept coming closer. And it was off to the market where various farmers would sell the horses, sheep or cattle that they didn't want over the winter.

The women had a lot to do with the wool. It was spun and woven from morning till night. The loom had to be out of the living room by Christmas.

Everybody went to church on Christmas eve. In Bessarabia, we celebrated Christmas for three days.

Immediately after Christmas, it was shifting time (*Wanderstag*). Hired hands and maids exchanged their positions for new ones. Some remained at their same job for several years. Even the herders all exchanged their positions. It usually happened that a cow herder would be a calf or horse herder the next year, or the other way around. Herders were often hired from other localities to be sheep or ram herders. They were usually Bulgarians, but now and then also Moldavians.

--by Gotthilf Vogel

## PROCESSING FLAX AND HEMP

A lot of spinning, weaving and knitting was done in Kulm during the earlier days. Hemp and flax were pulled from the ground and a handful was tied. Fifteen handful made a bundle and 4 bundles were one shock. When the pulled up plants dried, the seeds were beat out. The seedless stems were placed in water to soak until they got tender and the fibers loosened. While the hemp and flax stems remained in the water, they were covered with straw and weighed down with dirt and stones. After the retting process, they were soaked in water for about 10 days, then washed and spread out to dry. The dried stems were tied into bundles and broken by hand on the breaking (*Breche*) instrument. Since the work was messy and dusty, the breaking took place outside during a beautiful moonlit Fall evening. The next process was on a swingle (*Schwingen*) made of wood: 80 cm high, 25 cm wide and sharp on top. The swingle knife was 60 cm long and had a wooden handle. The hemp or flax was placed on the swingle block with the one hand and held down. The swingle knife was thrust down with the other hand...back and forth and upwards...until the stem residue was removed. Then the coarse fibers were dressed first, the fine

fibers next and then they were tied into rolls (*Knocken*). These were then spun on the spinning wheel either into coarse or fine thread. Forty threads made 1 skein or ball. Twenty skeins made one piece (*Stück*), also known as *Rück*. The shreds were called tow or oakum.

Miss Elise Widmer was a good weaver. In conclusion, it should be noted: The woven cloth was divided into *Schmitz*. One *Schmitz* was equal to 6 Russian *Arschin* – 4.25 meters.

Straw mattresses, bed sheets, linen, hand towels and, at one time, shirts were woven out of flax and hemp.

--by Th. Weiß

## GRAIN SELLING AND PRICES

Until 1877, the surplus grain had to be taken to the harbor town of Odessa, on the Black Sea, to be sold. Such long trips took from 5-6 days and were often linked to a lot of problems. As a result, one farmer couldn't make the trip on his own and so several farmers would join together. This was an opportunity to do some economical shopping since everything was cheaper in Odessa.

In 1877, the Bendery-Reni stretch of railroad was constructed. The town of Bendery is located by the Dniester River and joined to old Russia by a bridge. The town of Reni is on the Pruth River, near the Danube River, and so in Romanian territory. Two railway stations resulted from this line, each about 10 km from Kulm. The one station was called Leipzig and the other Kulm (Kulmskaja- and later Culmea). Although the stations were located in the vicinity of non-German villages, and not in the Leipzig or Kulm area, still both stations were named after our two villages. Maybe it was evidence that the Germans were recognized and liked. Now the surplus grain could be hauled to the two stations. During Russian times and until 1918, Leipzig was the preferred station. In Romanian times, from 1918 to 1940, the Kulm station was preferred. The surplus grain was usually forwarded to Russia from Leipzig and to Romania from Kulm.

The grain prices fluctuated so much that within a day's time different prices were paid for the same type of grain. Until the 1930s, the entire grain trade was in the hands of Jewish buyers. They always tried to buy as cheap as possible. Since the big German mills also sent their buyers to the villages, there were no fixed prices. They adjusted according to supply and demand. Toward the end, the Economic Association (*Wirtschaftsverband*) had no influence on the price setting of essential grains because it simply had no money. It was tucked away in the farmer's mattresses, waiting for the depression.

In the Winter of 1928-1929, the winter wheat froze and so the fields were sown with barley that spring. The prices were good right after the harvest. For 1 kg of barley, you paid 4 lei; but the following year (1930) only 1 lei. At times, 1 kg sugar cost 32 lei. You had to sell 32 kg of barley in order to buy 1 kg of sugar. During the Russian-Japanese War (1904-1905), sugar climbed from 9 kopeck to 11 kopeck per pound. The people at that time felt that they couldn't drink tea anymore because the sugar was too expensive.

Matches climbed from half a kopeck (called a *Schagas*) per box to one kopeck.

Toward the last, a person wondered how the grain prices could ever be stabilized and, in 1930, planted castor oil plants. But as there was no market for it, the cultivation of this new crop was discontinued.

The Farmers Union (*Bauernverein*), known as "Kolonist", was established in 1935. In that same year, only farmers Otto Hintz, Martin Leischner and the brothers Theophil and Immanuel Weiß cultivated soy beans. Everyone else doubted that there would be a good market for them. Because of good practical experience, the Kulm community cultivated 300 hectares (ha) of soy beans, 20 ha rape seed and 4 ha of sunflowers in 1940. Those oil crops went directly to Germany without the middleman and brought good and stable prices. Moreover, the soy bean was a nitrogen collector, especially if it was injected with Radezin.

--by Th. Weiß

## THE FARMYARD

Like all the other German villages in Bessarabia, the yards of the farmers in Kulm were separated from the street by a street front wall of stone. They were cleaned and whitewashed and gave the yard a nice appearance. The entrance to the yard was often provided with two yard gates of wood or iron that were mounted on two pillars. Often you would find a kind of roof connecting the two pillars. The iron gates were made in various designs. The first Kulm homes stood diagonal in the yard. Later, the houses were situated with the gable toward the street and on the northern side of the yard.

The house plan, upon entering, was: kitchen in the middle and a room on either side, one a bedroom and the other a living room (known as a state room- *Staatsstube*). Only special guests were allowed in the living room, or when the housewife went in to clean. A shed (*Schuppen*) was built onto the house in which stood an oven and a hearth. During the summer, cooking and eating took place in the shed because the heat in the kitchen was too much. Connected to the building were a horse, cow and calf stall; a chicken and sheep shed; a grain shed; and even a room for the firewood. Many farmers also built other sheds crosswise on the property. In the back yard, near the threshing floor, there were chaff stalls and the straw and hay stacks. The pigs were in small side sheds or in wood pigsties.

--by Th. Weiß

## WELLS AND SPRINGS

Kulm, stretched out long, had only one wide street with two rows of houses. The farmers, who were located on the somewhat higher section of the row, sunk their first wells right behind the street walls. The wells were not deep and had good drinking water. However, the farmers on the lower part of the village row had to dig very deep wells (from 18-20 meters) before they also had

enough water. Most of the deep wells were taken apart and filled in later on. At the time of the Resettlement, several still existed, but were used very seldom. Taking into consideration this difficult situation, the farmers on the lower row of houses made a well on the street...about 20-30 meters from the upper row. The water was shallow here; nevertheless, it was good drinking water. At one spot, it even sprung from the ground. So as not to have to carry water so far, or take the animals so far for watering, the farmers made cisterns in their yards and channeled the well water into them via aqueducts. First, the system was made of boards, then clay pipes, and later with iron pipes. That way even the people in the lower section could supply themselves with water more easily.

Later on, the farmers in the upper row constructed another well further up in the yard, closer to their farm buildings, so that the cattle could water. That was a big advantage. The water in these wells was better than in the wells by the street walls. As a result, many farmers had several wells on their property.

Besides the wells in the yards, the community also had more wells in the pastures which were put up as watering places for the cattle. The lower section had two more water-bearing conduits connected directly to a spring. About 10 troughs were set up, 4-5 meters long, and the herdsman only had to open or close the ducts. This water was sufficient for all the cattle of the lower section of the community which were put out to pasture. The upper section of the village also had such a conduit, but with less water. The folks of Kulm called these watering places "fountains" (*Fontal*), probably from the word *Fontäne*.

In 1935, Gotthilf Wittchen and others from Kulm dug a well 18 meters deep on the new yards surveyed in the upper village, and it furnished very good drinking water.

--by Th. Weiß

## MATERIALS FOR BURNING

Like in all other Bessarabian communities, straw, grape vines, corn stalks, wood and manure were used as burning materials in Kulm. Processing manure into burning cord suitable for burning went like this.

During the winter, the barn manure was piled up in big heaps. In the spring, a 20-25 cm thick layer was spread and rolled on a level area in the back part of the farmyard. The process of rolling was repeated at different times. When the manure was solid, the rows were marked off with a long handled hatchet and then chopped out in rectangular shapes with a heavy wide doe. Then they were stacked. This was usually work for two men. One chopped them out while the other one set the slabs (8-10 cm thick) in rows, one on top of the other. After some time, the pieces were stacked in crisscross fashion. Later, so they would dry better, they were stacked in round high stacks equally spaced. As soon as it was sure that the manure was dry, it was stored in a shed and burned as needed. In some communities, the manure was chopped apart with spades.

The stoves were usually fired up in the morning. When it got real cold, they were also fired in the evening. But that seldom happened because the airtight heated rooms locked in the heat and the well constructed brick stoves stayed warm for a long time. The metal compartment of the stove was used to keep food warm and also served as a cooking plate. It did a good job.

Straw, paper and wood were used to heat up the stove. The manure certainly wasn't clean, but it was a good burning material because it kept heating so long. As for the corn stalks, they were first of all given to the horned cattle and sheep to chew off the leaves. Then they were piled in a big stack. Once they were good and dry, then they were used as burning material.

--by Th. Weiß

### **SHEEP BREEDING**

Since Kulm had a lot of pasture land, a lot of value was placed on raising sheep. The smaller farmers, and those who had no Karakul breeding, drove their sheep together to the community shepherd. Each sheep breeder had a special marking for his sheep. The shepherders would drive the flock out of town early in the morning and spend the whole day in the pasture. When evening came, he would return to the village with the sheep and halted a bit at each house so that the sheep could be returned. At times, a lamb would lose its mother on the homeward trip and dash into a strange yard. The uninterrupted bleating of the old sheep let you know that lambs were missing. Now children and adults had the job of going from yard to yard in search of the lambs... who often numbered quite a few. The recovered lambs had to be carried back to the house, and that wasn't easy work for children or adults. If night set in and the odd lamb was not located, it remained separated from its mother for one night. The result was that the mother would not allow the lamb to suck the next day. In such a case, the sheep and lamb were shut up in a separate stall, along with a dog. The sheep would step defensively before the lamb, stomp violently with the forefeet and once again allow the lamb to suck. Often the sheep would take a butting leap at the dog.

The sheep were driven out in the earlier part of the year, while the lambs were still young. After this, the sheep stayed out in the pasture day and night for the whole summer. It wasn't until late fall, when the weather got bad, wet and cold, that they were brought in.

The Karakul breeders had their own shepherds. Immediately after the slaughtering of the lambs, the mother sheep were gathered into flocks and milked twice a day. The milk was taken to a cheese making place and sheep cheese was made. Many other farmers organized themselves into groups and hired a milking shepherd. The farmers gathered the milk and each one made his own cheese. The rams were separated from the sheep from June until October and taken care of separately.

Karakul breeding was quite profitable in the last few years; first, because the beautiful Karakul skins brought in a lot of money and, second, because of the milk or cheese.

Sheep cheese was exported and sold at a high price.

--by Th. Weiß

## THE PURCHASE OF A KARAKUL RAM

It was probably around 1935. Karakul breeding was profitable. The male of beautiful curled Karakul pelt (Persian lamb) brought a pretty sum to the breeders.

As is familiar to the people of Kulm, the lambs were killed 3-4 days after birth because the fleece is most valuable at that time. The mother sheep was brought to the milk shepherds and further profit was gained by working the milk into cheese.

The Karakul breeders gathered one day to discuss how they could obtain a better quality fleece. It was decided to buy a good Karakul ram. My old friend B. and I were commissioned to take care of that.

Naturally, there wasn't to be much delay in this matter, and both of us took off by train in the direction of Kischinev. There we soon got acquainted with a landowner who bred Karakul sheep. He showed us his stock of sheep and rams. My friend B., an expert on such matters and a must for breeders who are always trading, soon found out which ram was best suited for us. As the big man named the price for the ram, my friend lost his breath. It was the exorbitant sum of 16,000 lie. Once my friend got back to normal, he started bargaining. Everything possible was tried to bring down the price. Not a single blemish on the ram was overlooked. Finally, it was also mentioned that we didn't have that much money between us. The seller, an old man and, in our estimation, a tightwad, would not allow himself to be softened up and stuck with his price. Since all our efforts to reduce the price were in vain, we closed the deal for the mentioned price. The Karakul breeder provided us with a crate for the animal and a wagon that took us to the railroad station.

My friend, who was very unhappy with the deal just made, managed to find a solution in which to win back a little. He said to me, "Do you know what? I am going to that Karakul breeder's wife (we had already noted that she wasn't in agreement with her husband) and say to her that the price was too high. Her husband hadn't reduced the lei any and we don't have the money necessary for our trip back." The woman gave us the actual amount for the trip back. But then we quickly left the house.

Back home, we had to show all the breeders the Karakul ram and related to them all that was involved in making the purchase.

They were satisfied with our purchase, but as for the matter of the money for the return trip, they all got a real big laugh out of that. There was laughter time and again every time something was mentioned about the purchase of that Karakul ram.

--by Daniel Wölfle

## **ABOUT BAD HARVEST, GRASSHOPPERS, CATTLE DISEASE AND WATER SHORTAGE**

During the whole time of its existence, the Kulm community registered only one crop failure (but it was total), and that was in 1867. There were poor harvests in 1865, 1866, 1897, 1918, 1925 and 1935.

The grasshoppers did a lot of damage to Kulm in 1826, 1827 and 1847. The extent of the damage is not known. Cattle plague appeared only in the first 51 years after the establishment of the community, and that especially in 1823, 1833, 1844 and 1864. The community was spared these plagues in later years.

Many farmers of our village experienced a great loss of cattle in the Fall of 1937 and 1938. One afternoon, the cow herders drove the cattle into a pasture where a lot of hedge mustard stood. The cows wanted the juicy stems with their yellow blossoms, and they ate too much. After a while, the herder drove the herd, as usual, to a place to drink. The cows rushed to the water and drank too much. Those that had eaten a lot of the hedge mustard had the freshly eaten hedge mustard swell up and they became bloated. Not far from the watering spot, the first cow dropped. More fell along the way to the village. The knowledge of this misfortune spread like wild fire. The cows that survived had sticks fastened to their mouths and were driven up and down the road at a gallop. Others were punctured in the soft flank with a strong pocket knife so that the gas escaped. Many of the cows could still be saved, but by far half were beyond treatment. Around 77 cows were lost. The meat of the cows wasn't eaten, but all were buried.

### *Water Shortage*

In 1860 and 1861, there was such a water shortage that many shallow wells along the road dried up. Those that still had some water were kept under lock and key.

There were times when many farmers had to water their cattle at the Kogälnik River, about 3 km from the village. There was still a well with plenty of water in the grove at the lower section of the village where cattle were allowed to drink in times of water shortage. During my younger days, the well was already abandoned, but the well stone were still lying there.

--by Th. Weiß

## **OAK FOREST OF KULM**

According to the Community Report of 1848, the Kulm oak forest covered some 48 deßjatin. This quantity of land belonged proportionately to the allotted farms and was used in common as was the cattle pasture. Firewood was obtained from the oak forest for the school, the town hall, the teachers and secretaries.

Until the last World War, the oak forest was a well liked spot for excursions by the inhabitants of the surrounding villages. In particular, the students of both the boys and girls school of Tarutino.

Solicitor Alexander Broß took a picture of an outing of the boys school to the oak forest in 1913, and presented it to the people in charge. The picture includes the teachers and students of the upper class, their kettledrum, trumpets and flag. As the custom usually was, these instruments were carried along to keep marching time. You can find this picture in the Homeland Museum of Bessarabian Germans in Stuttgart.

Since the Russian military was also stationed in Kulm and Tarutino during World War I (1914-1918), the soldiers completely destroyed our beautiful oak forest by gathering all the firewood they needed from that forest. Then the Russian Revolution broke out in 1917. Coming into our midst, with their false understanding of freedom, a lot of people found it difficult to distinguish between what is mine and what is yours. It was in those times that not only the folks from Kulm, but also Bulgarians from the neighboring village, bot their wood from the oak forest which was about 3 km from Kulm. No one was able to put a stop to the plundering of the forest because there was no fast set of rules as yet. It was agreed that every farmer could get a wagonload of wood from the forest. Now, as the forest was getting deforested, the people of Kulm, who owned no land, declared their right to the forest on the basis that the forest was a State forest. A committee from among their ranks was commissioned to issue a complaint to the authorities in Akkerman and Kischinev. Nothing came of it. Meanwhile, the farmers divided the land of the oak forest into 108 sections and worked it after that. Watermelons and cantaloupes were planted there the first year. It was an exceptionally good harvest.

This brought an end to the question of what should be done with the oak forest in the Kulm area. However, those dissatisfied landless people, who during the war had helped themselves, were given sites at the edge of town (no cost to them)...room for a building and garden. Each erected a little house for himself and became a property owner. Kulm was typical in this regard. There was no separating into factions. It wasn't until the last years before Resettlement that various groups arose in the community, which opposed the particular concerns of the community.

--by Th. Weiß

### **THE PARSON'S TOMB**

This place was not only familiar to the people of Kulm, but also the neighboring communities of Tarutino and Leipzig, and no doubt beyond. It is quite certain where the name "Parson's Tomb" came from, because the area had its beginning in the clergy land in the Tarutino district and extended into the Kulm district. It had a picturesque and attractive location on the northern slope of a hill which was adorned with trees, bushes, mulberry shrubs, wild plum bushes, hip shrubs (*Hagebutten*) and flowers. There were springs in the Parson's Tomb which flowed through areas of reeds into one big reservoir, which served as a watering hole (*Fontäne*) for the Kulm cattle.

The people of Tarutino had their herder's home there for the young animals that stayed in the area day and night.

Even during the dry years, the Parson's Tomb stayed green because it had an abundant supply of water. This was also the place where the youth of Kulm and Leipzig met for companionship.

Tarutino and other schools had their outings there.

--by Daniel Wölfle

## FISHING IN KULM

After our forefathers settled in the Kulm district, they had to raise cattle because there wasn't enough land yet capable of cultivation. The herders found sufficient feed on the lush meadows. In order to provide the water so necessary for the cattle, one could take advantage of the springs in the lowland by constructing dams in order to dam up the water. Kulm had a total of 5 dams constructed for this purpose so that, at times, more water could be gathered. The biggest dam was the mid-section dam. On weekends, during the warm part of the year, this pool used to thoroughly clean horses and wagons. This was always a fun time for the folks of Kulm. Besides this, the water was used to develop some modest fish breeding. Whoever had the inclination could fish for carp and crayfish. Fishing was done with primitive instruments. Woven willow baskets, usually filled in with corn mash, were lain out overnight and hauled in early the next morning. At times, the catch was quite good.

So things went until 1913. Then the community was presented with a proposal to lease out the ponds in order to make an intensive breeding of fish profitable. At the same time, the money received from leasing could be put to good use by the community treasury. This could be set aside to cover the cost of maintaining the dams. Because head mayor (*Oberschulz*) Gottfried Sperling and assessor Daniel Leischner, both outstanding men in our village, showed an interest in the fishing industry, the first community meeting voted, by a majority, to lease the ponds for a fishery for 5 years. Now it was time to go to work. Young carp were added to the existing carp and crayfish, which were then protected for the first 2 years. Fish breeding progressed real good in the areas of the ponds where a lot of reeds, cane and other water plants grew. On the other hand, the creatures stayed clear of the areas where bathing took place and where few plants grew. Fishing was so good, already in the third year, that one could drive around town and sell fish. Usually, Saturday was considered fish day. Women also joined in during the catch. Bringing frying pans and oil, they would cook a meal from the first catch of fish for the stouthearted men.

One severe winter, when all the dams were covered with a thick sheet of ice, some unknown persons broke the ice one night and threw hand grenades into the water. As a result, all the fish died. One guessed that it had been Romanian soldiers. The summer before, the people of Kulm had an argument with them regarding unauthorized fishing. And so the fishing industry of Kulm came to a sudden end. The leaseholders hardly made any financial gain, and fishing was done only for sport and pleasure.

For the people of Kulm, the mid-section dam was the biggest and nicest until 1933, when a continuous downpour filled it to overflowing. Later on, a forest of willows rose out of this area of reeds and became a place where the fox felt right at home. This, in turn, brought joy to our hunters. Many a long tail had to surrender his hide. Hunting fox was always a good source of income for our hunters. One pelt brought as much as 300 lei. An old saying had it: 100 fishermen, 100 hunters and 100 sportsmen produce 300 beggars. That didn't hold true for us,

because the ones leasing the dam were, for the most part, well-to-do farmers. Fishing and hunting were only sporting amusements.

--by Johannes Böttcher

## A WOLF HUNT IN KULM

The people of Kulm have been enthusiastic wolf hunters from way back and, once they discovered a wolf, there was no more escape for the sheep stealer. Theirs is the undisputed honor of having killed the most wolves in Bessarabia. In the time of the Czars, an annual wolf hunt was ordered and bounty was offered for the killed animals. How did such a wolf hunt develop? In severe winters, the hungry beasts came right into the villages and helped themselves to the prey right out of the farmer's sheep shed. In springtime, when the shepherders drove their lambs and brood-mares with their colts into pasture again, these animals were in grave danger of being torn apart by hungry wolves. The wolves usually preferred to come to the herds at night and mainly seized the tender lambs and colts which were especially tasty to them.

As often as such a situation came up, the shepherd or horse herder would report it to the community officials. The town mayor would then put out a call to the community, through the bailiff, that at 8 AM the next day beaters, riders and hunters should assemble before the town hall in preparation for a wolf hunt. Every farmer felt obligated to provide at least one horse. There was no one who felt like holding back. The older school boys were also anxious to be included. There were tears when this one or the other was not allowed to go along because he was either too weak or not good enough in the saddle yet.

So all showed up the next morning to take part in the exciting, and at times, dangerous adventure. The hunters sat on the wagons with their guns, the riders and beaters were equipped with sticks and clubs for startling or for self-defense. The excitement was high. The hunting fever seized both man and beast, and the village secretary had to hurry and record every last person taking part in the wolf hunt and assign them to appointed groups. They then left the village in different directions, singing and shouting.

At a predetermined hour, everyone had to be at his position. Each 10 riders were placed under a "tenth-man" (*Zehentmann*), who then had to distribute the men at 200 meter intervals on the ridges or the perimeter in his assigned section of the area. While the beaters took up their positions in the Tomb, vineyards and woods, the hunters would head out in their wagons, going either to the suspected area of the district or following their hunter's nose.

Precisely at the appointed time, the hunters and beaters would move through their assigned area, looking for wolves. The riders had the job of not letting the wolf escape the perimeter of the district, something which could very likely happen if you came across a contentious wolf. If the search provided no results, the hunt could be called off as unsuccessful. But if a wolf was discovered, he would be chased by the beaters. The idea was to drive him into a hunter's firing range. If, after great pains, this was not possible, and eventually the wolf played out, a brave rider dismounted and struck the wolf dead. I was once entrusted with that job. It wasn't always possible for the riders to contain a wolf in the district perimeter. In such a case, the chase would

go into the neighboring district and, at times, even farther. On such chases, many a horse lost his rider, while the horse continued the chase without him. The rider had to cover the miles back home again on foot. I recall that once a wolf ran into a store in Tarutino after being chased here and there. In another case, one sought refuge under a shed in Leipzig. On such long chases, it could also happen that the horses were ridden until injured in such a way so that they had to be shot.

Naturally, the villagers who stayed behind waited in suspense for the results and even made bets which, regardless of the outcome, gave grounds for drinking.

If the hunt was successful, the beast was hung over the wagon for viewing and the village sharpshooter was stationed beside it. With the people celebrating, they proceeded down the length of main street, yelling and shooting off their guns until they came to the town hall. Having arrived, they threw the wolf-hunting heroes into the air with shouts of hurrah and rejoicing. After this, the wolf hide was auctioned off.

Only one person could achieve that. It had to be someone who had enough Saiber wine in the cellar and was prepared to entertain the whole hunting party with lunch and wine so that the heroes of the day could really live it up. Such celebrations often lasted late into the night since the men never tired of telling of their experience. Weeks later, it was still the talk of the town.

Sometimes, one would discover a wolf den with wolf pups. It was everyone's desire to capture the pups alive. As much as possible, the earth was cleared away. But who was going to take the animals out of the hole? One was never sure if the female wolf was inside or not. Even young pups could be dangerous. As if one could not commit himself to any higher promise, my father-in-law, Samuel Jeschke spoke up, "Well, if all of you are afraid, then I will do it." After the entrance to the hole was enlarged a bit more, he crawled inside. "When I shout, then pull me out again by the feet," he said, and with that squeezed himself into the hole. Soon he cried out, "I've got something!" What it was he didn't even know because the hole was pitch black. As he came out of the hole, he had a pup in his hand. He then proceeded to retrieve the rest of the pups. He kept two and raised them. But then he had to chain them. When they were about 7 months old, he had to shoot them. Despite the good and friendly treatment, they remained malicious and tore apart everything that came within their reach.

Even my father-in-law and his family didn't trust bringing food to them anymore. If one had not put Spitz and Max in chains right from the start, they would have wandered off and, in their freedom, have been as destructive as is common to their kind.

But Kulm folks didn't only catch or kill wolves. Once, a deer strayed into our area from the woods of northern Bessarabia. The people of Kulm immediately realized that it wasn't a wolf and took it alive. But no one knew what kind of animal it was until the teacher arrived and told them that it was a deer. At first, it was penned up in a corn granary, and later Veterinarian Dr. Widmer, of Tarutino, got it. We even caught a pelican once.

--by Johannes Böttcher

## **MONEY CIRCULATION**

In Bessarabia, lending and borrowing of money, for a majority of the community, was of a nature which one doesn't find here in Germany. Whoever wanted to receive some credit from a bank, naturally, had to produce some security. It was for the bank to decide whether it be done through a mortgage, a promissory note or a guarantee. I am not aware that someone from Kulm ever took credit from a bank. That is why, besides the Orphans Fund, there were well situated farmers who did not deposit their money in the bank. They had no confidence in such an arrangement. They lent their own money to those interested. Among other, there were such farmers as Simon Winter, Simon Flegel, Otto Stelter, August Roloff and Jacob Selcho. Whenever someone was in need of a loan, he would go to one of these men, or would send a trusted person to see if a loan could be obtained...what security had to be produced...what rate of interest would have to be paid. Once credit was established and repayment schedule carried out, a person had established a credit rating for future loans. Preliminary inquiries and negotiations were then waived and, most likely, so was the demand for some security. Security was usually a promissory note from the borrower, or the request for some kind of collateral...whatever appeared reliable to the lender.

The rate of interest depended on the state of the market. From 1920-1930, it was between 20-30%. From 1930 until Resettlement in 1940, one paid 10-20%. As a rule, interest came due semi-annually. Interest on an Orphans Fund loan was 10%. The lender kept records of the loaned money in a school exercise book, including the amount of credit issued, interest rate, the agreed repayment schedule and the interest due.

As I took some credit from August Roloff in 1932, I had to bring a promissory note as security from my father. With painstaking exactness, I adhered to the stipulations of the contract. And since I paid off the debt ahead of schedule, I was considered reliable and never again had to provide any security whenever I needed further credit.

I was allowed personally to enter into this school exercise book the amount of the loan, the conditions and repayment schedule. I prized this demonstration of confidence.

It is obvious that trade, industry and management can expand only where money is in circulation. That is why the flow of cash was held back in Romanian days...there was a lack of confidence in the money institutions. Business was retarded. A simulation of the market could not begin; because, instead of putting cash in the bank, or into savings, or even into investments, it went into a sock or, so to speak, under the straw sack. This was true especially in the years when the harvests were meager and money flowed sparingly.

--by Th. & W. Weiß

## **WOMENS' SOCIETY, WOMEN AND GIRLS ACTIVITIES IN EARLIER TIMES AND DOWRY**

In 1927, teacher Miss Maria Büchele organized a women's society. During the winter months, the women and girls gathered at the school once a week. They would sew, crochet and embroider. The work was organized by teacher Büchele. She prepared ahead of time patterns

for pillows, children's clothes, aprons, blankets and similar items. The older women occupied themselves more with knitting socks and such things that were easier to do, while the younger women and girls did all kinds of needlework.

Such evenings provided the women and girls with a lot of fun, because there was a lot of singing and occasion to express themselves besides the work at hand. Shortly before Easter, all completed items were sold on a Sunday afternoon. Arrangements were to spend the greater portion of the proceeds in Sarata and Arzis. The balance was kept in the treasury for purchasing material, patterns, thread, etc. for the next winter.

Miss Büchele took great pains to impart something to the women and girls, and so prepared new plans each year. I would like to mention that the women and girls of the Kulm community were not without something to do in earlier years. Young people of both sexes gathered in the winter months (because summer fieldwork wouldn't allow it) once with Miss X and another time with Miss Y. Those were some joyful evenings! The girls knitted, embroidered and produced pillow lace. Needle pointing was also done and lace crocheted onto woven covers. All this work required skill, diligence and patience. There was added interest if the finished product eventually became part of one's dowry. In such meetings, the youth had their entertainment and fun. They teased the girls and slowed them down in the work they were doing. They often would hide the skeins, tie the apron strings to the chairs, take the thread when one wasn't looking and all kind of other practical jokes. It wasn't only an evening filled with work, but also with songs and party games such as: Blind man's bluff...Drop the hanky...Do you like your neighbor? Also dominoes and checkers. There was an occasion to drink wine, eat deep fried puffed corn and chew sunflower seeds.

When one thinks back on such times, you are bound to say: "They were beautiful hours when we spent them together!" Yes, it goes without saying: How wonderful it is to be young, for it shall never return.

It should not go unmentioned that the women of Kulm had a good understanding of weaving. There was this saying: The resident (weaver's loom) comes for 14 days or longer. A lot of hard weaving got done. First in line were the blankets produced from the many-colored wool threads. But also aprons, foot covers and runners, as well as scarves (an essential of men's ware). All these items were made of pure sheep wool. The wool thread needed for such items was even spun personally in earlier days. Today, a woman or girl hardly gives it serious thought to occupy herself in this kind of activity. Today, you can buy everything in abundance and ready-made.

--by E. Widmer

## THE WEDDING

If two young people desired to join in holy marriage, three weeks before the wedding the engaged couple would go by carriage to the parsonage in Tarutino...at least during the time that Kulm did not have it's own pastor. The pastor took the young couple through a still examination of their knowledge of the Catechism in order to verify their Christian beliefs. This was also the time to state whether they were truly single. If they were not, they had to pay a fine into the

church treasury. For hiding a pregnancy, the fine was doubled. A bride-to-be, that was not truly single, was not allowed to have a flower crown (*Kranz*) and veil. The public notice (banns) were lawfully proclaimed in church on the following three Sundays. On the evening after the examination, the groom-to-be gave a family celebration in the presence of the parents. Later (from October, 1939 to October, 1940), because Kulm had their own pastor, these formalities were carried out in Kulm. In that period of three weeks before the wedding, arrangements were made and things were discussed as to when and where the wedding should take place. Naturally, the elders soon came to agree that the occasion be celebrated in a place that had the most room. Usually, the wedding took place in the homes of the parents of the couple. Kulm had no Inn. Before World War I, celebrations lasted for two days, but afterwards only one day.

The first duty for the engaged couple was to select two wedding attendants...one from the bride's side and one from the groom's. The attendants had to invite all guests with a prepared speech; however, in more recent times it was already done by printed wedding invitation. Each attendant received a cane from the engaged couple, adorned with a crown flower and individually tied ribbons. The bridesmaids had to tie additional ribbons to the cane. The verbal invitation, or wedding invite, sounded like this:

Now that we appear before you, good friends take note!  
Respond to what we present to you from our heart.  
For we were sent by the fathers of the wedding,  
to invite their guests for some schnapps, wine and good roast meat.  
These things rest on us, good fortune within and without.  
Are your master and mistress inside or out?  
Are they outside, so we call on you to come on in,  
great and small, sons and daughters assemble,  
so that you will all be together through my invitation.  
Esteemed sirs and good friends, we wish you a good wedding day!  
Don't take it wrong because we enter so boldly,  
for we have been sent out by the bride and groom,  
that is, by the esteemed and virtuous bachelor (his name)  
and his beloved young bride (her name).  
They have both by God's providence  
consented to enter into a Christian marriage and now desire,  
to put in motion the things which will take place (date of wedding).  
Since it is impossible without good friends and acquaintances  
to bring this about, and especially without you,  
so the bride and groom are calling  
and it is out most sincere request, too.  
The master requests that you pray a prayer of faith or an Our  
Father for the marriage, union and all, and after the marriage is  
a reality, the master wishes you a safe return to the home of  
(name) for a meal, a little time for jumping around, to rejoice  
in a gulp.  
Let us taste the meal, but not only on Thursday and Friday, but  
all next week, and only as long as the food holds out.

We are still young in years, and don't have lots of experience,  
so don't despise the bride and groom  
and present yourselves on (wedding date) when the wedding will be.

This was added for those who would act as carriage operators:

There's one more thing I would like to bring to the head of the house,  
I'd rather sing it to him.  
I'd rather say to him:  
He should prepare himself with a horse and wagon.  
Girls provided with tails,  
horses crowned with garlands.  
The wagons decorated,  
the driver decorated.  
There can be no ifs, ands or buts about this,  
the engaged couple desire to ride.  
Yet another little speech:  
That's why we came, that's why we are here,  
everyone is supposed to come to the wedding, so everyone say OK!

If there were unmarried sisters among the invited guests who would be going as bridesmaids, each one had to attach a colored ribbon to each cane. Furthermore, the engaged couple had to also designate two best men and two maids of honor.

The day before the wedding, the two best men hauled tables, chairs and benches to the home of the wedding in a nice horse-drawn wagon. A young lad drove a carriage behind the wagon, carrying the two maids of honor. Each was supplied with a basket so as to gather together the kitchenware, glasses, bottles, plates and cutlery. The young lad wore a hat that was decorated with a long blue ribbon. The girls wore white aprons and their baskets were also decorated with ribbons. The whips dared not be without decoration. So it was the obligation of the bridesmaids to tie a ribbon on it. Both best men were also the witnesses to the marriage. The engaged couple had to personally invite all the youth who were being considered as groom's attendants and bride's maids.

On the day of the wedding, the wedding attendants had the duty to see to it that food and drink were available and, with two or more waitresses, also served the meal. These girls were fitted with a partially embroidered apron and the attendant had a white porter's apron. In earlier times, the attendants were to have worn red aprons.

The kitchen helpers, numbering from 6 to 8, were appointed by the parents of the engaged couple. The whole week before the wedding, there was a lot of activity at the house of the wedding. Usually, two pigs, up to 40 chickens and, sometimes, even a cow were butchered. Invited families usually added a butchered chicken to that. The butcher and other assistants had their work cut out for them. The meat had to be prepared for cooking and frying. There had better be ground meat for cabbage rolls and a variety of sausages. In turn, the women were busy

butchering chickens and making bread, cakes and gingerbread. Since there was no bakery in this large community, one was left to his own resources.

The ladies baked everything in large ovens. Many families (40-75) would be invited, depending on the means for providing for a wedding and also the size of the relationship. Besides the adults, there would also be the children of those families, and quite often the domestic servants.

An assessment of possession was made the day before the wedding. This official position was filled by two elected assessors who represented the village mayor and secretary, and to this end they came to the homes of the engaged couples' parents.

First, the assessors appraised the belongings of the groom: clothing, linen, horses, cows, sheep, farming implements, machines, etc.; then the possessions of the bride: books, clothing, linens and bedding, items of all description, furniture, cows, sheep, and often a horse and poultry. Eventually, all was noted by the recorder in a previously drawn up marriage contract. Then it was signed by the engaged couple, the parents, witnesses, assessors and officials. This marriage contract was legal and binding when determining who received what goods in the event that one of the couple should die.

### *The Day of the Wedding*

All the best men and maids of honor gathered in front of the house in which the bride was being dressed. Some of the girls in this party of young people would call out their great impatience in waiting. It was easier to do if you were a real close friend. The bride's maids had to fasten a flower wreath with a loop of ribbon on the groom's attendants. The bride had to do the same to the groom. The wedding attendants and waitresses met the wedding party. The procession went into motion according to the usual order. The wedding attendants went ahead in white aprons and decorated canes. Then came the bridal couple, the bride on the left of the groom to indicate that the man was the head. Next came the bride's maids and the groom's attendants; however, the bride's maids were on the right side. Bringing up the rear were the waitresses in their white aprons. Having arrived at the house of the wedding, the best men passed out schnapps to all those taking part in the wedding celebration, and the waitresses offered gingerbread. Most times, a song was sung before entering the house.

Which were the meal times on the say of the wedding and what was served? For breakfast, one drank coffee and ate cake. If you liked, you could also have white bread, fried sausage, bacon and wine. The sexton (the teacher and secretary were usually also invited) or an elder from the Brotherhood (*Versammlungsbruder*) would now give a brief devotion which was always very moving. The bridal couple then separated themselves from their parents. Then the following song was sung:

Jesus, go before in life's course,  
and we won't tarry, but follow you faithfully;  
guide us by the hand into the Fatherland.  
Should things get difficult, keep us firm  
and even in most difficult days, let us never complain about the burdens;

for it is through sorrow here that the path reaches you.  
If some grief stirs in our heart,  
or an unusual hurt disturbs us, give us patience for both;  
prepare our mind for the end of time.  
Regulate our movement, O Jesus, as long as we live.  
If you lead us through rough paths, give us the needed encouragement;  
at journey's end, open your door to us.

After this, the wedding party organized itself again and set its course for the church. When the wedding was to be in Tarutino, the carriages were already waiting and the following verse for travel was recited:

Dearest bride and dear groom, give careful thought to this;  
today you will be joined in marriage, nevermore to be single again.  
God bless you young folks, motivated by such a spirit.  
On the altar is a picture, give it some consideration.  
Bride, you must separate from your parents, bridegroom the same.  
Present your hands to your parents and request a blessing.  
Now we are ready for the journey, God's angel guide us.  
God will show us the way just as he did for Tobit.  
He will guide us to the union, there we stand before God's throne.  
With sincere devotion we come before him and in true humility pray,  
that he would forever preserve this beloved couple  
and guide them with his mighty hand by day and night and always.  
God people, get ready and don't delay, it is time.  
You can't rest until you have received from the hand of the clergy the marriage bond.  
Well then, let's go...we want to travel to the church,  
provided God shows the way.  
From here to there. Well, Goodbye! We're off.  
To the drivers I would sincerely request to drive in German style.  
For someone has to be last.  
One boasts about his driving, the other holds his horses.  
The third lets them go far off. Later he chases all he can.  
He comes by us real fast and leaves us nothing but disgusting behavior.

After the wedding ceremony, all returned to the wedding house. The song "*Now Thank We All Our God*" would be sung at the door. Then another round of schnapps and gingerbread and everyone took his place.

Then came the meal of many choices: chicken soup, roasted chicken, roast pork, warm potato salad, potatoes and wine.

If the church wedding ceremony was held locally, there was also an afternoon coffee with an assortment of pastries.

The wedding party took a walk through the village in the afternoon. During the stroll, the groom's attendants fired pistols. The shots alerted the people, who would then hurry to their yard gate to take a look at the wedding party. The bridesmaids threw candy to the children.

There was no specifically set time for supper. They served: cabbage rolls, baked pork, warm potato salad, dried fruit (*Kompott*), milk rice with raisins, cinnamon and sugar, bread and wine.

After supper, the presents were presented to the newlyweds, and the children recited little verses. The older women often presented some humorous things.

After this, the young people and the newlyweds went to another house to dance. Towards midnight, all returned to the wedding house. Then came the last meal: cold meat plate, a variety of sausages, sardines, olives, stuffed red peppers with cabbage, sour pickles, tomatoes, apples, white bread and wine.

Now the groom's head attendant and the bride's maid had one more difficult and delicate duty to accomplish. Whatever could be stolen from the bride now had to be ransomed. A shoe was the easiest to get hold of, which is what was done most often. That, at times, even the bride would be stolen was about as sure as the beat of a march. After midnight, the cooks had their chance. The responsibilities of cooking were over. Now they had their fun and brought the newlyweds: chicken feet, gizzards, chicken heads, raw onion and a lot of other things. Through these items, they wanted to indicate to the bride how she might want to serve her man in the future.

Toward morning, the bride was plucked, like a flower, from the bridesmaids, danced off and brought into the row of married women. During this time, the song "*Youth is Wonderful*" was sung.

The garland (bouquet) of the bride and the wreath of flowers of the groom were the next attraction. Bride and groom were blindfolded and the attendant and bride's maid, presented with the garland and wreath of flowers, were to be the next couple to be married. As a matter of fact, it often turned out that these two would be the next couple to marry.

That is how we celebrated a wedding in Kulm. Would that what has been just spoken of by those who experienced it firsthand be a continual memory to those coming after us!

The day after the celebration, the tables, chairs, and kitchen articles were all hauled back again. On this day, some of the guests would still be sitting around in the wedding house, enjoying what was left of a good time. It was maintained that the leftovers tasted the best.

An afterthought: From 1930 on, and also during Romanian times, the wedding was a civil marriage. For that reason, the bridal couple came with two witnesses to the Council a day before the wedding time and were joined in a civil marriage. Toward the last, the whole wedding party came to the big and spacious council hall on the day of the wedding. There, the mayor and the notary recorded the union. Immediately after, they headed for the church to be married.

--by Th. Weiß, E. Widmer, A. Kugele, J. Roloff, D. Wölfle

## THE FIRST OF MAY IN OUR OLD HOMELAND

### *a. May Pole*

As a rule, it was in Kulm, like in most all German villages in Bessarabia, that it was set up the evening before May Day by more mature boys under the assistance of younger men. It was done by the light of lanterns or flashlights. The pole was painted with black and white stripes and, at the point where the individual pieces were joined together, a green shrub was attached. Way on top, you could see the state flag with a cross and on it a metal rooster and small bells.

The May Pole, from 15-20 meters high, was hoisted and set up under very difficult circumstances with the help of long pieces of wood fastened together. Mission accomplished, the group proceeded to a house where light refreshments and drink were already waiting. But it would also happen that, as the participants wanted to have another look at the splendor of the pole, it had disappeared.

Often, several May Poles were erected in a village, sometimes standing until Pentecost.

### *b. Path of Grass*

It was a great thing to spread freshly mown grass, on the eve of May Day, from the home of the bride-to-be to that of the groom. In this way, the engaged couple was greatly honored and gave them much joy. This beautiful custom caused many a person to be on the lookout quite early for such a path. Many a person immediately took a stroll around the village because they considered it important to be the first to discover what was taking place. Since the Path of Straw was so hurriedly removed, one could see the Path of Grass for a long time after and be happy over it.

