

## Paris, Bessarabia – Part 2e

*Paris in Bessarabien:*  
*Chronik der Gemeinden Paris und Neu-Paris in Bessarabien,*  
Arthur Suckut, self-published, 1986, 321 pages.

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Information in square brackets [ ] is that provided by the translator. This book has 321 pages of information. So as to not overload a digitized copy of this book, the translation will be made in parts. The translation below is pages 51-111 of Arthur Suckut's book.

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Funeral ritual at the coffin of Amalia Kelm born Suckut, 1944 in the Warthegau

It was generally not customary to wear mourning clothing weeks or months after the death of a relative. But the legal deadline of the surviving spouse, in the event of a possible remarriage, was not only observed, but far exceeded. There was little or nothing of any kind in method of procedure if someone was not mindful of what had taken place earlier (*dahinterstand*) in life. The participation in the funerals in the villages was sometimes so great that it was difficult to sing because what all that had happened extended so far back. On New Year's Eve (*Silversterabend*), those who had died in the course of the year were remembered one more time. It was nearly like this until 1940.

Then, however, everything changed, and our dead rest in all kinds of lands and listen for the call of our Lord, of whom it is written: For He himself, the Lord, will come down with a war cry, and the voice of the archangel, along with the trumpet of God, and the dead in Christ will rise first. After that we who are alive and remain will be brought up with them in the clouds towards the Lord in the air, and so will always be with the Lord (1 Thessalonians 4:15-16).

### **The Promised Day of Repentance and Prayer of the Congregations of Alt-Elft and Paris in Bessarabia**

Many people, including believers, suffer greatly, to their own disadvantage, from the fact that they cannot get away from the past. The heart is full of what one once was and had. This often leads to the fact that one becomes very unhappy and cannot accept the present.

It is different with the memory of the past, of experiences and blessings we have made with the Lord Jesus. They can still be a blessing to us today and give us courage and strength to look with confidence to the Lord, even in the present time and future, who has blessed our fathers and us so richly.

One of these experiences is the Day of Repentance and Prayer which was solemnly promised by both villages of Alt-Elft and Paris. It was when a great drought struck our otherwise fertile country. The rain failed to come for so long until everything threatened to dry up. Our fathers talked about how the pasture showed nothing green, but only dust. Great hardship set in. A bad harvest was imminent, everything seemed to be lost. Many people came to think, and the question arose: Why is God doing this? And they recognized: these are consequences of our sin. They had not opposed this godly knowledge, but bowed down under it, and all were prepared to repent, not in secret, but in public before all the world and even in the open air. It was decided that the two congregations, together with their faithful pastor Joh. Jundt, come together on 6 May (in later years on 19 May) in the open air between Alt-Elft and Paris in order to bow before God. On that very day, after previous devotion in the church of Alt-Elft, both congregations went out. All were deeply humbled in the awareness of the well-deserved punishment. So they went out to repent.

Our fathers have spoken about it again and again with inner emotion how the dear pastor then lay in the dust with the great congregation there before the Lord and, in the name of all, confessed sin and guilt before God and begged for mercy. It was also promised to celebrate this day every year in this way in the open air. The Lord himself acknowledged the prayer of the repentant congregations by responding on the same day. A mighty rain soaked the thirsty land, and this visible hearing strengthened the souls of the children of God. —In the years that followed, this Day of Repentance, promised by our fathers in 1892, was celebrated in the manner described above. It was one of the most serious days we had that brought us great blessings. Many years before our emigration, it had been established that the Brethren of the communities also took part in the proclamation. Also at the end everyone was given the time to pray. It was touching how, on the Day of Repentance, some Brethren poured out their hearts before the Lord and confessed their and all our people's sin. This was a good opportunity to reach those people who otherwise did not come under God's word. Here nothing was glossed over, but the full truth was told before God and all men. Here the sins were called by name and the consequences were brought to everyone's eyes. Some have been seized by the Lord on that Day of Repentance and have turned to Him. In recent years, many of the neighboring villages (who did not have a day of celebration on that day) came to witness this serious hour before the face of God. It was an uplifting day, and I wish we could experience such days of repentance and bowing before the Lord here. But where is the community (*Gemeinde*) today that does it in such seriousness and in public?