### *c. Path of Straw*

On the evening before May Day, some folks would at times, as a practical joke, spread a Path of Straw to someone they did not get along with and heap all kinds of trash in their path.

### *d. Shoe Nails and Consequences*

It would happen that "shoe nails" were sprinkled on the path. Nothing bad came of it until, doing what you usually do in summer, you left the house barefooted and then stepped on the "shoe nails" which then made it impossible for you to go any farther. Obviously, this would be an unfortunate and painful experience. You quickly withdrew yourself to the house and put an end to the situation by reappearing in shoes. Fortunately, it wasn't so much a question about the common shoe nail, which the cobbler finds use for, but the short sharp thistle weeds which grew on the edge of the paths and even in the gardens.

--by Th. Weiß

## THE EGG GAME

The young people usually gathered in the pasture on the second day of Easter for the egg game (also called egg gathering).

There were four rows laid out in the shape of an "X", each row having 100 eggs. Every tenth egg was brightly colored and hard boiled, while the rest of the eggs were raw. To play, it took four boys and eight girls. Two girls teamed up with a boy (a runner). One girl held a basket and the other was fitted with a white apron. The girls stood on the inner side of the row. Each runner had to gather the one hundred eggs. The one to gather all the eggs first was the winner.

The game went like this: The boys took only one egg from those laid out. After running around the circle, they would drop it into the aprons of the girls, who then placed it into the other girl's basket. Then off again to the center of the place for the next egg lying there. The runner would throw every tenth hard boiled egg into the air, to the crowd of spectators. After a short dance around the banner fixed in the center of the grounds, the next nine eggs were gathered. The distance always got greater. The runner conserved energy, in his repeated back and forth running, in order to have enough strength to complete the final run. The first of these to return to the circle became the winner of the game.

When the game was completed, all formed a line...banner in front, then the brass band, followed by the girls with the baskets full of eggs and, at the end, the boys.

Lined up like this, all participants marched through the village and then celebrated in a house where coffee and cookies were already prepared beforehand. Hardboiled eggs were also offered as symbols of Easter. The Egg Game finished off with a dance.

--by Elise Widmer

## SNOWSTORMS

Winters in Bessarabia were very cold and, many a time, terrible snowstorms moved in. There, their fury could especially be brought to bear because southern Bessarabia had no forests and really only level land with no high ground or hills. With such a driving wind and such cold, one could meet up with many people who had ice-encrusted beards and eyebrows, looking like Eskimos. Villages were ordinarily separated by 3-12 km. There were no durable roads and most didn't have trees along the roadside. If, under such conditions now, a blizzard should begin toward evening, it was a frightening thing for someone who was on the road. For that reason, when there was a snowstorm, bells would be rung in the German villages to orient those who had lost their way. The ringing had to be done by means of a rope and not by electricity like in many places here today. Young men took charge of the ringing. In some cases, it was the duty of the night watch. Because of the uninterrupted ringing, the people, who were just on their way, were able to find their way back to the village and thus rescued from freezing to death.

It was in the Winter of 1916, during World War I, that the reservists...including two women: Mathilde Roloff and Salome Bich, collected some military supplies from the Leipzig depot and had to deliver them way out in the Kahul district. Included among the first teamsters was an old

man by the name of Daniel Fredrich. He already had two days journey behind him, so he unloaded the supplies, took leave from the others and headed on home alone. Just then a blizzard came up and, because there was a lot of snow on the ground already, he lost the road and continue ahead slowly. He probably drove as long as the horses could pull the wagon. Toward last, he rode the horses. Because of the cold, he undoubtedly grew exhausted and fell from the horse.

Since the other teamsters had returned and Fredrich still wasn't home, a search party was organized. The horses were discovered by a haystack in a Gagus village about 9 km from Kulm. After a long search, the wagon was also eventually discovered and, not far from the village, also the frozen body of Fredrich.

If the Gagus people had sounded the bell, as was customary in the German villages, the man might not have frozen to death.

--by Th. Weiß

## **BALL GAMES AND SLEDDING**

### *The Ball Game*

No doubt, playing ball can be considered a sport. A lot of bat ball was played in the early years. Of the various games, I would like to describe "baseball" (*Grenzballspiel*) in some detail. Two equally matched teams were made up of boys and girls. One group had to hit a ball and the others were to catch it. The player, who tossed the ball, was the "King". To see which team was to hit the ball first, a stick was tossed from one person to another and caught. Then the remaining exposes piece of the bat was measured off by hand. The hand that was the last to be placed at the top of the bat, that group got the right to bat first. The king tossed the ball to the batter and the batter hit the ball with a long stick so that the ball flew far into the air. Now the batter had to run to a fixed goal and back again. The other group had the job of touching the runner with the ball. If he was tagged, the other group lined up to bat. The same change of sides came about if the ball was caught with the hands.

### *Sledding*

Kulm had a wide sloping street and, if there was a lot of snow in the winter, it was very useful to the children. Boys and girls would take this opportunity to ride the toboggan. Not only did they sled on the village street, but also down the long slope located at the lower end of the area. Young horses were trained for riding during wintertime, because it wasn't so dangerous being tossed into the soft snow. In times like these, young horses were readily harnessed to a sled for the first time. The girls also took part in the sled rides. So they rode through the long village with the boys, during the evening, and sang folk songs. The drivers, with their high-spirited horses, would take the occasion to dump the people on the sled. Although covered with snow, it usually wasn't so dangerous since all you had to do was just get up again. An experienced driver

understood this practical joke quite well. He would jump from the sled and turn the horse so sharp that the sled would tip. Sometimes, the dumping happened without any help.

--by Th. Weiß

### CONCERNING HORSE TENDING

Before Kulm had a fruit tree park on the main street boulevard, the village had two big corrals made of strong planks (called *Harman*) to collect the horses that went to pasture.

There was a corral in the center, at the lower end of the village, and another at the upper end. The farmers drove their horses there and also collected them from those corrals.

The horse herder carried a long thickly braided whip (*Harabnik*) that had a short handle. It was tapered at the end with braided hair from horse's tail. When the whip was swung around, it made a loud crack. The herder skillfully drove the horses out with three separate cracks of the whip. First, he'd crack it once, then twice and, finally, three times. With that, he drove the horses out. In earlier years, horse herder John Nuffert got the drive started with a familiar shout which was an old Turkish custom. He yelled once, then twice and, finally, three times with all his might: "Hei-di-ho!" –holding onto the "ho" for some time. He did have a clear sharp voice which could be heard far and wide.

Besides the whip, the horse herder also had a club which had an artful knot at the end with metal rings attached to it. By shaking the rings, a loud noise sounded to which the horses responded. The club was also used to throw at the horses.

After the fruit trees were planted on the main street, the horse herders would start at the center of the village and drive the horses out to both end of town. That is how the other herders also did it. When the pasture was good, the herders put the horses to pasture Saturday evening and then brought them back to the village early Monday morning. So these boys had it better than the girls, because the girls had to milk the cows on Sunday as well as work days. They never had a day of rest. But not all the boys had their day of rest, since some big farmers also had barn horses which were never taken to pasture and they needed tending on Sunday, too.

--by Th. Weiß

### ABOUT OUR HORSES AND HORSE THIEVERY

In our old homeland, we had a breed of horse that was smaller than here; but faster, able to move better, and nicer looking. The horse was the farmer's pride and a true work companion, often endowed with good sense and excellent understanding. The good sense showed itself important especially at night and during winter blizzards. When a person no longer saw the way, the horse actually knew it. In such a case, one had to allow the horse to run its own course and not be directed or driven. But there were also very shy horses who, on every opportune occasion, ran away. Such horses ran in a frenzy until the wagon flew to pieces on the way, or it got hung up somewhere. To stop them was a risky business because you would certainly be run over. I was

told how such a runaway team ran into a passing train at a railroad crossing. The horses were flung back and killed on the spot. Such spooked horses could run away at the slightest noise.

### *Stealing Horses*

a. It was in August, 1897. As usual, the horses were standing out in the yard by the crib. My father, grandfather and hired hand were sleeping nearby. There were also two mean dogs in the yard. During threshing season, the people were very tired in the evening and so fell asleep quickly and slept sound. There were 6 horses in the crib, two of them young animals. As my father awoke, so as to bring feed to the horses, the two young horses were gone. He woke everybody in the yard and in the neighborhood. One could still hear the hoof beats of the stolen horses. They hitched up and took off in hot pursuit. Out in the field, they stopped to determine which direction the thieves had taken. One could still hear the neighing of the young horses, because they recognized the sound of our wagon. One knew that the thieves hadn't gotten too far yet, but they were not caught. The next morning, one could detect evidence of hoof prints and horse manure in the "Tomb" not far from the village. Evidently, the thieves took refuge here until the pursuers passed by, and then headed out for the open spaces.

My grandfather continued the search for some weeks, but without success. One wonders how the horses could be taken from the yard without the dogs barking. The conclusion was that it must have been a day laborer, someone the dogs knew, who took the horses from the crib.

b. It was on a Saturday evening, during threshing season, in August, 1923, that 5 old horses and 3 colts were stolen from farmer Simon Stelter. The horses were standing out in the yard, in a crib, and the farmer was sleeping nearby. He had been working late into the night and so was sleeping sound. When he awoke the next morning, all 5 horses and the colts were gone. Since it was Sunday, people slept in a little longer than usual and no one was out in the fields. These circumstances offered the thieves a good chance to escape. The horses were nowhere to be found. His brother, Otto Stelter, who was village mayor at the time, brought this robbery up at the next community meeting. Among other things, he presented something like this: "My brother Simon's horses were stolen. You all know how a farmer clings to his horses. Every evening he checks on his horses just before going to bed, and it is the first thing he does when he wakes up in the morning. He could do nothing without horses. We don't know who will be next to have his horses stolen. I have already spoken to others about a farmers' union which would reimburse injured parties for horses stolen." The proposal was adopted unanimously. The village was then divided into groups and each group already knew which direction they had to go in the event of a horse robbery...overtake the thieves and capture them if at all possible.

c. On 24 December, 1924, the day before Christmas, farmer Michael Schmierer's only two horses were taken from the barn. It seems that the thieves first checked the lighted window and saw Mrs. Schmierer busy with her dough. The thieves took Gottfried Radke's wagon, Reinhold Radke's chains and the harnesses from the fifth neighbor down, Gustav Böttcher. Apparently, the thieves had all the time in the world, but they definitely had knowledge of everything.

As Michael Schmierer came to the barn in the morning and noticed that his only horses were gone, an alarm was immediately sounded by ringing the bell. The assigned groups immediately

went in every direction in pursuit of the thieves. They caught up with them in a forest in northern Bessarabia. One of them, armed with a pistol, escaped; but his accomplice, a young woman, was captured. The returned horses were a beautiful Christmas present for Michael Schmierer!

Evidently, the thieves hadn't reckoned on such a speedy pursuit. The thief had to sit on a stool on the top step of the town hall so that the gathered crowd could all see her. And she cried so, as if nothing had happened.

Horse herder Ivan Poltorak, a Russian, had carried out this robbery with help. The female thief and accomplice later became acquainted with German punishment. The thief Ivan was also caught, after some time, and brought to justice.

In later years, no more horses were stolen from our community. No doubt, the Kulm organization had a lot to do with it so that the horse thieves no longer ventured to play their games in Kulm.

--by Th. Weiß

### AN EXAMPLE OF A ROBBERY

It was before Easter, sometime between 1904-1907. It is well known that the Russians don't eat any meat during the six weeks before Easter. During this time, Michael Schmied was ailing and couldn't sleep well. During the night, all at once, he heard chickens squawking. He got up and went to his neighbor, John...a daredevil. He told him briefly about the chicken squawking. John sneaked up on the thief unawares and hit him so he was stunned. He was brought into the summer kitchen tied up. Here he had to kneel on kernels of corn...not very pleasant. The thief had stolen 7 chickens and one black lamb. The lamb was already butchered. The chickens were still alive, but in a sack. During the night, the thief asked for some bread. John told him that he hadn't done anything here yet to earn it. A Russian police and also a *Urjadnik* came the next morning. During that night, the thief got a proper beating. No doubt, he figured that he would be tasting meat on Easter Sunday, after having had six weeks of fasting.

Now he had to put the lamb on his shoulders and carry it to the government office. I still recall it well, when he passed my father's yard carrying the lamb by the neck, the *Urjadnik* and Michael and John Schmied of Kulm following behind.

It was in June, 1908. On this Sunday, out of a clear sky, the sun was burning hot on everyone who was out in the open. Everyone was looking for cool shade. Gottlieb Guse's wife had a second brood of geese in the meadow. The first brood was already big. After the noon meal, the children were to take some feed to the little geese and check to see where the big geese were. Soon the children returned to report that the big geese were nowhere to be seen. Now Mrs. Guse had to check for herself. After a diligent search, she couldn't find them either. And there was no one in the meadow. A little ways on, she came across shepherd John N. She asked him about the geese, but he also hadn't seen them. Then the shepherd told about some gypsies that had passed through that morning. Maybe they latched on to the geese. However, he had not seen anything, since he was a ways off with his sheep. So Mrs. Guse returned to the house and

related all to her husband. Gottlieb Guse, a brute of a man and a blacksmith by profession, and his brother, no weakling himself, harnessed up and drove along a not too often traveled road in the Kogálnik River valley. Already from far off, one could see smoke rising in one area and a wagon parked there. It was in the same "Tomb" where the thieves had driven the stolen horses of my grandfather that one night.

Since the gypsies saw the dust from the approaching wagon, they wanted to make a quick getaway. But it was too late. The men from Kulm went ahead full speed. Later they received reinforcements.

Some of the geese were already in the cooking pot. If the Kulm folks had not noticed the robbery so soon, the rest of the geese would also have been in the pot, because the next day was market day in Tarutino. The geese would have disappeared there.

The gypsies were forced to go to the village schoolyard with their wagon. The schoolyard was soon filled with curious people. The gypsies looked pretty roughed up. One lay under his wagon groaning. Gottlieb had a bushy beard which he quickly shaved off. When he returned to the schoolyard, he asked what was going on, and the gypsies complained that they had been severely beaten. Gottlieb washed the blood off one of the gypsy's hands and sympathized with them. He even smoked some of their tobacco, to which his wife replied, "Leave them or they will bewitch you yet."

When the Russian police arrived, the gypsies complained that they had been severely beaten. So point out the one who did it. Gottlieb was the one they were referring to. However, since he had shaved off his beard, they couldn't identify him. So they were hauled off, never to show up in Kulm again.

--by Th. Weiß

### PECULIAR MISFORTUNE

We old folks can still remember that down in the valley, just before the Tarutino and Beresina boundary and behind of the new rail line and Hirtops vineyards, there was an expanse of meadow. Near to the village of Leipzig and by the new train station, between the two, were scattered kitchen gardens. From the Hirtops vineyards up to the new rail line, the meadow belonged to the whole community and was known as Barren (*Gell*) Meadow. *Gell*, actually *gelt*, meant non-bearing, unfruitful. Only the young cattle and dry cows came to this meadow, who might, later in the summer, have calves. For this herd had just one herder, hired as the barren herder. A little building was in this meadow, called barren stall, set up with a big fenced in space (*Harman*), where the herd was driven to rest. The last barren stall was located in the vicinity near Leipzig. In earlier years, the barren cattle were driven to this meadow and stayed there until their condition was acceptable. Afterward, the herder came to the village with his herd every 14 days, on Sunday evenings, to give various farmers the opportunity to keep their cattle on the yard, so that it could be driven to the Tarutino market on Monday. Every 14 days, Monday and Tuesday, Tarutino had a general market. The cattle market was on Monday, where, in earlier years, even cattle dealers from Odessa came to purchase cattle and paid top prices.

After the Romanian occupation of Bessarabia in 1918, a change took place. Prices for cattle and farm products went into a huge decline.

As mentioned above, there were those cows in the herd who calved later in the Barren Meadow. And it wasn't something rare. But when it happened, the concerned owner was informed to get his cow. One such report once came also to farmer August Hoffman, father of the still living August Hoffmann. Mr. Hoffman and his wife harnessed their horses and drove to Barren Meadow, not suspecting that they were heading to a misfortune.

They approached the barren herder in good spirits and gave him a little gift, endured from a bottle of wine. Now a terrible thing happened! As the calf was being loaded up and the cow tied on (to the wagon), the cow attacked Mrs. Hoffman. The cow tore the stomach of Mrs. Hoffman with one of its horns, so much so that portion of the intestines protruded. Now Mrs. Hoffman was lying on the ground. One could not place her on the wagon because she had such terrible pains. A report of this accident spread quickly through the village. Some stout hearted men immediately came to the place of the misfortune and placed the injured person onto a stretcher and carried her to the hospital in Tarutino. The distance was 18 km. With no time to lose, the men constantly exchanged positions, while Mrs. Hoffmann was more dead than alive. As the bearers of the accident victim arrived at the hospital, everything was already set up for an operation. The doctor, a qualified and capable man, got right to work and put the intestines back in their place. When Mrs. Hoffmann woke again after the successful operation, she was lying in a white bed.

Through the efficiency of the doctor, Mrs. Hoffman was, in short order, restored to the point that she was able to hear from the doctor: "Mrs. Hoffmann, you are now restored as much as possible to the point that you will get well again, if you follow all my instructions."

Mrs. Hoffmann got noticeably better with time. However, along with the healing came an appetite for wine grapes and other fruit, whose partaking of the doctor had forbidden. The appetite, coupled with the notion that it wouldn't hurt, gave rise in her to request a woman from her relatives to bring her some wine grapes. Her desire for wine grapes was fulfilled and she ate a few of them. Soon afterwards, she experienced severe pains. When the nurse came and saw Mrs. Hoffmann in her pains, didn't ponder over the situation too long, but immediately called for the doctor. The doctor came immediately and asked, "Mrs. Hoffman, what have you eaten?" Mrs. Hoffman confessed that she had eaten wine grapes. Then the doctor said, "Dear Mrs. Hoffmann. Now I am no longer able to help you. Soon you will die."

Mrs. Hoffmann died soon thereafter. Her husband soon followed her in death. They left behind nine children as total orphans. The farm implements, machines and entire household furnishings were auctioned off. The money realized was placed in the Orphans Fund. The orphans were taken care of by strangers until they finished public school.

This story can still serve as a warning today, so that a person is not defeated by experiencing similar events.

--by Gotthilf Vogel

## KULM EVENTS

I. The director for the selection of a village council, which followed on the heels of the Russian occupation of Bessarabia, was devastating to the people of Kulm. A village council was to be composed of inhabitants of no means. Only the middle class was eligible to stand for election. Luckily, Kulm had no people who advocated the beliefs of the eastern ideology and who were therefore duly qualified for the village council. There was no class distinction. Everyone spoke to everyone else, and often there was an intimate association between the farmers of means and the inhabitants of no means. By and by, the Germans retired from public life and strangers would be represented in the village council (mostly Bulgarians who worked in the area as shepherds and herders). Soon came the Russians, apparently directed from the U.S.S.R. On our departure, these office holders were given our horses, cattle, sheep and other inventory.

II. During the activities of Resettlement, a youth of 17 years old...Michael Kugele, son of Johannes Kugele, being carried away with the high spirits of youth (as it frequently happens in the older ones), felt obliged to box the ears of a young Bulgarian. The father, of the one who got hit, hauled Michael before the Russian Resettlement Commission with the idea of making a big thing out of this affair. Young Michael Kugele was taken into custody and brought to Tarutino. Through the efforts of the German Resettlement Commission, which went there right away, he was released.

III. It was common in the management of farming that, according to the condition of harvest prospects, the farm laborers (hired men and maids) would want an increase in wages and more money from Johnny; or that the farmers demanded a reduction in salary when the harvest was poor. Most of the time, it was a friendly agreement, and the verbal or written agreement was adhered to. Very seldom did it happen that no agreement could be reached, so that the mediation of the major's office would be engaged. If no agreement was reached here, the workers were dismissed. This led to the unleashing of old grievances. So the father of a hired man complained that the wages of his son were unjustly established for years. The complaint against the farmer was brought before the new soviet village council. The farmer (it was the big farmer, Ferdinand Bohnet) maintained that, at the time of the new agreement of wages, both sides came to an agreement. The father of the worker stuck to his charge that the alleged loss in reduced wages had to be paid. It was made plain to the farmer that he fulfill the demands and avoid any further disagreeableness. This case demonstrates how old grievances were paraded, assuring success under the New Social Order.

## AN EXPERIENCE

With the withdrawal of Romanian troops from Bessarabia at the end of June, 1940, it happened that their horses could no longer pull the wagons because of exhaustion. The Romanian units tried to help themselves, in that wherever they could seize horses they would take them along and hitch them to their wagons. The word got around and, as a result, the farmers were especially alert. As soon as disengaged Romanian units neared the village, the farmers would quickly lead their horses into gardens, groves, forest or thickets. Anyhow, during the course of horse requisitions, the supply had already been severely diminished. At the crack of dawn on

29/30 June, 1940, a unit was approaching from the Beresina direction, along the Kogálnik Valley and hill near Kulm. Meanwhile, it was already noted that the Romanian troops had confiscated several animals from the herd of horses (called *Tabun* by Kulm folks) of the lower section of the village. On the approach of the unit, an imposing number of young men assembled at the end of the village to determine whether any of their horses were among the group. As the first wagon of the unit reached the rise at the village entrance, the driver brought it to a halt in order to wait for the wagon train following behind, which had fallen behind quite a bit. The advance of this wagon seemed somewhat peculiar. The answer to the mystery was soon evident. As the wagon came to a stop, the young men inspected it. In a moment, there was the shout: "My Brownny!" My brother-in-law, Gotthilf Haß recognized his mare. Quick action was necessary as long as there was only that one horse-drawn wagon. A command shout of "unhitch! Was enough. In that same moment, the horse's owner, and a few brave men, went into action to loosen the traces, pulled off the harness and horse's bridle and already led the horse with all their might into the village to the yard and stall before the horse was aware that it was getting its freedom. The 3 Romanian soldiers, sitting in the wagon, reluctantly let things happen and found themselves remarking: "*ce să faci,*" "What can a person do?" In the meantime, it became clear to the Kulm folks why only this wagon had taken such a lead. It was the strong, well-rested horse which had so easily pulled the wagon, 3 men and tired horse up the hill. Now the young men, their number increasing, were considering seriously the inspection of every wagon of the Romanian unit. If it was already possible for one of their horses to be found on the first wagon, it was not beyond reason to assume that the other wagons could also have Kulm horses.

There was more to come, and that was a piece of luck, because the horse inspectors could easily have been doomed. Not too long after, the whole wagon train arrived at the village limits. At once, the Kulm bystanders hurried toward the wagons. Because of the darkness of dawn, they approached the wagons in order to see the horses better. The comrades from the first wagon related to the convoy of wagons about the seizure of the horse and they were convinced all their horses were going to be seized and, in all likelihood, even be robbed. Someone shouted, "Sound the Alarm! Sound the Alarm!" And with that, they opened fire. Fortunately, the bullets whizzed over the head of the Kulm men...and then the command, "*Culcat!*" –"Everybody down!" A person had to obey because there was no use stirring around in the disturbed ant hill anymore. The Kulm men hit the dust in their good summer clothes. There they stayed for some time until the commander of the wagon train came up, preceded with the additional statement, "*Domnule Maior, acela cu capul gol este initiatorul.*" –("Major, that prisoner is the leader") – pointing to me. The major commanded us to get up and said that it was not nice for us to attack and rob them when an international agreement existed for their evacuation from Bessarabia. In regard to the major's reference to the fact that we were intending to rob them, I tried to make it clear that we were only on the lookout for our own horses. We were released. However, one of the other officers goaded the soldiers to chase after us and club us with their gun stocks. Nobody did. The exhausted and demoralized soldiers had other problems. Maybe it was just the intention of the officer to scare us. When I turned around, I was amazed to see only one of our men there with me. It was my old schoolmate Gottfried Schulz. He fell in battle in 1945. The others all took off when the shooting started. What a terrible predicament. Naturally, I was really happy things turned out as good as they did. At first, I did not share the experience with my wife because everyone has times when he has been anxious about the future. Anyway, excitable souls should not be drawn in and involved in such events. During this period of

transition, each undertaking had to be carefully considered, even our act of seizing the horse. One ought not to expose himself in such terrible times. If the soldiers had leveled their guns on us, no possibility would have existed to call anyone to be accountable, whether the country no longer in power was right, or the other side, whose position was still not feasible.

We were taught a good lesson! Only if one has horses himself can one properly judge the action taken by those farmers in the face of their situation.

It was then that I resolved to be more cautious in similar critical occasions.

--by W. Weiß

### A KULM HERMIT

Little John, bachelor into old age, lived simple and modest—like a hermit. In those last years of our residence in our Bessarabian homeland, he built himself a house on the outskirts of the village. It was sunk into the ground and faced with stones. There was an upright hearth inside. Here he spent his time...Summer and Winter. In the cold of the year, the dark room was filled with thick smoke. The dwelling, called a sod house, was in a pathetic condition. One can still picture it if you saw it. He paid no attention to the administrative directive that he abandon the place. Instead, he stayed there until the Resettlement.

His property included a small vineyard and a small grove of acacia and ash trees. When one jokingly asked him if he would sell a tree, he would look up at you and remark, "Do you actually think such a thing could be sold? You could not begin to afford the price of one tree." This he said even if the inquiry came from someone well-to-do. Our dear John never sold a single tree.

He had an aversion to working for farmers. He would say, "Let the rich do their own work! I cannot work for strangers and let my chickens and vineyard go to ruin." You would see Little John in his vineyard throughout the year. At daybreak, he would head for the vineyard, at a determined pace, with his hoe on his back. I was often able to observe him because he was our neighbor. Arriving at the vineyard, he would stroll through it and survey things left and right. Discovering a weed, he would take his hoe off his back and with all his might remove it as if he were killing a mad dog or some other beast. With this method and approach, he never had to weed the whole garden at one time. It remained cleaner than anyone else's.

As already mentioned before, Little John also had chickens. Usually, he brought the eggs to his namesake J.R. at the store. With the proceeds, he would buy the necessities for keeping house. Sometimes his peer A.R. was in the store. He would start in on teasing Little John. When things got a little too much, there came the tart quip: "You and your money. And yet you could not buy heaven with it. I would rather that you asked me something from the Bible." Because he read it a lot and out loud, Little John was well versed in the Bible. Through his much reading, he could express the Word like a scholar. Once, just before Christmas, Little John came to J.R.'s store to find out the price of eggs. Having been informed, he replied, "I do believe the eggs will be more by Christmas." On another morning, having snowed during the night, he prepared himself for a journey and went on foot to the marketplace in Tarutino. Armored with a long red

sheepskin jacket, fluffy cap and big boots, he went on his way. The eggs were packed in an old fashion fiber basket with two handles. Luckily, Little John made it safely to Tarutino with the eggs. But luck did not hold out. The trader was a Jew who quoted to him a price lower than back home in Kulm. Once again, he refused to sell the eggs, but carried them back home. Tarutino was about 10 km from Kulm. He had to trudge 20 km in snow, which on the return trip was melting and stuck to the wooden soles. He hardly cleaned the snow off of one boot when he had to do the same to the other. And so he stumbled back.

To make it easier to carry the eggs, he had taken a stick with him. He put it through the handles and placed the basket on his shoulders. This made carrying it better and easier. So as to shorten the trip, he took off cross-country by way of farmed fields. He said to himself, "I can already see the village. Just 2 km more and I am home." At the area marked for meadowland, which at one time contained *mehl* berry shrubs and shrub stumps, some of which still remained, there was a good opportunity for stumbling and falling. Little John knew they were there, but he paid no attention to them.

Suddenly, a foot got hung up on one and he plunged to the ground together with his stick, basket and eggs. Horrors! No an egg remained intact. The eggs turned into a yellow mush in which he could shuffle around. That big misfortune was bound to happen.

In 1940, Little John was also resettled and later received an allotted house, probably so that he would not have any more longing for his Bessarabian sod house and his misery. He spent his later years in an old folks home and died at a very old age.

--by Gotthilf Vogel

## RESETTLEMENT AND SETTLEMENT

On 28 June, 1940, Bessarabia was occupied by Russia. It came like lightening from the sky. The Romanians withdrew and the Russians came. One was completely unprepared to be placed in a new situation, and often did not know what attitude to assume. Fortunately, there were a few radios in the area and so we heard that we were to be resettled. In mid-August, two persons from the Russian Resettlement Commission appeared in our community. Antonow was in uniform and Scholtonosow a civilian. Both men were concerned whether we had paper and pencils. I brought the two men to the prearranged quarters of the richest farmer of our village, which was Mr. Otto Hintz. On the way, I was asked if our people wanted to emigrate. "Some would not mind going," was my short reply. When we arrived at Mr. Hintz's place, he was not home yet. So we waited a bit. There I was presented with a difficult-to-answer question as to whether I also would gladly leave. I answered evasively, "If the rest go, I will go, too."

On 15 September, a Sunday, the German Resettlement Commission came, made up of 4 persons: Area Deputy Willi Kutter, Dr. Ludwig Pielen, Viktor Moskaliuk and Paul Kemnitz. With the arrival of the Resettlement Commission, it was readily acknowledged that these men were well equipped. During that time, one could not obtain writing paper, stationary, envelopes, pen and pencils in Bessarabia. The Commission not only brought along cases of all kinds of literature in German and Russian, which pertained to Resettlement, but there were all kinds of writing

materials available in an amazing large quantity. Even the Russian Commissioners looked on in astonishment.

The community fathering took place on 16 September, where the necessary explanation, concerning the impending Resettlement, was presented. Registration for resettlement began 17 September. All of Kulm was prepared to declare themselves for resettlement. First came those from the two small villages who had no land and those who had a little landed property. Then came the farmers in the order of the location of their yards.

The first omnibus transport departed 24 September, and the second one on 3 October. They brought out women, children and older folks and most of the inhabitants of Romanowka. Kulm and Romanowka belonged to the Albota Resettlement Precinct and had Resettlement numbers 120,000 to 124,000, with the identification letters AL4. If possible, one was to always have the Resettlement number or card handy.

(special document insert)

### ***PROCLAMATION***

The government of the German Republic and the government of the Union of Socialist Soviet Republic have reached an agreement whereby the German speaking people can freely and unhindered leave for German soil if they have such a desire.

We call upon the German speaking people to present themselves to the German authorities at the appointed areas and declare their desire to resettle.

All Germans, who have reached their 14<sup>th</sup> birthday, can appear personally before the German authorities to declare their desire (verbally or written) to resettle.

For the departure of children under 14 years of age, it is sufficient for the head of the family to make the declaration.

If possible, when making the declaration, a document of national membership, of the one desiring emigration, should be presented.

Whoever presents himself for resettlement must inquire at the nearest German authority concerning an existing statement about Carrying Personal Effects, as well as regulatory provisions for emigration.

Access to places of declaration (Place of Registration) is to be unhindered for everyone who desires to emigrate.

This contact, between you and the German authorities, is voluntary!

Resettlement will commence 15 September, 1940 and be completed in the shortest time possible.

--by the German Authorities for Resettlement

On Sunday, 6 October, 1940, the remaining people from Kulm, and a few from Romanowka, left as a convoy with horse-drawn wagons. Every team was allowed 1,000 kg (horse feed included). They left our beloved Kulm, which had been the beloved homeland for us, our father, grand and great grandfathers. The place where we had our pleasant experiences and, on every occasion, sang our beautiful songs. There we had to leave our beautiful church, school, fine town hall and all our personal property. On departure from our home community, the faithful bells rang farewell to each transport for the last time as a remembrance. It was those bells that had called us to worship, confirmation and weddings. Bells which for the last time rang the eternal rest for our dead, whose graves we would never again be able to visit and decorate. We left homes and yards. As they prepared to pull out, the men were deeply stirred and intense was the glance of those who looked back home for the last time...looking at the yard the everything dear and of value to them. At the gates stood the dogs, man's best friend, shouting mournfully and howling for their masters, as if suspecting their difficult fate. Here, some 125 years ago, the ancestors prepared the prairie for cultivation, and those to follow set up a secure existence. Obeying the command of the hour, we took off. Naturally, we are curious how things are going in our homeland. Dr. Ludwig Pielen, member of the German Resettlement Commission and today a professor and department head in the Federal Ministry of Nutrition, in due course reported in regard to the events of our departure. His letter to Mr. Andreas Necker, with whom Dr. Pielen lived in those days, has not lost any significance. A copy was located with Mrs. Elise Kalmbach and she made it available for the Kulm Homeland Book.

The letter reads:

Written 22 December, 1940

Dear Comrade Necker!

Because I let you wait so long for my promised letter, do not think that I have forgotten you or the people of Kulm. It is because due to a 3½ month absence, such an abundance of urgent work awaited me that I could write next to nothing...especially since I wanted to present a detailed account. I was overjoyed with your letter and William Weiß's card, especially that all of you got to Germany safely and now find yourselves safe and sound in the camp.

Now I would like to try and relate to you essentially what happened after you departed from Kulm. When the convoy left Kulm on 6 October, I was in bed sick. I laid around for a few days and then up and at it again.

I heard from Comrade Kutter that you were thoroughly searched after which all Kulm folks crossed the Pruth River bridge safe and sound. Naturally, we were very happy over this bit of news. Kutter and Paul were detailed somewhere else. Kutter went to Neu-Dennewitz and Paul

first to Reni and later to Dobrudscha to handle Resettlement. Moskaliuk and I remained behind in an abandoned village. We figured for about 8, but no more than 14 days. Maybe it was lucky for us that we would not know that our stay would last 5 weeks. We were very despondent. It was simply desolate. The first day, we worked late into the night to get all our documents in order. Departure was set for 15 October, and, shortly before the deadline, it was extended 8 days. We began to figure that we would be stuck there until Christmas. Then a long period of rain set in and we were cut off from the outside world for 14 days. So we got some books from comrade Treichel's house in order to keep boredom from overtaking us. The fate of the dogs was pathetic. Each dog faithfully sat by the door of his respected master, often until he was lean as a skeleton. Dear Comrade Necker, your dog was our constant companion. Whether we drove to Tarutino or through the village, he was always with us. No stranger dared enter your yard. You have protected us very well. We took good care of it and would have preferred to poison it before our departure, if only we had some poison. We turned it over to the good hands of Reinhold and Anna (that is Radion and Anna Doscha). They promised to care for it as if it were their own. Comrade Treichel's dog, sick with yearning for his master, was well cared for by Ignatow. In regard to provisions, things did not go any better for us than for the dogs. When we recall the fabulous courses we shared at your table, we were finally to comprehend the difference between Germans and Russians. As the last Germans left the land, shortages were prevalent, if not even starvation. During the 14 days of our boarding, mealtime consisted of 3-4 eggs and dry bread. If you consider that our food was served by some of the filthiest Bulgarian women, you can imagine that we often got up hungry. Everything was caked with filth so that we always had to take along a cloth in order to make things clean. There were no knives, plates and glasses. Everything got missing within 2 days after the German departure. It was not until shortly before our departure that we came to know that the thieves were none other than our Russian counterparts Antonow, Scholtonosow and Ignatow. Those Bulgarians who remained behind and possessed more than 1 suit or 1 pair of shoes had to give them up. Suddenly, Scholtonosow showed up with a suit and a sheepskin. Suddenly, after 14 days, a Russian female cook appeared. Then there was borscht and cooked chicken daily. Toward last, most were only half plucked and cleaned out, so that it was really more fit for the dogs. We lost a few pounds in those weeks. Later on, we would go to Tarutino twice a week, whenever possible, to eat until satisfied in a German club room and at a clean table. Only Ignatow, the most decent of the Russians, sometimes brought us bread, butter and honey during the darkness, when no one would notice. We always said, "How fortunate that the most insignificant things of our German brethren was saved."

The distribution of property with the Russians turned out to be more difficult. After negotiating for several hours the quantity and price of the cattle left behind, agreement came relatively fast, but that was not the case with the buildings. For instance, the Russians bid 40,000 lie for all your buildings...only a 20<sup>th</sup> of my assessment. Afterward, I received instructions from the chief authority to provide substantial under-valuations. Your brother's buildings were simply nationalized (that is to say, expropriated without compensation). Thereupon, we refused to be partners to such shabby tricks and declined to consider any further negotiations. Daily, after 5 weeks of what amounted to 4-5 hours of negotiations, it came to a point where both assessments on the list were yielded to. It was the same way with the grain. You know how cautious and uneasy I was concerning grain assessment, because I bore the responsibility of answering for all which was left behind. The Russians wanted to honor only 50% of my assessment. We needed

2 weeks just to negotiate the grain. In keeping them with my proposal on the 20 operations remaining from which the Russians could make selections, the grain was measured again with an amount of 20% over my estimation. The other side wanted to deduct 40% for contamination. But we did not give in, and so, on the last evening before our departure, the Russians subscribed to our figure...come what may. It was a battle of nerves unequalled. The Russians tried to get us to give in through alcohol and every trick possible. To some extent, the transactions were so intense that we often had to break off negotiations prematurely to keep from beating up the bandits. Dear Necker, in case I am putting all this down in such detail, although not to the last point, I am doing so that you and your fellowmen may never forget what would have awaited you. I realize that times will come when you will think back on your Bessarabian home with longing. But keep this in mind too...it isn't the Bessarabia anymore as you remember your home, but today it is Hell, a place where misery, misfortune and hunger prevail.

You can imagine how happy we were when the order for our departure finally came. In those 5 weeks, we learned to understand even better than now your yearning for the German fatherland. Shortly before our departure from Kulm, we were yet to experience an earthquake which, in Kulm, did only minor damage, while in some localities (Albota, Kischinev) destroyed a greater part of the buildings. How relieved we were to have German territory once again under our feet as we boarded our ship. The weather was fine and we had a very good trip back home. After about 100 days, I was again returning to my wife. After 8 days sick leave, it was right back to the usual work in full strength, especially at the university where I had to take over some lecturing for my senior colleagues. My comfortable family life did not last very long before the military claimed me. It is quite possible that I will be in command of the Settlement Staff in Warthegau, or that an extended work of enquiry will take me to some foreign country. More than likely, I won't be able to visit you in the camp. Should the opportunity arise though, rest assured that I will keep to my promise and see you. With gratitude I think back on your sincere hospitality which I enjoyed in your home. Soon I will send you the pictures I took in Kulm. They should serve you and your family as a solemn reminder of your old homeland when you once again settle on your own piece of land as Warthegau farmers. Please greet all Kulm comrades, especially W. Weiß, Triechel, Erdmann, and also my close associates Roloff, Leischner, Vogel and Nath. Selcho.

It would please me to hear something from you real soon. I would especially request that you share with me the things relative to your new place, when you settle in, and send me your address. In one way or another, I will then be able to be there with you.

I wish you, dear comrade Necker, and your family, and happy Christmas time and may the New Year bring to you and your family a lot of good things and God's blessings.

May you be able to begin farming in your new land real soon and may you experience all the best.

In this spirit, I sincerely greet you and all those dear to you.

Yours, L. Pielen

So much for the letter from Mr. Pielen. Now to continue with the account of the Resettlement.

We arrived at the Pruth River, 10 September, 1940. By special request, the convoy was permitted to cross the border between Romania and Bessarabia at Reni. During this time, some of the Resettlement folks were detained for a time and their cargo subjected to strict examination. Here sheepskins, wool socks, coins and various other items were confiscated. We arrived at the Romanian Donau River port city of Galatz, the gathering camp, and remained there until 19 October. We sailed up the Donau River from Galatz on the ship "Oranius", loaded with 1060 persons, and arrived at the Yugoslavian city of Prahowa on 21 October. On 26 October, we continued by rail and crossed over the German border at 22:30 hours the evening of 27 October. On 28 October, we arrived at Camp Werneck, near Schweinfurt, Bavaria. The elderly, women and children, some coming down from other camps in the neighborhood of Würzburg, were already brought to Camp Werneck. Now all families were reunited. Naturally, the rejoicing was very great, but dampened somewhat by the forced crowded living quarters of 2, 3, 4 and often more families in one room. Just think...all of Kulm and Romanowka in one camp. Add to this unfamiliar camp food and forced boredom. But even here one can state that a person can quickly adjust to doing nothing. Foreman T. Weiß often had the greatest burden to locate 15-20 men from among more than 2,000 persons (Romanowka included) to rake the paths, shovel coal or unload provisions. We were naturalized in Werneck. After naturalization, many of the men and youth headed for the neighboring town of Schweinfurt to work in the factories.

In the beginning of February, 1941, all people from Kulm, who decided to settle in the East, were brought to Waldhorst, near Litzmannstadt (today called Lodz), in as far as they were farmer families. Other families, with technical skills or intellectual callings, came to Litzmannstadt to "Bush-Row", later to Camp Street. Settlement commenced from out of Litzmannstadt. With few exceptions, the Kulm folks entered the districts of Kosten and Lissa. The smaller farmers often received better farms than they had farmed back home. The average farmer was not always able to obtain a farm comparable to what he had before. On the other hand, and with few exceptions, the big-time farmers did quite well if they were given a small farm.

The people of Kulm were lucky that they were part of the first settlement. They were spared a prolonged stay in the camp. By May, 1941, all farmers were settled and could get started with their customary work. Inhabitants from other villages sometimes had to wait a whole year before they were called up for settlement and so could leave the camp. The settling pretty well scattered our people throughout 36 localities and 5 districts. Now one first began to understand what benefits a united settlement had. Here it wasn't so easy to make a quick dash over to a neighbor or to look up a friend. When first coming to the Wartheland area, one felt alone and forsaken in a strange surrounding. By and by, you would get used to it and even found it to your advantage to live on your own piece of farmland. You could work in the vicinity of your yard, take every meal at home and take along the water and feed needed for the animals. In 1936, it was estimated that, for those living in Kulm, a person had to travel an average of 150 km per year to cultivate his field. And one's fields in Kulm were quite scattered. Even more so in some Bessarabian communities. Consolidation of a farmer's fields would have had to eventually happen in Bessarabia. Unfortunately, the comfortable and productive laboring in Wartheland did not last too long. In January, 1945, came the worst misfortune one could have ever imagined...fleeing before the approaching enemy during the winter. Due to the Flight, the great

dispersion was magnified even more. Today we can confirm that the vast majority of Kulm people, something like 120 families, were allowed to settle in the neighborhood of Burg-Madgebung District. Some 80 families eventually came into the Baden-Württemberg area, 20 families alone in the area of Ludwigsburg and Heilbronn. About 10 families live in Weseke, Westphalia, where a street was named after our village. The country folks there have proved themselves so well that our home community will always be remembered by "Kulm Street". About 40 respected Kulm families have their residence in the Brandenburg District around Berlin. Long time industrious countryman Johann Scherin established himself here to the best possible advantage for his fellow countrymen. Throughout the whole German Republic, you can find Kulm folks from Flensburg all the way to Lake Constance. 15 families found new homes in Canada and the U.S.A. 3 families in Australia. Unfortunately, a few persons were deported to Siberia and not all of them have returned yet.

Our earlier fellow countrymen of Kulm are scattered far throughout the world. It was good that they had no misgivings during the 1940 Resettlement, or else their departure from their homeland would have been even more difficult.

#### *LIFE IN THE CAMP*

My oh my, the cramped living quarters  
and beds placed end to end,  
it was so conducive to quarreling,  
that a person often has to feel ashamed.

Before us lies a hard winter,  
oh you women, just think about it!  
Each one has the best of children,  
that's what she told her man.

Little Lisa stands not too far off,  
listening to her mother.  
And Albert gladly likes to hear,  
that he can romp some more.

Now, we're all hoping for the best.  
Later things will get better.  
After all, we're only guests here right now,  
Later on each of us will live (completely) alone.

--author unknown

P.S. Taken from the Wartheland Resettlement Newspaper "We are at Home" (from the memoirs of L. Sperling, nee Vogel).

### *CAMP LIFE YEARNING*

Far from here, on the top of a hill,  
our dear home town is parked.  
Yet the angry world event  
drove us cruelly from that place.

Here, for now, we're held securely,  
yet who can endure this kind of life?  
Each one would rather be personally concerned  
for his loved ones, for his own house.

This place of nothing to do  
makes us sick and gains us nothing.  
Would rather sweat through labor  
and be of use to others.

--by D. Treichel

### **OUR FLIGHT IN JANUARY 1945**

As we well remember, with few exceptions, the Kulm folks were settled in Wartheland in 1941.

The young married men, as well as the single ones, were immediately absorbed into the war. The older men, women, girls and children had to work at their various jobs. At first, things went tolerably well, but the longer the war lasted, those staying home got more impatient and dissatisfied. The dissatisfaction mounted as military personnel on leave spread the news that the war was lost. However, the Party people held the public to the belief that the victory was ours! So the day of the Flight always drew nearer.

On the 17 and 18 January, 1945, the local guard (*Volkssturm*) was also drafted. An inexcusable mass induction! Old men and young were rounded up regardless of training, and...so to speak...became the last reserves on the Front—which wasn't so far away anymore. The result of this mass induction was the biggest reason that the men of Kulm would never return again.

Because I was village foreman, the task was given to me on 18 January, 1945, to present to the people the fact that we would most likely have to flee. But it was only to be for 3-4 days and then we could all come back again. Every family was supposed to prepare a covered wagon. The necessary belongings and food were to be loaded and taken along. The directive was unbelievable and yet there were people who got ready and hid various belongings to be reclaimed later on. Now everything was agitated and high strung, waiting for the news to flee. There were 27 Kulm families settled at Donaten, which was quite a way off the main road. I received the information on Saturday (20 January, 1945) that we should head out early on 21 January, 1945. Now the disastrous day materialized!

The Germans from the neighboring communities of Taubendorf, Großlohe, Bärenhorst, and others, who were supposed to send us word, already took off in the middle of the night. The call to alarm did not get through to us, so we unsuspectingly prepared ourselves on Sunday, at the appointed time, and began to make our inhuman flight. It didn't go as smooth as some imagined it would. Mrs. Sturm was missing. She was alone since just a few days earlier her husband had been called into the local guard. Their yard was on the outskirts of town. Georg Kugele, just home on military leave, David Rauter and I decided to pass by and pick her up. But what did we discover? What Mrs. Sturm and her faithful workers loaded up, other workers were unloading it from the wagon. When we appeared on the scene, things naturally changed. With all haste, things were loaded and, with our escort, her wagon was driven to town where the others were already all waiting. No one knew what kind of danger this morning had in store for us! How easy it would have been for the Polish people to hinder our departure, seeing that all our German people, from all the towns of the Kosten District, had pulled out during the night. The fate which so many of our countrymen experienced, when the Polish people seized and abused them, and only years later were allowed to return home...that fate could have been ours, too!

As we approached the district town of Kosten, we came across a few remaining local guard men, among them David Krüger. Unfortunately, these men were not able to give us any indication which way to continue our journey. They were also in a hurry and could only point out the road heading towards Grätz. In great desperation, we headed down the road. Towards evening, we came to Grätz. Once again, no one was around who could give us any directives concerning the Flight. Two possibilities faced us: Either toward Wollstein or Bensch. Our convoy of 38 teams and 145 persons set their course for Wollstein. Before we traveled a few kilometers out of Grätz, some German men came our way. They advised us to turn around and head for Bensch, because innumerable vehicles had assembled at Wollstein and, as a result, a total traffic jam had developed. In such situations, good advice was precious! We decided to drive back to Grätz again and from there head on out the other direction. It was already dark when we arrived and snow was coming down in big flakes. Hours passed by before we could determine which road would bring us to the border crossing at Bensch. Finally, we were shown the right road and had one of our young German folk in our midst to thank for being able to speak Polish. Sometimes it appeared as if everything was against us! Now, in the dark, we headed out into the unknown! After midnight, we came across an abandoned farmyard where we stopped to that the ladies could make some warm coffee for the children. Here we discovered that Mrs. Steugk was not with us. To search for her on such a dark evening, and in a completely unfamiliar territory, was useless! After a brief stop, we continued on.

The next morning really brought us a splendid and sunny...but cold...day. After the fatigue of previous days and nights, some of the German families traveling with us wanted to turn in for a day's rest, while we were reminded of our delicate position of still being under the Polish enemy and the Russian military always moving closer. It seemed advisable for us to take that rest once we had reached the old German-Polish border. At the Bensch border crossing, something quite unexpected awaited us. We stood before a railroad crossing where an immense convoy had already assembled. The situation was that a Polish engineer was maneuvering the engine and freight cars back and forth for more than an hour, and in this way blocking the road. More than likely, it was his hope that the Russian army would intercept us. Thanks to a few courageous men who went ahead and by threat of force requested the immediate clearance of the way. They

got the crossing cleared. On the strength of that, we were able to continue our journey. There was deep snow all around. No one could detour because everyone had to remain on the bad road. It was at Schwiebus, at a crossroad, that a German military column halted seven of our convoy of wagons and separated them from us. We never joined up with them again. Soon afterwards, these wagons also landed in the vicinity of our destination. Because of the breakdown of a wagon wheel, Mrs. Karoline Schmied had to remain behind and try to get a wheel from one of the farmyards located in the area. To our great surprise, within a day, she overtook us again. During our whole Flight, we never heard anything of Mrs. Maria Stuegck. By fierce cold and often also a very slippery highway, we continued on. Night accommodations were very bad and difficult to find, especially for such a large caravan. If we arrived at a village somewhat early, most of the time you heard that others had already spoken for places and that we should drive on to the next town. By the time we arrived, it was evening and the accommodations for our people were often quite hopeless. We were quite happy if we only had a roof over our heads. It happened that some of us had to spend the night out in the cold by the wagons or in some cow barn. It is worth mentioning that many farmers, who later also had to flee, had no sympathy for us and often treated us unmercifully. They were not willing to give shelter for the night, nor fork out feed for our horses. The word of our Lord Jesus Christ... "Pray that your flight be not in the winter or on the Sabbath!" ...found full application in our Flight.

I am not able anymore to count the many stops for sleeping, feeding and rest. However, I still remember that our journey took us through Guben, Cottbus, Lübben, Stülpe and Luckenwalde. Here we finally got to know the designated area for our Trek. On the strength of that, we headed toward Berlin, designated area of Dietersdorf, Teltow District. The closer we came to our objective the worse things seemed to be. All over there were tank blockades, barricades and air-raid alarms. We did not have any restful nights anymore because at every alarm we had to go down into the cellar. After a 13 day journey, we finally arrived at our destination where we were well taken care of.

During those days, one or more bomber squadrons flew over us daily or veered off towards Berlin. The bombing attacks on Potsdam will always be remembered by everyone of us. All at once, in the middle of the night, we heard a crack and rumble. The shaking was like that of an earthquake. Then the worst happened. Fire and smoke rose up like at the destruction of Sodom and Gomorrah. Once beautiful Potsdam lay in rubble and ashes the next morning.

On 21 April, 1945, towards evening, the Russian army moved into our village. At that moment we were once again in the cellar. All of a sudden, a Russian soldier burst in with the shout of "*Uri, Uri, Uri!*" This first encounter with a Russian soldier was not all that serious a thing for me. As I told him, in German, what hour of the day it was, he held up his finger for me to understand that he only wanted one watch (*Uri*). At the moment, it was 4:00 PM and so 4 wrist watches were just too many for him. Just like that, I was relieved of my watch which had served me so well for so many years. This happened before evening. After this came the all night searching of the houses. One group of soldiers relieved the others. Whatever appealed to them was taken. Not only did the Russian soldiers relieve us of a lot of things, but worse yet were the Polish hired hands and maids who at one time had worked in Germany in large numbers. They took from us our horses and wagons with everything that was loaded in them. After two days, as we already guessed, as calm set in, the command was sounded: Everyone had to leave the

village at once! With what few teams were left, and with hand carts, wheelbarrows, or a bundle on the back, the exodus began to a forest some 15 km away. There we spent a full 14 days under the open sky and rested at night on gathered twigs. Even here we were not spared from robbery.

When we again returned to the village, our crates and trunks were broken open and the remaining good items had vanished. Once everything settled down and the liberation from Hitler's yoke, 9 May, 1945, was past, we spread out throughout Germany. Maria Vogel, Alwine Redel and the widow of Emanuel Kison still live in Dietersdorf today. Johann Dav. Rauter and family still live in the nearby area.

Our Trek was made up of the following Kulm and Leipzig families:

- |                       |                           |
|-----------------------|---------------------------|
| 01. Daniel Wölfle     | 17. Luise Rauter          |
| 02. Mathilde Kalmbach | 18. Alma Rauschenberger   |
| 03. Johann Singer     | 19. Ida Sturm             |
| 04. Lilli Flato       | 20. Karoline Kugele       |
| 05. David Rauter      | 21. Mathilde Stein        |
| 06. Dorothea Sticklel | 22. Emanuel Kison         |
| 07. Anna Radke        | 23. Gottfried Hassalt     |
| 08. Berta Haase       | 24. Emilie Radke, Leipzig |
| 09. Else Leischner    | 25. Ida Vogel             |
| 10. Karoline Schmied  | 26. Maria Vogel           |
| 11. Hanna Bich        | 27. Pauline Koch          |
| 12. Alwine Redel      | 28. Olga Flaig            |
| 13. Mathilde Schiewe  | 29. Berta Kliem           |
| 14. Alma Sülzle       | 30. Emilie Vogel          |
| 15. Mathilde Boroske  | 31. Maria Steugck         |
| 16. Heinrich Jeschke  |                           |

The remaining families were Germans from Poland and the Black Sea.

The women: Elisa Werner (nee Stein) and children, Alwine Kurz and Alwine Johannes Stein were deported with the Black Sea Germans.

The mayor of that place, without any human compassion, was the cause of that burden. The above mentioned women were to see me and said that their mayor wanted to send them back, along with the Black Sea Germans. I told them, plain and simple, that Bessarabians did not have to return to Russia. If he challenged them again, they were to come to me. Later, we learned that they were deported anyway. Mrs. Alwine Stein is to have died in Russia. After some years, the other women returned to Germany. Even Maria Steugck made it back and now lives with her children in Düsseldorf.

We want to thank our God that today we once again have a homeland and a good livelihood.

--by Daniel Wölfle

## AN ACCOUNT OF MY CAPTIVITY AND ABOUT KULM

A lot of our Kulm folks no doubt heard that I was in Kulm during September, 1946. It was without pleasure or boasting that I briefly describe to you what Kulm looked like and how I got there.

On 18 January, 1945, I was drafted into the local guard, along with many others from Kulm. We pulled out from the Kosten depot in Warthegau about 11:00 PM. We could hardly believe that it was for real that we had to be in the war. In the morning, we arrived at Warthbrücken, about 40 km east of Posen, and were unloaded. The train returned towards Posen. We obviously had to remain with sadness pressing on our hearts and great pangs of terror—waiting for those things which should come our way. Evening came and nothing happened. Not a shot was fired and the Russians were nowhere to be seen or heard. We were quartered overnight.

That night, at 11 o'clock, we had to get out. Everyone was asking, "What is wrong?" But we got no answer. Then we got to thinking among ourselves what all would happen to us. Later on, we were all brought to a saw mill. I can still feel how cold it was that night. Early the first morning, we had to go there to be issued munitions. Everyone got 40 shells. Then, by foot, we headed toward Kosten, about 4-5 km, until we came to the village. The Germans had already all fled. A couple of Poles told us to butcher some cattle and eat to our satisfaction. But no one in our group did because we had our own worries. Suddenly, we had to fall in and go to our position. We could hardly believe it, or understand...we had not had any training yet. A Russian plane approached. He was shot down by the German military as he was overhead. Shortly after that, it all started up with explosions here and there. When the battle was over, it was thought, "Now we will go directly to Posen." We did not have any dead or wounded because the artillery shot over us. We came upon two bridges that were destroyed. A third bridge appeared to be, too. There were obstacles in passing these because even the ice was battered and we had to wade through ice, snow and water. Without a word of command, all went in confusion as with the Romanians during the Russian invasion. Once again, we came to within 1 km of the saw mill where we had been quartered the night before. It was rubble and ashes and still smoldering. Had we stayed a few more hours, none would have survived. But it was not meant to be. Then we came upon a dairy. There stood a cow and there were two dead horses piled on each other. After a while, we came to a crossroad and now our fate was decided. There were about 8 vehicles covered with tarps, standing on the left side of the road. There were loud curses from those seized by the Russians. The vehicles were serving the Russians as camouflage. We came to within 10-15 steps of the vehicles when the Russians came out from behind and out of the vehicles. It was a Russian raiding party of about 15 men. They were equipped with submachine guns and howled like wolves that we should throw away our weapons and raise our hands high...which we immediately did. We were marched off to the side and were thoroughly convinced that this was it for us. For many, it was. The horde seized our watches, pocket knives and razors. Some comrades were knocked down and a few were shot. We figured that the same was in store for us, but God did not allow it. We were to experience even more.

60-70 of us were captured. On the second day of our capture, 20 January, 1945, we were driven together at 4:30 PM and marched, at double time, throughout the night, in the direction of Litzmannstadt. About 9:00 AM, we arrived in Turek-Warthegau. We were surrounded there by

Poles and it was again through God's help and assistance that they did not take our lives. We were crowded then into the town guard house. There was no room to lie down, only to sit or stand. During the night, 5-10 men had to leave to do work, and the Polacks slugged away at the people without mercy. It made no difference who they hit first. The abuse lasted for a month. Then we went from Turek to Kalisch. Some horrible things happened there, but it would be too much to describe it all. After much abuse, in February and in the course of a week, we came upon some flatbed wagons. The (train) was heading to Posen. We spent two weeks there, plagued by cold and hunger. During the night of 3 March 1945, all of us had to get out, be counted and headed for the railroad depot. We had to stand in the cold and snow for a long time. At last, we were loaded into the big Russian rail cars...always 100 men to a car. There was nothing to eat and no heat. Only once a day would we get something to eat, and that was usually 1 or 2 tablespoons of flour and half a liter of water for the whole 24 hours. Many died on that trip. The dead were simply loaded into a special car and where they ended up one will never know.

On 16 March, 1945, we arrived at Stalino, Russia. Evening times, we received cooked sour tomato soup and 300g of bread with what seemed like barley whiskers or *Acheln*. We were placed in a coal mine where things were difficult. We numbered about 450 men. By August, 1945, we were 154 men. The rest either died or were taken away sick...where to I do not know. The rations were somewhat better in 1946, but to eat until satisfied was not to be. We were constantly hungry.

In June, I went with Reinhold Bich, of Kulm, and other suffering comrades to another camp (Pit 13). Reinhold Hoffmann, of Kulm, died at Camp Wettka. We started to consider whether we should escape. Many had tried it and were returned. They were locked up again, beaten and starved. For the most insignificant thing, one could end up in a cellar, without clothing, stark naked, and in winter time at that. Only after everything was frozen was a person allowed shorts, a shirt and pants.

Escaping was not so much a problem for me. I knew the language fairly well, both in speaking and writing. But if I were to be caught and returned to the camp, that I would not be able to survive. Nevertheless, I weighed the possibility of escaping with a comrade in sorrow by the name of Schmidt, from Litauen. On 3 September, 1946, we walked from Stalino to the next train station, obtained tickets and went towards Odessa. All my things were stolen that first night on the train. I did have a little on me yet which I wanted to sell on the way in order to stay alive. I had packed the things in a sack back home and shoved it under the train car bench. Later, when I wanted to take it, it was gone. The Russians, from the next compartment, had pulled it out from underneath, because the space under the bench was fairly high. I also had a couple of 100 ruble notes with me and over 100 RM, a new blue work outfit, pants and a quilted coat. Naturally, both of us traveled scared and mostly in the dark. The third night, we traveled on the top of a train car. During the trip, three bandits suddenly came near me. I was lying on the roof, but was unable to sleep. Two of the rogues kneeled beside me, each with a knife in his hand and said that if I resisted or shouted I would have a knife in my back and "*Gotowo*"—which means "Finished". The third fellow searched me, took all my money and even took off my blue outfit, cap, belt and exchanged the quilted jacket for a dirty one. As everything was gone, they disappeared. I was half dead. What would I be able to undertake without food or money?

We went another day by foot, filled our pockets with sunflower seeds and chewed them. Now and then, we would come across an immature cob of corn or a cucumber. We arrived at the Teraspol depot the night of 11 September. From here, we walked to Bendery, where we were again caught. That night, I escaped (*durchbrennen*). My comrade lost courage and stayed behind. I walked alone to the Kauschani depot. There I caught a tanker train to the Leipzig depot. From there, I went along the valley. Bessarabia had a total crop failure that year. There had been no rain and I began to wonder if I would ever find anything to eat in the many vegetable gardens that had always been in the Kulm-Leipzig valley. At Bich's bridge, I discovered the ditch of a gardener being used to convey water to the garden. I found a couple of green tomatoes in the trench and eagerly devoured them. In contemplating my escape, I had figured that corn shocks would still be standing and, in whatever manner possible, I would hold up in Kulm until the opportunity arose for me to make it to Romania and, from there, into Germany. However, man makes plans and God directs. Things went way different. It was night. With heavy heart and hungry stomach, I pressed on. Before morning, I was near Kulm. I saw the village from the valley below. It looked gray and deserted. I could not see the chimney of Jeschke's steam mill. It had disappeared. I came as far as the circle in the middle of town. I looked for the church steeple, but did not see it. I went further, as far as the road leading out of to the lower forest area. For a while, I laid down in a ditch until it would get lighter. I was not able to sleep. Then I got up and in God's name went farther. I figured that when I arrived at our vineyard addition, I would certainly find some grapes. Horrors! When I got to the garden, it wasn't a garden anymore. Not a vine was to be seen. Even the cultivated varieties were gone. Then it occurred to me that I could cross over to the yard of my father-in-law, Wilhelm Kison. There would certainly be something there for me to eat. He and Martin Leischner had an assortment of vines. I was completely exhausted when I discovered that even in that place there was nothing. Not one vine stump or any potatoes. No potato fields were cultivated. No straw or stalk stacks to be seen. There simply wasn't anything around.

I soon arrived at the chaff bins which were completely uncovered. The lumber was all down and the stalls appeared completely neglected. Only the house had some reeds on it which the wind blew back and forth. The doors and floor boards of Johann Roloff's shop were removed. I went from down below through the stables and house. Everything was in ruin. The overhang was gone and the center was a big hole. I noticed that the cellar was caved in. I went out into the street and saw that the community house, where teacher Muckle once lived, was still standing. The granary was still there. As for the barn and last small house occupied once by Mrs. Hein, only walls were still standing. I crossed over the yard to our stacks near Johann Henke. I wanted to enter our yard from the higher point. I was afraid of what it would contain. Henke's house still stood and was inhabited. But the small house, stalls, shed, granary, the large stable, Schreiber's stable, shepherd's buildings, Roloff's and Raugust's chaff bins were all gone. I crossed over to the yard of my brother Oskar. The stables and lean-to were gone. Someone was living in the house. I came to my yard. Everything in the upper section was gone right up to the horse stable. I crawled along the ground, laid down inside and listened whether anyone was around. It was shortly before sunrise, but I saw nothing. I had not seen a soul yet. All at once, I saw an old bent and weary Bulgarian woman come out of my house. She moved straight ahead without looking to the left or the right. She headed up over to Stelter's place. I laid there a while longer but heard or saw nothing. Now I had to have something to eat, but where to get it from. I

got up from the stable floor, let things happen as God wills. I could not help myself anymore. I did not move down through my yard, but up and over to Stelter's and then down. I could take a shortcut through there. Everything was in shambles. Only Simon Stelter's big house still stood. Everything else was gone as far as to Nathanael Selcho's big house, which also stood. All the stables, lean-tos and chaff bins were gone. I proceeded down to the street and turned sharply and headed for my yard from the lower approach. Everything was gone...no pump handle, corn bins, garden fence, corral, pig stall, fodder crib, straw and corn stacks. It was not only that way with my yard, but with all of them.

The porch stood open and I went inside. I found a small Gagaus woman standing there.

Later, her 15 year old boy also came in. I could not communicate with her very good. She wasn't too good at Romanian, or Russian either. I asked her if she had been here for a long time. She replied...since the Germans left. They were from Scholtoi. They had been informed that anyone who wanted land should say so, which they did and so came to Kulm. Back there, they received nothing so they had to go to the *Cholchos*. There was no going back to that place. They had to stay and work. I asked whether I might go inside the house. 'Of course," she said. As I entered I had to let out an extra loud cry. The woman and her boy stood speechless for a moment and then asked me why I had cried. I told them that I once lived here and that it was my house. Then the woman also cried. I asked whether she had something for me to eat, because I was very hungry. She brought me a small bowl of soup which was blue. I expressed my appreciation and also received a piece of barley bread of musty flour. To me it tasted very good regardless. I stayed for about an hour, but then I became concerned that someone might come and arrest me. The woman told me that, before she came to Kulm, only Poles were here. Bulgarians and Gagaus people were not settled in Kulm. I thanked her and said that I was leaving. The little woman gave me another piece of bread and 2 hands full of wild plums. Due to the drought, they were as small as peas.

I headed down the street, along the yards, toward the lower end until I got to the yard of my brother-in-law, Johannes Kison. It was the same picture all the way. The same at Nathanael Radke's. However, the houses were lived in. Those of Selcho, Löffelbein, Schulz and Hille still stood. Only the stables were missing. The small brick house of Rudolf Brüge still stood in the small village, and so did Bulgarian tailor Serbow's. Everything else in the small village was in ruin and ashes. Alfred and Martin Leischner's houses still stood and were occupied. The houses of Joh. Leischner, Gottfried Schmied, David Wittchen, Johann Schulz, Radke, Justawitz and Adam Kalmbach were all in ruin. Only Friedrich Kalmbach's house still stood. The rafters of these houses were gone. I returned to the circle. If anyone was approaching me, I would cross the street, whether coming or going. One could not distinguish me by my clothing because I was dressed like the Gagaus folks.

At the circle, by Johann Sperling, I crossed over the yard down toward the cemetery. What a sight! Most of the tombstones were gone, and what remained were smashed. A few remained standing. I located the tombstone of my mother-in-law, Maria Kison, and also my brothers Johannes and Gottlieb, who rest in the same grave. I knelt down on the grave and really cried. How good my brothers had it because they died as little children. I spoke an "Our Father" { like never before in all my life. I was exhausted in body and soul. I would have preferred to stay

there, but got hold of myself again and received strength from above. I knew that the Lord would have it that way. The prayer at the cemetery sustained me. I returned to the street and came to the school. About 20-25 school children were playing there. They walked around as ragged as the children of herders Michail Pai and Michail Frunsa (two foreign herders).

The town hall was yellowed from the sun, no more as white as at first. The crack in the building was much larger. The peak of the church was off and the louvers were torn out. There was only a small cross on top. Beneath it, the church wall was missing. The little bell no longer hung above. Many window panes were knocked out and the windows nailed shut with boards. A clapper cable hung down from the large bell. I recalled that that was how the bell was rung. It was awful to look at...inconceivable.

I then headed for the upper village. It was as tragic there as below. The *Cholchosen* from the upper end (*Oberende*) were settled in the Ferdinand Bohnet, Stickel, Hintz, Winter and Radke places. At the lower end, they were at Roloff, Raugust and Flato places. I glanced over toward the Leipzig field. I saw no cows, horses, herds, or any vehicles moving in the valley. All around, it seemed desolate and empty. I saw a train approaching from Beresina. Then I went to the yard of my brother-in-law, David Radke. A woman was there. I asked for something to eat. But she told me that she had nothing. I could believe that. The Radke and Johannes Böttcher houses still stood. I did not get any farther down into the upper section. Immanuel Schulz' cement house was rubble and ashes. The vineyards of Tiede and Raugust were still being worked. In this time of drought, the grapes bore only finger length. The fields were plowed, but no seed came up.

There was nothing to be seen of the thick trees on the yards and streets, the walls, the gate posts and trees planted on our streets. No wonder that the vines and roofs were all torn down. The people had firewood and, therefore, took whatever was around to grab. The wood of the forest was off-limits because it was all nationalized.

I moved on to Twarditza and went to George Zigantschock. Things were the same there. He was very puzzled about my visit. He was curious and asked about Daniel Hille, Johann Roloff, David and August Roloff, Adam Stickel, Otto Seltner, Otto Hintz, Necker, Gotthilf Tiede and others. He looked as if he were from the grave. Twarditza was not as ruined as Kulm, but the whole village was *Kolchose*. I ate with George Z. and he provided me with a little for on the road. I walked to Komrat, Leowa and until to the Pruth River. I arrived at the Pruth towards evening. I sat down and checked to see whether there were any Russian guards. I observed two sentries. Here I was, about 1 km from the Pruth, on a hill and thinking nothing in particular. Suddenly, it seemed to me as if a shadow was coming from behind. I turned and there stood a Russian soldier with fixed bayonet. I stood up, but it was too late to run. They had been watching me from below with field glasses. One went up the hill so that I could not see him. He asked what I was doing here and said that I should come with him. Since he was with me, the other guard came up. They shot into the air three times and, in short order, an officer came carrying a pistol. The officer asked me where I was from. I replied that there was talk that the Germans were back again and I was unable to meet up with any. I had an uncle in Manukbejewka and was heading in that direction and must have strayed. Then the officer told the soldier, "Tie his hands and feet and lay him here!" In a moment, it was done. The officer

knelt down by me with his loaded revolver and said to me, "Okay, tell me, who are you, where are you going and where are you from. If you don't, you will stay laying here." I started to cry like a baby. After a bit, I said, "Release me and I will tell you all." He sympathized with me and ordered the soldiers to untie my feet. Sitting there, I related everything. But I did not reveal my camp in Stalino, but a different one. I had to stand up. He went ahead, I in the middle and the others, with sub-machine guns, behind me. In the first village, I was locked up in a cement room which had earlier been a meat locker. There was no chair or bed. A big wolf-hound was tied to the door and the sentry also watched me. Three times during the night, I had to come out and was interrogated by the officer. Each time he asked me if I was hungry. The third time, I received a piece of bread. That was on 13 September, 1946, my 47<sup>th</sup> birthday.

I was taken from place to place, always with one ahead and one behind, with a fixed bayonet, until we came to the Komrat depot. There, the train went from Jargara to Abaklia. There, we switched to a large rail and came to Camp Merenne, and from there to the camp in Kischinev. 1 November, 1946, we were loaded into rail cars. 3 December, we were back in Asia (Tschesgaskau, Kasachstan District). We were 9,000 men in two camps, which were made up of escapees, those suspected of planning escapes and political suspects. It was a hush-hush camp. We were shaved bald. Only our eyebrows were left on. There were some people there 52 years old. To escape again was impossible. There was no town, village, tree, or water. There, we had to work in a brickyard. No one was allowed to write or receive mail. During the night in November, 1947, we were loaded up again. It took a week until we arrived at Karaganda, a Japanese camp. We stayed there for another two weeks. The sick and undernourished came there...and I was one of them. On 6 April, 1948, we left Karaganda in transports. It happened right during a severe blizzard.

We arrived in Frankfurt/Oder on 25 April. The trees were in full bloom. On 28 April, we crossed the border into the West at Bebra. There, we came to a convalescent home near Bad Salzschlirf/Hesse. I immediately began looking for my relatives through the Search Service (*Suchdienst*), but received no news. 13 June, 1948, I received a telegram that my wife and daughter Lilly were in Hollenbach/Württemberg. Both worked as maids for a farmer. I went to Hollenbach upon my release 16 July, 1948. There was nothing else for me to do except to work as a hired hand. We were able to save some money and, with God's help and guidance, built a two-family house in 1952 with both our daughters and sons-in-law.

--by Gotthilf Vogel

### **SOMEONE FROM KULM MADE IT**

After the collapse of the Third Reich and after the Flight, we were in such deep misery that no one could have dreamed that in 28 years things would go as good again for us as most of us are now experiencing it. Against hope, our industrious and capable people rose to the new era and many a person has already attained considerable fortune and social position of high esteem. From among many, we take the example of our farmer Immanuel Weiß, RR4, Decorah, Iowa USA. Mr. Weiß himself writes:

### *Early Days and Apprenticeship*

I was born in Kulm, 18 July 1916, and grew up as a farmer's son on a 48 hectare farm. At 18, I had the rare opportunity to go to Germany for one year and practice on a model farm. Three months passed before I got my passport. I departed 2 December, 1934. The journey took me through Poland. I shall never forget the trip through Poland. There were 5 other persons in the railroad coach compartment of whose conversation I did not understand a single word. As they asked me, in German, where I was traveling to and the purpose of my journey, for it was not often that a young person undertook such a long trip all alone, my opinion was confirmed that they were Jews. They remarked sarcastically, "He's going to Gitler," –meaning Hitler. I looked around nervously for the emergency cord, but there was no need for it because my fellow travelers got off as the train neared the German border. At the Berlin station, I had to transfer trains to Hamburg. First of all, I was impressed with the huge station, the many tracks and the mass of humanity. I stood motionless. By the time I discovered what I was supposed to do, I was left behind and alone on the rail platform. The mass of humanity disappeared into the tunnels and re-appeared on the other station platforms. I was overcome by the big city and just stood there and got an eye-full. A station attendant came and gave me directions to the rail platform for the train to Hamburg. When I got there, my connection had left. More than likely the same thing has happened to other who came to the metropolis of Berlin for the first time from Bessarabia...a place where one at best probably traveled as far as to Akkerman. My destination was Hamburg-Alstar 4-5, the office of Alfred Toepfer, who had 768 acres (9,600 morgan) of land made up of several farms. I was assigned to the Thansen farm, 96 acres (1,200 morgen), beyond Amelinghausen near the Soltau/Lüneberger land tract. Besides me, there were also young people employed from Riga, Siebenbürgen and Switzerland. We had some fine days there. I had a variety of duties and all work which came up produced confidence in me. We also made trips to Hamburg, Holstein, Lübeck, Flensburg and other cities. In the beginning of November, 1935, I was sent to Mecklenburg and Karlshorst Castle. About 30 youth were gathered there for lectures and schooling. On the homeward journey, I spent 3 days in Berlin. All objects of interest were viewed with amazement and I was impressed with all things beautiful. Yet, it was my desire to return home soon, because back home among family was still the best...even though I had been able to see and learn much in Germany.

### *Back in Bessarabia*

A few days before Christmas, 1935, I was back in Kulm. 1935 was a dry year and there was a poor harvest. I used to often think that I should have stayed in Germany where, after that practical year, I could have obtained a good position as a young man. If things would have been any better, however, is the question. At home, everything was in order. I have to tell you about my experiences in the family and youth society. Like before, I helped work the farm and acquired the knowledge as much as possible. As time went on, my father was physically unable to carry a full workload, so more and more I had to assume responsibility for the farm work.

I was drafted into military service in April, 1937. I was assigned to the cavalry with the obligation to appear for duty with my own horse and uniform. Our tour of duty was 4 years, but, because we provided our own horse, we were to serve at 6 month intervals. The remaining time

was to be spent working at the home farm. In September, 1939, this special privilege came to an end because war broke out between Germany and Poland.

A very significant event came on us 28 June, 1940. After an ultimatum was given to Romania, the *Rotarmisten* crossed the Dniestr River and occupied Bessarabia. At the time, I was a soldier in Ismail, about 100 km from my hometown of Kulm. The news came to us as a shock. At night and under the cover of darkness, I and some comrades headed back home. After many hardships and detours, I made it back to Kulm. All my relatives, especially my wife, were overjoyed at my coming home. Now the uncertainty of the future was easier to face. We had become subjects of the Soviet Union. No one knew what would happen next. Life, from the standpoint of work, and especially the whole society, would now have to be viewed and judged from a different perspective. The harvest was ready. The cutting got started. Wheat, barley, rye and oats promised good yields. There was the belief that we would be blessed for another year. No sooner was the harvest in and threshed, then there was also the Soviet Administration's decree of required grain consignment. Despite the good harvest, the consignment was so high that there wasn't enough left to live on, feed the animals and have enough for next season's planting. Our situation was desperate and hopeless. But we were rescued by the Resettlement of which you can read in another section of this book.

After a three month layover in a camp, the Kulm farmers came to Waldhorst, near Lodz (Litzmannstadt). On 11 March, 1941, I and my family were taken from Waldhorst to Klein Lohe, Kosten District to work on a 146 *morgen* farm. For two years, my wife and I were able to put in meaningful and fruitful labor. On 25 March, 1943, I was drafted into the service of the war. It was very difficult for me to leave my family, and it was hard on my wife. Here she was...alone, with 2 little children, among strangers. I took part in various battles. I was seriously wounded 11 April 1944. After a long stay in a military hospital and treatment center, I eventually received a 4 week work and recovery leave. There was a lot to look after and put in order back home because I had not been home for a whole year. Because my leg was not yet healed at the end of my leave, I was retrained for the Panzers. After a short home-leave, I was placed in the western front. It was pathetic! The houses were empty and the villages shot up. We soldiers lived in cellars in the area around Aachen. Our situation was very bad and got even more hopeless when we heard that our loved ones had to flee. The last piece of news, which made me happy, was that my wife passed through Cottbus safe and sound. Soon after that, we were captured by the English. We were stripped and experienced very bad rations. After a time, we were brought to Holland where the folks gave us a very unfriendly reception. The unfriendliness I can understand even though we poor fellows were not personally responsible for the suffering of the Hollanders. Luckily, I was released within 2 months and became a farmhand on a farm in the Lüneburg moorland. Besides my work, I was also searching every way possible to be reunited with my relatives. Finally it was realized through a woman in Berlin, who had lived by us back in Wartheland. On 24 October, 1945, I received my first mail from my family in Züllichendorf. I was overjoyed at the news that they were all healthy and that my 3 girls got a baby brother 15 June, 1945. Only the person who has been in a similar situation can understand the joy I felt over finding my family again. Because my brother-in-law, Reinhold Roloff, came to me after a few days, we made our way together to central Germany. I got busy on making arrangements for making it possible to immigrate into the area. After lots of difficulties and setbacks, it finally happened that we were able to bring our families across the border. The much

needed living quarters were assigned to us and I once again worked on a farm. In the meantime, my brother Theophil found lodging for us in southern Germany. That is how we came into Schwabenland and to Prevorst/Heilbronn District. I worked for a farmer for 30 RM a week. On Sunday, there was the extra bread, canned meat and other things. During the winter, I worked in the woods as a woodcutter. Furthermore, for 2 years, I caught vole (meadow mice) and mole. The government paid me 20 RM a week and 50 pfennig per animal. I averaged 25-30 (animals) a day.

After the currency reform, I worked quite a while at the Otto Hintz family place in Heilbronn. They were onetime Kulmites. After an emergency tonsillectomy, I did street work. Probably because I proved myself at it, I eventually became street foreman. Income was good, but I had a long ways to go to get to work. Because we were not able to get favorable living quarters, we decided to emigrate. However, it was only after going through many formalities, and a lot of investigation, and with the help of the church which located sponsors for us in the USA, only then were we able to begin our trip over the great waters on 17 April, 1952. The men had to work on the ship. Everyone got seasick, but the food was very good. We arrived in New York on 27 April, 1952 without any trouble. From there we went to Eagle Grove, via Chicago. Our sponsors and the pastor picked us up. We lived with the pastor for 7 weeks in order to give us a chance to recuperate. But I started to work right away as a laborer in a plaster factory. At first, the work was difficult, but I soon got used to it. The long distance to work was difficult, but the most difficult thing for me was when I passed blooming fields. There was an irresistible pull to return to the land.

This was ultimately realized 4 July, 1952. We came to a farm in the neighborhood of Humboldt, Iowa. There we had free accommodations and \$150 a month, 2 dozen eggs per week, 2 liters milk daily, free meat...as much as we needed. I worked there for 15 months. I wanted more wages because all farm laborers were getting \$175 a month. I did all the work and could handle all the machines. I had to milk 20 cows and care for some 60 pigs and a hundred head of fattened cattle.

The farmer could not afford to pay me any more, so I looked for another position. I located a farm with 200 acres (2½ acres = 1 hectare). The owner lived in town. We were to move on the farm and work for him. Not only did I get a fixed wage, but also half of the net proceeds from the eggs and other small compensations. We also had a large vegetable garden. We had every reason to be content. On 14 June, 1953, our fourth daughter and sixth child was born.

Over a period of time, I got to know a man who later helped us a lot in becoming self-supporting. This good man brought us in contact with a respectable farm couple. After they inspected our cellar (probably wanted to see if my wife was industrious) and passed judgement on my work in the barns and land, leased a farm and even loaned us the money for the necessary machinery. Now I was on my own and able to work for myself. My goal, however, had not yet been realized. I wanted to have my own farm. As soon as the money was there, I leased yet another farm. Looking back now, it is hard to imagine how we worked...actually, how we slaved. During this time, our third boy...our seventh child was born.

On one of our trips, we also came upon a town called Kulm, where we met many familiar names...everyone of them emigrants from our Bessarabian Kulm.

### *Independent Farmer*

In 1959, we looked at a farm in RR4 Decorah, Iowa, on which we now live. The owner wanted \$40,000 with one-third down-payment. We made a bid, but with only \$8,000 down and the balance to be paid at a 4% interest rate. Before leaving, we told the owners that, if they agreed to our offer, they should get in touch with us. A few days later, a letter came which informed us that our offer was accepted. The farm is 251.5 acres (100.5 hectares) in size and situated 10 miles north of the town of Decorah, Iowa. The town of Decorah has a population of 6,000 and is named after an Indian chief. The house and farm buildings are near a good paved road, with the land on both sides of the road. Our house is one of the oldest sturdy houses around. During Indian times, it served as a place of refuge for other farmers. It is very interesting as to what the older folks have to tell about events in this area. Today, a person lives quite secure and has no need to fear anymore about Indian attacks. But our beginnings were also difficult and filled with talk about bad things. Because of the great distance, it is not profitable to transport all machinery, cattle, etc. from one farm to another when making a new lease or a new purchase. Since our earlier farm was 120 miles from here, we made arrangements for an auction sale before moving. Other than the best machinery and good milk cows, which we brought to the newly purchased farm by truck, everything else was auctioned off. We moved in December, 1959. The land was well situated, but the buildings were in very poor condition because the 80 year old folks could not, nor would they let anyone else, do something about it. Now it was a matter of getting to work; however, without our three oldest daughters: Erna was married, Helma had a good job with the bank, and Gerda worked at a trading company. We labored, saved and each year improved some of the buildings or built new ones. We enlarged our dairy barn from 12 to 41 cows. The milk cold-storage plant was equipped with a 3,600 liter storage tank. The milk is cooled as soon as it is put inside. This makes it possible to command a better price. We are far from finished, but we can look back on our trail with satisfaction. We have installed some modern equipment. For example, the manure removal for 41 milk cows takes about 10 minutes. It takes about 10 minutes to move feed from an 18 meter high silo (5 meter diameter) which we put up in 1963. But there is a lot of hard work besides. At the moment, 41 dairy cattle, 85 head of young cattle, fattened cattle, beef cattle, 30 breeding pigs and some 350 chickens have to be cared for. Right now, we are working 3 farms which involves some 100 hectares of corn, 88-90 hectares of oats, Luzern and other crops. Naturally, we have to fertilize it well. The barn manure is still the best fertilizer, of which we haul 400-500 tons a year onto the fields. Now and then the ground also has to be limed. The lime is on our property. It costs \$3 a ton to work the lime into the ground. Artificial fertilizers like nitrogen (*Thomasmehl*) and others are used and they bring good results.

### *Corn Cultivation*

Corn was planted in rows, spaced 1 meter apart, and in each row the plants were 20-25 cm from each other. There was no hoeing because the rows were plowed. Recently, a product appeared which can be sprayed into the rows during the planting operation. It destroys the weeds but does not harm the corn. 26 years have gone by since the last corn planting in Bessarabia. It was in

the 13<sup>th</sup> year that I began planting corn in the USA. Chemical fertilizers are also being applied to corn in the last few years, which has increased the yield considerably. In those earlier days, only 2 rows of corn were planted at a time. It is 4 rows today. All the work is done by machine. There are always more and bigger machines being used, which allows a person to raise even more corn. Unfortunately, nature and hardy pests quite often enter the scene and greatly reduce the harvest yield. It is not a simple thing to control the pests and it involves some costs. Many businesses have produced pest-control products. A person has to be careful not to poison himself. Pest-control products come to something like \$3.50 per acre. It costs about \$50 per acre for corn from plowing time until the harvest is in the granary. This takes into account the labor, pesticides and the weed control. In a good year, you can expect from 80-100 bushels (1 bushel = 35 kg, also 7,000-9,000 kg, or about 440-560 pud per hectare). Considering the high cost of outlay for machinery, the farmer has to be a frugal operator in order to recover his costs. Farm laborers are scarce...if there are any to be found at all. As a result, farmers are switching to larger machinery which can plant 6-8 rows at a time and cultivators (Welschkorn plows) that cover the same area. An implement, similar to a combine, makes the scene at harvest time. In a single operation, the cobs are stripped of leaves, taken from the stock, shelled and hauled to an electric, grain dryer mounted, granary.

### *Wild Life*

The rabbit, which we knew only too well in Bessarabia and always hated to see, is here, too; except that it is larger, bolder and to be hunted. Animals to hunt are: deer, rabbit, fox, pheasant and others. You can hunt at any time on your own land. Strangers need a license and the permission of the land owner.

### *Closing Remarks*

In the 16 years that we have been here in the USA, we have allowed ourselves a few pleasures and enjoyments. Our first trip was the one to Germany for the 150<sup>th</sup> Jubilee of our hometown of Kulm. It was held on 31 July, 1965, at Kornwestheim, near Stuttgart. That was a great day for us in Kornwestheim. There it was possible for us to see and speak to dear Kulm folks (my wife Hanna, daughter of Daniel Hönke, is also from Kulm). The following day, 1 August, 1965, we also took part in the Bessarabian reunion at the Killesberg in Stuttgart. This was also an impressionable time...a once in a lifetime experience. Those days will always be pleasant memories for us.

We took pictures and movies of the meeting and fellowship of both celebrations. If it is ever possible for us to be with our Kulm folks again, we shall look at those movies and allow the memories to work on us again. Such a visit is an experience which cannot be compared to anything else and you just don't write it up in a few short words. God-willing, we will be in Germany again real soon.

## **EVALUATION OF THE QUESTIONNAIRE**

All inhabitants of the early community of Kulm, and also their descendants, were sent a questionnaire at the beginning of 1966. They were asked to provide information to the

questions. Major items requested were: family status, place of residence, military service, combat service, occupation and the present property ownership status. Over 500 questionnaires were sent out. Not everyone responded either because they did not understand the purpose of such an inquiry, or because they just did not want to bother filling out the questionnaire. Nevertheless, many answered questionnaires were returned so that the set goal was reached and the plans could proceed. I want to thank, with all my heart, those people who took the time to give information. A special thanks to those who took the trouble to fill out the questionnaire concerning relatives, friends, fellow-residents and then returned it to me. It was all helpful in putting together a complete picture from the bits of information.

The statements in the questionnaire won't be of much use in future planning because they aren't needed anymore. The Kulm folks are so scattered (which will be shown in another section) that we do not have to draw up plans for school, church or community buildings, or strive for land settlements. All of us live in communities, sections and area where these things have already been set up and decreed. The questionnaire is of more value as statistics and it provides access to various bit of informative and interesting details of special concern to all Kulm people and their countrymen. There was no other special reason for gathering the information in the questionnaire except for when, in the future, some inhabitant or a descendant of the Kulm community, who have, either individually or together with some other fellow countrymen, found a new home in some distant land, wish to obtain some data on the adopted country of their forefathers in South Bessarabia, or be informed about their accomplishments and sacrifices, or what brought them to the sunny land of the South. If any are moved sometime to ask about the earlier homeland, they will have something to look up. The statements in the questionnaire can be of value for many different reasons. Here is a report of just one of the results which appears to be of prime importance.

### *War Participants*

Of the 351 men and boys from Kulm who took part in World War II, 177 either died or were mission in action at the end of the war, and 174 returned home again. A greater majority of those who came home sustained wounds and only a very few did the war leave uninjured.

Of those who died, 88 were married, 85 single and 4 widowers. Those married left behind 135 children. Putting each person's years of service end to end, the killed in action, the missing and all who died by the end of the war, it comes to 371 years of service to the war. That averages out to 2.10 years per combatant. Doing the same with those who returned home, they totaled 591 years of service. Those who served and those who were in captivity averaged 3.4 years per person. When one totals the years of service and captivity, the war participants of the then Kulm community were absent from relatives and home for a total of 962 years.

What material damage did those early Kulm folks experience due to the war?

Wages in the respective callings were between 200-250 RM per month, according to the market value of that time. The basic average was 225 RM per month. 962 years comes to 11,544 months times 225 RM = 2,164,500 RM.

Although the building trade hardly ever functioned at that time, it should still serve for a comparison to establish what such would have come to, that is, what could have been constructed. Wages were low at that time, therefore, the expenses of building construction or other investments were relatively small. A single family house cost something like 22,000 RM. With the shortage of labor, one could have produced some 100 single family homes.

The war dead, the missing in action and those who died after war were removed from families. The family was minus laborers and, naturally, so was the entire economy. I know that the loss of men, fathers or sons of a family can not be replaced. They are the pillars upon which the life of the family structure depends. No material value can be substituted for the man or father who was the chief support of a family. Oh yes, it is even impossible to make a comparison between humans and income. A man's life cannot be equated or compared with money.

But as the talk in this section is about the material value of war damages, it is permissible to determine how this stacked up.

We begin again in 1946-47, for it was during this time that life began slowly to return to normal. Those who did not return from the war were predominantly young men and youth. Even today, for the most part, they are at the disposal of the labor force and production. Assuming that at the most 2% were annually eliminated from the labor situation, by 1966, the labor market still maintained 104 persons.

A monthly income for a person, in 1946, was 225 DM, and climbed until today, 1966, to an average of 700 DM. Some professions earn as much as 1,000 DM a month and others from 500-600 DM.

Let us take the average:  $225 + 700 = 925$  DM, divided by 2 equals 462 DM per month.  $462$  DM times 12 months = 5,544 DM annually.

The first year had 173 persons. Here too we will calculate on the 20 year period...1947-1966. The last year, that is—today, there are 104 persons, according to the calculations previously noted. Add the figures of those two years, divide the total by 2 and you get an average of 138 persons. Now take that times 20 years and you have the loss.

$5,544$  DM x 138 persons x 20 years = 15,301,440 DM

In those years, a roomy single house cost between 40,000 and 80,000 DM, the average being 60,000 DM. That amount would be sufficient to put up 255 single family units with all the conveniences.

The surviving widows and orphans had to receive some kind of support. The amount started around 60 DM for a widow and 20 DM for an orphan. The annual total for 68 widows and 135 orphans came to 95,000 DM. Taking into account an annual exclusion of 3% for widows who either remarried or died, and 5.5% for orphans who became of age; and on the other hand, the four-fold increase of monthly income to 250 DM, as compared to 1946, the total indeed stayed at the same high level. Consequently, income in 1946 amounted to 95,000 DM and in 1966,

212,000 DM. To arrive at an average, the two figures were added together and then divided by 2. In 20 years, the actual total spent reads:

$$\frac{95,000 \text{ DM} + 117,000 \text{ DM} \times 20}{2} = 2,210,000 \text{ DM}$$

Many of the returning war veterans suffered severe injury to the extent that they were not capable of earning an income at all, or in part. Unfortunately, the exact number of this disadvantaged group cannot be determined and will be estimated at 10. Their total income amounted to 300 DM monthly x 10 persons x 12 months x 20 years = 720,000 DM.

When you put together all casualties, war participants, captured, work force losses by those killed in action, the missing and those dying later due to the war, income for widows and orphans and disabled veterans came to a total of 20,305,940 DM.

As amount of 2,932,000 DM was enough to provide the last two mentioned casualties with community centers, including churches, schools, etc., and also care for some 2,000 persons.

From the above statements, one can see what terrible consequences World War II caused the people of just one village. People had to surrender their lives, families were torn apart and an inestimable worth was lost to the German people and other folks, too.

Many people around the world and all German people will have to bear the consequences of World War II for a long time.

We were thankful when we were spared from similar fates. Let us turn our attention once to the occupations of our country folk. What results came from the questionnaire sent out, which is to say, from what labor activities did the questioned folks receive their life's support, or in what calling were they active? Activities were tabulated of the predominant areas they were busy at in the course of years.

Independent farmers	= 359
Farmer dependents assisting on the farm	= 157
Farm laborers	= 45
Housewives	= 374
Pastor 1, teachers 2, civil servants 2, carpenters 5, blacksmiths 5, shoemakers 2, harness maker 1, tailors 2, shopkeepers 2, painter 1, laborers 12, tinsmith 1	= 36
Students	= 360
Children (non-school age)	= 265

The tabulation covers persons who lived in Kulm in 1940 and who were also resettled. The first 5 categories include adults and those youths from age 15.

There were 67 widows at Resettlement time. They were counted either as independent farmers or housewives.

From the above listing, one can see that the pre-Resettlement citizens of Kulm were predominantly occupied with farming and only a small number given to other callings.

How does that compare to 1966? A change took place, the likes of which no one could have ever imagined within a quarter of a century.

One-time independent farmers, who cast the seed on the earth, fostered with great care the fragile sprouts and brought them to maturity; one-time untiring farmers' wives, who baked the tasty bread, in large numbers became laborers, factory workers and people of private means with meager incomes.

The younger generation has learned a vocation whereby they can make good, be content and have comparatively good earnings. Only a few of the older generation were granted that opportunity. Compared to earlier times, we find 81 vocations which are actually strange to us today. Some which stand out noticeably are: shoe technologist, foreign correspondent, film printer, operatic singer, chemical laboratory assistant, stucco worker, beer distributor, etc. You will even find Kulm descendants active in such vocations.

The earlier chief vocation, independent farmer, is only mentioned 12 times in the gathered statistics and that only once in the Federal Republic, which is to say, in West Germany. Countryman Johannes Hille is the only one among many independent farmers in this part of Germany located at (2421) Krummsee, in Eutin District. 1 countrymen are independent farmers in the USA and Canada. Compared to what it was in earlier days, this amounts to very few. Whether it was good for such an active agricultural people to estrange itself from its ties with nature will not be further pursued or addressed. Only time will tell.

Our farmers from our earlier homeland, who had to work long and hard, achieved great things through their activities as they produced the fruits of the earth. Now it is revealed that many of them make do with an income of 170-190 DM per month. That is really too little! It ought to be an urgent duty of responsible authorities to correct this. The farmers back then made the concerns of others their own concern.

I gave it some serious thought whether it would be beneficial to specify today's vocations. It would be interesting to compare them to that of 1940. However, on second thought, the reader may not be interested in such classifications and so I gave up the idea.

--by W. Wieß

### **ABOUT BIG FELLOWS STEALING WINE**

In earlier times, the young adult boys were often thirsty and comical, and that wasn't only so in Kulm, but all over Bessarabia.

And so it happened once that some young fellows from the center of the village (the circle area) made a visit to the ones at the end of the village (lower side). Then the fun started. J. D., from

the circle area, was also among the group that could tell lots of jokes...just like the two brothers J. and G. Sch...of the lower end. Eventually, the question was brought up: "Who is setting us up with a pail of wine tonight?" "The two Sch...", was the unanimous response. "That's not going to be so easy because our father isn't sleeping yet because the light is still on," they explained. After some discussion, it was decided that the guys would get some wine from over at the *Baschka* (fore-section of the *Keller*), on Sperling's side of the street. "Who's coming along?" was the question. J. D. and the two Sch...brothers should go. They took a pail and the three were on their way.

The others took up guard duty along the street wall, doing all kinds of dumb things and waiting for the wine.

Old man Sch...had a sneaking suspicion that the boys were going to help themselves to the wine at the *Baschka*. He was already in bed, but he got back up again, dressed and quietly and without a lantern went over to investigate...leather whip in hand. By chance, on the way over, he noticed a light on in the *Baschka*. This called for action! The swinging whip cracked around two of the fellows so that, in all haste, they and those who stood guard in the street took off in a cloud of dust. In the confusion, J. D. let the big spigot drop and could think of nothing else but to stick his finger into the spigot hole to prevent the wine from running out. Strange to say, but at this moment, J. D. remembered that if all the wine ran out then he would also get some community labor assignment. In such cases, the mayor gave out harsh sentences. So he remained seated, with his finger in the spigot hole, and waited for whatever would come his way.

Old man Sch...turned on the light and noticed that one of the fellows still sat at the barrel. Ready to strike with his whip, J. D. spoke up: "Should I take my finger out of the hole?" "No, no," responded old man Sch...and started looking for the spigot. Having found it, he then bent over and held it close to J. D.'s finger. As he removed his finger, old man Sch...immediately stuck the spigot into the hole.

Now old man Sch...wanted to deliver a hearty whipping on the evildoer, but it was already too late. As soon as J. D. fulfilled his duty, he left the *Baschka*, head over heels...got no beating, but also got no wine.

For many years, time and again, J. D. told the story and usually at weddings. Or, if he didn't mention it first, someone else would come up with: "Say, Johann, tell us again about that barrel with the finger!"

--by Gotthilf Vogel

## ROMANIAN SELF-RESPECT

Most Romanian officials were corrupt, but they had their self-respect. I was once witness to a discussion between revenue agent W. and old man D. R. Old man R. had either drunk too much wine with his friends or else sold it secretly. According to the control list, enough wine was missing which amounted to a penalty of 1,500 lei. Old man R. offered the agent 500 lei to forget the matter. "No," replied the agent, "my honor won't allow that. Both of us want to cheat the government of 1,500 lei. I can't let it happen that you cheat the government for more than I

would. My self-respect demands that each of cheat at the rate of 750 lei." Old man R. had to pay the honorable agent 750 lei.

--by D. Treichel

### HEY SKINNY, TAKE A SEAT

Senior pastor Haase, pastor Kern (candidate serving under the senior pastor) and I once visited old man R. What these clergymen wanted there I don't recall anymore, for I went along in my capacity as one familiar with the community. Naturally, the senior pastor was welcomed with all due honor, and I too received a most friendly welcome because I had taught a daughter of his how to pay the organ. As both of us were seated, old man R. turned to pastor Kern who, somewhat perplexed, remained standing at the door. "Hey skinny, take a seat!" The senior pastor laughed. I replied, "Now Mr. R., this is the pastor who did the preaching today." Completely shaken, the old man said, "Gracious me! I thought it was one of Schuller Brost's young fellows. They were always so sickly, too." Pastor Kern had come from Germany just recently where a poor student didn't get all that much to eat in the times right after World War I.

--by D. Treichel

### ON THE LIGHTER SIDE

I. There were people back in the old country who now and then bent the truth a little. One of those persons was the all too familiar J. One day, he was walking along the boulevard when he came past farmer P's place. Farmer F. said to him, "Tell me a lie!" J. said, "I don't have the time right now because a tar merchant's wagon wheel broke down just outside of town, near the small dam, and, as a result, he is selling his tar (we called it *djogot*) real cheap."

This was in the spring of the year, a time when every farmer was in need of the tar to polish the horse harnesses. Farmer F. didn't waste any time, grabbed his tar bucket and headed off to the place of misfortune. He looked all around to see if the other farmers would take advantage of this situation. To his delight, he did not see anyone else on the way. He would be able to get his full share of tar. Reaching the small dam, he saw neither tar merchant nor buyers. Then he realized he had been lied to. Soon after this happened, farmer F. once again me up with the champion liar and practical joker and said to him, "You lied to me." The champion liar replied, "Jah, sure. That's what you asked me to do."

II. Even our fellow countryman Jakob Maier was possessed by this infirmity. He went to work at Otto Hintz' brickyard every morning. One fine day, he passed farmer R. as usual, who was already retired, but stood by his yard gate early every morning. Maier greeted farmer R. with the words, "Good morning, Jakob! How about a rash lie on an empty stomach!" "I don't have any time for that because Hintz' best horse died this morning. I have to help pull it out of the barn." And with that, he hurried off down the road. Father R. thought that that was quite a loss for Mr. Hintz. Immediately after breakfast, he went to his son-in-law and, on the way, also stopped in to see Mr. Hintz. They were good friends and extended hearty greetings. Hintz asked farmer R., "What brings you here so early?" Farmer R. answered in the Kulm dialect, "Well, because some misfortune has come your way." Somewhat startled, Hintz asked, "How's that?" Farmer R.

replied, "The death of your best horse." Hintz responded, "Who told you that?" R. said, "Jakob Maier." Hintz laughed and said, "He lied to you." Just then Jakob Maier looked out of the brick-works window. He heard the conversation and thought to himself, "That's one on you, you old joker!"

Farmer R. related all to Mr. Hintz. That evening, farmer R. stood by his gate again and waited for his friend Jakob. As he came by, R. said, "Come on in Jakob. Since you have such a good understanding of lying, let us drink to that."

--by Th. Weiß

### **A FUNNY NEW YEAR GREETING**

In 1911-1913, I had a Russina colleague P. N. Kowalski. He lived in the second teacher's quarters, under the same roof with me. Both of us were bachelors. Many a winter night, teach Kowalski would visit me. He would climb up the steps of his place, cross the attic and come down some steps to my corridor. For that reason, he never locked that door to his residence. I had often warned him that he ought to lock the door because someone could burglarize the place or even just play some practical joke. "My goodness, who would want anything from me. I'm not afraid. I'm not a wealthy man," he would explain. "Who knows, my dear man," I replied, "Often things happen that you never thought could happen." At that time, Kulm had a deaf and dumb fellow. I can't recall the name right now, but I knew him well. He was a tall, bug built, strong man whose custom it was to bring New Year's greetings to his good friends. Because he was deaf and dumb, he could only announce his greetings with howling sounds. If you didn't know the man, his greetings would only terrify you. So it was that on New Year's Day, early in the morning, my dear mute brought to me his well-wishes with gestures and howling. Being a bachelor, I put some walnuts into his hand. He thanked me in his own way and went directly over to my colleague Kowalski next door. I had a feeling what would happen, so I went to my door. Soon I heard the voice of the New Year's greeting, some rumbling noise, a cheerful sounding laugh...and out came the mute with a radiant face and a handful of silver coins, howling as he showed them to me. No sooner was the deaf and dumb gone with his rich gift, then my colleague arrived, ghostly pale and his whole body shaking. In a shaky voice, he asked me, "Who was that?" "A peaceful citizen of our village who wanted to really impress you with my warning to you!" "Come on, be serious! He got all my ready cash. He came through my door, held his hands high and bellowed something in German. I was still in bed. I jumped up, grabbed for the drawer, took out all my ready cash and handed it over to him. With a sneer, he left the house. That giant wanted to do me some harm!" "Nothing of the kind! He was only wishing you a happy New Year. He's a peaceful person, but deaf and dumb." What?! Well, once others hear about this, I will be the laughing stock of the town. Boy, did I ever get taken by that fellow!" "Let this experience be a forceful warning to you to keep your door locked from now on," I added. "You said it," he replied.

--by Oskar Koch

### **SUPERSTITION**

I dare say, as for most folks in Bessarabia so also the people of Kulm, superstition existed right along with religious faith. Many believed in witches, ghosts and supernatural powers of evil.

One often attributed human or animal sickness to the influence of evil powers. Thus charms were spoken during times of sickness, or one used some kind of counter-measure. Anyone seeking the help of a man or woman versed in such arts would most often seek their help after sunset. If there was a sick animal, one would summon such a man or woman and allow them to try their art or recite their little sayings. One of them went like this: "If it doesn't help you, won't hurt you either; going to die, don't die on me." Often, a repulsive self-concocted potion was administered to the animal. Was its essence powerful and counteracted the ailment, the doctor was helpful; did the animal die, well, the person was called in too late. It goes without saying that the village had men who could really help with some of the animal sicknesses. There was a proper veterinarian in Tarutino that you could not summon, but only came to Kulm if he could make lots of fast money by giving mass vaccinations against hoof and mouth disease.

Worse than the things practiced on animals, naturally, were the charms spoken on people. Some folks allowed such things to go on for all kinds of possible ailments with the thought: "It can't hurt any, and if it helps...well, it didn't cost all that much." This they did instead of promptly seeking legitimate medical help. The pitiful consequences experienced, from time to time, is easy to understand.

But it was also in those insignificant day to day events where superstition played its part for many a person. One believed in the cry of a bird, black cats, etc. If a hen cackled in a certain manner...that meant bad luck and the bird had to be butchered quickly. If a hen should happen to lay a small egg...that too was a sign of bad luck and one had to quickly throw the egg over the roof into the neighbor's yard. One never gave thought to what should be done about the bad luck. If you found a pocket knife, and an animal should happen to die, you had to throw the knife away right now so as to prevent the death of any more animals. Damage a swallow's nest, or kill a young swallow, and you can be sure that the cows were going to give red milk.

Witches did their mischief on the night of the first of May. You could protect yourself against them by painting a cross on the yard gate and other doors.

Before the completion of their first birthday, children were not to look into a mirror, or they would soon be looking into a grave. On the day of the child's first birthday, one would place four things in front of it: a book, a mirror, a drinking glass and a bit of dirt. Whatever the child grabbed first, that would be significant in latter life—Book...become a teacher or official; Mirror...proud and haughty; Glass...a drinker; Dirt...a farmer.

--by Th. Weiß

## **KULM'S 150<sup>TH</sup> JUBILEE**

At a gathering of Bessarabian Germans at the Killesberg, in Stuttgart, during the Summer of 1964, the Kulm folks there raised the question whether a celebration should be organized to commemorate the founding of the Kulm community back in 1815. The Kulm people decided in favor of a celebration and called on the fellow countrymen in the surrounding area of Stuttgart to get together for further discussion and bring to fruition the success of such a celebration. Since only a few Kulm families lived in the Bottwartal area, it was decided to extend an invitation to the greater Bottwar area to attend the organizational meeting. Countryman Emil Selcho put his

spacious living room at the disposal of the gathering. The meeting took place on Sunday, 6 December, 1964. Some 30 persons were invited. The invitation realized the following: Dr. Otto Hintz (Heilbronn), Johannes Kison(Kochendorf), Georg Kugele and Reinhold Roloff (Gronau), Emil Selcho (Oberstenfeld), Theophil Weiß (Steinheim), Adnreas Kugele and Maria Büchele (Unterensingen), Wilhelm Eckert (Kirchheim/Teck), and Wilhelm Weiß (Backnang). These 10 persons took under consideration all the aspects, pros and cons, addressed at the organization of the jubilee celebration. The gathering called themselves "Task Force for the Preparation of the 150<sup>th</sup> Jubilee Celebration of the Kulm Community." They elected Mr. Wilhelm Weiß as chairman and Miss Maria Büchele as secretary. A motion was made to contact, by mail, all Kulm folks to find out whether they would be interested in taking part in such a jubilee celebration.

The second session of the task force met in Steinheim on 28 February, 1965, at the home of countryman Theophil Weiß. The chairman was able to report that 370 announcements were sent out and the report coming back was favorable. The letters of appreciation from the Kulm folks were gone over. 200 persons shared the fact that it was their desire to take part in the jubilee celebration. The conclusion from these results was that the task force could pursue the matter further. From the response, it was evident that the jubilee celebration should take place on 31 July, 1965, also on the Saturday before the Republic Day (*Bundestreffen*), at the "Gasthaus Swan" in Kornwestheim. In the meantime, the first small expenses arose. Members have anywhere from 10-20 DM as donations to cover running expenses. The work committee was expanded so that all who wished to contribute toward the preparations of the celebration could belong...with special mention made that David Treichel, Daniel Wölfle and Paul Eckert should belong. They also gave a donation. There was a formal enthusiastic expression of relief when Dr. Otto Hintz revealed that his donation would be to cover the cost of renting the hall. This was accepted with appreciation since it was not all that clear how that expense would be taken care of when it came due.

The financial concern was further eased when, some days before and also on the day of the Jubilee, some countrymen, who of their own freewill, expressed their desire to donate sums of money. Such folks included: Woldemar Leinschner 300 DM, Emil Janke \$5US = 19.18 DM, Gottlieb Selcho \$5 Canadian – 18.25 DM, Immanuel Weiß 20 DM, Else Widmer 20 DM.

On 2 October, 1965, the Work Committee resolved to spend 50 DM as Jubilee assistance to the Old Folks Home in Neufürstehütte, the Bessarabian House and the Heimat Museum in Stuttgart. After all expenses were paid, there remained yet an amount of 505.22 DM, which was to be used to gather material for the production of a Homeland Book of the Kulm Community.

Further meetings took place on 1 May, in Kornwestheim and on 5 July, 1965, in Kirchheim/Teck. At both sessions, the program was precisely fixed and special questions pertaining to the celebration were addressed. Now the work of the Committee got started in carrying out the resolutions and suggestions which the conferences prepared and presented. Everyone agreed that all had to be done so that the Jubilee Celebration would be a success. Directors were appointed who should welcome the folks at the Kornwestheim train station and guide them to the gathering place. Likewise, directors were appointed to be stationed at the Gasthaus to give direction to the people who arrived at the festive hour by vehicle. In addition,

young men should be concerned about order and the smooth flow of events in the assembly room. The Hall would be festively decorated the day before. These families came to our memorable day from the USA: Emil and Lydia (nee Flato) Janke and Immanuel and Johanna (nee Hönke) Weiß. People, who had to travel from some distance, were likewise received by acquaintances in the surrounding community of Kornwestheim. One saw the day of the Jubilee celebration approaching with great expectation.

Everything was prepared and ready for what appeared was going to be a great success.

31 July, 1965:

A festive mood prevailed. The Hall, in which the celebration was to be held, was magnificently decorated. The podium was surrounded with the nicest flowers. Ornamental shrubs, edged with blooming flowers in big vases, stood on both sides of the speaker's stand. To the right of the podium, a list was positioned on a table of those from Kulm who were killed in action. It was beautifully framed and decorated with flowers. On another table, there was a chart of the Kulm community and a map on which symbols were noted to show where the Kulm folks settled. For the celebration, chairs were set up in front of the podium, in a semi-circle, and, behind them, tables with white coverings for the noon meal. Specially made Jubilee tags, marked "150 Years Kulm Community – 31 July, 1965 in Kornwestheim", and a program of the celebration were handed out at the entrance, by the young folks, for a contribution of 2 DM. People began gathering in the area long before the beginning of the worship service. They stood or sat in groups in the Gasthaus garden and visited with each other. For many, it was the first time of seeing each other since the Resettlement. And still they kept coming in, many of them finding a place in the Hall. According to the tags given out, over 300 persons came to the occasion. The work of the Committee had paid off. Honored guests, attending the occasion, were recognized: The Director of the Auxiliary Committee of the Ev. Lutheran Church of Bessarabia, Pastor Kern, the Provincial Chairman of the *Landsmannschaft der Deutschen aus Bessarabien*, Senior Assistant Master Mr. Fiechtner, the Director of the *Heimatsmuseum*, Deputy Assistant Mr. Fieß; the Deputy, Mr. Konhold representing the Lord Mayor of Kornwestheim, the first editor of the Information Paper of Germans from Bessarabia (*Mitteilungsblattes der Deutschen aus Bessarabien*), Secondary School Instructor Mr. Baumgärtner, the sexton-teacher back in the Kulm days, Mr. Oskar Koch, who came from Central Germany.

The following Jubilee messages of best wishes were presented by the chairman:

A telegram from Dr. Broneske, National Chairman of Germans from Bessarabia, had the following text... "I greet all Kulm people and with you commemorate the 150<sup>th</sup> with thanksgiving—years we were able to endure with true faith and national identity."

From Attorney Alexander Bross... "Best wishes and greetings to the gathered Kulmites."

From Professor Dr. Ludwig Pielen, Ministerial Manager... "I thank you with all my heart for your invitation to the Kulm gathering on the occasion of the community's 150<sup>th</sup> Jubilee. No doubt, it will be a joyful reunion for many and, at the same time, bound with sad memories. To the older folks who remember me, I wish to give you my heartiest greetings."

From Albert Necker, Sara Necker and Emil Wölfle of Canada... "On the occasion of the 150<sup>th</sup> Jubilee celebration of the Kulm community, we want to send hearty greetings to all Kulm folks and wish you a joyful gathering. Unfortunately, we are not able to be in your midst, but you will be in our thoughts."

The worship service was able to start at 10:30 AM, and it began with the ringing of church bells on a record from the Lichtental congregation.

(Now follows a reproduction of the invitation of the 150<sup>th</sup> Kulm Jubilee, a short review of the community 1815-1965 and a celebration program.)

*A Short Review of Kulm community 1815-1965*

Dear Kulm folks, dear countrymen!

A manifest was drawn up whereby the Russian government issued an appeal to the German territory, calling on German citizens to come and settle. Many German men and women responded to the invitation and headed eastward because the political, economical and religious conditions in Germany were crowding them in on all sides. And so it was that, in the Fall of 1814, the first settlers came to Bessarabia and, in the Spring of 1815, Kulm was founded. Klöstitz, Leipzig and Wittenberg were established that same year. So it is perfectly in order for us to celebrate Kulm's 150<sup>th</sup> Jubilee in 1965.

The years of joy and sorrow, between the settling of the newly established community until the Resettlement, have faded. Even as our hearts were heavy, in 1940, to leave our beloved Kulm, so we are just as happy that we are now able to live in the land of our ancestors and that our sojourn in a strange land has come to an end.

Since we are no longer able to celebrate the 150<sup>th</sup> Kulm Jubilee in our adopted country, some persons from the old country got together to form a Work Committee and, through much discussion, sought to organize a Jubilee celebration in a festive environment.

We are hartily inviting you to the Jubilee Celebration on 31 July, 1965, which will take place in the community Gasthof "Swan", in Kornwestheim.

--by The Work Committee

*Festival Program*

09:00 Hall open

10:30 Begin celebration with worship  
*"This is the Day of the Lord"*

Solo: Miss Linda Yanke, Vienna  
Music High School...accompanied  
By Wilhelm Eckert

Entrance Hymn:

<i>"God Has Brought Me This Far"</i>	-Assembly
Main Hymn:	
<i>"How Great Is The Almighty's Kindness"</i>	-Assembly
Sermon and Liturgist	Pastor A. Kern
<i>"Now Thank We All Our God"</i>	-Assembly
<i>"The Heavens Praise"</i>	Solo: Miss Linda Yanke, accompanied by Wilhelm Eckert
12:00 Noon Meal	
14:00 Welcome	Wilhelm Weiß
<i>"Lord, As You Will"</i>	-Assembly
In Memory of the Dead	Wilhelm Weiß
(During this time, the song <i>"Of Good Comrades"</i> will be played)	
<i>"If I Once Should Depart"</i>	-Assembly
Moment of Silence	
14:30 Poem: "My Homeland"	Miss H. Kugele
Festival Address	Deputy D. Treichel
<i>"I Sing To You With Heart And Mouth"</i>	-Assembly
Words of Greeting from Guests	Pastor A. Kerm-Director of the Auxiliary Committee of the Ev. Lutheran Church of Bessarabia Dr. Roneske-Director of the Landmannschaft der Bessarabiendeutschen Also others
Response from countrymen	Daniel Wölfle, Wilhelm Eckert, Paul Eckert, Theophil Weiß
Break	
17:00 Presentation about Bessarabia	Deputy Christian Fieß—Director of Heimatsmuseum der Deutschen aus Bessarabien
Picture Presentation about Kulm	Dr. Otto Hintz
Closing Remarks	Deputy D. Treichel
18:15 Evening Meal	
Fellowship time for Festival Participants	
22:00 Closing of Festival Occasion with the song: <i>"No Finer Land"</i>	-Assembly

---right to alter program reserved---

*Hymns for the Worship Service*

1. God has brought me this far through his great goodness,  
Until now has he preserved heart and soul day and night.  
Accompanied me till now, gladdened me till now,  
He has helped me up to now.
2. To you be praise and honor, praise and thanks for faithfulness till now.  
Which you, O God, make known to me new each day my whole life long.  
On my memory I have written: The Lord has done great things for me...  
He has helped me up to now.
3. Help from now on, my truest refuge, help me at all times,  
Help me in each and every situation, help me through the wounds of Jesus;  
I repeat until my death: Through Christ's blood my God helps me;  
He helps, as he has helped.

\* \* \* \* \*

1. How great is the Almighty's kindness! Is there a person who is not moved,  
Who with callous heart suppresses the thanks which is due to Him?  
No, to consider His love is forever my greatest duty.  
The Lord has never forgotten me; my heart, never forget Him either.
2. Who has so wonderfully prepared me? It is God, my Never-in-Want.  
Who has patiently accompanied me? He, the one whose advice I often disregarded.  
Who strengthened peace in the conscience? Who gave new strength to the spirit?  
Who allowed me to enjoy so much good? Is it not His Arm that did it all?
3. O God, let your goodness and love always be before my eyes!  
They are strong driving forces in me for good, to dedicate my whole life to you;  
They comfort me in times of sorrow, guide me in times of prosperity  
And they overcome in my heart the fears of the last moments.

\* \* \* \* \*

1. Now thank we all God with hearts, mouth and hands,  
Who does great things for us and everyone around the earth  
Who from our mother's lap and earliest childhood  
Has done countless many good things, and still does so now.
2. The eternally rich God desires to give to us through our life  
An always happy heart and precious peace,  
To keep us in his grace at all times,  
And free us from all cares both now and there.

3. Praise, honor and glory be to God, the Father and the Son  
And the One, who with both equal in the highest heaven throne,  
The Three-in-One God, as He originally was  
And is and remains now and evermore.

The worship service was begun with the hymn "*This Is The Day Of The Lord*", sung by soloist Miss Lynda Yanke, presently at the Vienna School of Music, and accompanied on the piano by Wilhelm Eckert. The assembly sang the Opening Hymn: "*God Has Brought Me This Far.*" As was our custom back in Kulm, Pastor Kern conducted the service in the liturgy used back home and he spoke on the words of Samuel: "Hitherto hath God helped us." With stirring words, he took the Kulm folks back to their Kulm church in the old country, to the yards of the farmers, and let the critical period between 1940-1945, and also the years following, pass by them in spirit. Particular happy events and sad scenes were noted. The Kulm folks sat there, deeply moved, and took in every word. Since Pastor Kern experienced every phase of our life before and during the war...the Resettlement, the settlement and the most horrible flight of all times...he was able to present a to-the-point look back and a hopeful look to the future. Along with Samuel, it can indeed be said: "Hitherto hath the Lord Helped us." The group sang: "*How Great Is The Almighty's Kindness*" and, after the sermon: "*Now Thank We All Our God.*" With the solo presentation by Miss Yanke titled: "*The Heavens Praise*", the worship service ended. There was a break before all joined in the noon meal. Some took a walk in the park, adjoining the Inn, and others sat around the tables and visited. At 2:00 PM, the program continued with greetings to the audience through Wilhelm Weiß—chairman of the Work Committee. He greeted the honored guests present: Pastor Kern, Mr. Friedrich Fiechtner, Mr. Richard Baumgärtner and Mr. Konhold. Then he turned to all the audience:

Honored guest, dear countrymen! On behalf of the Work Committee for the preparation of the 150<sup>th</sup> Jubilee Celebration of the one-time community of Kulm, it is my honored privilege to open this celebration. To all of you, a most hearty welcome! (*Griß Gott*) There haven't been so many of us together at one time since our stay at Camp Werneck. The sincere greetings of God's blessing goes out especially to those fellow countrymen who have come to us from overseas. A yearning has brought them here. They want to spend a few hours with relatives, friends and fellow countrymen. We are happy about that. Our soloist this morning also came from overseas. For a time, she resided in Vienna and she is the daughter of our countrywomen, Lydia Flato, newly married to a Yanke. We thank Miss Yanke for adding beauty to our celebration. We are happy that you, dear Kulm people, in spite of being scattered so far and wide, are so well represented here. In behalf of all, we thank the countrymen from central Germany. To them I should out with a hearty "Welcome!" There are many who have the desire to spend some time with us at today's celebration, but find it impossible due to the partition of our dear fatherland and the consequences of that division. Others are prevented due to sickness. In so far as addresses were known, the Work Committee sent out festival programs of this Jubilee Celebration to all countrymen living either abroad or in central Germany. It was sent in time for them to have it some days before the celebration. Now they are able to be with us in spirit even as we remember them and sincerely greet them all. I also extend sincere greetings to all countrymen, from our neighboring communities back in those days, who are taking part in our celebration today. The older folks among us know what change descended upon Bessarabia in all areas of life within about 25 years. The change was so drastic that a person could never have

imagined anything so overwhelming. Everything came upon us like a shock. Relations with western countries were politically severed. There were no more newspapers and the like. Only the radio jumped over all borders and presented us with the news of the day. Local news was non-existent. We were thankful for every report made known to us by our Organization, for it surrounded us like a tight bond and offered us, to some extent, a place of safety in those times. Following the Soviet government's 1940 Compulsory Consignments and Yield Tax, a person pretty much knew that a free peasantry would cease to exist in a very short time. It was the insane Yield demands which put a heavy burden on the farmers. A sigh of relief went through the ranks when on 15 September, 1940, a beautiful sunny Fall Sunday, the Resettlement Commission arrived. Now one could anticipate future events with some degree of confidence.

Thanks to the people of our Organization and those of the Resettlement Commission who, it can be said, brought us back to the land of our forefathers. The Resettlement was our rescue and saved us from great oppression and national destruction. At the first conference of the Work Committee meeting on 6 December, 1964, one of the most significant questions was as to where the Kulm celebration should take place. The feeling was that it should be held where a majority of the people were living. On the open may, it could be established that that had to be at Weseke, Westphalia, since more countrymen lived in that one area of the Federal Republic. However, keeping in mind that the countrymen attending the 150<sup>th</sup> Jubilee from Baden-Württemberg would also possibly be taking part in the Federal Day activities in Stuttgart the next day, it was decided to meet at Kornwestheim. Weseke, which has 11 of our families living there, has a street named after our place. The conclusion is that our Kulm folks in that town are held in high esteem. Our Work Committee congratulates them for succeeding in now letting our hometown of Kulm be forgotten. In behalf of the Work Committee, I extend the Kulm festival gathering's greetings and thanks to the countrymen of Weseke, their mayor and the town fathers for naming one of their streets "Kulm Street".

As can be established among the countrymen present, occupations have greatly changed as compared to the past. Whereas 95% were farmers in those days, today there are all kinds of professions, but not one farmer. Who would have ever thought that such a complete change could take place in one generation? An agricultural people went to other professions all within 25 years.

We have no scouts among us and we can form our own opinions about the reunion. This is a marked difference compared to the arrangement in our previous homeland. There, one experienced many reunions thwarted, although we were loyal citizens and paid our taxes more punctually than all the other nationalities. Later on, we even had to fight for our German language. Gone is the difficult time of coercion! We can move freely, express our opinions publicly unhindered and are not stopped in order to alter our opinions when they are not in line with the mainstream. This fact we want to acknowledge and find it up with the desire that it might always remain so. For that reason, we are prepared to do our part in appropriate fashion for our fatherland and community.

Another benefit coming out of this 150<sup>th</sup> Jubilee celebration should be that we put aside our daily concerns and rejoice in this opportunity of seeing each other again. From this meeting, we want to derive strength to carry on our task with joy and satisfaction. With this in mind, I want to

wish all of you, from the bottom of my heart, a joyful time at this gathering and may all go well with you in the future—good health and prosperity to all of you.

--by Wilhelm Weiß

### *Honoring the Dead*

You departed from us to God's heavenly assembly  
and rest in His peace after your courageous deed.  
However, for us remains as shafts of sunrise red  
your life and your love...faithful until death.

--by I. Meyer

We bow our heads in complete respect and devotion as we remember the 21 citizens of Kulm who had to give up their lives in World War I. They served in the Czar's gigantic kingdom, standing on the Western and Eastern Front, helping defend and protect the borders of the huge country which their ancestors had enrolled in as settlers 150 years earlier. We remember the 177 fathers and sons, men and boys who fell, were listed as missing, or died due to injuries resulting from World War II. All of them, between the ages of 18 and 59, gave their lives for the fatherland, their homeland and their families. Honor their sacrifice! We preserve a sincere memory in their behalf!

Due to our scattering, it is not possible to erect a monument to them. The Memorial Book, which has been exhibited in this Hall today, should serve as a fitting "home"...a memorial to the dead and for us an eternal reminder.

We also remember the many civilian sacrifices, people who, because of the Flight in the vast East, forfeited their lives in tragic ways.

We remember our dear departed in the Kulm cemetery. We are thankful, in their behalf, that they were spared the many misfortunes. How we would like to visit the place where they are resting, but that is not possible.

We want to stop for a moment to remember everything...where they rest, be it in Kulm, in Wartheland or wherever!

Far off cemetery with many thousands of mounds—  
no hand is strewing flowers on you;  
but sun, moon and stars are shining  
softly on your wavy path--,  
you should also return the spoils to Him.  
who is the Resurrection and the Life,  
over sea and over land  
stretches His Almighty Hand.

--by Karl Gerok

After the honoring of the dead, the song "*Of Good Comrades*" was played by teacher Wilhelm Eckert.

A list of servicemen killed (*Gefallenen*) [KIA], mission in action (*Vermiſten*) [MIA], or dying of service connected wounds (*Verstorbenen*) [DOW] who were from the Kulm community, Akkerman District, Bessarabia.

*World War I*

<b>Name of Soldier</b>	<b>Father</b>	<b>Born</b>	<b>Status</b>	<b>Died</b>
01. Flaig, Bernhard	Bernhard	1879	DOW	
02. Flegel, Johann	Friedrich	1879	MIA	
03. Fredrich, Reinhold	Daniel	1891	MIA	
04. Göhring, Jakob	Daniel	27 Jan 1886	MIA	
05. Hartmann, Nathanael	Daniel	1885	KIA	
06. Haß, Reimund	August	1888	DOW	
07. Hoffmann, Gottfried	August	1888	KIA	10 Aug 1917
08. Hoffmann, Johann	Johann	19 Jul 1878	MIA	
09. Isaak, Wilhelm	Gottfried	1891	DOW	
10. Kliem, Reinhold	Michael	1893	KIA	
11. Leischner, Johann	David	30 Aug 1886	KIA	30 Mar 1916
12. Lobe, Christian	Johann	30 Jan 1895	DOW	24 Oct 1915
13. Möwis, Johann	Johann	1887	KIA	
14. Radke, Eduard	Johann	29 Dec 1885	KIA	15 Feb 1915
15. Radke, Gustav	Gottfried	05 Jan 1884	KIA	16 Apr 1916
16. Radke, Gottfried	Gottfried	27 Jul 1877	DOW	21 May 1916
17. Radke, Johann	Christoph	1894	KIA	1915
18. Radke, Simon	Gottlieb	1876	DOW	
19. Schulz, Gottlieb	Daniel	1892	KIA	03 Oct 1914
20. Sperling, Nathanael	Karl	1887	DOW	08 Sep 1917
21. Waldbauer, Josef		1883		

*World War II*

<b>Name of Soldier</b>	<b>Father</b>	<b>Born</b>	<b>Status</b>	<b>Died</b>
01. Banko, Daniel	Daniel	25 Jan 1892	MIA	?? Jan 1945
02. Banko, Otto	Eduard	1925	MIA	
03. Banko, Waldemar	Johann	20 Jan 1922	KIA	07 Jul 1944
04. Bich, Benjamin	Gottfried	1912	KIA	
05. Bich, Emanuel	Otto	14 Apr 1911	KIA	19 Apr 1944
06. Bich, Gottfried	Gottfried	1914	KIA	
07. Bich, Johann	Johann	04 Nov 1914	MIA	18 Nov 1942
08. Bich, Johann	Nathanael	13 Apr 1903	MIA	02 Jan 1945
09. Bich, Simon	Otto	04 Sep 1925	MIA	17 Aug 1944

<b>Name of Soldier</b>	<b>Father</b>	<b>Born</b>	<b>Status</b>	<b>Died</b>
10. Bich, Thomas	Otto	21 Dec 1920	KIA	06 Jul 1942
11. Bich, Nathanael	Christian	22 Sep 1911	KIA	10 Oct 1944
12. Biffart, Johann	Johann	1910	MIA	1944
13. Böttcher, Nathanael	Gustav	27 Jan 1922	KIA	28 Jan 1945
14. Böttcher, Oskar	Gustav	09 Jan 1921	KIA	28 Aug 1943
15. Bohlender, Ernst	Friedrich	11 Jan 1920	DOW	17 Apr 1946
16. Bohlender, Harry	Friedrich	16 Nov 1923	KIA	14 Jul 1942
17. Bohlender, Robert	Friedrich	05 Jul 1926	KIA	01 May 1945
18. Bohnet, Gottfried	Johannes	16 Apr 1918	KIA	10 Feb 1942
19. Bohnet, Nathanael	Christoph	29 Feb 1920	MIA	
20. Brandt, Friedrich	Wilhelm	26 Jan 1911	MIA	07 Feb 1944
21. Brandt, Michael	Reinhold	07 Dec 1911	KIA	12 Mar 1944
22. Brüge, Rudolf		10 Sep 1908	KIA	1945
23. Erdmann, Alfred	Artur	23 Jul 1922	KIA	13 May 1944
24. Erdmann, Artur	August	26 May 1889	DOW	1945
25. Erdmann, Berthold	Artur	08 Jun 1927	KIA	22 Apr 1945
26. Flegel, Alfred	Friedrich	22 May 1896	DOW	?? Apr 1946
27. Flegel, Gottfried	Gottlieb	25 May 1918	KIA	28 Jun 1944
28. Flegel, Otto	Reinhold	28 Apr 1923	KIA	31 Jul 1943
29. Graumann, Oskar	Gottfried	?? Oct 1921	KIA	08 May 1945
30. Groß, Gottlieb	Gottlieb	21 Dec 1898	MIA	11 Feb 1945
31. Groß, Hugo	Nathanael	16 Dec 1922	KIA	09 Aug 1942
32. Günther, Andreas	Georg	08 Aug 1911	KIA	09 Jul ????
33. Günther, David	Friedrich	1912	KIA	
34. Günther, Reinhold	Georg	17 Mar 1906	MIA	1945
35. Guse, Albert	Michael	15 Apr 1926	MIA	?? Jan 1945
36. Guse, Emil	Gottlieb	02 Apr 1926	KIA	15 May 1944
37. Guse, Hiob	Michael	09 Mar 1918	KIA	08 Jul 1942
38. Guse, Johann	Johann	28 Sep 1889	MIA	?? Jan 1945
39. Guse, Michael	Johann	07 Aug 1886	MIA	?? Jan 1945
40. Guse, Reinhold	Johann	04 Aug 1922	MIA	
41. Guse, Rudolf	Daniel	30 Jul 1913	KIA	19 Jul 1942
42. Guse, Waldemar	Jakob	02 Jun 1923	KIA	31 Jan 1944
43. Guse, Waldemar	Gottlieb	10 Mar 1924	KIA	07 May 1944
44. Haase, Christian	Johann	29 Jul 1891	MIA	?? Jan 1945
45. Haase, Nathanael	Jakob	11 Dec 1922	KIA	01 Jul 1943
46. Hartmann, Daniel	Otto	23 Apr 1922	KIA	03 Aug 1943
47. Hartmann, Johannes	Otto	16 Apr 1914	KIA	14 Apr 1944
48. Haß, Gotthilf	August	12 May 1908	KIA	21 Jan 1944
49. Hausch, Emil	Reinhold	23 Nov 1918	MIA	06 Jan 1945
50. Hausch, Gustav	Reinhold	22 Nov 1914	DOW	15 Aug 1954
51. Hausch, Herbert	Reinhold	04 Nov 1920	KIA	25 Dec 1942
52. Henke, Daniel	Gottfried	22 Dec 1906	MIA	1944
53. Henke, Gottfried	Rudolf	13 Dec 1914	MIA	1943

<b>Name of Soldier</b>	<b>Father</b>	<b>Born</b>	<b>Status</b>	<b>Died</b>
54. Henke, Immanuel	Rudolf	30 Dec 1916	KIA	16 Apr 1944
55. Henke, Rudolf	Friedrich	20 Sep 1889	MIA	1945
56. Henke, Theodor	Daniel	22 Mar 1918	MIA	14 Jan 1945
57. Hille, Daniel	Simon	1924	KIA	
58. Hoffmann, Daniel	Daniel	14 Mar 1925	KIA	13 May 1943
59. Hoffmann, Daniel	August	02 May 1899	KOA	18 Jan 1945
60. Hoffmann, Immanuel	August	04 Nov 1928	MIA	20 Apr 1945
61. Hoffmann, Emil	Daniel	17 Jun 1923	KIA	15 Oct 1943
62. Hoffmann, Johann	Nathanael	21 Aug 1921	KIA	20 Jul 1944
63. Hoffmann, Nathanael	Johann	19 May 1886	MIA	17 Jan 1945
64. Hoffmann, Reinhold	August	28 Jul 1896	MIA	1945
65. Hoffmann, Waldemar	August	08 Mar 1923	MIA	05 Feb 1943
66. Jeschke, Friedrich	Samuel	18 Sep 1908	KIA	28 Jan 1945
67. Jeschke, Immanuel	Samuel	25 Dec 1911	MIA	18 Mar 1944
68. Jeske, David	Simon	01 Jan 1908	DOW	
69. Jeske, Simon	Simon	1903	MIA	
70. Kalmbach, Friedrich	Johannes	18 Dec 1899	DOW	08 Dec 1945
71. Kalmbach, Waldemar	Adam	11 Oct 1926	MIA	
72. Kison, Herbert	Emanuel	19 Jan 1914	KIA	?? Mar 1945
73. Kison, Nathanael	Johann	12 Sep 1912	KIA	10 Nov 1943
74. Kison, Otto	Rudolf	25 Dec 1938	DOW	?? Jun 1945
75. Kliem, Nathanael	David	13 Apr 1912	DOW	04 Feb 1949
76. Knopp, August	Otto	20 Aug 1918	DOW	28 Aug 1943
77. Knopp, Gottfried	Otto	10 May 1912	KIA	13 Mar 1944
78. König, Emanuel	Rudolf	02 Feb 1910	KIA	25 Apr 1945
79. König, Rudolf		12 Jun 1886	MIA	?? Jan 1945
80. Kroll, Gottlieb		05 Sep 1914	MIA	20 Jan 1945
81. Kugele, Adam	Johannes	19 Oct 1924	KIA	06 Apr 1944
82. Kugele, Andreas	Jakob	21 May 1923	KIA	1943
83. Kugele, Ernst	Georg	01 Feb 1924	KIA	31 Jul 1944
84. Kugele, Jakob	Andreas	05 Nov 1924	KIA	13 Apr 1944
85. Kugele, Michael	Johannes	26 Jul 1920	KIA	01 Aug 1944
86. Leischner, David	David	19 May 1888	MIA	?? Jan 1945
87. Leischner, Gottfried	David	06 Oct 1922	MIA	1943
88. Leischner, Gustav	David	14 Jan 1906	KIA	08 Feb 1945
89. Leischner, Johannes	Gottlieb	30 Jan 1925	KIA	30 Jun 1944
90. Leischner, Johannes	Martin	30 Aug 1923	KIA	20 Aug 1943
91. Leischner, Martin	Johann	30 Jun 1894	DOW	18 Sep 1946
92. Leischner, Nathanael	David	03 Jul 1910	KIA	26 Feb 1943
93. Leischner, Reinhold	Nathanael	10 Jan 1912	KIA	09 Aug 1943
94. Marks, Gottfried	Johannes	26 Aug 1913	KIA	06 Jul 1942
95. Mayer, Wilhelm	Pastor in Kulm	1905	KIA	
96. Möwis, Daniel	Johann	06 Jun 1891	MIA	?? Jan 1945
97. Möwis, Johann	Daniel	23 Sep 1920	KIA	1945

	<b>Name of Soldier</b>	<b>Father</b>	<b>Born</b>		<b>Status</b>	<b>Died</b>	
98.	Moldenhauer, Benjamin	Georg	22 Aug	1910	KIA	15 Oct	1944
99.	Moldenhauer, Emil	Jakob	01 Dec	1920	KIA		
100.	Moldenhauer, Gottfried	Otto	10 Oct	1921	DOW	06 Jul	1947
101.	Moldenhauer, Otto	Christoph	04 Aug	1891	MIA	?? Jan	1945
102.	Moldenhauer, Tobias	Georg	02 Oct	1913	MIA	16 Sep	1943
103.	Moldenhauer, Tobias	Christoph	19 Feb	1917	MIA	15 Jun	1944
104.	Motz, Tobias	Leopold	23 Mar	1909	KIA	02 Feb	1943
105.	Müller, Gottfried	Friedrich	23 Jan	1891	DOW	21 Mar	1945
106.	Müller, Johannes		19 Jun	1909	MIA	13 Jan	1945
107.	Müller, Johannes		11 Jun	1920	MIA		
108.	Müller, Nathanael	Friedrich	12 May	1893	DOW	06 May	1945
109.	Nuffert, Wilhelm	Johann	28 Jun	1892	MIA	?? Jan	1945
110.	Radke, Adolf	David	16 Jan	1905	MIA		
111.	Radke, Emil	Eduard	22 Aug	1911	KIA	22 Jul	1942
112.	Radke, Gustav	Eduard	20 Dec	1919	KIA	22 Apr	1945
113.	Radke, Johannes	Johann		1910	KIA		
114.	Radke, Nathanael	Nathanael	24 Oct	1910	MIA	14 Aug	1944
115.	Radke, Otto	Simon	08 Apr	1912	MIA	20 Jan	1943
116.	Rauter, Daniel	Nathanael	22 Aug	1916	KIA	28 Oct	1942
117.	Rauter, Ernst	Johann	02 May	1922	KIA	04 Feb	1943
118.	Rauter, Gottfried	Nathanael	24 Jun	1913	DOW	23 Mar	1945
119.	Rauter, Gottlieb	Johann	02 Dec	1921	MIA	?? Mar	1943
120.	Rauter, Oskar	Johann	16 Nov	1924	KIA	13 Jul	1944
121.	Rauter, Tobias	Johann	03 Aug	1919	KIA	?? Jul	1943
122.	Rauter, Tobias	Gottlieb	18 Oct	1887	DOW	04 Jul	1945
123.	Rauter, Waldemar	Johann	04 Oct	1918	KIA	26 Jan	1943
124.	Redel, Otto	Eduard	09 Aug	1920	KIA	28 Dec	1942
125.	Redel, Gustav	Eduard	15 Oct	1927	MIA		
126.	Roloff, Daniel	Daniel	04 Jan	1911	MIA	13 Jan	1944
127.	Sauer, Albert	Friedrich	23 Jul	1923	KIA	23 Jul	1945
128.	Sauer, Emanuel	Johann	21 Nov	1924	KIA	02 Aug	1943
129.	Sauer, Emil	Jakob	28 Dec	1916	MIA		
130.	Scherin, Gottfried	Gotthilf	01 Jan	1098	KIA	08 Oct	1944
131.	Scherin, Waldemar	Johann	09 Oct	1926	KIA	24 Sep	1944
132.	Schlenker, Jakob	Johannes	02 May	1925	DOW	30 May	1945
133.	Schlenker, Johannes	Johannes	23 May	1921	MIA	03 Dec	1942
134.	Schlenker, Johannes	Johannes	24 Oct	1891	DOW	03 Jul	1945
135.	Schmied, Ernst	Jakob	08 Feb	1919	KIA	03 Mar	1945
136.	Schmied, Gottfried	Gottfried	19 Feb	1907	MIA		
137.	Schmied, Gottlieb	Gottlieb	11 Jun	1922	MIA	?? Dec	1942
138.	Schmied, Jakob	Jakob	03 Oct	1907	KIA	12 Feb	1945
139.	Schmied, Georg			1913	KIA		1945
140.	Schmied, Michael	Michael		1901	MIA		1945
141.	Schmied, Oskar	Gottlieb	05 Mar	1917	KIA	24 Feb	1943

	<b>Name of Soldier</b>	<b>Father</b>	<b>Born</b>		<b>Status</b>	<b>Died</b>	
142.	Schmied, Paul	Gottfried		1910	MIA		
143.	Schmierer, Gottfried	Gottlieb		1912	KIA		
144.	Schmierer, Micahel	Johann	14 Mar	1912	MIA	?? Jan	1945
145.	Schütz, Artur	Nathanael	13 Jul	1926	MIA	07 Dec	1944
146.	Schütz, Emil	Otto	10 Jan	1914	KIA		1944
147.	Schütz, Johann	Enoch	06 Sep	1900	MIA	?? Jan	1945
148.	Schulz, Andreas	Andreas	18 Jun	1928	MIA	02 Mar	1945
149.	Schulz, Daniel	Gottfried	16 Dec	1894	DOW	11 Dec	1945
150.	Schulz, Daniel	Daniel	13 Dec	1924	MIA	17 Dec	1945
151.	Schulz, David	Daniel	29 Dec	1926	KIA	?? Dec	1944
152.	Schulz, Gottfried	Daniel	17 Jan	1923	KIA	10 Aug	1943
153.	Schulz, David	Johann	13 Oct	1906	MIA	?? Dec	1944
154.	Schulz, Gottfried	Johann	21 Jan	1905	KIA		1945
155.	Schulz, Gottfried	Gustav	15 Apr	1919	KIA	10 Aug	1943
156.	Schwab, Nathanael	Daniel	27 Feb	1913	DOW	18 Oct	1943
157.	Schwab, Oskar	Daniel	06 Jan	1920	MIA	?? Feb	1945
158.	Selcho, Gottlieb	Simon	30 Apr	1920	KIA	08 Dec	1944
159.	Selcho, Oskar	Daniel	23 Apr	1926	KIA	15 Sep	1944
160.	Selcho, Oskar	Nathanael	18 Feb	1920	KIA	16 Jul	1944
161.	Sperling, Daniel	Johann	29 Nov	1914	MIA	07 Aug	1943
162.	Sperling, Gottfried	Nathanael	04 Sep	1910	MIA	25 Oct	1943
163.	Stein, Emil	Gottfried	10 Sep	1922	MIA	11 Sep	1942
164.	Stein, Johannes	Gottfried	03 Sep	1924	MIA	?? Jan	1945
165.	Stein, Johannes	David	24 Jan	1886	MIA	?? Jan	1945
166.	Steugck, Christian	Christian	17 Sep	1892	MIA	?? Jan	1945
167.	Steugck, Otto	Christian	17 Mar	1918	KIA	09 Jul	1942
168.	Stickel, Johannes	Andreas	25 Sep	1913	MIA	08 Mar	1945
169.	Sturm, Immanuel	Christian	11 Apr	1894	MIA	?? Jan	1945
170.	Tiede, Daniel	Nathanael	10 May	1912	KIA	26 Feb	1944
171.	Tiede, Gotthilf	Gotthilf	07 Apr	1924	KIA	10 Oct	1944
172.	Tschoban, Daniel		04 Jan	1889	MIA	?? Jan	1945
173.	Vogel, Oskar	Johann	12 Mar	1904	MIA	20 Jan	1945
174.	Vogel, Paul	Gotthilf	16 Mar	1921	MIA	?? Apr	1945
175.	Werner, Friedrich		17 Mar	1903	MIA	03 May	1945
176.	Widmer, Theodor	Alfred	30 Oct	1915	MIA	02 Feb	1943
177.	Wölfle, Immanuel	Daniel	29 Aug	1920	KIA	17 Nov	1943

After a short, thoughtful pause, celebrant H. Kugele continued on the poem "My Homeland". This was followed by the festival address, delivered by the grammar school director David Treichel, a sexton and teacher in Kulm for many years. His presentation dwelled on the motto "Grief and Happiness", which was central to the discussion during the entire celebration, and which was entwined with the history of the Kulm community. He discussed the reasons for the immigration 150 years ago, gave a description of the first years of settlement, and the gradual, but steady rise in church, school, farming and business affairs, as well as how the village became

an orderly and economically viable entity by World War I. Then he talked about World War I and the beginning of negative feelings against the Germans, the Romanian times with its struggle to maintain the German identity and our community property. The speaker led the audience back to the time of the occupation of the Red Army; he reminded them of the Resettlement, life in the camp, settlement in the East, the brief period of intense development, the horrible flight in January, 1945, and finally, citizenship in the Federal Republic. He thanked God that, today, virtually all Kulmites were experiencing good economic conditions, thanks to their industriousness, that there were several who were already independent and self-supporting among them, that most of them lived in their own homes, and that all are satisfied or could be satisfied. An exception could be the older farmers who had not been justly treated, in their way of thinking, even though they are not in dire straits. It is hoped that laws will be passed that will be to their advantage. Some of the comments of Mr. Treichel were humorous. The audience responded positively to these and it helped him in retaining the audience's attention.

Other speakers were Senior Assistant Master Fiechtner, the Provincial Chairman of the Bessarabian-Germans; Pastor Kern, director of the Auxiliary Committee of the Ev. Lutheran Church of Bessarabia; and Mr. Baumgärtner, the chairman of the northern area. They expressed greetings and good wishes to the Kulmites. Pastor Kern spoke also about some eventful happenings during the days of his candidacy in Kulm. Mr. Konhold, representing the town of Kornwestheim, expressed his best wishes for a successful festival.

*An Address by Daniel Wölfle at the 150<sup>th</sup> Jubilee Celebration*

Dear sisters and dear brothers of our dear former Kulm! First of all I would like to give my heartfelt thank all who worked on preparations for this 150<sup>th</sup> Jubilee celebration, and to say "*Grufß Gott*" to everyone!

Dare we not be happy today, especially those who haven't seen each other in 25 years? Few of the men and women, who were among the older people at that time, are still among the living. Persons of my age who at that time were robust and happy, have reached the age of which the Psalmist says: "Our life continues for 70 years, and if it is high, then 80 years, and if it was precious, so too it was trouble and labor."

The younger generation of this day is not as familiar with what our circumstances were and, therefore, has the task to show a lively interest in our Kulm community and what is spoken here today, so that their children can be properly informed and not forget the Bessarabian experience. No one can deny that we were fortunate and happy in Kulm. In spite of that, in the Fall of 1940, we left our community of our own freewill and gladly left it in the belief that we no longer could have shelter there. As evidence, I want to cite the Russian Liquidation Laws of 1915 (World War I) which provided for the breakup of the German land possessions and for the deportation of the populace to Siberia. We can be thankful that Czarist Russia collapsed and that Bessarabia was annexed to Romania in 1918, so we were spared that horrible ordeal. The Laws were cancelled! Where would we be today? Scattered among the Asian populous! After World War II, Kulm men and women traveled that difficult road. Thanks be to God that some managed to return again to Germany.

A glance back on the life and occupations of the Kulm community of those days, we can determine that in the 125 years from the establishment of the community up to the time of the Resettlement, they came from nothing to wealth. We have to thank the industriousness of the colonists and the capable men which, from time to time, were elected by and led the community. As an explanation to the younger generation, their attention is drawn in particular to this that the community leaders came to their office through a free election, without anyone campaigning, by means of ballots of white and black balls (*Kugeln*). Those elected down through the years carried out their service faithfully and in all honesty. After a term of office was completed, many a head mayor was re-elected.

Church elections were simply through a show of hands, for or against. Toward the end, the number of church representatives were 16 men. The head was called the Curator (*Kurator*). 2 or 3 men were designated as assistants in church affairs, in conducting the worship service, etc. The church representative, even as the elected community (leaders), were men with a high sense of duty. They fulfilled the requirements of their offices to the satisfaction of the community. For further discussion of the election process and elective structure in Kulm, see the account written by D. W. He also brought before our eyes the activity and work of the Fraternal Fellowship (*Brüdergemeinschaften*) and closed with these words: "When we look back on the 25 years since we resettled, we can be thankful to our dear heavenly Father that HE led us so wonderfully and we again all found a homeland and our shelter.

I wish that this celebration might bless us richly!

*Address by Teacher Paul Eckert*

My esteemed men from the Federal and the Provincial leadership, dear men and women from Kulm, near and far!

I am extremely pleased, and very honored, that I am allowed to speak a few words of greeting. The older women and men have known me for some time...I would like to present myself to the younger generation. I am the young Eckert. Yes, I am well aware that I no longer appear that way, but, during my 7 year stay in Kulm, that is what they all called me. 32 years ago, when I was granted my wish to serve there, my brother, three years older than me, was already serving the community as a teacher. So it came about that I got that flattering nickname. I strove to carry it with dignity, and I fostered its use in the school and, together with Mr. Wilhelm Weiß, the contact with the youth who already finished school. I suppose that some of you present would willingly confirm that.

Today, within the frame of this Jubilee celebration, we have the wonderful opportunity, after many years of separation, to visit with each other. Talking about all that has happened in those 25 years since Resettlement, the many changes and the different areas these developments have led. But I feel fortunate and proud every time I am able to confirm that most of the people moved forward through unrelenting industriousness and brought about some good. I am one of the few who still does not own his own home! I believe that we are justified, on a one-on-one private conversation, to talk about our advances, even when unforeseen and virtually unimaginable changes were not involved, to obtain these by purchase.

It is now our lot that we are dispersed over a wide area and we miss the sense of community of an earlier time. But we should be happy and thankful that we are in a position and have the freedom to get together from time to time. I am especially happy that we, through a gracious arrangement, have a row of persons in our midst of leading positions and from all walks of life, who in the last years before the Resettlement, assisted in the success of the Kulm community: mayors, sexton-teachers, community writers (*Gemeindeschreiber*) and secretaries (*Gemeindesekretär*), teachers and others...acknowledged by me. Also to add to this Dr. Hintz, our unforgettable father, who worthily represented his deceased contemporaries. Whoever thinks this celebration to be worthwhile should attend as many of the Federal, Provincial and Regional gatherings as possible; for they can expect each time to celebrate joyful times together (*Wiedersehen*) with relatives and friends...with people one understands well right from the start. To my great surprise, the places under the shield in the big Hall at the Killesberg are closely related to the Kulm community. At any of these places, one can obtain useful information. It was at this place that the first discussion took place...and here I would like to recognize the useful stimulus of Mr. Theophil Weiß, who brought about the success of today's gathering. Were it not for the Information Newspaper (*Mitteilungsblatt*) friendly mannered advertisement in the last weeks, maybe one or the other of you would not be here.

If, in closing, I might also explain what especially moves me today, I gladly combine it in a few short sentences: If we want to further maintain the framework of our organization and to our own benefit and continuation of association (it is up to us):

- a. to participate in the Gathering which would be organized annually,
- b. to read the Information Newspaper which disseminates worthwhile information,
- c. to order the Calendar with the accounts of the old homeland and
- d. to pay our dues as punctually as possible.

Should it happen one day that we would again be settled in village communities as they were in Bessarabia, I already know this today which one I will join...I am returning to my Kulm folks!

*Address by Senior Teacher Wilhelm Eckert on the 150<sup>th</sup> Jubilee Celebration of the Kulm*

Honored Festival Assembly, my dear Kulmites!

The young "School Eckert" has just spoken to you. Now the "Old School Eckert" would like to also serve you with a few words.

On the occasion of a Cultural Day which took place in Stuttgart on 29 November, 1964, an invitation to a conference was squeezed into my hand by Mr. Wilhelm Weiß. Only later was I able to learn from Mr. Weiß—during a visit on 6 December, 1965 in the home of Mr. Emil Selcho of Oberstenfeld, Ludwigsburg District—that conference would be dealing with the 150<sup>th</sup> Jubilee Celebration of the Kulm Community. To establish the time for the festival, about 10 persons gathered at the Selcho house. At this first meeting, ideas were exchanged as to whether one ought to even venture to celebrate a festive 150<sup>th</sup> Jubilee Celebration of the Kulm community in 1965. Now, it wasn't so easy to come to a conclusion about this question since, after the Resettlement, the Kulm folks were scattered in all directions. Quite a few Kulm folks

live in mid-Germany today. If my own home community of Sarata once again celebrates a Jubilee, it won't create any difficulties because at least half of the Sarata people came together as a community, after the Resettlement, in Wendlingen on the Neckar River. But the situation is way different for the Kulm community. But once the conference declared in principle to a Jubilee Celebration, soon an "Appeal to all Kulmites" was sent out. This appeal received such a favorable response (*Echo*) that our second conference could already take place on 28 February, 1965 at Steinheim on the Murr, in the house of farmer Theophil Weiß. By this second gathering, it was already clear to all of us that the Kulm Community Jubilee celebration would take place, since, in the course of time, there were already so many notifications of intentions to attend the festival that came in, that we now could move forward in all earnestness with festival preparations. With further discussions in Kornwestheim and Kircheim/Teck, the final decisions were formulated.

Many thanks are due to the leaders of the Work Committee, Mr. Wilhelm Weiß and his brother, Mr. Theophil Weiß, through whom the idea was born of celebrating a 150<sup>th</sup> Jubilee Celebration of the Kulm Community in 1965. Mr. W. Weiß also understood (that he needed to) win over some Kulm men to his idea and then join them together in the "Work Committee for the Preparation of the 150<sup>th</sup> Jubilee Celebration of the Kulm Community." Also, at the four conferences of the Work Committee, Mr. Weiß led the discussions with great care and each time brought them to a good and successful conclusion. For that, we all want to thank him.

Many thanks are due also to other members of the Work Committee who either through secretarial work or through large expenditure of funds, also contributed so that the preparations for the festival was able to move forward uninterrupted.

Unfortunately, shortly before the Kulm Gathering, the sad news reached us that our faithful members of the Work Committee, Mr. Georg Kugele, departed from us a few days ago. Mr. Kugele took a very lively part in the discussions and was so willing to help out so that the Kulm festival might be totally successful. Now he is unable to take part. May he rest in peace!

Dear festival participants, should you be satisfied with the nature and arrangements of how the Kulm Jubilee Celebration was put together, this would be the greatest satisfaction and show of appreciation for the members of the Work Committee.

My wish for all of you is that you can return to your home places with joy and happiness at the conclusion of these fine hours of fellowship!

According to the program, it was now Mr. Theophil Weiß's turn. In his statement, he touched on the farmer's life in Kulm, which he expressed in a rhyme. All tasks were mentioned in it which a farmer did over the course of a year...starting from the settlement and ending with the Resettlement. The manifold and difficult tasks of the rural resident were recalled.

As final speaker, the former sexton-teacher of Kulm, Oskar Koch, availed himself of the Word. Although he had not been on duty in Kulm since 1924 and, after the Resettlement, lived in mid-Germany, he was not going to allow himself to be prevented from once again be together with the familiar country folks. In his talk, he testified to his brief association with the community

and its earlier residents. After the Resettlement, he was again appointed as a teacher, first in the Reich and later in mid-Germany. As he wished, he came to Donaten, Kosten District, Wartheland, where many Kulm folks lived. After his return from captivity, he again found accommodations with former Kulm folks until he located his family.

The audience was attentive and quiet as they listened to the presentations, even though it lasted several hours. The speeches were given receipts of thankfulness by means of applause. After a break, the director of the *Heimatmuseum*, deputy head Christian Fieß, showed a good selection of pictures from the *Bessarabien Heimatmuseum* which vividly depicted life in Bessarabia. This series of pictures was followed by a second series with scenes taken from Kulm, which Dr. Otto Hintz presented. Both series were viewed and the accompanying commentaries listened to with great attentiveness. After the listening and the watching, the country folks sat a long time with each other in groups and had stimulating conversations. Inner joy mirrored itself on all faces over what the Jubilee celebration had to offer. One had the impression that those attending were very pleased with the experience. In the meantime, evening came and one had to depart with heavy heart. Those country folks who traveled from far found lodging with friends, or in the Youth Hostel (*Jugendherberge*) in Marbach/N. At the gathering of the Bessarabian Germans the following day at the Killesberg in Stuttgart, all Kulmites met once again at the familiar place in Hall 6, under the "Kulm" shield. Now it was time to say farewell...for some quite likely forever. One separated, at the same time, thankful to have attended. But most expressed the hope that they would see each other soon in a similar kind of fathering. Sad hearts listened to the older folks...that for them a trip would hardly be possible for them.

### THE WORK COMMITTEE

The last meeting of the Work Committee for the editing of the Homeland Book of the Kulm Community met on 28 July, 1968, on the occasion of the Federal Gathering of Germans from Bessarabia, in the Weigel-Schmidt Café, in Stuttgart/Killesberg. After the articles were assembled and nearly ready for printing, there only remained determine

1. the number of homeland books to print'
2. the cost per book and
3. the financial arrangements for the printing.

Fairly quickly everyone was in agreement concerning the questions. Indicating support of the project, the following pledged financial help:

Theophil Weiß	2,000 DM
Waldemar Leischner	2,000 DM
Wilhelm Eckert	1,000 DM
Herbert Radke	1,000 DM
Ottomar Radke	1,000 DM
Dr. Otto Hintz	1,000 DM
Johannes Böttcher	500 DM

Paul Eckert	500 DM
Wilhelm Weiß	500 DM
Daniel Wölfle	200 DM

Thanks and recognition was accorded them for these contributions. Also for the good assistance in the Work Committee, all helpers...who at the start were called by the title of "Our Assistants", appreciation for service was earned.

All women and men have contributed to the success of the project and did their best. A silent thanks is assured for all former Kulm residents and their descendants.

Backnang, 27 October, 1968

--by Wilhelm Weiß

### LIST OF EMIGRANTS

*To Russia in 1909:*

Reinhold Haß  
Wilhelm Tiede

*To Brazil in 1922:*

Benjamin Radke and wife  
Reinhold Wittchen and Emilie (nee Fredrich)  
Gottlieb Haß and Rosina (nee Schütz)  
Immanuel Pflugrad

*To Canada in 1927:*

Name	Father	Date Born	Address
Banko, Nathanael	Gottlieb	21 Mar 1896	Hanna, Alberta
Banko, Pauline (nee Selcho)	Christian	03 Jun 1898	
Banko, Waldemar	Nathanael	18 Jul 1920	
Banko, Pauline	Nathanael	24 Aug 1924	
Banko, Lilly	Nathanael	10 Jul 1922	
Banko, Albert	Nathanael	18 Nov 1929	
Flato, Wilhelm	Daniel	1899	
Flato, Johanna (nee Radke)	Gottfried		
Flato, Emilie	Daniel		
Isaak, Daniel	Gottfried	25 Nov 1888	Pincton, British Columbia
Isaak, Maria (nee Schmierer)	Wilhelm	05 Dec 1890	
Isaak, Daniel	Daniel	15 Apr 1911	
Isaak, Hanna	Daniel	28 Sep 1919	
Isaak, Johannes	Daniel	25 Sep 1919	
Kittler, Johannes			Died
Kittler, Olga (nee Radke)	Johann		4619 17 <sup>th</sup> Ave Calgary

Kison, Eduard	Friedrich	10 Jan	1897	Leduc, Alberta
Kison, Mathilde (nee Sucko)	Michael	28 Feb	1899	
Kison, Klara	Eduard	09 May	1920	
Kison, Albert	Eduard	24 Nov	1922	
Kisom, Alma	Eduard	02 Sep	1925	
Kison, Artur	Eduard	07 Jun	1930	
Kison, Robert	Eduard	08 Nov	1933	
Radke, Gottfried	Johann	24 Aug	1902	Hanna, Alberta
Radke, Maria (nee Wittchen)	David	01 May	1903	
Radke, Waldemar	Gottfried	19 Nov	1924	
Radke, Herbert	Gottfried	24 Feb	1927	
Radke, Natalie	Gottfried	28 Nov	1936	
Radke, Klara	Gottfried	30 Nov	1933	
Radke, Johann	Gottfried	14 Jun	1939	
Radke, David	Gottfried	27 Dec	1943	
Radke, Rudolf	Simon	29 Apr	1899	Medicine Hat, Alberta
Radke, Berta (nee Flaig)	Bernhard		1904	Died
Radke, Emma (nee Wornat)			1894	Died
Radke, Maria (nee Baumann)		18 Dec	1899	
Radke, Waldemar	Rudolf	14 Feb	1926	
Radke, Ewald	Rudolf	08 Jan	1928	
Wittchen, Otilie (married Kraft)	David	13 Jan	1904	Hanna, Alberta
Wittchen, Johannes	David	14 Feb	1908	Cloverdale, British Columbia
Yanke, Lydia (nee Flato)	David		1905	
[resettled to the USA with her husband Emil Yanke and 5 daughters. Her recent letter lists the address as: 11 La Cresta Drive, Petaluma, California]				
Jeschke, Samuel	Samuel		1903	9944 81 <sup>st</sup> Av. Edmonton, Alberta
Jeschke, Hulda (nee Flato)	Daniel		1903	

What follows are the ones who emigrated after World War II, mainly in 1952. You can locate their birth dates and addresses in the list of early residents of the Kulm community.

*To the USA:*

<b>Name</b>	<b>Father</b>
Flato, Wilhelme (nee Götz)	
Flato, Daniel	Daniel
Flato, Lilly (nee Leischner)	Alfred
Flato, Waldemar	Daniel
Flato, Irma (nee Leischner)	Alfred
Fredrich, Lilly	Gottfried
Hirschmann, Gottlieb	Gottlieb
Hirschmann, Salome (nee Graumann)	Gottfried

Rauter, Danid	Nathanael
Rauter, Otilie (nee Henke)	Daniel
Roloff, Elsa (married Kerberger)	Gottlieb
Schulz, Ida (nee Flato)	Daniel
Schulz, Andreas	Gottfried
Schulz, Hulda (nee Guse)	Jakob
Schütz, Gottfried	Enoch
Schütz, Ida (nee Moldenhauer)	Georg
Vogel, Emilie (nee Selcho)	Johann
Vogel, Sara	Johann
Weiß, Emmanuel	Daniel
Weiß, Johanna (nee Henke)	Daniel

*To Canada:*

<b>Name</b>	<b>Father</b>
Flegel, Olga (nee Baumann)	
Groß, Gotthilf	Gottlieb
Groß, Pauline (nee Hirschmann)	Gottlieb
Hartmann, Nathanael	Gottfried
Hartmann, Lydia (nee Bross)	Jakob
Hartmann, Adeline (nee Kisse)	Gottlieb
Maier, Johannes	
Maier, Hanna (nee Schulz)	Gottfried
Necker, Sara (nee Leischner)	Daniel
Necker, Albert	Andreas
Necker, Erna (nee Wölfle)	Daniel
Necker, Rudolf	Christoph
Necker, Ida (nee Sperling)	Gottfried
Radke, Karl	Gottlieb
Radke, Emma (nee Radke)	Simon
Radke, Gottlieb	Gottlieb
Radke, Hulda (nee Haase)	Johann
Selcho, Gottlieb	Christian
Selcho, Berta (nee Keller)	
Sperling, Johann	Johann
Sperling, Maria (nee Kalmbach)	Friedrich

*To Australia:*

Bohnet, Johannes	Friedrich
Graumann, Otto	Gottfried
Graumann, Elise (nee Hirschmann)	Gottlieb
Radke, Immanuel	Reinhold
Schmied, Otilie	Jakob

**LIST OF RESIDENTS OF KULM, AKKERMAN DISTRICT  
RESETTLED IN OCTOBER, 1940**

[H=head of house; W=wife; S=son; D=daughter; F=father; M=mother; B=brother; si=sister; StS=step-son;  
StD=step-daughter; G=grandchild; dil=daughter-in-law; A=aunt; KIA=killed in action; MIA=missing in action]

<b>Name</b>	<b>Father</b>	<b>Status</b>	<b>Birth Date</b>	<b>Address/Remarks</b>
Banko, Berta (nee Fredrich)	Daniel	H	21 Aug 1892	Möckern/Burg
Banko, Waldemar	Johann	S	20 Jan 1922	KIA 07 Jul 1944
Banko, Artur	Johann	S	13 Jan 1924	
Banko, Gittfried	Johann	S	30 Jul 1926	
Banko, Reinhold	Daniel	H	02 Jul 1896	Scharfenbrück
Banko, Elisa (nee König)	Gotthilf	W	15 Jan 1912	Luckenwalde Dist.
Banko, Ottilie	Reinhold	D	10 Jan 1923	Kalitz/Zerbst
Banko, Emma	Reinhold	D	30 Jun 1928	
Banko, Martha	Reinhold	D	15 Jan 1938	
Banko, Gottlieb	Gottlieb	H	28 Mar 1891	Died 1957
Banko, Berta (nee Pflugrad)		W	26 Apr 1899	Kalitz/Zerbst
Banko, Otto	Gottlieb	S	06 Aug 1922	Kleingartach/Heilbroon
Banko, Erna	Gottlieb	D	13 Jun 1929	Heilbronn Dist.
Banko, Waldemar	Gottlieb	S	03 Jul 1933	
Banko, Daniel	Daniel	H	25 Jan 1892	MIA January 1945
Banko, Maria (nee Kison)	Daniel	W	09 Apr 1893	Britzke/Zerbst
Banko, Ida	Daniel	D	05 Aug 1924	
Banko, Otto	Daniel	H	24 Dec 1903	2 Hbg.-Niendorf
Banko, Sophie (nee Kisse)		W	08 Mar 1904	Kampplatz 11
Banko, Otto	Otto	S	08 Jul 1925	
Banko, Lilly	Otto	D	18 Jul 1928	
Banko, Hildegard	Otto	D	06 Jan 1942	
Banko, Gotthilf	Daniel	H	1894	Deceased
Banko, Elisabeth		W		7063 Welzheim, Schulstraße 17
Beglau, August	Christ.	H	06 Aug 1901	Deceased
Beglau, Siegismunde (nee Schmied)	Johannes	W	1911	
Beglau, Engeline	August	D		
Beglau, Adine		D		
Beglau, Albert		S		
Bich, Oskar	Gottfried	H	24 Mar 1929	Loburg/Zerbst
Bich, Gottfried	Christ.	H	13 Apr 1909	Loburg/Zerbst
Bich, Hanna (nee Guse)	Michael	W	05 Nov 1911	
Bich, Egon	Gottfried	S	05 Sep 1935	Loburg/Zerbst
Bich, Edwin	Gottfried	S	01 Aug 1937	Gommern
Bich, Johannes	Christ.	H	21 Aug 1904	Loburg/Zerbst
Bich, Sara (nee Rauter)	Michael	W	15 Jul 1907	
Bich, Albert	Johannes	S		
Bich, Arnold	Otto	H		

Name	Father	Status	Birth Date	Address/Remarks
Bich, Ottilie (nee Guse)	Gottfried	W		
Bich, Otto	Christ.	H	09 Oct 1890	Deceased
Bich, Wilhelmine (nee Hoffmann)		W	17 Feb 1898	7081 Fachsenfeld, Gartenstraße
Bich, Thomas	Otto	S	21 Dec 1920	KIA 06 Jul 1942
Bich, Simon	Otto	S	04 Apr 1925	KIA 17 Aug 1944
Bich, Oskar	Otto	H	01 Jan 1931	7081 Fachsenfeld
Bich, Johanna (nee Bich)	Reinhold	W	13 Jan 1934	
Bich, Reinhold	Christ.	H	05 Sep 1895	7081 Fachsenfeld
Bich, Friederika (nee Schlenker)		W	12 Dec 1899	Died 1966
Bich, Else	Reinhold	D	26 Aug 1921	
Bich, Johannes	Reinhold	S	26 Oct 1927	
Bich, Johanna	Reinhold	D	13 Mar 1934	
Bich, Reinhold	Reinhold	S	13 Mar 1934	
Bich, Olga	Reinhold	D	12 Jul 1932	
Bich, Gotthilf	Reinhold	H	29 Jan 1925	7081 Fachsenfeld,
Bich, Barbara (nee Besch)		W	12 Jan ????	Scherrenstraße 36
Bich, Nathanael	Christ.	H	22 Sep 1911	MIA 10 Oct 1944
Bich, Mathilde (nee Adolf)	Johannes	W	27 Mar 1911	62 Wiesbaden
Bich, Elwire	Nath.	D	31 Oct 1936	Schierstein, An Peters Ziegelei
Bich, Maria (nee Hoffmann)	Johann	H	02 Jun 1874	
Bich, Waldemar	Christ.	H	14 Jan 1921	Loburg/Zerbst
Bich, Ella (nee Tiede)	Nath.	W	02 Feb 1922	
Bich, Tobias	Christ.	H	05 Oct 1913	Groß-Machnow/Teltow
Bich, Else (nee Giese)		W		
Bich, Johann	Karl	H	02 Nov 1884	Died 08 Jul 1960
Bich, Maria (nee Kugele)	Michael	W	11 Jan 1890	Died 24 Feb 1963
Bich, Alma	Johann	D	21 Oct 1922	
Bich, Berta	Johann	D	19 Mar 1925	
Bich, Olga	Johann	D	27 Jan 1929	
Bich, Elise	Johann	D	28 Feb 1918	
Bich, Johann	Johann	H	04 Nov 1914	KIA 18 Nov 1942
Bich, Hilde (nee Kisse)	Gottlieb	W	06 Jan 1913	Schünow/Teltow
Bich, Arnold	Johann	S	15 Oct 1938	
Bich, Gottfried	Karl	H	22 Feb 1887	3119 Seedorf/Ülzen
Bich, Gottfried	Gottfried	S	1914	KIA
Bich, Benjamin	Gottfried	H	1912	KIA
Bich, Lilly (nee Bohnet)	Christ.	W		Woltersdorf by Luckenwalde
Bich, Waltraud	Benj	D		
Bich, Nathanael	Karl	H	02 Mar 1882	Died 10 Jan 1952
Bich, Salome (nee Rauter)		W	18 Sep 1878	Died 10 Jan 1945
Bich, Johann	Nath.	H	13 Apr 1903	MIA 21 Jan 1945

Name	Father	Status	Birth Date	Address/Remarks
Bich, Emma (nee Hoffmann)	Johann	W	18 Sep 1906	Lübers/Burg
Bich, Berta	Johann	D	15 Apr 1928	Deceased
Bich, Erwin	Johann	S	17 Sep 1942	
Bich, Emil	Johann	S	12 Aug 1935	
Bich, Otto	Johann	H	02 Nov 1929	Lübers/Burg
Bich, Natalie (nee Lobe)	Gottfried	W	24 Jul 1932	
Bich, Tobias	Nath.	H	23 Apr 1905	Loburg/Burg
Bich, Ida (nee Schmied)	Jakob	W	02 Sep 1911	
Bich, Erna	Tobias	D	11 Jul 1934	
Bich, Emanuel	Otto	H	14 Apr 1911	KIA 19 Apr 1944
Bich, Olga (nee Wittke)	Johann	W	18 Dec 1912	7114 Pflugfelden/
Bich, Quido	Emanuel	S	10 Apr 1934	Ludwigsburg
Bich, Olga	Emanuel	D	19 Jan 1938	
Bich, Herta	Emanuel	D	28 Jul 1941	
Bich, Otto	Otto	H	23 Jan 1918	51 Bensweiler/Aachen,
Bich, Elsie (nee Roloff)	Christ.	W	04 Jul 1912	Gartenstraße 20
Bich, Annette	Otto	D	31 Oct 1937	
Bich, Nelly	Otto	D	20 Apr 1940	
Bich, Otto	Otto	S	04 Dec 1942	
Bich, Gotthilf		H	22 May 1877	Died 08 Feb 1945
Bich, Berta (nee Kroll)	Daniel	W	07 Jul 1891	7101 Fürfeld/Heilbronn
Bich, Mathilde	Gotthilf	D		
Bich, Berta	Gotthilf	D		
Biffart, Johann	Johann	H	08 Apr 1908	Teltow
Biffart, Maria (nee Guse)	Daniel	W	10 Jul 1910	
Biffart, Emma	Johann	D	18 Sep 1936	
Biffart, Emil	Johann	S	08 Sep 1938	
Biffart, Heinrich	Johann	H	27 Jul 1913	336 Oberhausen/Osterode
Biffart, Lilly (nee Selcho)	Reinh.	W	02 Jan 1915	
Biffart, Else	Heinrich	D	16 Aug 1936	
Biffart, Irma	Heinrich	D	15 Jan 1939	
Bohlender, Friedrich		H	10 May 1890	2051 Neu-Börnsen,
Bohlender, Maria (nee Albrecht)	Jakob	W	17 Sep 1891	am Stein, Hamburg- Bergedorf 1
Bohlender, Ernst	Friedrich	S	11 Jan 1920	Died 17 Apr 1946
Bohlender, Harry	Friedrich	S	16 Nov 1923	KIA 17 Apr 1942
Bohlender, Robert	Friedrich	S	05 Jun 1926	KIA 01 May 1945
Bohlender, Elise	Friedrich	D	05 Mar 1922	
Bohlender, Charlotte	Friedrich	D	24 Sep 1928	
Bohnet, Christoph	Adam	H	08 Apr 1878	Bergenbrück/Luckenwalde
Bohnet, Lydia (nee Klotzbücher)		W		
Bohnet, Nathanael	Christ.	H	29 Feb 1920	MIA
Bohnet, Elsa (nee Thillmann)		W	19 Sep 1922	Bergenbück/Luckenwalde

Name	Father	Status	Birth Date	Address/Remarks
Bohnet, Gertrud	Nath.	D	08 Aug 1942	
Bohnet, Nathanael	Nath.	S	22 Feb 1945	
Bohnet, Michael	Adam	H	1877	Deceased
Bohnet, Mathilde (nee Kison)	August	W		Deceased
Bohnet, nathanael	Michael	S	1905	
Bohnet, Emilie	Michael	D	1915	
Bohnet, Gottfried	Michael	S	02 Aug 1919	Ipthausen/Königshofen
Bohnet, Friedrich	Adam	H	10 Aug 1883	Died 13 May 1956
Bohnet, Barabar (nee Flaig)	Josef	W	28 May 1885	Died 06 Jan 1941
Bohnet, Johannes	Friedrich	H	22 Sep 1911	Bilvela (Old)
Bohnet, Johanna (nee Hein)		W	24 Jun 1906	Australia
Bohnet, Herbert	Johannes	S	08 Jun 1932	
Bohnet, Richard	Johannes	S	23 May 1936	
Bohnet, Elisabeth	Johannes	D	02 Mar 1938	
Bohnet, Emil	Friedrich	H	08 Aug 1922	72 Würzburg, Bahnhofplatz 5
Bohnet, Gabi (nee Koch)		W	13 Oct ????	
Bohnet, Johannes	Johannes	H	16 Nov 1896	
Bohnet, Salome (nee Hausch)	Friedrich	W	1896	
Bohnet, Nathanael	Johannes	S	1921	
Bohnet, Oskar	Johannes	S	1923	
Bohnet, Hulda	Johannes	D		
Bohnet, Pauline (nee Schulz)	Gottfried	H	14 Nov 1888	Died 1966
Bohnet, Gottfried	Johannes	S	04 Oct 1908	KIA 10 Feb 1942
Bohnet, Hilde	Johannes	D	13 Feb 1926	
Bohnet, Ferdinand	Johannes	H	12 Aug 1909	Britzke/Zerbst
Bohnet, Lilly (nee Selcho)	Nath.	W	29 Jul 1912	
Bohnet, Waldemar	Ferd.	S	28 Jun 1938	
Bohnet, Gertrud	Ferd.	D	23 Jul 1936	
Bohnet, Johannes	Johannes	H	14 Apr 1923	Britzke/Zerbst
Bohnet, Karoline (nee Rauter)	Nath.	W	19 May 1919	
Bohnet, Emil	Johannes	H	28 Mar 1921	Britzke/Zerbst
Bohnet, Hilde (nee Radke)	Gottfried	W	12 Aug 1928	
Bohnet, Ferdinand	Adam	H	24 Feb 1898	Died 08 Apr 1965
Bohnet, Berta (nee Lobe)	Johann	W	16 May 1899	
Bohnet, Olga	Ferd.	D	23 Apr 1921	
Bohnet, Erna	Ferd.	D	15 Sep 1926	
Bohnet, David	Ferd.	S	16 Mar 1923	Kitzingen, Tilsiter Straße 5
Bohnet, Albert	Ferd.	S	24 Mar 1923	3271 Lübars
Bohnet, Oskar	Ferd.	S	19 May 1930	3271 Lübars
Bohnet, Johannes	Adam	H	29 Aug 1873	Ladeburg/Burg
Bohnet, Friederika (nee Nill)		W	03 Nov 1876	
Bohnet, Adam	Johannes	H	11 Mar 1913	Göbel/Burg

Name	Father	Status	Birth Date	Address/Remarks
Bohnet, Lilly (nee Haase)	Christ.	W	11 Jan 1915	
Bohnet, Anna	Adam	D	02 Mar 1937	Died 1959
Böttcher, Leontine (nee Kroll)	Gottlieb	H	23 May 1912	7071 Wüstenriet/Schw.- -Gmünd Nr. 22,
Stelter, Gertrud	Gottfried	D		
Böttcher, Otto	Gustav	H	04 Aug 1905	3001 Abbensen
Böttcher, Hulda (nee Kraft)		W	1912	Died 25 Jun 1941
Böttcher, Ottilie (nee Flegel)		W	07 Aug 1929	
Böttcher, Elfriede	Otto	D	20 Nov 1929	28 Bremen
Böttcher, Engeline	Otto	D	26 Aug 1934	Spirit Lake, Iowa USA
Böttcher, Wilma	Otto	D	14 Feb 1939	Alexandria, Virginia USA
Böttcher, Christoph		H	26 Mar 1904	708 Aalen
Böttcher, Dorothea (nee Finkbeiner)		W	05 Jun 1907	
Böttcher, Lilly	Christ.	D	01 Aug 1921	
Böttcher, Elfriede	Christ.	D	26 Mar 1934	
Böttcher, Daniel	Gustav	H	03 Dec 1899	Möckern/Zerbst
Böttcher, Emilie (nee Roloff)	Daniel	W		Deceased
Böttcher, Hanna (nee Hoffmann)	Gottfried	W#2	18 Feb 1906	
Böttcher, Emma	Daniel	D	03 Dec 1927	Dessau
Böttcher, Alma	Daniel	D	28 Apr 1933	
Böttcher, Lilly	Daniel	D		Died 1945
Böttcher, Erna	Daniel	D	22 Feb 1940	
Böttcher, Ida	Daniel	D		Died 1945
Böttcher, Albert	Daniel	S	15 May 1924	7151 Heinigen/Backnang
Böttcher, Reinhold	Daniel	H	09 Jul 1931	Britzke/Zerbst
Böttcher, Hilde		W	12 Mar 1930	
Böttcher, Gottfried		H	1880	Died 1945
Böttcher, Maria (nee Hoffmann)	Daniel	W	27 Mar 1879	Deceased
Böttcher, Christian	Gustav	H	12 Aug 1903	Cressow/Burg
Böttcher, Ottilie (nee Rauter)	Gottlieb	W	03 Nov 1903	
Böttcher, Herta	Christ.	D	03 Apr 1932	
Böttcher, Christel	Christ.	D	13 Apr 1940	
Böttcher, Hiob	Christ.	H	29 May 1930	6335 Neuenheim/Wetzlar
Böttcher, Lilly (nee Radke)	Gotthilf	W	24 Jun 1933	Wetzlar District
Böttcher, Juliana (nee Glas)	Michael	H	02 Dec 1882	Died 23 Feb 1963
Böttcher, Oskar	Gustav	S	09 Jan 1921	Died Aug 1943
Böttcher, Nathanael	Gustav	S	27 Jan 1922	Died Jan 1945
Böttcher, Ottilie	Gustav	D	25 Feb 1918	3301 Dannigkow/Burg
Böttcher, Albert	Gustav	S	15 Jun 1919	3402 Letzkau/Zerbst
Böttcher, Johannes	Gustav	H	13 Apr 1898	6522 Osthofen,
Böttcher, Rosalie (nee Jeschke)	Samuel	W	23 Apr 1905	Neckarstraße 10
Böttcher, Lilly	Johannes	D	21 May 1925	6 Frankfurt a. M.
Böttcher, Irma	Johannes	D	19 Mar 1934	6 Frankfurt a. M.

Name	Father	Status	Birth Date	Address/Remarks
Böttcher, Edgar	Johannes	S	17 Jul 1927	3402 Letzkau/Zerbst
Böttcher, Helmut	Johannes	S	08 Feb 1930	X 117 B.-Köpenic
Böttcher, Erwin	Johannes	S	17 Aug 1936	6522 Osthofen
Böttcher, Emil	Martin	H	29 Dec 1911	2081 Hasloh/Pinneberg
Böttcher, Olga (nee Moldenhauer)	Jakob	W	05 Jan 1913	
Böttcher, Arnold	Emil	S	20 Dec 1935	
Brandt, Friedrich	Wilhelm	H	26 Jan 1911	MIA 07 Feb 1944
Brandt, Elfriede (nee Banko)	Johann	W	21 Aug 1912	Möckern/Burg
Brandt, Wilhelm	Adam	H	25 Nov 1902	3271 Wüstenjerichow
Brandt, Olga (nee Schmied)	Christ.	W	19 Feb 1907	
Brandt, Elsa	Wilhelm	D	13 Feb 1927	Died 07 Dec 1965
Brandt, Irma	Wilhelm	D	26 May 1929	
Brandt, Elfrieda	Wilhelm	D	06 Jan 1933	
Brandt, Michael	Reinhold	H	07 Dec 1911	KIA 12 Mar 1944
Brandt, Amalie (nee Scherin)	Gotthilf	W	26 Apr 1913	
Scherin, eveline	Amalie	D	28 Feb 1932	
Brüge, Rudolf		H	10 Sep 1908	KIA 1945
Brüge, Ella (nee Rauter)	Tobias	W	04 Jul 1912	3151 Münstedt/Peine
Brüge, Artur	Rudolf	S	04 Jul 1935	
Brüge, Helmut	Rudolf	S	07 Sep 1936	
Döring, Johann	Daniel	H	26 Sep 1888	Deceased
Döring, Magdalena (nee Radke)	Johann	W	06 Aug 1884	Deceased
Eckert, Wilhelm	Konst.	H	06 Jan 1906	7312 Kirchheim/T Jesingerstraße 69
Eckert, Paul	Konst.	H	06 Jun 1909	3139 Zernien/Dannenberg
Eckert, Nelly (nee Schaupp)	Reinh.	W	08 Jun 1920	
Eckert, Horst	Paul	S	24 Oct 1939	
Eckert, Helga	Paul	D	15 Feb 1941	
Erdmann, Artur	August	H	26 May 1889	Died 1945
Erdmann, Justine (nee Wendland)	Jakob	W	01 Oct 1889	Died 02 Feb 1953
Erdmann, Oskar	Artur	S	02 May 1916	7321 Hohenstaufen
Erdmann, Artur	Artur	S	01 Mar 1919	7321 Hohenstaufen
Erdmann, Fritz	Artur	S	23 Jul 1922	KIA 23 May 1944
Erdmann, Berthold	Artur	S	08 Jun 1927	KIA 22 Apr 1945
Falk, Hans-Gottlieb	Otto	H	25 Sep 1900	7118 Künzelsau
Falk, Hulda (nee Kison)	Wilhelm	W	02 Nov 1906	
Falk, Hermann-Hans	Gottlieb	S	05 Apr 1929	
Falk, Paul	Gottlieb	S	21 Jan 1933	
Flaig, Johannes	Bernh.	H	15 Feb 1892	Died 18 Mar 1948
Flaig, Pauline (nee Schmied)	Christ.	W	08 Nov 1893	Wüstenjerichow/Burg
Flaig, Daniel	Christ.	H	25 Apr 1898	Bergenbrück/Luckenwalde
Flaig, Justine (nee Fredrich)	Daniel	W	21 Aug 1894	

Name	Father	Status	Birth Date	Address/Remarks
Flaig, Hanna	Daniel	D	10 Oct 1921	
Flaig, Elsa	Daniel	D	05 Jun 1923	
Flaig, Christoph	Johannes	H	19 Jul 1911	Kossebade/Parchim
Flaig, Rebekka (nee Schmied)	Christ.	W	05 Nov 1911	
Flaig, Wilma	Christ.	D	25 Jan 1935	
Flaig, Otto	Bernh.	H	08 Mar 1913	6051 Marisfeld?
Flaig, Olga (nee Widmer)	Alfred	W	18 Mar 1913	Th.
Flaig, Edmund	Otto	S	18 Apr 1938	7314 Wernau/Esslingen
Flaig, Josef	Josef	H	1901	7141 Oberstenfeld/
Flaig, Berta (nee Stelter)	Otto	W	1903	Ludwigsburg
Flato, Daniel	Daniel	H	31 Jan 1907	California, USA
Flato, Lilly (nee Leischner)	Alfred	W	05 Nov 1909	
Flato, Elfriede	Daniel	D	03 Jan 1933	
Flato, Edwin	Daniel	S	23 Fe 1935	
Flato, Gertrud	Daniel	S	15 Jul 1937	
Flato, Erna	Daniel	S	19 Nov 1940	
Flato, Wilhelmine (nee Götz)		H		California, died 1966
Flato, Waldemar	Daniel	H	1916	California, USA
Flato, Irma (nee Leischner)	Alfred	W	10 Nov 1920	
Flegel, Gottlieb		H	25 Sep 1883	Died 28 Oct 1949
Flegel, Luise (nee Wiege)		W	04 Feb 1888	Died 16 May 1965
Flegel, Gottfried	Gottlieb	S	25 May 1918	KIA 28 Jun 1944
Flegel, Ilse	Gottlieb	D	25 Oct 1923	
Flegel, Heinrich	Gottlieb	H	14 Dec 1914	354 Korbach/Waldeck
Flegel, Christine (nee Kugele)	Jakob	W	31 Oct 1918	
Flegel, Gustav		H	26 Feb 1883	33 Zweidorf/Braunschweig
Flegel, Justine (nee Müller)		W	02 May 1888	
Flegel, Elsa	Gustav	D	18 Sep 1928	
Flegel, Lilly	Gustav	D	02 Aug 1931	
Flegel, Emanuel	Gustav	S	29 Oct 1926	
Flegel, Christian	Gustav	S	23 Apr 1924	
Flegel, Johann	Gustav	S	27 Jan 1927	
Flegel, Gustav	Gustav	H		KIA
Flegel, Ottilie (nee Günther)		W	27 Aug 1916	Gr. Schulzendorf/Teltow
Flegel, Arnold	Gustav	S	30 Jan 1940	
Flegel, Olga (nee Baumann)	Johannes	H	02 Sep 1903	6111 56th St. Taber, Alberta/Canada
Flegel, Eleonore	Friedrich	D	28 Oct 1927	2 Hbg.-Rahlstedt, Bahnhofstraße 28
Flegel, Erwin	David	S	25 Nov 1933	
Flegel, Waldemar	David	S	17 May 1931	105 5 <sup>th</sup> St. Medicine Hat, Alberta/Canada
Flegel, Ella	David	D	04 Nov 1936	
Flegel, David	Friedrich	H	21 Aug 1911	Reutlingen, Kaiserstr. 37

Name	Father	Status	Birth Date	Address/Remarks
Flegel, Anna (nee Parchomcik)		H	16 May 1888	
Flegel, Daniel	Reinh.	S	29 Mar 1918	872 Schweinfurt,
Flegel, Adam	Reinh.	S	21 Apr 1921	
Flegel, Otto	Reinh.	S	28 Apr 1923	KIA 31 Jul 1943
Flegel, Alfred	Friedrich	H	22 May 1896	Died April 1945
Flegel, Mathilde (nee Bohnet)	Johannes	W	19 Sep 1898	435 Recklinghusen-Süd, Hochstraße 32
Flegel, Hilde	Alfred	D	22 Sep 1922	
Flegel, Johann	Alfred	S	16 Jul 1926	
Flegel, Emanuel	Alfred	S	20 Apr 1930	
Flegel, Albert	Alfred	S	08 Mar 1933	
Flegel, Emilie (nee Flegel)	Gottlieb	H		
Flegel, (?)	Friedrich	D		
Fredrich, Daniel	Daniel	H	1924	6321 Neider-Breitenbach/
Fredrich, Eva (nee Hartmann)		M	23 Mar 1878	Alsf
Fredrich, Gotthilf	Gottfried	H	07 Mar 1918	Died 01 Sep 1966
Fredrich, Alma (nee Stein)	Johannes	W	24 Oct 1918	Teltow, Str. D.SF 22
Fredrich, Helmut	Gotthilf	S	04 Sep 1937	
Fredrich, Erna	Gotthilf	D	06 Jun 1939	
Fredrich, Lilly	Gottfried	si	02 Oct 1914	302 S. Pearl St Ellenburg, Washington USA
Fredrich, Engeline	Gottfried	si	16 Jun 1922	85 Nürnberg, Friedrichstraße 50
Ganske, Johannes		H	19 Feb 1915	4501 Tornau near Roßlau
Ganske, Olga	August	W	16 Jul 1917	
Göhring, Jakob		H	15 Aug 1908	2242 Büsum/Deichhausen
Göhring, Gustav	Jakob	S	01 Oct 1937	
Graumann, Gottfried	Gottfried	H	23 Apr 1882	Died 13 Apr 1959
Graumann, Magdalena (nee Nill)		W	09 Jun 1883	Died 15 Dec 1954
Graumann, Oskar	Gottfried	S	05 Oct 1921	KIA 08 May 1945
Graumann, Gottfried	Gottfried	H	24 Nov 1909	3071 Eilwese/Hannover
Graumann, Mathilde (nee Hoffmann)	Johann	W	21 Mar 1910	Died 08 May 1943
Graumann, Otto	Gottfried	H	27 Jul 1912	Australia
Graumann, Elisa (nee Hirschmann)	Gottlieb	W	25 Mar 1913	
Groß, Gottlieb	Gottlieb	H	21 Dec 1898	MIA 11 Feb 1945
Groß, Adeline (nee Radke)	Nath.	W	05 May 1902	4283 Weseke/Borken
Groß, Ottilie	Gottlieb	D	18 Dec 1923	Schillerslage/Burgdorf
Groß, Gotthilf	Gottlieb	H	12 Feb 1905	Box 382 Bow Island, Alberta/Canada
Groß, Pauline (ne Hirschmann)	Gottlieb	W	27 Jul 1912	
Groß, Wilma (married Vogt)	Gotthilf	D	22 Jan 1931	7091 Röhmer, Post Adelmansfelden/Würt

Name	Father	Status	Birth Date	Address/Remarks
Groß, Otto	Gotthilf	S	10 Sep 1932	Bow Island, Alberta
Groß, Helmut	Gotthilf	S	21 Jul 1936	Box 626, Lethbridge, Alberta/Canada
Groß, Egon	Gotthilf	S	21 Jul 1936	Kamloops, British Columbia/Canada
Groß, Erich	Gotthilf	S	1947	Bow Island, Alberta
Groß, Nathanael	Gottlieb	H	06 Feb 1895	Died 20 May 1963
Groß, Elise (nee Rauter)	Gottlieb	W	27 Dec 1897	Oberg/Peine Schillerstr. 321
Groß, Hugo	Nath.	S	16 Dec 1922	Died 06 Aug 1942
Groß, Helene (married Gehrke)	Nath.	D	21 Aug 1925	3155 Oberg/Peine
Groß, Arndt	Nath.	S	26 Mar 1929	3301 Klein Schöppenstedt/ beyond Braunschweig
Groß, Lotte (married Busch)	Nath.	D	09 Apr 1934	3161 Haimar/Burgdorf
Groß, Egon	Nath.	S	21 Jul 1936	
Groß, Wilma	Nath.	D	22 Jan 1931	
Guse, Michael	Johann	H	07 Aug 1888	MIA Jan 1945
Guse, Magdalena (nee Kugele)	Michael	W	26 Aug 1888	Loburg/Zerbst
Guse, Lilly	Michael	D	22 Jul 1922	
Guse, Albert	Michael	S	16 Apr 1926	MIA Jan 1945
Guse, Hiob	Michael	H	09 Mar 1918	KIA 08 Jul 1942
Guse, Rebekka (nee Schmied)	Johann	W	1920	
Guse, Johann	Johann	H	28 Sep 1894	MIA Jan 1945
Guse, Emilie (nee Hoffmann)	Daniel	W	26 Sep 1894	Wedel/Pinneb.
Guse, Reinhold	Johann	S	04 Aug 1922	MIA
Guse, Hulda	Johann	si		
Guse, Josua	Johann	S		
Guse, Otto	Johann	S		
Guse, Erna	Johann	D		
Guse, Nathanael	Johann	S	07 Dec 1918	Wedel/Pinneberg Sandlochweg
Guse, Johann	Johann	H	07 Aug 1916	206 Hoisdorf/Stormarn
Guse, Else (nee Hoffmann)		W	14 Apr 1916	
Guse, Irmgard		D	08 Jul 1938	
Guse, Immanuel	Jakob	H	1912	Nedlitz/Burg
Guse, Maria (nee Böttcher)	Christ.	W	1910	
Guse, Ernst	Imm.	S	1930	
Guse, Waldemar	Imm.	S		
Guse, Johann		H	24 Dec 1867	Died 20 Oct 1941, in Waldhorst
Juse, Maria (nee Böttcher)	Christ.	W		Herbothausen/ Bad-Mergenth.
Guse, Gottfried	Johann	H	09 Jul 1893	Möckern/Burg
Guse, Salome (nee Kliem)	Michael	W	14 Jul 1902	

Name	Father	Status	Birth Date	Address/Remarks
Guse, Waldemar	Gottfried	S	24 Mar 1927	
Guse, Helmut	Gottfried	S	08 Oct 1936	
Guse, Maria		H	1870	
Guse, Rudolf	Daniel	S	30 Jul 1913	KIA 19 Jul 1942
Guse, Johannes	Gottlieb	H	16 Jul 1911	3301 Cressow/Burg
Guse, Pauline (nee Leischner)	David	W	29 Aug 1912	
Guse, Ewald	Johannes	S	15 Jun 1940	
Guse, Waldemar	Gottlieb	B	10 Mar 1924	KIA 07 May 1944
Guse, Emil	Gottlieb	B	02 Apr 1926	KIA 15 May 1944
Guse, Jakob	Johann	H	18 Jan 1881	
Guse, Luise (nee Bechowsky)		W	04 Mar 1891	Died 31 Jan 1945
Guse, Waldemar	Jakob	S	02 Jun 1923	KIA 31 Jan 1944
Guse, Erwin	Jakob	S	17 Aug 1936	
Banko, Otto	Eduard	StS	1925	MIA
Guse, David	Johann	H	15 Sep 1879	Nettgendorf/Luckenwalde
Guse, Justine (nee Hartmann)	Daniel	W	22 Mar 1889	
Guse, Emil	David	S	14 May ????	KIA
Guse, Otto	David	H	21 Jul 1912	7063 Welzheim,
Guse, Emma (nee Banko)	Gotthilf	W	04 Apr 1919	Schulstraße 17
Guse, Emil	Otto	S	12 Feb 1939	
Günther, Friedrich	Jakob	H	25 Nov 1887	Saalow/Teltow
Günther, Pauline (nee Flegel)	Gottlieb	W	05 Feb 1894	
Günther, David	Friedrich	S	1912	
Günther, Mathilde	Friedrich	D	13 Oct 1914	
Günther, Ottilie	Friedrich	D	17 Nov 1918	
Günther, Arnold	Friedrich	S		
Günther, Hilma	Friedrich	D		
Günther, Reinhold	Georg	H	16 jun 1906	MIA 1945
Günther, Rahel (nee Haase)	Johann	W	18 Oct 1908	Kalitz/Zerbst
Günther, Nathanael	Reinhold	S	10 Aug 1930	
Günther, Lilly	Reinhold	D	30 Apr 1932	
Günther, Eveline	Reinhold	D	30 Apr 1932	
Günther, Arnold	Reinhold	S	29 Apr 1938	
Günther, Andreas	Georg	H	08 Aug 1911	KIA 09 Jul ????
Günther, Alma (nee Hoffmann)	Otto	W	14 Nov 1911	Möckern/Jerichow
Gwinner, Gottlieb		H		Died in Bärenhorst
Gwinner, Christine		W		
Haase, Jakob	Christ.	H	1875	Deceased
Haase, Maria (nee Guse)	Johann	W		Deceased
Haase, Jakob	Jakob	H	26 Jan 1907	Göbel/Loburg
Haase, Emilie (nee Hartmann)	Nath.	W	28 Feb 1910	
Haase, Helmut	Jakob	S	02 Apr 1932	
Haase, Hilda	Jakob	D	31 Mar 1936	
Haase, Frieda	Jakob	D	25 Aug 1938	

Name	Father	Status	Birth Date	Address/Remarks
Haase, Gottfried	Jakob	H	13 Mar 1909	7953 Schussenried/
Haase, Berta (nee Stickel)	Friedrich	W	09 Jul 1912	Bieberach, Behringstr. 19
Haase, Ernst	Gottfried	S	24 Jan 1935	796 Aulendorf/Ravensburg
Haase, Erna	Gottfried	D	30 Oct 1940	731 Plochingen/Esslingen
Haase, Jakob	Johann	H	13 Feb 1896	Gruna/Delitsch
Haase, Emma (nee Schwab)	Gottlieb	W	21 Jun 1901	
Haase, Lilly	Jakob	D	15 Feb 1921	
Haase, Maria	Jakob	D	08 Feb 1926	
Haase, Otto	Jakob	S	22 Jan 1931	
Haase, Oskar	Jakob	S	13 Jan 1935	
Haase, Nathanael	Jakob	S	07 Dec 1922	KIA 01 Jul 1943
Haase, Christian	Johann	H	29 Jul 1891	MIA Jan 1945
Haase, Juliana (nee Hülscher)		W	27 Nov 1889	Loburg/Zerbst
Haase, Karl		H	11 Nov 1901	Christinenhof/Teltow
Haase, Elisa (nee Schmied)	Michael	W	13 Dec 1905	
Haase, Rosalia	Karl	D	31 Jan 1932	
Haß, Gottfried	Gottfried	H	26 Jul 1906	6522 Osthofen/Worms
Haß, Dorothea (nee Schulz)	Daniel	W	21 Nov 1907	
Haß, Lilly	Gottfried	D	12 Oct 1932	
Haß, Friedel	Gottfried	D	14 Oct 1937	Milwaukee, USA
Haß, Hilde	Gottfried	D	10 Dec 1940	6522 Osthofen/Worms
Haß, August	August	H	1880	Died 1945
Haß, Alwine (nee Winter)	Martin	W	01 Jan 1882	Died 1957
Haß, Gotthilf	August	H	12 May 1908	KIA 26 Jan 1944
Haß, Maria (nee Weiß)	Daniel	W	03 Jan 1908	7141 Großbottwar, Wagrainstr. 20
Haß, Berthold	Gotthilf	S	15 Sep 1933	7141 Großbottwar Alemannenstr. 18
Haß, Edwin	Gotthilf	S	11 Jan 1942	7141 Großbottwar Wagrainstr. 20
Haß, Albert	August	H	29 Mar 1910	715 Backnang,
Haß, Olga (nee Schmied)	Gottlieb	W	17 Mar 1920	Ginsterhalde 10
Haß, Gottfried	August	H	26 Aug 1878	Deceased
Haß, Maria (nee Kraft)	Jakob	W	03 May 1891	Now married Roloff
Haß, Erna	Gottfried	D	06 Jul 1931	
Haß, Johannes	Gottfried	S	11 Jan 1914	Möchern/Burg
Haß, Arnold	Johannes	G	05 Nov 1936	
Hartmann, Emilie (nee Leischner)	Johann	H	03 Nov 1891	Loburg/Zerbst
Hartmann, Else	Otto	D	29 Nov 1923	
Hartmann, Emil	Otto	S	04 Apr 1926	
Hartmann, Daniel	Otto	S	23 May 1922	KIA 03 Aug 1943
Hartmann, Johannes	Otto	S	16 Apr 1914	KIA 14 Apr 1944
Hartmann, Lydia	Otto	D	16 Oct 1918	

Name	Father	Status	Birth Date	Address/Remarks
Hartmann, Gottfried		H	18 Jan 1875	Göbel/Zerbst
Hartmann, Christine (nee Schmierer)	Wilhelm	W	01 Nov 1879	
Hartmann, Nathanael	Gottfried	H	07 Dec 1906	RR1, Osoyoos, British Columbia/Canada
Hartmann, Lydia (nee Bross)	Jakob	W	13 Feb 1906	Died 20 Feb 1946
Hartmann, Adelina (nee Kisse)	Gottlieb	W#2	22 Jan 1910	
Hartmann, Ernst	Nath.	S	24 Jun 1933	King St, Penticten, British Columbia./Canada
Hartmann, Helmut	Nath.	S	28 Aug 1939	Greenwood, British Columbia/Canada
Hartmann, Otto	Nath.	S	25 May 1937	10423 149 <sup>th</sup> Av. Edmonton, Alberta/Canada
Hausch, Reinhold	Friedrich	H	18 Nov 1892	4785 Belecke-Mähne Hohlerweg 81
Hausch, Maria (nee Hausch)		W	25 Mar 1894	Died 10 Dec 1964
Hausch, Gustav	Reinhold	S	22 Nov 1914	Died Aug 1954
Hausch, Emil	Reinhold	S	23 Nov 1918	MIA 06 Jan 1945
Hausch, Herbert	Reinhold	S	04 Nov 1920	KIA 25 Dec 1942
Hausch, Else	Reinhold	D	09 Aug 1922	
Henke, Juliana (nee Brandt)		H	27 Jul 1883	Died 31 Dec 1963
Henke, Emil	Johann	S	1927	
Henke, Theodor	Daniel	H	22 Mar 1918	MIA Jan 1945
Henke, Hulda (nee Kalmbach)	Johannes	W	11 Sep 1913	7141 Oberstenfeld, Lerchenweg 3
Henke, Hermann	Theodor	S	23 Sep 1939	
Henke, Rudolf		H	20 Sep 1889	MIA 1945
Henke, Magdalena		W	08 Jan 1894	Deceased
Henke, Gottfried	Rudolf	S	13 Dec 1914	MIA 1943
Henke, Immanuel	Rudolf	S	30 Dec 1916	KIA 16 Apr 1944
Henke, Else	Rudolf	D	11 Feb 1920	
Henke, Johannes	Rudolf	S		
Henke, Peter	Rudolf	S	11 Jan 1933	
Henke, Ottilie	Rudolf	D	01 Nov 1922	Oberwolfach, Mitteltal 12
Henke, Emma	Rudolf	D	29 Jan 1919	Klein Kommar/Steinburg Neuer Weg
Henke, Gottfried		H	25 Aug 1879	Died 1951
Henke, Johannes	Gottfried	H	12 Jan 1916	611 Hildburghausen/Th.
Henke, Lilly (nee Jasmann)	Albert	W	28 Jan 1921	
Hensel, Artur	August	H	30 Jun 1921	4991 Tabbenstedt/Lübeck
Hensel, Lilli	August	si	30 Nov 1922	507 Bergisch Gladbach, Neuborn 1
Hein, Daniel	Michael	H	12 Jun 1903	
Hein, Berta (nee Beck)		W	29 Nov 1901	

Name	Father	Status	Birth Date	Address/Remarks
Hein, Helmut	Daniel	S	15 Jul 1936	Meisach/Offenburg
Hein, Elfriede	Daniel	D	1939	
Hille, Daniel	Gottfried	H	30 Sep 1886	Died 24 Dec 1959
Hille, Mathilde (nee Sperling)	Karl	W	22 May 1880	3271 Lübers/Burg
Hille, Johannes	Daniel	H	07 Jun 1913	2421 Krumsee/Eutin
Hille, Emilie (nee Selcho)	Nath.	W	23 Feb 1914	
Hille, Irma	Johannes	D	31 Jan 1939	
Hille, Gottfried	Gottfried	H	1884	
Hille, Lydia (nee Radach)	Johann	W	1895	Missing
Hille, Lilly	Gottfried	D		Jüterbog, Heydnstr. 31
Hille, Simon	Gottfried	H	28 Jul 1891	7625 Schapach-Holderbach
Hille, Berta (nee Maier)	Daniel	W	07 Feb 1903	
Hille, Daniel	Simon	S	1924	KIA
Hille, Siegmund	Simon	S	01 Oct 1936	
Hinß, Johannes		H	21 Oct 1899	Annahof/Seelow
Hinß, Ida (nee Hoffmann)	Gottfried	W	26 Feb 1906	
Hinß, Mathilde	Johannes	D	10 May 1931	
Hintz, Otto	August	H	19 Jan 1883	Died 11 Apr 1950
Hintz, Emilie (nee Frey)	Friedrich	W	13 Jan 1881	Died 10 May 1957
Hintz, Otto	Otto	S	19 Jan 1913	71 Heilbronn Weinsbergerstr. 20
Hirschmann, Gottlieb	Gottlieb	H	24 Apr 1906	Chicago 34, 5615 West-Henderson
Hirschmann, Salome (nee Graumann)	Gottfried	W	06 Feb 1908	
Hirschmann, Frieda	Gottlieb	D	16 Feb 1929	
Hirschmann, Engeline	Gottlieb	D	11 Apr 1938	
Birkholz, Magdalena (nee Birkholz)		M	20 Jan 1874	Deceased
Hirschmann, Nathanael	Gottlieb	H	13 May 1917	3043 Schneverdingen/ Soltau
Hoffmann, Gottfried	Johann	H	18 Aug 1880	Britzke/Zerbst
Hoffmann, Justine (nee Sept)		W		
Hoffmann, Gottlieb	Gottfried	S	18 Aug 1919	
Hoffmann, Ottilie	Gottfried	D	29 Mar 1921	
Hoffmann, August	August	H	14 Jul 1894	Groß-Lübars/Burg
Hoffmann, Melousine (nee Selcho)	Ferd.	W	14 Jul 1898	
Hoffmann, Hilde	August	D	12 Jul 1921	Wichlinhausen/Halle
Hoffmann, Waldemar	August	S	08 Mar 1923	MIA 05 Feb 1943
Hoffmann, Ernst	August	S	17 Feb 1925	3271 Groß-Lübars
Hoffmann, Emanuel	August	S	04 Nov 1928	MIA 24 Apr 1945
Hoffmann, Lilly	August	D	26 Nov 1932	
Hoffmann, Immanuel	Eduard	H	17 May 1917	7441 Unterensingen,

Name	Father	Status	Birth Date	Address/Remarks
Hoffmann, Leontine (nee Müller)	Gottfried	W	24 Mar 1921	Bergstr. 383
Hoffmann, Engeline	Imm.	D	02 Oct 1939	
Hoffmann, Gottfried	Eduard	H	24 Nov 1914	6719 Quirnheim,
Hoffmann, Alma (nee Guse)	Jakob	W	04 Jan 1921	Langgasse 18
Hoffmann, Reinhold	Eduard	H	27 May 1920	5591 Mesenich Wiesenweg 16
Hoffmann, Berta	Eduard	si		1 Berlin-Britz Temperhoferw. 61
Hoffmann, Nathanael	Johann	H	11 Nov 1904	2401 Klein-Niendorf,
Hoffmann, Ottilie (nee Leischner)	Nath.	W	03 Feb 1905	Mittelschlag 3
Hoffmann, Helmut	Nath.	S	29 Apr 1938	Died 31 Mar 1960
Hoffmann, Alma		D	31 Jan 1931	509 Leverkusen 3
Hoffmann, Daniel	August	H	02 May 1899	MIA Jan 1945
Hoffmann, Maria (nee Schmied)	Christ.	W	31 Jul 1898	3271 Wüstenjerichow/ Burg
Hoffmann, Emma (nee Bich)	Otto	H	09 Aug 1902	Died 04 Oct 1949
Hoffmann, Otto	Josef	S		605 Offenbach, Hermannstr. 30
Hoffmann, Gottlieb	August	H	11 Jan 1902	3521 Burguffeln/ Hofgaismar
Hoffmann, Hulda (nee Haase)	Jakob	W	16 Mar 1904	
Hoffmann, Hilma	Gottlieb	D	12 Mar 1904	Went to Russia
Hoffmann, Paul	Gottlieb	S	20 Aug 1940	
Hoffmann, Helmut	Gottlieb	S	23 Aug 1933	
Hoffmann, Emil	Gottlieb	S	07 Sep 1937	3501 Hohenkirchen/ Hofgaismar
Hoffmann, Emma	Gottlieb	D	26 Feb 1931	
Hoffmann, Nathanael	Johann	H	19 May 1886	MIA 17 Jan 1945
Hoffmann, Maria (nee Irion)		W		
Hoffmann, Nathanael	Nath.	S		
Hoffmann, Johann	Nath.	S	21 Aug 1921	KIA 20 Jul 1944
Hoffmann, Jakob	Nath.	S	1928	
Hoffmann, Otto	Johann	H	25 Jul 1882	Deceased
Hoffmann, Mathilda (nee Radke)	Johann	W	03 Jan 1888	Möckern/Burg 3339 Tweiflingen
Hoffmann, Rosalie	Otto	D	13 Sep 1927	Hauptstr. 12
Hoffmann, Helene	Otto	D	12 Jul 1921	Missing
Hoffmann, Reinhold	August	H	28 Jul 1896	MIA Jan 1945
Hoffmann, Hulda (nee Bich)	Christ.	W	15 Feb 1900	married to Gottl. Roloff
Hoffmann, Johann	Reinhold	S	22 Feb 1923	3271 Wüstenjerichow/Burg

Name	Father	Status	Birth Date	Address/Remarks
Hoffmann, Berta (nee Leischner)	Johann	dil	21 May 1927	
Jassmann, Albert		H		Deceased
Jassmann, Friederika (nee Heinzelmann)		W	28 Jun 1893	Bürde/Hildburghausen/Th.
Jassmann, Anna-Maria	Albert	D	10 Apr 1922	
Jeschke, Immanuel	Samuel	H	25 Dec 1911	MIA 18 Mar 1944
Jeschke, Ella (nee Leischner)	David	W	31 Aug 1918	2 Hanburg
Jeschke, Albert	Imm.	S	02 Mar 1937	
Jeschke, Wilma	Imm.	D	22 Jan 1940	
Jeschke, Samuel		H	18 Jan 1878	Deceased
Jeschke, Maria (nee Seitz)		W	02 Jan 1893	Deceased
Jeschke, Christian	Samuel	H	05 Apr 1910	206 Ahrensburg/Stormann
Jeschke, Maria (nee Baumann)		W	18 Mar 1898	
Jeske, Otto	Simon	H		Albertinerhof/Seelow
Jeske, Else (nee Lobe)	Simon	W		
Lobe, Elisa	Simon	si	10 Apr 1934	
Jeske, Simon	Simon	H	1903	
Jeske, Rebekka (nee Sommerfeld)		W		Something like 3 children
Jeske, David	Simon	H	01 Jan 1908	Deceased
Jeske, Maria (nee Schorr)		W	17 Apr 1914	Ruhlsdorf/Lucken,
Jeske, Helmut	David	S	11 Jul 1935	Trebbinerweg
Kalmbach, Friedrich	Johannes	H	18 Dec 1899	Died as POW 08 Dec 1945
Kalmbach, Elise (nee Weiß)	Daniel	W	19 Oct 1901	715 Backnang, Keplerstr 28
Kalmbach, Immanuel	Friedrich	H	19 Apr 1915	7101 Stetten/Heilbronn
Kalmbach, Ottilie (nee Guse)	Eduard	W	20 Aug 1918	
Kalmbach, Emil	Imm.	S	21 Mar 1937	
Kalmbach, Hilde	Imm.	D	08 Aug 1939	
Kalmbach, Adam	Adam	H	31 Jan 1888	Deceased
Kalmbach, Christine (nee Bohnet)	Adam	W	20 Jul 1889	Göbel/Zerbst
Kalmbach, Elsa	Adam	D	03 Nov 1916	
Kalmbach, Maria	Adam	D	29 Oct 1918	
Kalmbach, Adam	Adam	S	31 May 1934	
Kalmbach, Waldemar	Adam	S	11 Oct 1926	MIA
Kalmbach, Ida	Adam	D	23 Aug 1928	
Kalmbach, Helmut	Adam	S	12 Apr 1933	
Kalmbach, Friedrich	Adam	H	06 Oct 1879	Deceased
Kalmbach, Maria (nee Zahn)		W	28 Oct 1877	Deceased
Kalmbach, Adam	Adam	H	01 Apr 1913	4283 Wesecke/Borken
Kalmbach, Else (nee Winter)	Bernh.	W	04 Jul 1915	
Kalmbach, Ernst	Adam	S	13 Sep 1937	
Kalmbach, Arnold	Adam	S	05 Jul 1939	

Name	Father	Status	Birth Date	Address/Remarks
Kalmbach, Johannes	Joh. Ma.	H	11 Dec 1871	Died 01 Dec 1950
Kalmbach, Wilhelmine (nee Kraft)	Daniel	W	08 Jan 1871	Died 09 Jul 1950
Kalmbach, Johannes	Johannes	H	18 Sep 1904	7057 Leutenbach, Wiesenstr. 10
Kalmbach, Mathilde (nee Kalmbach)	Friedrich	W	03 Apr 1910	
Kalmbach, Frieda	Johannes	D	27 Jun 1935	
Kalmbach, Friedrich	Friedrich	H	16 May 1904	Deceased
Kalmbach, Mathilde (nee Hoffmann)	August	W	22 Mar 1905	Lübars/Burg
Kalmbach, Lilly	Friedrich	D	27 Jul 1929	
Kalmbach, Gottfried	Friedrich	S	24 Jul 1931	
Kalmbach, Erna	Friedrich	D	14 Jul 1933	
Kalmbach, Egon	Friedrich	S	08 Aug 1939	
Kautz, Nathanael		H	02 Feb 1914	Loburg/burg
Kautz, Elise (nee Guse)	Michael	W	12 Jan 1916	
Kautz, Helmut	Nath.	S	31 Dec 1935	
Kautz, Elwire	Nath.	D	?? Oct 1937	
Kison, Ernst	Johann	H	26 Jan 1920	7953 Schussenried/ Biberach, Hans Lutzstr. 1
Kison, Hilde (nee Rauter)	Michael	W	29 Apr 1924	
Kison, Emil	Johann	H	26 Jan 1920	Loburg/Zerbst
Kison, Ida (nee Jeschke)	Samuel	W	27 May 1920	
Kison, Karoline (nee Bich)		H	14 Jul 1878	6991 Schäfersheim/ Mergentheim
Wiege, Reinhold		S	17 Feb 1914	
Wiege, Maria		D		
Kison, Rudolf	Gotthilf	H	10 Jun 1912	3040 Penshorn, Siedlung 15a
Kison, Ida (nee Sülzle)		W		
Kison, Elfriede	Rudolf	D	02 Nov 1936	
Kison, Waldemar	Rudolf	S	?? Jul 1939	
Kison, Otto	Rudolf	S	25 Dec 1938	KIA Jun 1945
Kison, Reinhold	Johann	H	12 Sep 1912	Died Mar 1946
Kison, Ida (nee Rauter)	Johann	W	1915	Oberschütz/Weißenfels
Kison, Bettina	Johann	D	26 Mar 1938	
Kison, Johanna (nee Böttcher)	Gustav	H	03 Jan 1909	3301 Cressow/Zerbst
Kisson, Albert	Gottfried	S	13 Jul 1934	3402 Leitzkau/Zerbst
Kison, Helmut	Gottfried	S	27 Dec 1936	432 Aschersleben
Kison, Emil	Gottfried	S	17 Feb 1939	3304 Gommern/Burg
Kison, Lilly	Gottfried	D	07 Dec 1931	
Kison, Nathanael	Johann	H	12 Sep 1912	KIA 10 Nov 1943
Kison, Ida (nee Guse)	Gottlieb	W	11 Apr 1912	Loburg/Burg
Kison, Immanuel		H	10 Mar 1889	Died 30 Mar 1946
Kison, Emma (nee Fiedler)		W	11 Jan 1903	1633 Blankenfelde/Zossen
Kison, Herbert	Imm.	S	19 Jan 1914	KIA Mar 1945

Name	Father	Status	Birth Date	Address/Remarks
Kison, Immanuel	Imm.	S	03 Dec 1918	2131 Gollnitz/Prenzlau
Kison, Magdalena	Imm.	D	12 Nov 1925	5672 Leichlingen, Am Goldberg 31
Kison, Emma	Imm.	D	16 Jul 1927	1633 Mahlow/Zossen
Kison, Lilly	Imm.	D	27 Dec 1933	1501 Güterfelde/Potsdam-L
Kison, Alma	Imm.	D	19 Jan 1921	1298 Kilborn Ave. Ottawa, Ontario/Canada
Kison, Gottlieb	Imm.	H	26 Jan 1923	4785 Belecke/Arnsberg,
Kison, Lilly (nee Hausch)	Reinhold	W	13 Jan 1928	Hohler Weg 81
Kison, Arnold	Imm.	H	14 Mar 1933	
Kison, Mathilde (nee Sperling)	Gottfried	W	20 Mar 1936	
Kison, Gottfried	Wilhelm	H	01 Nov 1915	6052 Mühlheim/Offenbach
Kison, Sophie (nee Hiltcher)	Michael	W	13 Jul 1918	
Kison, Paul	Gottfried	S	27 Jan 1940	605 Offenbach
Kison, Wilhelm	August	F	14 Jan 1875	Died 03 Oct 1945
Kison, Johannes	Wilhelm	H	17 Jul 1903	7107 Kochendorf
Kison, Olga (nee Graumann)	Otto	W	05 Jul 1906	Died 16 Aug 1956
Kison, Willi	Johannes	S	21 Dec 1942	
Kison, Frieda	Johannes	D	14 Apr 1929	
Kison, Arnold	Johannes	H	10 Jun 1932	7107 Kochendorf/
Kison, Hilde (nee Bich)	Imm.	W	07 Dec 1935	Heilbronn
Kison, Samuel		H	28 Jul 1899	2819 Lersen, Gde. Gissel
Kison, Sara (nee Beglau)	Christ.	W	01 Jul 1904	
Kison, Nathanael	Samuel	S	30 Aug 1928	
Beglau, Oskar		S	28 Aug 1924	
Kisse, Gottlieb		H	03 Sep 1885	Deceased
Kisse, Christine (nee Fode)		W	07 Dec 1884	Deceased
Kisse, Emil	Gottlieb	S	24 Aug 1914	
Kliem, David	Michael	H	01 Jan 1876	Died 11 Jul 1947
Kliem, Magdalena (nee Leischner)	Gottlieb	W	28 Aug 1877	Died 13 Apr 1942
Kliem, Nathanael	David	H	13 Apr 1912	Died as POW 04 Feb 1949
Kliem, Berta (nee Krüger)	David	W	14 Sep 1915	Died 11 Sep 1944
Kliem, Elwira	Nath.	D	25 Apr 1939	Ahrensdorf/Luckenwalde
Kliem, Johannes	Michael	H	12 Nov 1907	2081 Hasloh/Pinneberg
Kliem, Wilma (nee Gaidischar)		W	12 Mar 1913	
Kliem, Nathanael	Michael	H	15 Jun 1895	2081 Hasloh/Pinneberg
Kliem, Berta (nee Sperling)	Karl	W	17 Aug 1893	
Kliem, Lilly	Nath.	D	05 Jan 1923	Married to Gätgens
Kliem, Mathilde	Nath.	D	16 Mar 1931	
Knopp, Johann	Otto	H	50 Sep 1914	7517 Eppingen,
Knopp, Ottilie (nee Sperling)	Gottfried	W	1921	Talstr. 38
Knopp, August	Otto	B	20 Aug 1918	Died 28 Aug 1943

Name	Father	Status	Birth Date	Address/Remarks
Knopp, Otto	Otto	H	02 Sep 1905	Ladeburg/Zerbst
Knopp, Hulda (nee Bohnet)	Johannes	W	01 Nov 1904	
Knopp, Immanuel	Otto	S	08 Oct 1931	
Knopp, Johannes	Otto	S	24 Jun 1935	
Knopp, Gottfried	Otto	H	10 May 1912	KIA 13 Mar 1944
Knopp, Hanna (nee Schmierer)	Friedrich	W	22 Nov 1914	Died 13 Jul 1949
Knopp, Albert	Gottfried	S	30 Jan 1940	7118 Künzelsau Konsul Übelestr. 13
Knopp, Elfriede	Gottfried	D	14 Nov 1937	
König, Gotthilf		H	15 May 1879	2057 Neubörnsen
König, Martha (nee Bauer)		W	13 Apr 1889	
König, Gottfried	Gotthilf	S	25 May 1927	
König, Gotthilf	Gotthilf	S	15 Mar 1929	
König, Samuel	Gotthilf	H	15 Dec 1909	
König, Hilde (nee Hille)	Gottfried	W	?? Oct 1914	Missing
König, Albert	Samuel	S	05 Apr 1939	Missing
König, Rudolf		H	12 Jun 1886	MIA Jan 1945
König, Irene	Rudolf	D	27 Dec 1926	2209 Egelsbacher-Wildnis/ Steinb.
König, Albert	Rudolf	H	22 Nov 1922	7441 Altenriet/Nürtingen Kelterstr. 144
König, Immanuel	Rudolf	H	06 Feb 1910	KIA 25 Apr 1945
König, Johanna (nee Ziehmman)		W	07 Mar 1908	3113 Suderburg/ Ülzen
König, Irma	Imm.	D	25 Nov 1938	
König, Michael		H	1896	Dahlheim/Perleberg
König, Martha (nee König)		W		
König, Nathanael	Michael	S		
König, Maria	Michael	D		
Kroll, Reinhold	Daniel	H	08 Apr 1895	Albertinerhof/Seelow
Kroll, Elise (nee König)	Gotthilf	W		Deceased
Kroll, Emma	Reinhold	D	28 Feb 1923	Hasefeld/Stade
Kroll, Albert	Reinhold	S	21 Jul 1928	Gut Wahl/Burg
Kroll, Helmut	Reinhold	S	13 Aug 1914	
Kroll, Ottilie (nee Guse)	Enoch	W#2	25 May 1910	
Kroll, Reinhold	Reinhold	S	27 Apr 1925	
Schütz, Otto	Gotthilf	StS	01 Jul 1934	
Schütz, Berthold	Gotthilf	StS	30 Jul 1936	
Kroll, Otto	Johannes	H	11 Feb 1914	239 Gulde/Flensburg
Kroll, Hulda (nee Günther)		W	02 Nov 1918	
Kroll, Nathanael		H	26 Dec 1878	Deceased
Kroll, Magdalena (nee Mogck)		W	04 Oct 1882	Deceased
Kroll, Lilly	Nath.	D	13 Mar 1922	Britzke/Burg
Kroll, Otto	Nath.	H	06 Feb 1915	425 Bottrop, Westf.
Kroll, Christine (nee Banko)	Daniel	W	23 Jan 1920	

Name	Father	Status	Birth Date	Address/Remarks
Krüger, David		H	04 Aug 1886	Deceased
Krüger, Friederika (nee Löffelbein)	Christ.	W	16 Apr 1886	Ahrendorf/Luckenwalde
Krüger, Emil	David	S	05 Feb 1920	
Krüger, David Fritz	David	S	23 Jun 1915	
Krüger, Frieda	David	D	13 Feb 1932	
Krüger, Gottlieb	David	H	25 Aug 1911	7010 Abstatt
Krüger, Else (nee Weiß)	Daniel	W	30 Dec 1911	Died 26 Sep 1950
Krüger, Leonida	Gottlieb	D	09 Aug 1938	
Krüger, Helmut	Gottlieb	S	29 Jan 1940	7181 Westgarthausen, Schulstr. 19
Kugele, Georg	Michael	H	07 Oct 1898	7141 Gronau/Heilbronn, Died 1965
Kugele, Karoline (nee Selcho)	Christ.	W	01 Dec 1896	
Kugele, Ernst	Georg	S	01 Apr 1924	KIA 31 Jan 1944
Kugele, Anna	Georg	D	01 Mar 1938	
Kugele, Andreas	Michael	H	31 Dec 1900	7446 Oberbohingen/ Nürtingen
Kugele, Hanna (nee Schulz)	Gustav	W	09 Dec 1903	
Kugele, Jakob	Andreas	S	05 Nov 1925	KIA 14 Apr 1944
Kugele, Hulda	Andreas	D	21 Sep 1927	
Kugele, Otto	Andreas	S	25 Oct 1929	7446 Oberbohingen/ Nürtingen
Kugele, Melitta		H	08 Feb 1887	647 Düdelsheim/Büdingen
Kugele, Andreas	Jakob	S	21 May 1913	KIA 1943
Kugele, Gottfried	Jakob	S	21 Mar 1925	
Kugele, Daniel	Jakob	S	14 Aug 1927	
Kugele, Johanna		D		
Kugele, Johannes	Michael	H	11 Aug 1891	Gut-Wahl/Zerbst
Kugele, Maria (nee Stickel)		W	10 May 1898	
Kugele, Waldemar	Johannes	S	14 Sep 1926	
Kugele, Albert	Johannes	S	11 Jun 1935	
Kugele, Michael	Johannes	S	26 Jun 1920	KIA 01 Aug 1944
Kugele, Adam	Johannes	S	19 Oct 1924	KIA 06 Apr 1944
Kurz, Nathanael		H	03 Aug 1880	Died 1944
Kurz, Alwina (nee Stelter)	August	W	12 Apr 1881	Died Jun 1968
Lang, Olga (nee Müller)		H		Related to Schütz, Hausch, Nuffert
Schütz, Artur	Nath.	S	13 Jul 1926	MIA 07 Dec 1944
Leischner, Waldemar	Johannes	H	27 Sep 1913	7953 Schussenried/ Biberach
Leischner, Else (nee Stickel)	Friedrich	W	08 Apr 1916	
Leischner, Egon	Wald.	S	18 Jul 1940	
Leischner, Nathanael	Gottlieb	H	19 Jan 1877	Died 26 Jul 1946
Leischner, Salome (nee Kison)	August	W	19 Jan 1878	Died 03 Sep 1947

Name	Father	Status	Birth Date	Address/Remarks
Leischner, Nathanael	Nath.	H	03 Apr 1907	Died 22 Apr 1959
Leischner, Natalie (nee Bich)	Nath.	W	13 Mar 1910	Lübars/Burg
Leischner, Reinhold	Nath.	H	10 Jan 1912	KIA 09 Aug 1943
Leischner, Elise (nee Flaig)	Imm.	W	22 Oct 1918	Britzke/Zerbst by Loburg
Leischner, Emil	Nath.	H	05 Sep 1918	
Leischner, Olga (nee Flaig)	Johannes	W	01 May 1923	
Leischner, Gottfried	David	H	19 Mar 1903	Friedrichsgabe/Pinneberg
Leischner, Emma (nee Göhner)		W	20 Aug 1904	
Leischner, Waldemar	Gottfried	S	1929	2 Hamburg
Leischner, Jakob	Johann	H	17 Feb 1903	Deceased
Leischner, Maria (nee Leischner)	Gottfried	W	05 Jul 1904	Britzke/Zerbst
Leischner, Emil	Jakob	S	01 Aug 1928	
Leischner, Gustav	David	H	14 Jan 1906	KIA 08 Feb 1945
Leischner, Ida (nee Schwabe)	Gottlieb	W	1912	
Leischner, Hilma	Gustav	D		
Leischner, Johann	Nath.	H	10 Jul 1901	3271 Wüsterjerichow/Burg
Leischner, Hulda (nee Lobe)	Gottfried	W	28 May 1906	
Leischner, Berta	Johann	D	21 May 1927	
Leischner, Gottfried	Martin	H		Deceased
Leischner, Magdalena (nee Radke)		W	13 Jan 1881	Britzke/Zerbst
Leischner, David	Gottfried	H	05 Dec 1901	Britzke/Zerbst
Leischner, Lydia (nee Lobe)	Johann	W	14 Dec 1905	
Leischner, Mathilde	David	D	27 Sep 1926	
Leischner, Oskar	David	S	20 Jun 1940	
Leischner, Gottlieb	David	H	10 Jan 1899	3151 Gut Ankensen/Peine
Leischner, Hulda (nee Müller)	Christ.	W	24 Aug 1906	
Leischner, Johannes	Gottlieb	S	30 Jan 1925	KIA 30 Jun 1944
Leischner, Reinhold	Gottlieb	S	31 Jan 1929	
Leischner, Otto	Gottlieb	S	16 Jul 1937	
Leischner, Emil	Gottlieb	S	21 Sep 1939	
Leischner, Emma	Gottlieb	D	11 Nov 1936	
Leischner, Ida	Gottlieb	D	26 Feb 1931	
Leischner, Else	Gottlieb	D	26 Feb 1931	
Leischner, David	David	H	19 May 1888	MIA Jan 1945
Leischner, Mathilde (nee Schulz)	Gottfried	W	31 Jan 1893	Göbel/Zerbst
Leischner, Gottfried	David	S	06 Oct 1922	MIA 1943
Leischner, Ottomar	David	S		
Leischner, Anna	David	D	11 Feb 1927	Harksheide/Stormarn
Leischner, Albert	David	H	03 Dec 1916	Göbel/Zerbst
Leischner, Mirjam (nee Haß)	August	W	13 Oct 1921	
Leischner, Oskar	David	H	06 May 1920	7118 Künzelsau,
Leischner, Seline (nee Vogel)	Gotthilf	W	06 Sep 1924	Nagelsberweg 27

Name	Father	Status	Birth Date	Address/Remarks
Leischner, David	David	H	12 Mar 1908	Gut Wahl/Burg
Leischner, Olga (nee Schütz)	Otto	W	09 Oct 1915	
Leischner, Erich	David	S	25 May 1936	Litzow/Burg
Leischner, Irma	David	D	01 May 1939	Leverkusen
Leischner, Mathilde (nee Schulz)	Gottfried	H	14 Dec 1879	Died 02 Feb 1946
Leischner, Nathanael	David	S	03 Jul 1910	KIA 26 Feb 1943
Leischner, Berta	David	D	29 Mar 1919	509 Leverkusen, Altenrath, Geschw. Schollstr. 78
Leischner, Otto	David	S	22 May 1916	6091 Bauschheim/Groß Gerau, Rheinstr. 28
Leischner, Daniel	David	H	08 Jan 1901	3151 Edmisen/Peine,
Leischner, Lena (nee Krüger)		W	23 Jul 1903	Weißer Berg
Selcho, Arnold	Daniel	StS	12 Nov 1929	
Leischner, Emilie (nee Sperling)	Gottfried	H	02 Apr 1893	607 Langen, Egelsbacherstr. 23
Leischner, Johann		H		Deceased
Leischner, Luise (nee Schulz)		W	04 Jul 1864	Deceased
Leischner, Martin	Johann	H	30 Jun 1894	Died as POW 18 Sep 1946
Leischner, Lydia (nee Stelter)	Otto	W	24 Jun 1901	5 Köln
Leischner, Johannes	Martin	S	30 Aug 1923	KIA 20 Aug 1943
Leischner, Olga	Martin	D	15 Feb 1928	
Leischner, Hilde	Martin	D	18 May 1939	
Leischner, Elfriede	Martin	D	18 May 1939	
Leischner, Maria	Johann	H	07 Mar 1906	2071 Grande above Trittau
Radke, Else	Otto	D	06 Oct 1926	
Liebelt, Waldemar		H	19 May 1905	7336 Uhingen/Göppingen
Liebelt, Alma (nee Rauter)	Tobias	W	15 Aug 1914	
Liebelt, Elwire	Wald.	D	04 Apr 1938	
Lobe, Johann	Christ.	H	13 Jul 1867	Deceased
Lobe, Christine (nee Stickel)	Friedrich	W	18 Jan 1873	Deceased
Lobe, Gottfried	Gottfried	H	31 Dec 1901	Riesdorf/Burg
Lobe, Mathilde (nee Hille)	Daniel	W	14 Dec 1910	
Lobe, Gottfried	Gottfried	S	07 Jan 1931	
Lobe, Luise (nee Schulz)	Gottfried	M	25 Sep 1878	Died 22 Aug 1947
Lobe, Berthold	Gottfried	H	25 Nov 1934	6 Hohenziats/Burg
Lobe, Gertrud (nee Bohnet)	Ferd.	W	24 Jul 1935	
Lobe, Simon	Daniel	H		
Lobe, Elisa	Simon	D	10 Apr 1934	3501 Alt Flemmingen 42, Naumburg
Lobe, Waldemar	Simon	S		
Lobe, Christian	Christ.	H	29 Jun 1860	Died 07 Nov 1947
Lobe, Dorothea (nee Bohnet)	Adam	W	18 Jan 1873	Died 29 Jul 1962
Löffelbein, Christine	Christ.	H	28 Apr 1891	Ahrendorf/Teltow

Name	Father	Status	Birth Date	Address/Remarks
Löffelbein, Gottlieb	Christ.	H	1889	Stammdorf/Teltow
Löffelbein, Magdalena (nee Schwab)	Gottlieb	W	1890	
Löffelbein, Helmut	Gottlieb	S	1928	
Löffelbein, Christian	Christ.	H	26 Apr 1876	Deceased
Löffelbein, Dorothea (nee Bohnet)	Adam	W	10 Jun 1881	Deceased
Löffelbein, Emil	Christ.	S	27 Mar 1920	6711 Kleinniedersheim, Enzgasse 13
Löffelbein, Gottlieb	Christ.	H	07 Oct 1900	496 Stadthagen/Schamburg
Löffelbein, Hulda		W		Lippe, Windmühlenstr. 27
Löffelbein, Otto	Gottlieb	S	18 Apr 1928	
Löffelbein, Elsa	Gottlieb	D		
Löffelbein, Jakob	Christ.	H		Deceased
Löffelbein, Maria (nee Döhring)		W		Deceased
Löffelbein, Mathilde	Jakob	D		Deceased
Löffelbein, Berta	Jakob	D		
Löffelbein, Jakob	Jakob	H	30 Aug 1911	Grimitschau/Sachsen
Löffelbein, Lydia		W	12 Jul 1911	
Maier, Jakob	Friedrich	H	1891	Schäbendorf/Luckenwalde
Maier, Berta (nee Hoffmann)	Daniel	W	1899	
Maier, Reinhold	Jakob	S	1921	
Maier, Waldemar	Jakob	S		
Maier, Erich	Jakob	S		
Maier, Johannes		H	09 Aug 1913	10821 62 <sup>nd</sup> Ave. Edmonton,
Maier, Hanna (nee Schulz)	Gottfried	W	15 Nov 1914	Alberta/Canada
Maier, Erna	Johannes	D	01 Mar 1939	Died 23 Aug 1941
Maier, Nelly	Johannes	D	23 Feb 1937	
Marks, Gottfried		H	20 Jan 1908	465 Marbeckhof
Marks, Olga (now Mohr)		W	15 Jun 1914	Nr. 7/Gelsenk
Marks, Elfrieda (now Popuschoi)	Gottfried	D	21 Jan 1932	Serpnowa (Leipzig) Bessarabia
Marks, Olga (now Gutnik)	Gottfried	D	01 Sep 1934	
Marks, Johannes		H		Blankensee/Jüterbog
Marks, Elisa (nee Maier)	Friedrich	W	1894	
Marks, Johannes	Johannes			
Marks, Gottfried	Johannes	S	26 Aug 1913	KIA 06 Jul 1942
Marks, Elsa	Johannes	D	1925	
Marks, Dorothea		D	1922	715 Backnang, Heilbronner Str. 1
Mayer, Wilhelm, Pastor		H	1905	KIA
Moldenhauer, Emilie (nee Haß)	August	H	1884	Deceased
Moldenhauer, Emma	Friedrich	D	1920	
Moldenhauer, Ida	Friedrich	D	1922	

Name	Father	Status	Birth Date	Address/Remarks
Moldenhauer, Johannes	Friedrich	S	03 Feb 1917	221 Moordick after Itzehoe
Moldenhauer, Georg	Christ.	H	29 Jul 1876	Died 1955
Moldenhauer, Christine (nee Krüger)		W	24 Oct 1883	Died 1952
Moldenhauer, Benjamin	Georg	H	22 Feb 1912	KIA 15 Oct 1944
Moldenhauer, Hulda (nee Schulz)	Gustav	W	30 Nov 1908	
Moldenhauer, Frieda	Benj.	D	28 Oct 1937	
Moldenhauer, Emil	Benj.	S	28 Nov 1938	
Moldenhauer, Tobias	Georg	H	02 Oct 1913	KIA 16 Sep 1943
Moldenhauer, Pauline (nee Böttcher)	Gottlieb	W	04 May 1915	Britzke/Zerbst
Moldenhauer, Herta	Tobias	D	03 Sep 1940	
Moldenhauer, Christoph	Christ.	H		Died Jan 1945
Moldenhauer, Maria (nee Radke)	Nath.	W		Deceased
Moldenhauer, Tobias	Christ.	S	21 Feb 1920	MIA 15 Jun 1944
Moldenhauer, Johannes	Christ.	H	01 Oct 1880	Died 01 Oct 1956
Moldenhauer, Susanne (nee Seitz)	Daniel	W	23 Sep 1888	Died 23 Mar 1940
Moldenhauer, Lilly	Johannes	D	19 Feb 1922	495 Minden, Westf.
Moldenhauer, Emil	Johannes	H	14 Feb 1915	8 München 25, Daiserstr. 30/V
Moldenhauer, Else (nee Schnied)	Michael	W	02 Apr 1922	
Moldenhauer, Jakob	Christ.	H	22 Feb 1887	2082 Hasloh/Pinneberg
Moldenhauer, Sophie (nee Banko)		W	11 Sep 1894	
Moldenhauer, Berta	Jakob	D	26 Mar 1921	
Moldenhauer, Helmut	Jakob	S	01 Dec 1929	
Moldenhauer, Ella-Sophie	Jakob	D	26 Jan 1927	
Moldenhauer, Emil	Jakob	H	01 Dec 1920	KIA
Moldenhauer, Johanna (nee Hoffmann)	Otto	W	02 Aug 1914	
Moldenhauer, Otto	Christ.	H	04 Aug 1891	MIA 1945
Moldenhauer, Luise (nee Möwis)	Ludwig	W	14 Sep 1893	7942 Zwiefalten/ Münsingen
Moldenhauer, Otto	Otto	S	17 Dec 1916	
Moldenhauer, Gottfried	Otto	S	10 Oct 1921	KIA 06 Jul 194?
Moldenhauer, Johannes	Otto	S	02 Feb 1923	
Moldenhauer, Erna	Otto	D	26 Aug 1926	
Moldenhauer, Rudolf	Otto	S	18 Nov 1931	
Moldenhauer, Hermann	Otto	S	25 Jan 1935	
Moldenhauer, Waldemar	Otto	S	19 Mar 1937	
Motz, Tobias		H	23 Mar 1909	KIA 08 Feb 1943

Name	Father	Status	Birth Date	Address/Remarks
Motz, Helene (nee Flegel)	Tobias	W	1912	Radensdorf/Cottbus
Motz, Elwira	Tobias	D	1932	
Motz, Edwin	Tobias			
Möwis, Daniel	Ludwig	H	06 Jun 1891	MIA Jan 1945
Möwis, Olga (nee Priebe)		W	05 Dec 1904	Münsterdorf-Altersheim/ Steinbach
Möwis, Emanuel	Daniel	S	04 May 1922	
Möwis, Waldemar	Daniel	S	31 Dec 1933	
Möwis, Alma	Daniel	D	31 Dec 1935	
Möwis, Johann	Daniel	S	23 Sep 1920	KIA 1945
Müller, Gottfried	Friedrich	H	23 Jan 1891	KIA in Russia 21 Mar 1945
Müller, Rosina (nee Sprecher)		W	28 Nov 1898	7314 Wernau, Friedrichstr. 24
Müller, Elfriede	Gottfried	D	19 Oct 1931	
Müller, Gottfried	Gottfried	S	03 May 1922	
Müller, Hilde	Gottfried	D	01 Aug 1925	7314 Wernau/Esslingen
Müller, Johannes	Jakob	H	19 Jun 1909	MIA 13 Jan 1945
Müller, Berta (nee Ziemann)		W	18 Nov 1905	3113 Suderberg/Ülzen, Hauptstr. 2
Müller, Emil	Johannes	S	18 Jul 1933	
Müller, Irma	Johannes	D	04 Sep 1937	Unterließ/Cele
Müller, Ferdinand	Jakob	H	11 Oct 1906	8783 Hammelburg
Müller, Pauline (nee Braun)		W		
Müller, Hilde	Ferd.	D	06 Dec 1931	
Müller, Johannes		H	16 Feb 1868	Deceased
Müller, Helene (nee Henke)		W	07 Aug 1871	Deceased
Müller, Johannes		H	11 Jun 1910	MIA
Müller, Maria (nee Baumann)		W	13 Feb 1903	7 Stuttgart, Marienstr. 52
Müller, Berta	Johannes	D		
Knopp, Annemarie	Jakob	StD	26 Nov 1928	
Knopp, Klara	Jakob	StD		
Knopp, Olga	Jakob	StD		
Müller, Nathanael	Friedrich	H	12 May 1893	Died as POW 06 May 1945
Müller, Maria (nee Radke)	David	W	17 Dec 1894	3201 Rute/Hildesheim
Müller, Olga	Nath.	D	12 Feb 1921	
Müller, Egon	Nath.	S	25 Feb 1936	5 Köln-Höhenhaus Ligwinstr. 11
Necker, Andreas	Christ.	H	18 Dec 1892	Died 03 Dec 1944
Necker, Sara (nee Leischner)	Daniel	W	25 Apr 1896	1712 26 <sup>th</sup> St. Medicine Hat, Alberta/Canada
Necker, Hilma	Andreas	D	10 Mar 1926	Died 23 Dec 1949
Necker, Albert	Andreas	H	24 Dec 1922	1712 26 <sup>th</sup> St. Medicine
Necker, Erna (nee Wölflle)	Daniel	W	08 Nov 1922	Hat, Alberta/Canada
Necker, Emma	Andreas	si	16 Aug 1928	

Name	Father	Status	Birth Date	Address/Remarks
Necker, Rudolf	Christ.	H	03 Mar 1896	2799 17 <sup>th</sup> Ave SE,
Necker, Ida (nee Sperling)	Gottfried	W	09 Apr 1899	Medicine Hat, Alberta
Necker, Irma	Rudolf	D	17 Jun 1924	1002 Fayndry St. SE, Med. Hat, Alberta
Necker, Alma	Rudolf	D	25 Sep 1925	
Necker, Arnold	Rudolf	S	22 Aug 1936	
Nuffert, Wilhelm	Johann	H	18 Jun 1892	MIA Jan 1945
Radke, Gotthilf	Gottfried	H	16 Sep 1909	Möckern/Burg
Radke, Hilda (nee Raugust)	Gotthilf	W	27 Jan 1913	
Radke, Lilly	Gotthilf	D	26 Jun 1933	
Radke, Olga	Gotthilf	D	10 Apr 1935	
Radke, Lydia (nee Haß)	August	M	18 Nov 1869	Deceased
Radke, Gottfried	Gottfried	H	06 Dec 1899	Ladeburg/Jerichow
Radke, Hulda (nee Graumann)	Otto	W	13 Jan 1902	
Radke, Hilda	Gottfried	D	12 Aug 1926	
Radke, Irma	Gottfried	D	17 Dec 1929	
Radke, David	Martin	H	26 Jan 1896	7141 Kleinglattbach,
Radke, Melousine (nee Radke)	David	W	26 Aug 1896	Drosselweg 7
Radke, Ottilie	David	D		
Radke, Johann	David	S	04 Jan 1928	
Radke, Erna	David	D	09 Jul 1931	
Radke, Else	David	D	22 Jan 1925	
Radke, David	Gottfried	H	16 Jan 1909	Britzke/Burg
Radke, Lilly (nee Kison)	Wilhelm	W	03 Mar 1912	
Radke, Engeline	David	D	03 Feb 1931	Deceased
Radke, Gottfried	David	S	09 Mar 1935	
Radke, Salome (nee Graumann)		M	05 Feb 1880	Deceased
Radke, Otto	Gottfried	H	03 Mar 1907	4831 Hollen/Bielefeld
Radke, Hulda (nee Werner)	Heinrich	W	07 Jan 1911	
Radke, Harry	Otto	S	12 Mar 1938	5801 Wetter/Ruhr, Hagen
Radke, Elwira	Otto	D	20 Apr 1933	
Radke, David		H	05 Jul 1867	Died 28 Feb 1945
Radke, Magdalena		W	21 Feb 1869	Died 14 Jul 1956
Radke, Gottfried	David	H	09 Feb 1910	Witzhave/Stormarn
Radke, Lena (nee König)	Gotthilf	W	04 Jan 1914	
Radke, Emil	Gottfried	S	22 Jul 1938	
Radke, Karl	David	H	07 Feb 1901	1012 Factory St., Medicine
Radke, Emma	Simon	W	08 Nov 1902	Hat, Alberta/Canada
Radke, Waldemar	Karl	H	20 Jan 1936	867 2 <sup>nd</sup> St. SE, Medicine Hat, Alberta/Canada
Radke, Adolf	David	H	17 Jan 1905	MIA
Radke, Olga (nee Scherbinski)		W		Schulzendorf/ Königswusterh.
Radke, (?)	Adolf	D		

Name	Father	Status	Birth Date	Address/Remarks
Radke, Gottlieb	David	H	26 Apr 1903	1040 Belleone Ave SE,
Radke, Hulda (nee Haase)	Johann	W	13 Mar 1904	Calgary, Alberta/Canada
Radke, Emil	Gottlieb	S	12 Oct 1928	Box 436 Taber, Alberta/ Canada
Radke, Oskar	Gottlieb	S	26 Oct 1932	2235 37 <sup>th</sup> St SE, Calgary, Alberta/Canada
Radke, Johannes	Johann	H	1910	KIA
Radke, Berta (nee Dittus)		W	28 Oct 1908	Glunstedt/Bremervörde
Radke, Rudolf	Johannes	S	15 Apr 1938	
Radke, Gottfried	Johann	H	17 Jun 1905	3549 Messenhausen,
Radke, Emma (nee Schulz)	Gustav	W	06 Sep 1911	Entengasse 29
Radke, Arnold	Gottfried	S	22 Sep 1931	
Radke, Waldemar	Gottfried	S	01 Mar 1938	
Radke, Lilly	Gottfried	S	11 Dec 1939	
Radke, Oskar	Gottfried	S	31 Dec 1934	
Radke, Johann	Simon	H	04 Feb 1906	56 Wuppertal
Radke, Elisabeth (nee Fredrich)	Daniel	W	12 Sep 1916	
Radke, Albert	Johann	S	28 Aug 1931	
Radke, Daniel	Johann	S	16 May 1937	
Radke, Doris	Johann	D	04 Feb 1940	
Radke, Emmeline	Johann	D	17 May 1933	562 Velbert/Düsseldorf
Radke, Reinhold	Johann	H	09 Nov 1895	Deceased
Radke, Berta (nee Schütz)	August	W	05 Oct 1888	607 Langen, Östl. Ringstr. 20
Radke, Irene	Reinhold	D	27 Dec 1928	2208 Glückstadt
Radke, Emil	Eduard	H	22 Aug 1910	KIA
Radke, Anna (nee Stickel)	Friedrich	W	13 Mar 1914	7953 Schussenried/ Biberach
Radke, Edwin	Emil	S	07 Oct 1936	
Radke, Quido-Herbert	Reinh.	H	18 Nov 1923	607 Langen, Östl.
Radke, Frieda (nee Radke)	David	W	04 Jun 1933	Ringstr. 20
Radke, Ottomar	Eduard	H	12 Dec 1913	607 Langen,
Radke, Mathilde (nee Leischner)	Alfred	W	03 Apr 1915	Egelsbacher Str. 23
Radke, Helga	Ottomar	D	12 Sep 1938	
Radke, Eduard	Gottfried	H	03 Oct 1891	5464 Asbach, Neuwied
Radke, Magdalena (nee Janke)		W	20 Jul 1893	
Radke, Gustav	Eduard	S	20 Dec 1919	KIA 22 Apr 1945
Radke, Alida	Eduard	D	05 Jan 1926	Died 1963
Radke, Emma (nee Graumann)	Otto	H	09 Apr 1904	Died 30 Apr 1961
Radke, Waldemar	Reinh.	S	09 Jun 1928	45 Dessau
Radke, Erna	Reinh.	D	10 Dec 1929	
Radke, David		H		Deceased
Radke, Wilhelmine (nee Bich)	Karl	W	22 Jun 1874	Deceased

Name	Father	Status	Birth Date	Address/Remarks
Radke, Otto	David	H	17 Jan 1900	Deceased
Radke, Ida (nee Göhner)		W	09 Jan 1919	Dümde/Jüterbog
Radke, Emil	Otto	S	26 Jun 1935	
Radke, Reinhold	Johann	H	16 Mar 1907	7161 Bühlertann/
Radke, Hilde (nee Schmied)	Gottlieb	W	06 Sep 1909	Schw. Hall
Radke, Emanuel	Reinhold	S	21 Jul 1937	Sydney, Australia
Radke, Olga	Reinhold	D	30 Jan 1932	Loburg/Burg
Radke, Elfrieda	Reinhold	D	12 Apr 1935	7145 Markgröningen, Würt
Radke, Nathanael	Gottlieb	H	28 Oct 1878	Died 21 Jun 1942
Radke, Christine (nee Nill)			11 May 1881	Died 18 Dec 1965
Radke, Emil	Nath.	H	12 Sep 1920	4283 Weseke/Borken
Radke, Emilie (nee Schulz)	Daniel	W	21 Apr 1921	
Radke, Nathanael	Nath.	H	24 Oct 1910	MIA 14 Aug 1944
Radke, Ida (nee Winter)	Bernh.	W	13 Nov 1911	
Radke, Lilly	Nath.	D	28 Mar 1937	
Radke, Arnold	Nath.	S	06 Jan 1935	4283 Weseke/Borken
Radke, Nathanael	Christ.	H	26 Oct 1899	Died 16 Jul 1962
Radke, Berta (nee Leischner)	Nath.	W	28 Jan 1903	Died 08 Nov 1961
Radke, Ottilie		D	15 Apr 1925	3271 Wüstenjerichow/Burg
Radke, Lilly		D	01 Jul 1927	Lübars/Burg
Radke, Otto	Simon	H	08 Aug 1912	MIA 21 Jan 1943
Radke, Elisabeth (nee Redel)	Ludwig	W	29 Nov 1912	Hausbronn/Mergentheim
Radke, Rudolf	Otto	S	01 Jan 1935	
Radke, Reinhold	Otto	S	20 Jun 1937	
Radke, Daniel	Gottlieb	H	22 Dec 1906	Schönfeld/Luckenwalde
Radke, Maria (nee Schlenker)		W		
Radke, Alma	Daniel	D	1932	
Radke, Michael		H	13 Sep 1868	Deceased
Radke, Nathanael	Michael	H	25 Feb 1904	Deceased
Radke, Helene (nee Wutzke)		W	12 Oct 1909	7141 Beilstein
Radke, Gertrud	Nath.	D	21 Jun 1921	
Radke, Leonida	Nath.	D	20 Jan 1934	
Radke, Ernst	Nath.	S	24 May 1936	
Radke, Hannelore	Nath.	D	27 Jun 1940	
Raugust, Immanuel	Gotthilf	H	28 Oct 1909	Möckern/Burg
Raugust, Emeline (nee Haß)	Gottfried	W	19 May 1911	
Raugust, Emil	Imm.	S	30 Dec 1929	
Raugust, Waldemar	Imm.	S	09 Apr 1937	Ladeburg/Zerbst
Raugust, Paul	Imm.	S	11 Dec 1938	
Raugust, Elfriede	Imm.	D	22 Aug 1930	Möckern, Magdeburgerstr.
Raugust, Gotthilf	Daniel	H	19 May 1885	Möckern/Burg
Raugust, Mathilde (nee Leischner)		W	30 Jul 1892	Deceased
Raugust, Karoline (nee Möwis)		M		Deceased

Name	Father	Status	Birth Date	Address/Remarks
Rauschenberger, Berta (nee Raugust)	Daniel	H	14 Jun 1887	3451 Breitenkampf Nr. 1/ Holzminden
Rauschenberger, Else	Daniel	D	24 Jan 1923	
Rauschenberger, Berta	Daniel	D	04 Sep 1924	Bisperode 120/Holzminden
Rauschenberger, Hulda	Daniel	D	20 Aug 1926	
Rauschenberger, Karoline	Daniel	D	13 Nov 1929	Harderode
Rauschenberger, Gottlieb	Daniel	H	19 Sep 1908	3 Hannover-Picklingen, Hamelner Chaussee
Rauschenberger, Hulda (nee Schmied)	Johannes	W	02 Aug 1909	
Rauschenberger, Erna	Gottlieb	D	06 Jan 1934	
Rauschenberger, Elfriede	Gottlieb	D	29 Nov 1935	
Rauschenberger, Eward	Gottlieb	S	14 Dec 1938	
Rauschenberger, Johannes	Daniel	H	1913	3 Jannover-Picklingen, Haamelner Chaussee 22/6
Rauschenberger, Else (nee Rauter)	Johann	W	1913	
Rauter, Dorothea (nee Necker)		H	26 Sep 1888	Drewitz/Burg
Rauter, Gottlieb	Johann	S	02 Dec 1921	KIA Mar 1943
Rauter, Emil	Johann	S	15 Feb 1925	
Rauter, Tobias	Johann	H	06 Aug 1917	KIA Jul 1943
Rauter, Ottilie (nee Fredrich)	Gottfried	W	26 Jan 1920	
Rauter, Helga	Tobias	D	15 Jun 1939	
Rauter, Otto	Johann	H	07 Dec 1929	Britzke/Zerbst
Rauter, Hanna (nee Sturm)	Imman.	W	12 Jan 1919	
Rauter, Paul	Otto	S	22 Feb 1940	
Rauter, Johann	David	H	13 Aug 1890	Diedersdorf/Teltow
Rauter, Luise (nee Schmied)	Jakob	W	22 May 1894	
Rauter, Ernst	Johann	S	02 May 1922	KIA 04 Apr 1943
Rauter, Oskar	Johann	S	16 Nov 1924	KIA 13 Jul 1944
Rauter, Helmut	Johann	S	09 Dec 1926	
Rauter, Egon	Johann	S	16 Jul 1931	
Rauter, Waldemar	Johann	H	04 Oct 1918	KIA 26 Jan 1943
Rauter, Else (nee Bich)	Reinh.	W	26 Apr 1921	
Rauter, David		H	14 Jul 1867	Deceased
Rauter, Maria (nee Henke)		W	20 Apr 1876	Deceased
Rauter, daniel	Nath.	H	20 Aug 1916	KIA 20 Oct 1942
Rauter, Anna (nee Schulz)	Daniel	W	21 Aug 1919	Lodi California/USA
Rauter, Lydia (nee Leischner)	Daniel	M	15 Nov 1880	Died 29 Oct 1947
Rauter, Gottfried	Nath.	H	23 Jun 1913	KIA 21 Mar 1945
Rauter, Juliana (nee Krause)	Johann	W	29 May 1913	4283 Weseke/Borken
Rauter, Helga	Gottfried	D	07 Apr 1939	
Rauter, Irmgard	Gottfried	D	07 Dec 1940	
Rauter, David	Nath.	H	20 Jan 1907	RR4 Decorah, Iowa/USA
Rauter, Ottilie (nee Henke)	Daniel	W	13 Mar 1911	

Name	Father	Status	Birth Date	Address/Remarks
Rauter, Lilly	David	D	29 Apr 1934	
Rauter, Gerhard	David	S	22 Jul 1938	
Rauter, Michael	Michael	H	25 Oct 1884	Died 18 Feb 1959
Rauter, Mathilde (nee Leischner)	Daniel	W	28 Nov 1887	Died 14 Jan 1959
Leischner, Elise	Joh.	StD	02 Jan 1912	Deceased
Rauter, Tobias	Gottlieb	H	18 Oct 1887	Died as POW 04 Jul 1945
Rauter, Sophia (nee Raugust)	Daniel	W	13 Dec 1888	
Rauter, Eleonore	Tobias	D	1919	
Rauter, Ernst	Tobias	S	1925	
Rauter, Salome (nee Bich)		M		Deceased
Rauter, Daniel	Tobias	H	03 Oct 1930	7313 Reichenbach Nuffenstraße 17
Rauter, Tobias	Tobias	H	1910	7313 Reichenbach,
Rauter, Mathilde (nee Kroll)		W	15 May 1913	Wilhelmstraße 50
Rauter, Alma	Tobias	D	16 Sep 1932	
Rauter, Siegfried	Tobias	S	30 Nov 1935	
Redel, Eduard		H		Diedersdorf/Teltow
Redel, Alwine (nee Sauer)	Johann	W	05 Jan 1901	
Redel, Gustav	Eduard	S	15 Oct 1927	MIA
Redel, Pauline	Eduard	D	29 Jun 1930	
Redel, Otto	Eduard	S	09 Aug 1920	KIA 28 Dec 1942
Redel, Eduard	Eduard	S	13 Oct 1916	Großbeern near Berlin
Redel, Immanuel	Eduard	H	19 Oct 1925	Diedersdorf/Teltow
Redelm Olga		W	27 Nov 1925	
Redel, Ludwig		H	01 Jan 1877	
Redel, Wilhelmine (nee Sept)		W	1877	
Redel, Elisabeth	Ludwig	D	27 Jun 1921	Weikersheim/Mergentheim Hohlweg
Renke, Gottfried		H	1902	Woltersdorf near Teltow
Renke, Natalie (nee Hermann)		W	16 Apr 1907	
Renke, Albert	Gottfried	S		
Renke, Arnold	Gottfried	S		
Roloff, David	August	H	1886	Möckern/Burg
Roloff, Mathilde (nee Bohnet)	Adam	W		Deceased
Roloff, Maria (nee Kraft)		W#2	03 May 1891	Deceased
Roloff, August		F	1806	Deceased
Roloff, Gottlieb	Christ.	H	28 Aug 1900	2201 Gehlensiel/Steinburg
Roloff, Adaline (nee Graumann)	Gottfried	W	29 Jun 1903	
Roloff, Elsa	Gottlieb	D	04 May 1926	6252 Diez, later 13 Park St., Chicago USA
Roloff, Erna	Gottlieb	D	17 Jun 1931	2008 Chilleaussee/ Steinberg
Roloff, Lydia (nee Böttcher)	Christ.	M	07 May 1872	Deceased
Roloff, Gustav	Christ.	H	10 Jul 1907	2008 Glückstadt/Steinburg

Name	Father	Status	Birth Date	Address/Remarks
Roloff, Anna-Maria (nee Kalmbach)	David	W	26 Jan 1914	
Roloff, Edmund	Gustav	S	25 Sep 1932	2 Hamburg
Roloff, Elwira	Gustav	D	09 May 1936	
Roloff, Reinhold	Daniel	H	12 Mar 1903	7141 Gronau, Buchäckerstr
Roloff, Elise (nee Henke)	Daniel	W	28 Nov 1907	
Roloff, Emil	Reinhold	S	15 Jan 1928	
Roloff, Erna	Reinhold	D	26 Feb 1939	
Roloff, Christine (nee Zahn)		M		Deceased
Roloff, Daniel	Daniel	H	04 Jan 1911	MIA 13 Jan 1944
Roloff, Hanna (nee Bich)	Nath.	W	06 Jun 1913	
Roloff, August	Christ.	H	01 Jan 1899	5 Köln-Ostheim,
Roloff, Christine (nee Elhardt)		W	02 Sep 1898	Grevenstraße 22
Roloff, Artur	August	S	19 Jul 1924	5 Köln-Ostheim, Vogelstraße 336
Roloff, Emil	August	S	20 May 1938	
Roloff, Elfriede	August	D	21 Dec 1932	5 Köln-Zollstock, Steinrutschweg 49
Roloff, Lydia	August	D	30 Sep 1922	5 Köln-Deutz, Tenkererstraße 5
Roloff, Oskar	August	S	26 Jan 1928	Ladeburg/Zerbst
Roloff, Gottlieb	Daniel	H	20 Dec 1896	Wüstenjerichow/Burg
Roloff, Christine (nee Guse)		W#1	03 Aug 1897	Died 27 Apr 1948
Roloff, Hulda (nee Bich)		W#2	02 Feb 1900	
Roloff, Lilly	Gottlieb	D	08 Apr 1921	
Roloff, Otto	Christ.	H	18 Dec 1896	2208 Herzhorn/Steinburg
Roloff, Maria (nee Lobe)	Gottfried	W	03 Jan 1899	
Roloff, Otto	Otto	S	29 Aug 1934	2208 Glückstadt/Steinburg
Roloff, Johann	Daniel	H	27 Feb 1895	3271 Wüstenjerichow
Roloff, Berta (nee Sperling)	Gottfried	W	03 Apr 1903	
Roloff, Arnold	Johann	S	16 Nov 1924	
Roloff, Alma	Johann	D	09 Mar 1929	
Roloff, Ernst	Johann	S	05 May 1931	
Röder, Samuel		H	10 Jul 1879	Died 01 Dec 1956
Röder, Dorothea (nee Kleist)		W	07 Dec 1882	Deceased
Sackmann, Maria		H	12 Jan 1866	Deceased
Sauer, Johann	Johann	H	29 Aug 1898	Unterrießdorf,
Sauer, Johanna (nee Gäckle)	Johannes	W	28 Jun 1899	Karl-Mary-Str. 20
Sauer, Johannes	Johann	S	10 Jan 1923	6971 Rinderfeld/ Mergentheim
Sauer, Emanuel	Johann	S	21 Nov 1924	KIA 02 Aug 1943
Sauer, Gottlieb	Johann	S	24 Jan 1920	4781 Westerkotten/ Bielefeld
Sauer, Daniel	Johann	S	23 May 1936	Homburg/Moers,

Name	Father	Status	Birth Date	Address/Remarks
Sauer, Albert	Johann	S		
Sauer, Hanna	Johann	D		
Sauer, Hilde	Johann	D		
Sauer, Alma	Johann	D		
Sauer, Aline	Johann	D		
Sauer, Siegfried	Johann	D		
Sauer, Freidrich	Daniel	H	04 Feb 1893	715 Backnang/
Sauer, Erna	David	W	01 Mar 1913	Plattenwaldsiedl.
Sauer, Albert	Friedrich	S	31 Jul 1923	KIA 23 Jul 1943
Sauer, Irene	Friedrich	D		
Sauer, Emil		H		Deceased
Sauer, Johann		H		Deceased
Sauer, Luise		W		Deceased
Scherin, Gottfried	Gotthilf	H	01 Jan 1908	KIA 08 Oct 1941
Scherin, Elisa (nee Schmierer)	Gottlieb	W	26 Oct 1909	7921 Hayingen, Zwiefalterstr. 208
Scherin, Arnold	Gottfried	S	09 Dec 1938	
Scherin, Lilly	Gottfried	D	30 Jul 1940	
Scherin, Karoline		M		Deceased
Scherin, Johann	Johann	H	1896	1711 Dümde/Luckenwalde
Scherin, Mathilda (nee Göhner)		W	1902	
Scherin, Lilly	Johann	D		
Scherin, Ella	Johann	D	03 Nov 1933	Königsborn/Magdeburg
Scherin, Waldemar	Johann	S	09 Oct 1926	KIA 24 Sep 1944
Scherin, Artur	Johann	H	1900	Christinenhof/Teltow
Scherin, Adelina (nee Schmied)	Michael	W	1903	
Scherin, Arnold	Artur	S	11 Jun 1928	Gauting near Straßburg, Germ. Str. 3
Scherin, Rosalie	Artur	D		
Schiewe, Ludwig		H	24 Sep 1895	Ladeburg/Zerbst
Schiewe, Mathilde (nee Neubauer)		W	01 Feb 1899	
Schiewe, Alma	Ludwig	D	26 Jun 1924	
Schiewe, Otto	Ludwig	S	16 Feb 1928	
Schiewe, Lilly	Ludwig	D	19 Aug 1932	
Schiewe, Arnold	Ludwig	S	26 Apr 1936	
Schlenker, Johannes	Johannes	H	24 Oct 1891	Died as POW 03 Jul 1945
Schlenker, Christine (nee Kison)	Daniel	W	11 Jun 1896	3271 Wüstenjerichow/Burg
Schlenker, Else	Johannes	D	01 Mar 1923	
Schlenker, Jakob	Johannes	S	02 May 1925	
Schlenker, Johannes	Johannes	S	23 May 1921	MIA 03 Dec 1942
Schmied, Jakob	Jakob	H	03 Oct 1907	KIA 12 Feb 1945
Schmied, Helene (nee Maier)	Georg	W	16 Apr 1913	4283 Weseke/Borken
Schmied, Alwin	Jakob	S	20 Nov 1939	

Name	Father	Status	Birth Date	Address/Remarks
Schmied, Edmund	Jakob	S	23 Mar 1934	428 Borken
Schmied, Otto	Jakob	S	09 Nov 1936	4283 Weseke/Borken
Schmied, Hugo	Jakob	S	07 Jun 1938	42 Oberhausen
Schmied, Karoline (nee Leischner)	Johann	H	03 Sep 1884	Loburg/Zerbst
Schmied, Berta	Jakob	D	23 Dec 1921	
Schmied, Ernst	Jakob	S	08 Feb 1919	KIA 03 Mar 1945
Schmied, Johann	Jakob	H	23 Oct 1898	Göbel/Zerbst
Schmied, Karoline (nee Schulz)	Gottfried	W	21 Jan 1899	
Schmied, Albert	Johann	H	20 Nov 1924	Göbel/Zerbst
Schmied, Emma		W	02 Jul 1924	
Schmied, Emil	Johann	H	12 Jun 1928	Göbel/Zerbst
Schmied, Anni		E	17 Sep 1927	
Schmied, Adam	Johann	H	17 Nov 1921	Felgentreu/Luckenwalde
Schmied, Hanna (nee Flaig)	Daniel	W	11 Oct 1921	
Schmied, Rebekka		Gr.M	27 Aug 1862	Deceased
Schmied, Jakob	Jakob	H	08 Nov 1900	Deceased
Schmied, Emma (nee Hirschmann)	Gottlieb	W	16 Jun 1901	Deceased
Schmied, Johannes	Jakob	S	28 Jan 1925	
Schmied, Emeline	Jakob	D	17 Nov 1932	
Schmied, Ottilie	Jakob	D		Australia
Schmied, Michael	Christ.	H	23 Jun 1900	7921 Ochenberg/
Schmied, Mathilde (nee Haase)	Jakob	W	26 Oct 1901	Heidenheim
Schmied, Elwira	Michael	D	06 Apr 1939	7082 Oberkochen/Aalen
Schmied, Gottfried	Michael	S	21 Mar 1925	792 Heidenheim
Schmied, Irma	Michael	D	30 May 1927	7921 Ochenberg/ Heidenheim
Schmied, Frieda	Michael	D	12 Jan 1932	792 Mergelstetten, Höffelstr. 2
Schmied, Engeline	Michael	D	21 Mar 1935	7082 Oberkochen, Weingartenstr. 11
Schmied, Magdalena (nee Leischner)	David	H	19 Apr 1890	Loburg/Zerbst
Schmied, Oskar	Gottlieb	S	05 Mar 1917	KIA 24 Feb 1943
Schmied, Gottlieb	Gottlieb	S	16 Nov 1922	MIA Dec 1942
Schmied, Annette	Gottlieb	D	12 Apr 1924	
Schmied, Mathilde	Gottlieb	D	01 Jun 1927	
Schmied, Waldemar	Gottlieb	S	05 May 1929	
Schmied, Emanuel	Gottlieb	H	11 Jan 1915	Loburg, Gut Wahl/Zerbst
Schmied, Hulda (nee Hoffmann)	Gottfried	W	29 Sep 1914	
Schmied, Lilly	Eman.	D	07 Nov 1938	
Schmied, Johannes	Georg	H	1915	KIA

Name	Father	Status	Birth Date	Address/Remarks
Schmied, Elsa (nee Banko)		W	21 Oct 1919	Wassermansdorf/ Königswusterhausen
Schmied, Gottfried Schmied, Mathilde (nee Hoffmann)	Johannes Gottfried	H W	1908 23 Jul 1910	Göttern Nr. 4/Jena
Schmied, Helmut	Gottfried	S	08 Oct 1933	
Schmied, Frieda	Gottfried	D	92 Jan 1935	
Schmied, Emil Schmied, Alma (nee Rauschenberger)	Johannes Daniel	H W	1915 1919	3091 Hohenhaverberger/ Verden
Schmied, Michael	Michael	H	1901	Died as POW in 1945
Schmied, Hulda (nee Göhner)		W	1902	
Schmied, Ella	Michael	D	1930	
Schmied, Irma	Michael	D	1932	
Schmied, Alma	Michael	D		
Schmied, Johann Schmied, Christine (nee Löffelbein)	Michael Christ	H W	?? Jun 1910 23 Dec 1911	41 Duisburg-Hamborn, Mittelfelderstr. 169 3211 Rheden/Höchster Provinzialstraße 31
Schmied, (?)	Johann	S		
Schmied, (?)	Johann	S		
Schmied, (?)	Johann	S		
Schmied, (?)	Johann	S		
Schmied, (?)	Johann	S		
Schmied, (?)	Johann	S		
Schmied, Gottfried	Gottfried	H	30 Aug 1907	MIA 30 Dec 1944
Schmied, Melanie (nee Vogel)	Johann	W	19 Feb 1910	Jakness St. Perth, Amboy USA
Schmied, Gottfried	Gottfried	S	15 Sep 1928	503 Alstädten/Köln
Schmied, Seline	Gottfried	D	20 Dec 1929	
Schmied, Paul	Gottfried	H	1910	MIA
Schmied, Hulda (nee Müller)	Nath.	W	15 Nov 1914	3201 Ruthe/Hildesheim
Schmied, Wally	Paul	D		
Kison, Anna-Maria		A		Deceased
Schmierer, Michael	Johann	H	14 Mar 1912	MIA Jan 1945
Schmierer, Elise (nee Haase)	Jakob	W	30 Jul ????	79 Ulm, Möhringerstr. 108
Schmierer, Theodor	Michael	S	26 Jan 1936	
Schmierer, Wilbert	Michael	S	08 Jun 1939	
Schmierer, Michael Schmierer, Katharina (nee Schlenker)	Wilhelm	H W	22 Oct 1893 15 Dec 1894	Loburg/Zerbst
Schmierer, Jakob	Wilhelm	B	03 Nov 1883	Deceased
Schmierer, Michael	Michael	S	16 Nov 1921	Britzke/Zerbst
Schmierer, Lilly		dil	31 Jan 1919	

Name	Father	Status	Birth Date	Address/Remarks
Schmierer, Gottlieb	Wilhelm	H	19 Jan 1877	Deceased
Schmierer, Christina (nee Schulz)	Ludwig	W	21 Apr 1881	Deceased
Schmierer, Thomas	Gottlieb	S	09 Apr 1916	
Schmierer, Gottfried	Gottlieb	S	1912	KIA
Schmierer, Johann	Gottlieb	H	22 Jan 1907	Mellensee/Zossen
Schmierer, Emma (nee Reile)		W		
Schmierer, Rosalie (nee Buddau)		H	21 Nov 1889	Saalow/Teltow
Schmierer, Immanuel	Johann	S	09 Jun 1919	
Schmierer, Berta	Johann	D	07 May 1923	6111 Kleestadt/Dieburg
Schmierer, Johann	Johann	H	23 Jul 1907	6121 Tossenthal/ Hildburghausen
Schmierer, Barbara (nee Schöttle)	Christ.	W	11 Mar 1909	
Schmierer, Helmut	Johann	S	28 Sep 1932	
Schmierer, Waldemar	Johann	S	11 Jan 1935	Sachsenbrunn/ Hildburghausen
Schmierer, Tobias	Friedr.	H	02 Jul 1917	Göbel/Zerbst
Schmierer, Elsa	Adam	W	03 Nov 1916	
Schulz, Karoline (nee Leischner)	Daniel	H	1884	Teltow near Berlin
Schulz, Daniel	Johann	S		
Schulz, Eleonore	Johann	D	26 Apr 1924	Ehnstedt/Wesermünde
Schulz, Immanuel	Johann	H	12 Sep 1911	Loburg/Zerbst
Schulz, Johanna (nee Schmied)	Gottlieb	W	30 Aug 1911	
Schulz, Hilda	Imm.	D	22 Dec 1936	
Schulz, Johannes	Johann	H	1913	Ludwigsfelde/Teltow
Schulz, Alma (nee Hille)	Simon	W	1921	
Schulz, Gustav	Daniel	H	20 Feb 1880	Kalitz/Zerbst
Schulz, Lise (nee Banko)	Ludwig	W	10 Jan 1889	
Schulz, Gottfried	Gustavq	S	15 Apr 1919	KIA 10 Aug 1943
Schulz, Nathanael	Gustav	H	05 Apr 1922	Britzke, Zerbst
Schulz, Lilly		W	28 Feb 1925	
Schulz, Ottilie	Gustav	S	21 Mar 1924	
Schulz, Immanuel	Daniel	H	28 Jul 1898	Riessdorf/Burg
Schulz, Berta (nee Tiede)	Martin	W	30 Jul 1900	
Schulz, Christian	Daniel	H	18 Aug 1912	4 Riessdorf/Burg
Schulz, Berta (nee Stickel)	Adam	W	10 Jul 1910	
Schulz, Lilly	Christ.	D	16 Feb 1934	
Schulz, Frieda	Christ.	D	09 Dec 1938	
Schulz, Daniel	Gottfried	H	16 Dec 1894	Died as POW 11 Dec 1945
Schulz, Ida (nee Flato)	Daniel	W	05 Aug 1895	Lodi, California
Schulz, Gottfried	Daniel	S	17 Jan 1923	KIA 10 Aug 1943
Schulz, Daniel	Daniel	S	13 Dec 1924	MIA 17 Dec 1945
Schulz, David	Daniel	S	29 Dec 1926	KIA Dec 1944
Schulz, Ferdinand	Daniel	S	29 Jan 1920	Lodi, California

Name	Father	Status	Birth Date	Address/Remarks
Schulz, Otto	Daniel	S	29 Apr 1931	Lodi, California
Schulz, Oskar	Daniel	S	12 Oct 1933	Lodi, California
Schulz, Willi	Daniel	S	24 Jan 1940	Lodi, California
Schulz, Daniel	Christ.	H	30 Jan 1911	623 Frankfurt a.Main, Höchst, Schloßpl. 1
Schulz, Lydia (nee Baumann)		W	12 Mar 1907	7 Stgt.-Bad Cannstatt, Marienbäderstraße 46
Schulz, Gudrun	Daniel	D	19 Feb 1939	
Schulz, Johann	Gottfried	H	01 May 1896	7445 Bempflingen,
Schulz, Mathilde	Daniel	W	05 Feb 1896	Mörikestraße 9
Schulz, Ernst	Johann	S	11 May 1922	7101 Erlenbach/Heilbronn
Schulz, Otto	Johann	S	10 Oct 1924	7445 Bempflingen, Hölderlinstraße 4
Schulz, Andreas	Gottfried	H	30 Nov 1900	Lodi, California
Schulz, Hulda (nee Guse)	Jakob	W	12 Feb 1905	
Schulz, Andreas	Andreas	S	18 Jun 1928	MIA 02 Mar 1945
Schulz, David	Johann	H	13 Oct 1906	MIA Dec 1945
Schulz, Olga (nee Jeschke)	Samuel	W	25 Jun 1914	1721 Genshagen/Zossen
Schulz, Elwira	David	D	24 May 1935	1633 Mahlow/Zossen
Schulz, Immanuel	Johann	H	26 Mar 1904	Deceased
Schulz, Elisa (nee Knopp)	Otto	W	1911	7808 Waldkirch
Schulz, Gustav	Gustav	H	05 May 1909	3588 Homburg by Kassel, Langestr. 23
Schulz, Ottilie (nee Flaig)	Imm.	W	22 Dec 1910	Britzke/Zerbst
Schulz, Frieda	Gustav	D	08 Feb 1938	
Schulz, Gottfried	Johann	H	21 Jan 1905	KIA 1945
Schulz, Hanna (nee Hoffmann)	Gottfried	W	16 Jan 1908	Britzke/Zerbst
Schulz, Emil	Gottfried	S	18 Jan 1932	
Schulz, Inge		dil	26 Jan 1936	
Schulz, Albert	Gottfried	S	16 Jan 1937	
Schulz, Josua	Gottfried	H	05 Feb 1906	7083 Wasseralfingen
Schulz, Elisa (nee Bich)	Otto	W	07 Feb 1908	
Schulz, Waldemar	Josua	S	22 Sep 1932	
Schulz, Helmut	Josua	S	24 Jul 1940	
Schulz, Irma	Josua	D	05 Nov 1930	
Schütz, Gottfried	Enoch	H	21 May 1902	125 Hamond Ave., Tassic,
Schütz, Ida (nee Moldenhauer)	Georg	W	03 Apr 1904	New Jersey USA
Schütz, Emil	Gottfried	S	09 Feb 1932	
Schütz, Edmund	Gottfried	S		
Schütz, Emil	Otto	H	10 Jan 1914	KIA 1944
Schütz, Melousine (nee Stelter)	Simon	W	1914	Deceased
Schütz, Wally	Emil	D	1939	
Schütz, Paul	Emil	S	1937	
Schütz, Johann	Enoch	H	06 Sep 1900	MIA 20 Jan 1945

Name	Father	Status	Birth Date	Address/Remarks
Schütz, Ottilie (nee Schulz)	Gottfried	W	04 Jun 1909	
Schütz, Albert	Johann	S	11 Mar 1940	7851 Rümingen/Lörrach
Schütz, Berta	Johann	D	07 Jun 1930	
Schütz, Irma	Johann	D	21 Mar 1933	
Schütz, Enoch		H		Deceased
Schütz, Magdalena (nee Winter)		W		Deceased
Schwab, Nathanael	Daniel	H	27 Feb 1913	3471 Lauenförde/Northeim
Schwab, Alma (nee Jeschke)	Michael	W	11 Apr 1921	
Schwab, Charlotte	Nath.	D	26 Feb 1939	
Schwab, Daniel	Gottlieb	H	02 Oct 1884	Died 16 Feb 1959
Schwab, Juliana (nee Buchwitz)		W	01 Jan 1893	Died 24 Nov 1954
Schwab, Oskar	Daniel	S	06 Jan 1920	MIA Feb 1945
Schwab, Albert	Daniel	S	15 Aug 1921	3471 Lauenförde/Northeim
Schwarz, Justina		H		Deceased
Schwarz, Christian	Christ.	S		
Schweigert, Gustav	Jakob	H	1903	Deceased
Schweigert, Mathilde (nee Wiege)		W		
Selcho, Reinhold	Jakob	H	07 Jul 1889	3411 Odershausen/
Selcho, Ottilie (nee Groß)	Gottlieb	W	26 Sep 1889	Osterode
Selcho, Herbert	Reinhold	S	04 Aug 1921	
Selcho, Emil	Reinhold	S	02 May 1923	
Selcho, Else	Reinhold	D		71 Heilbronn, Gr. Bahngasse 10
Selcho, Jakob	Karl	H	28 Aug 1860	Died Sep 1942
Selcho, Justine (nee Flato)	Gottlieb	W	15 Oct 1857	Died Feb 1943
Selcho, Nathanael	Jakob	H	02 Jul 1887	Died Summer 1946
Selcho, Berta (nee Kalmbach)	Johannes	W	16 Jan 1897	7141 Gronau/Heilbronn
Selcho, Oskar	Nath.	S	18 Feb 1920	KIA 16 Jul 1944
Selcho, Waldemar	Nath.	S	22 Jun 1923	7141 Granau/Heilbronn
Braun, Frieda (nee Selcho)	Nath.	D	05 Jul 1930	Jettenbach, near 7141 Gronau
Selcho, Simon	Karl	H	24 Jan 1874	7141 Oberstenfeld,
Selcho, Maria (nee Reichenberger)	Samuel	W	16 Jan 1885	Nußbaumweg 13
Selcho, Emil	Simon	H	19 Feb 1908	7141 Oberstenfeld,
Selcho, Olga (nee Bohnet)	Freidrich	W	06 Feb 1909	Nußbaumweg 13
Selcho, Berthold	Emil	S	18 Apr 1934	7141 Kleinbottwar, Hohsstraße 224
Selcho, Hilmar	Emil	S	30 Dec 1935	7141 Oberstenfeld, Mußbaumweg 13
Selcho, Elfriede	Emil	D	15 Aug 1943	
Selcho, Hermann	Emil	S	30 Jun 1941	
Selcho, Gottlieb	Simon	H	30 Apr 1910	KIA 10 Sep 1944

Name	Father	Status	Birth Date	Address/Remarks
Selcho, Dorothea (nee Baumann)	Jakob	W	18 Jan 1910	7141 Prevost, Gde Gronau
Selcho, Maia	Gottlieb	D	10 Aug 1938	
Selcho, Gertrud	Gottlieb	D	02 May 1939	
Selcho, Rudolf	Ferd.	H	28 Aug 1899	Eendgreben/Zerbst
Selcho, Elisa (nee Kroll)	Nath.	W	13 Oct 1907	
Selcho, Waldemar	Rudolf	S	19 Dec 1931	
Selcho, Arnold	Rudolf	S	05 Sep 1933	
Selcho, Emil	Rudolf	S	11 Feb 1935	
Selcho, Paul	Rudolf	S	14 Mar 1940	
Selcho, Daniel	Christ.	H	11 Apr 1894	7141 Prevorst, Gde. Gronau
Selcho, Mathilde (nee Kalmbach)	Johannes	W	23 Oct 1894	
Selcho, Oskar	Daniel	S	23 Apr 1926	KIA 15 Sep 1944
Selcho, Immanuel	Daniel	S	09 Mar 1928	Died 15 Sep 1952
Selcho, Anna	Daniel	D	14 Aug 1935	
Selcho, Gottlieb	Christ.	H	16 Sep 1900	Box 515, Leduc
Selcho, Berta (nee Keller)		W	29 Feb 1905	Alberta/Canada
Selcho, Elsa	Gottlieb	D	05 Oct 1927	
Selcho, Waldemar	Gottlieb	S	05 May 1932	
Selcho, Alma	Gottlieb	D	15 Nov 1939	
Selcho, Otto	Daniel	H	1907	Blankensee/Teltow
Selcho, Elise (nee Bohnet)	Christ.	W		
Selcho, Frieda	Otto	D		8 München 55, Gondrellplatz 1
Selcho, Hermann	Otto	S		8 München 45, Dülferstraße 20c
Selcho, Reinhold	Ferd.	H	09 Apr 1909	
Selcho, Ottilie (nee Löffelbein)	Christ.	W	21 Jan 1910	
Selcho, Edmund	Reinhold	S	17 Feb 1932	
Selcho, Adele	Ferd.	si		7101 Abstatt/Heilbronn
Selcho, Herbert	Reinhold	S	07 Jan 1936	
Selcho, Gotthilf	Christ.	H	24 Sep 1903	2072 Bargtheide,
Selcho, Emma (nee Nitschke)		W	13 Apr 1908	Jersbstraße 29
Selcho, Lilly	Gotthilf	D	07 Sep 1933	
Selcho, Johann		H	1869	Deceased
Selcho, Emilie (nee Groß)	Gottlieb	H	12 Apr 1892	Dörlbach/Nürnberg
Selcho, Oskar	Johann	D		Died in Zülichendorf
Selcho, Oskar	Johann	S		Schwarzenbach/Nürnberg
Serbow, Georg		H	17 May 1906	Christinendorf/Teltow
Serbow, Elise (nee Radke)	Michael	W	14 Jul 1912	
Serbow, Paul	Georg	S	26 May 1935	1 Berlin-NW 21, Siemensstraße 7
Serbow, Ottilie	Georg	D	13 Aug 1940	
Singer, Johann		H		

Name	Father	Status	Birth Date	Address/Remarks
Singer, Mathilde (nee Günther)	Johannes	W	1916	
Singer, Elfriede	Johann	D		
Sperling, Johannes	Karl	H	17 Jan 1889	Deceased
Sperling, Christine (nee Lobe)	Johann	W	23 Sep 1892	
Sperling, Olga	Johannes	D	28 Feb 1922	
Sperling, Christian	Johannes	S	27 Mar 1924	
Sperling, Gottfried	Johann	H	14 Jan 1910	6052 Mühlheim/M.
Sperling, Lilly (nee Henke)	Johann	W	06 Mar 1915	
Sperling, Elfriede	Gottfried	D	20 Jan 1937	
Sperling, Erna	Gottfried	D	20 Jul 1938	
Sperling, Gottfried	Karl	H	19 Mar 1884	7101 Abstatt/Heilbronn
Sperling, Mathilde (nee Wittchen)	David	W	03 Feb 1892	
Sperling, Lilly	Gottfried	D	1924	
Sperling, Johannes	Karl	H	26 Dec 1913	7107 Abstatt/Heilbronn
Sperling, Ida (nee Kliem)	David	W	04 Apr 1918	
Sperling, David	Gottfried	H	09 Feb 1920	Loburg/Zerbst
Sperling, Lilly (nee Guse)	Michael	W	23 Jul 1922	
Sperling, Johann	Johann	H	20 Jul 1912	Box 504, Box Island, Canada
Sperling, Maria (nee Kalmbach)	Friedrich	W	27 Dec 1918	
Sperling, Edmund	Johann	S	28 Mar 1938	Edmonton, Alberta/Canada
Sperling, Daniel	Johann	H	29 Nov 1914	MIA 07 Aug 1943
Sperling, Else (nee Steugck)	Christ.	W	27 Feb 1920	Düsseldorf, Stoffenler Kapellenweg 88
Sperling, Nathanael	Johann	H	10 Dec 1920	7118 Künzelsau
Sperling, Lilly (nee Vogel)	Gotthilf	W	06 Oct 1922	
Sperling, Gottfried	Nath.	H	04 Sep 1910	MIA Oct 1943
Sperling, Berta (nee Kugele)	Jakob	W	01 Dec 1908	3271 Wüstenjerichow/Burg
Sperling, Waldemar	Gottfried	S	02 Jan 1938	
Stein, Johannes	David	H	24 Jan 1886	MIA Jan 1945
Stein, Alwine (nee Lobe)	Daniel	W	1886	Died during Internment
Stein, Daniel	Johannes	H	23 Nov 1911	Britzke/Zerbst
Stein, Ida (nee Rauter)	Johann	W	26 Oct 1911	
Stein, Berthold	Daniel	S	20 Nov 1938	
Stein, Mathilde (nee Radke)	Christ.	H	08 Oct 1901	Ladeburg/Zerbst
Stein, Emil	Gottfried	S	10 Sep 1922	MIA 11 Sep 1942
Stein, Johannes	Gottfried	S	03 Sep 1924	MIA Jan 1945
Stein, Emanuel	Gottfried	S	16 Jul 1929	
Stein, Tobias	David	H	1897	Meußschließen/Ülzen
Stein, Wilhelmine (nee Justawitz)		W	16 Jan 1908	Died during Internment
Stein, Hulda	Tobias	D	13 Feb 1927	8561 Leibburg/Nürnberg

Name	Father	Status	Birth Date	Address/Remarks
Stein, Adam	Tobias	S	21 May 1928	
Stein, Wilma	Tobias	D	03 May 1931	
Stein, Johann	Tobias	S	06 Oct 1933	
Stein, Gottfried	Tobias	S	31 Mar 1936	Died during Internment
Stein, David	Johannes	H	1910	Deceased
Stein, Ottilie (nee Rauter)	Michael	W	1911	Deceased
Stein, Otto	David	S	22 Feb 1935	Magdeburg
Steugck, Christian	Johann	H	17 Sep 1892	MIA 20 Jan 1945
Steugck, Maria (nee Schulz)	Gottfried	W	22 Aug 1891	Düsseldorf, Stoffenler Kapellenweg 88
Steugck, Emil	Christ.	S	24 Jul 1922	
Steugck, Otto	Christ.	H	17 Mar 1918	KIA 09 Jul 1942
Steugck, Eleonore (nee Rauter)	Tobias	W	15 Sep 1920	
Stelter, Juliana (nee Gräfllich)		H		
Stelter, Adelina		G		
Stelter, Reinhold	Daniel	H	1895	4961 Wiedensahl/Nienburg
Stelter, Maria (nee Moldenhauer)		W	1895	
Stelter, Ottilie	Reinhold	D	1921	
Stelter, Ida	Reinhold	D	12 Jul 1927	4965 Lindhorst
Stelter, Erna	Reinhold	D		
Stelter, Emma (nee Bich)	Gottfried	H	30 Dec 1919	3119 Jelmstorf/Ülzen
Stelter, Arnold	Imman.	S	25 Sep 1937	
Stelter, Elfriede	Imman.	D	08 Apr 1939	
Stelter, Otto	August	H	11 May 1876	Died 27 Dec 1945
Stelter, Katharina (nee Stickel)	Friedrich	W	05 Mar 1874	Died 05 May 1945
Stelter, David	Daniel	H	04 Oct 1897	Hobeck/Zerbst
Stelter, Pauline (nee Treichel)	Daniel	W	03 Sep 1905	
Stelter, Edmund	David	S	29 Jun 1936	
Stelter, Berta	David	D	14 Feb 1932	7 Stuttgart-S, Olgastra. 62
Stelter, Luise		M	04 Apr 1871	Deceased
Stickel, Andreas	Adam	H	29 May 1908	Riesdorf/Loburg
Stickel, Sara (nee Schulz)	Daniel	W	10 Apr 1910	
Stickel, Erna	Andreas	D	03 Dec 1930	
Stickel, Adam	Friedrich	H	11 Mar 1877	Died 28 May 1943
Stickel, Kunigunda (nee Wessel)		W	30 Sep 1881	Died 1959
Stickel, Andreas	Friedrich	H		Deceased
Stickel, Maria (nee Bohnet)	Johannes	W	21 Jan 1891	Deceased
Stickel, Johannes	Andreas	H	25 Sep 1913	MIA 08 Mar 1945
Stickel, Hanna (nee Rauter)	David	W	01 Mar 1916	62 Schierstein/Wiesbaden
Stickel, (?)	Johannes	D		
Stickel, (?)	Johannes	D		
Stickel, Otto	Andreas	H	10 Feb 1919	Loburg/Zerbst

Name	Father	Status	Birth Date	Address/Remarks
Stickel, Emma (nee Rauter)	Michael	W	10 Feb 1919	
Stickel, Olga	Otto	D	23 Jan 1936	
Stickel, Friedrich	Adam	H	19 Feb 1904	2203 Horst/Holstein
Stickel, Hulda (nee Stelter)	Otto	W	14 Sep 1905	
Stickel, Arnold	Friedrich	S	07 Feb 1928	
Stickel, Otto	Friedrich	S	29 Jul 1929	4 Düsseldorf
Stickel, Elsa	Friedrich	D	03 Apr 1937	
Stickel, Freidrich	Friedrich	H	25 Mar 1891	7953 Schussenried,
Sickel, Dorothea (nee Voßler)		W	10 Jul 1890	Behringstr. 7, deceased
Stickel, Rebekka	Friedrich	D	07 May 1921	married
Sturm, Immanuel	Christ.	H	11 Apr 1894	MIA Jan 1945
Sturm, Ida (nee Flaig)	Christ.	W	20 Apr 1904	Loburg/Zerbst
Sturm, Lilly	Imm.	D	21 Nov 1921	
Sturm, Emma	Imm.	D	23 Sep 1933	
Sturm, Irma	Imm.	D	12 Apr 1931	
Sturm, Elsa	Imm.	D	24 Jun 1929	
Bich, Oskar	Gottfried	StS	24 Mar 1929	Leipzig
Tiede, Gotthilf	Martin	H	23 Nov 1893	Died 29 Apr 1967
Tiede, Berta (nee Rauter)	David	W	02 Feb 1895	Died 12 Sep 1957
Tiede, Hanna	Gotthilf	D	09 Sep 1921	
Tiede, Gotthilf	Gotthilf	S	07 Apr 1924	KIA 10 Oct 1944
Tiede, Gustav	Martin	H	1905	3257 Wilfingen/Springe
Tiede, Elisa (nee Radke)	David	W	1907	
Tiede, Otto	Gustav	S		
Tiede, Arnold	Gustav	S	17 Dec 1932	504 Köln-Brühl, Rheinstraße 18
Tiede, Irma	Gustav	D		
Tiede, Nathanael	Martin	H	31 May 1891	Deceased
Tiede, Maria (nee Flaig)	Josef	W	19 Jul 1892	Died 1957
Tiede, Waldemar	Nath.	S	04 Apr 1924	Loburg/Zerbst
Tiede, Emanuel	Nath.	S	29 Mar 1926	Reinhausen
Tiede, Daniel	Nath.	H	10 May 1912	KIA 26 Feb 1944
Tiede, Olga (nee Guse)	Michael	W	04 Feb 1914	
Tiede, Frieda	Daniel	D	09 Mar 1936	
Treichel, David	Daniel	H	18 Nov 1899	2072 Bargtheide,
Treichel, Christine (nee Künzler)	Andreas	W	20 May 1901	Rosenweg 16
Treichel, Helmut	David	S	14 Oct 1925	2300 Kiel
Treichel, Edmund	David	S	22 Feb 1929	2072 Bargtheide, Haselbusch 55
Treichel, Elfiede	David	D	10 Aug 1920	854 Schwabach
Tschoban, Daniel		H	04 Jan 1889	MIA Jan 1945
Tschoban, Mathilde (nee Bunk)		W	22 Mar 1890	
Tschoban, (?)		S		
Vogel, Gotthilf	Johann	H	13 Sep 1899	7118 Künzelsau,

Name	Father	Status	Birth Date	Address/Remarks
Vogel, Ida (nee Kison)	Wilhelm	W	01 Oct 1901	Nagelsbergerweg 27
Vogel, Paul Ernst	Wilhelm	S	16 Mar 1921	MIA Apr 1945
Vogel, Oskar	Johann	H	12 Mar 1904	MIA 20 Jan 1945
Vogel, Maria (nee Schmied)	Gottfried	W	26 Apr 1906	X1631 Diedersdorf/Zossen
Vogel, Johannes	Oskar	S	28 Jan 1936	X1631 Blankenfelde/ Zossen
Vogel, Paul	Oskar	S	24 Oct 1939	X153 Teltow near Berlin
Voßler, Adelina (nee Selcho)	Johann	H	05 Dec 1877	Pereth Amboy, First Str. 216 USA
Vogel, Sara	Johann	D	08 Jul 1908	
Voßler, Wilhelm	Jakob	H	28 Feb 1904	Died 19 Apr 1964
Voßler, Adalina (nee Selcho)	Ferd.	W	19 Jun 1903	3271 Lübars/Burg
Voßler, Rosine	Wilhelm	D	30 Jan 1932	
Voßler, Arnold	Wilhelm	H	27 May 1930	7141 Oberstenfeld,
Voßler, Herta (nee Henke)	Theodor	W	04 Oct 1937	Lerchenweg 11
Weiß, Theophil	Daniel	H	07 Oct 1898	7141 Steinheim/Murr,
Weiß, Maria (nee Kalmbach)	Johannes	W	13 Sep 1901	Teichstraße 8
Weiß, Lilly	Theophil	D	16 Feb 1928	
Weiß, Nelly	Theophil	D	19 Apr 1937	7157 Murrhardt, Brennackerstraße
Weiß, Waldemar	Theophil	S	28 Apr 1925	7141 Steinheim Murr, Schraistr. 10
Weiß, Wilhelm	Daniel	H	17 Jan 1905	715 Backnang,
Weiß, Else (nee Broneske)	Imm.	W	28 Aug 1908	Keplerstraße 28
Weiß, Heinz	Wilhelm	S	19 May 1937	7141 Murrhardt, Erfyrterstraße 6
Weiß, Isolde	Wilhelm	D	28 Jul 1939	7151 Großerlach/Schulhaus
Weiß, Immanuel	Daniel	H	18 Jul 1916	RR4, Decorah, Iowa USA
Weiß, Johanna (nee Henke)	Daniel	W	26 Jun 1920	
Weiß, Erna	Imm.	D	11 Nov 1938	Davenport, Iowa USA
Werner, Friedrich		H	17 Mar 1903	KIA 2/3 May 1945
Werner, Elisa (nee Stein)	Johannes	W	29 Nov 1908	807 Ingolstadt, Tengstr. 14
Werner, Lilly	Friedrich	D	29 Sep 1930	
Werner, Emil	Friedrich	S	01 Jun 1933	
Werner, Johannes	Friedrich	S	11 Dec 1938	
Widmer, Elise	Alfred	H	26 Apr 1918	7317 Wendlingen, Talstraße 7/2
Widmer, Emilie (nee Schwab)	Gottlieb	M	02 May 1883	Died 04 Aug 1946
Widmer, Adele	Alfred	si	23 Feb 1921	X60 Suhl, Thür.
Widmer, Emil	Alfred	H	10 Feb 1908	3549 Niederelsungen/ Wolfshagen, Breunarstr122
Widmer, Hanna (nee Haase)	Jakob	W	04 May 1911	
Widmer, Gertrud	Emil	D	22 Nov 1933	
Widmer, Theodor	Alfred	H	30 Oct 1915	MIA 04 Feb 1943

Name	Father	Status	Birth Date	Address/Remarks
Widmer, Irma (nee Moldenhauer)	Johannes	W	06 Sep 1919	4992 Espelkamp/Lübecke
Wiege, Daniel		H	03 Jan 1900	Missing
Wiege, Dorothea (nee Bunk)		W	03 Feb 1903	Missing
Wiege, Emil	Daniel	S	18 Mar 1930	405 Mönchengladbach/ Nordkanal 7
Winter, Bernhard	Martin	H	24 Feb 1884	Died 05 Mar 1960
Winter, Lydia (nee Stickel)	Friedrich	W	16 Oct 1884	Died 21 Oct 1965
Winter, Hulda	Bernhard	D	20 Feb 1920	4283 Weseke/Borken
Winter, Nathanael	Bernhard	H	15 Oct 1907	4283 Weseke/Borken
Winter, Hulda (nee Stickel)	Friedrich	W	30 Jan 1911	
Winter, Pauline (nee Leischner)	Daniel	H	25 Apr 1896	4371 Micheln, Nr. 785/ Köthen
Winter, Peter	Hiob	S	01 Aug 1921	4371 Micheln, Nr. 80
Wittchen, Gotthilf	David	H	27 Jun 1906	Riesdorf/Burg
Wittchen, Elisa (nee Schulz)	Daniel	W	16 Jul 1905	
Wittchen, Otto	Gotthilf	H	02 Jul 1928	Deceased
Wittchen, Elfriede (nee Voßler)	Wilhelm	W	17 Aug 1928	7141 Oberstenfeld, Lerchenweg 11
Wittchen, David	David	H	13 Jan 1898	807 Ingolstadt,
Wittchen, Sara (nee Hirschmann)	Gottlieb	W	05 Nov 1907	Daueherstraße 9
Wittchen, Johannes	David	S	25 Oct 1927	
Wittchen, David	Gottlieb	H	19 Sep 1869	Deceased
Wittchen, Mathilde (nee Winter)	Martin	W		Deceased
Wittchen, Nathanael	David	H	17 Oct 1895	Loburg, Freiheitstr.
Wittchen, Sophia (nee Lobe)	Daniel	W	27 Dec 1896	
Wittchen, Erna	Nath.	D	13 Jan 1924	
Wittchen, Johann	Nath.	S	17 Sep 1930	
Wittchen, Johannes	Ferd.	H	25 May 1897	Klein-Lübars/Burg
Wittchen, Lydia (nee Haisch)		W	23 May 1897	
Wittchen, Erna	Johannes	D	20 Apr 1922	
Wittchen, Gotthilf	Johannes	S	17 Jan 1927	
Wittchen, Pauline	Johannes	D	23 Mar 1929	
Wittchen, Ewald	Johannes	S	23 May 1936	
Wittchen, Ottilie	Johannes	D	16 Mar 1931	Freiburg, Sonnenberg
Wölfle, Daniel	Gottlieb	H	27 Aug 1895	643 Bad Hersfeld, an der
Wölfle, Rebekka (nee Schulz)	Daniel	W	12 Jan 1901	Sommerseite 38
Wölfle, Ernst	Daniel	S	03 Sep 1925	
Wölfle, Emil	Daniel	S	04 Apr 1934	1713 17 <sup>th</sup> Ave SE, Medicine Hat, Alberta
Wölfle, Elfriede	Daniel	D	04 Apr 1935	Canada
Wölfle, Immanuel	Daniel	H	29 Aug 1920	KIA 17 Nov 1943
Wölfle, Else (nee Tiede)	Gotthilf	W	12 Jan 1920	X301 Magdeburg

<b>Name</b>	<b>Father</b>	<b>Status</b>	<b>Birth Date</b>	<b>Address/Remarks</b>
Zahn, Michael	Johann	H	07 Apr 1903	Ladeburg/Zerbst
Zahn, Berta (nee Bohnet)	Johannes	W	16 Oct 1901	
Zahn, Johannes	Michael	S	13 Sep 1924	
Zahn, Waldemar	Michael	S	04 Feb 1926	
Zahn, Irma	Michael	D	12 Jul 1932	

The list contains omissions of names and dates. With the best of intentions, it was impossible for us to make them complete because we did not receive any information from some countrymen. In the end, even the addresses also could not be clearly established. A few names surfaced whose bearers were born after the Resettlement. We do not want to cross them off...they certainly belong to us.

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