Dear people of Bessarabia, remember your vows and confess to the Lord wherever you are! What would our pious fathers say if they saw our people today in their lives and activities? Yes, what will the Lord Jesus say one day?

Therefore, with the prophet, I would like to call out to all, “Come, we will return to the Lord; for He has torn us, He will heal us also; He has beaten us, He will also bind us up!” (Hosea 6:1).

## Christmas in the Homeland

In our childhood, Christmas was celebrated differently than it is today, much simpler, but, in our opinion, much more real.

A Christmas tree stood in many houses. Although it was not as decorated as it is today, and instead of the fine, shiny, but very easily fragile decorations, it only wore candies or apples, roses made of paper and many other things, which brought an indescribable joy for young and old. But that was not self-evident. Many of our Brethren and fathers of faith were very opposed and when a Christmas tree was put up in the church, there was a lot of protest and not everyone was involved in the gift given to the children on the first Christmas Eve. The old Brethren were sometimes very indignant that one should now bring an idol into the church and, as in Elijah's time, standing around the tree: "Baal, hear us!" I was very young at the time and could not comprehend the attitude of the old Brethren, but today I think differently in some respects about the position that our fathers took at that time. Is it not correct when one says that the Christmas tree originated in paganism? In the time of the British Empire, all this was revived because they wanted to return to the faith of the Germanic people before they became Christians. They called themselves "proud German pagans." Christmas was the mid-summer festival for them. The solstice was a festival of our Germanic fathers, the houses were decorated with fir greenery, and when Christianity came, it was carried over by decorating the tree with candles and lighting them. The aim was to make it clear that not only would the sun supply with nourishment again and the days get brighter, but that since that memorable night, when the miracle took place in Bethlehem's fields, a light also dawned for the world, which illuminated its core. This attitude may be described as naive, but did our fathers not fear what we have today? Did they not want to take a stand here against the secularism that we are suffering bitterly today? Today, when we see what we are doing with Christmas, no one will smile compassionately at the childlike, believing attitude to protest against anything that might deprive us of the truth of the gospel.

We had three Christmas festival days, each of which had a morning worship service and in the afternoon and in the evening a "Prayer Hour" (*Betstunde*), as it was called in our place.

On Christmas Eve, if possible, a person went to the worship service. On this evening, with us, there was no gift giving in the church, one wanted to experience undisturbed without distraction in silence and devotion the great miracle of God in the incarnation of our Lord.

After the worship service, the gift giving took place in the family with or without a Christmas tree. However, the Christmas preparations were made without the children's knowledge, so that the surprise and joy was all the greater. —On the first day of Christmas, besides the worship service in the morning, there was the giving of gifts in the church in the evening. A short devotional was read by the sexton, then, besides the old Christmas carols, the children spoke their Christmas pieces. Christmas plays or nativity plays were unknown, but you could hear all the wonderful promises of God from the Old Testament, the Christmas story itself, and many hymns that fit, from the mouth of the children. If possible, every child got a little piece to say. This also drew the parents to the church to hear how their child would say this in the church. In addition, this was a wonderful piece of decoration when the candles on the huge Christmas tree

and the candlesticks with many candles were lit, which hung over the hallway in the middle, in addition to the walls below and on the balcony with candlesticks in which candles were placed. Actually, you could only see the church in such a scene on Christmas Eve and New Year's Eve. Some tears of emotion crept across the cheek of adults when they were reminded of their own childhood. Although the Christmas spirit was in the forefront for many, the Lord blessed all the sincere.

In any case, it happened that Christmas was celebrated by everyone in the church, there were no special events of any society. After the last song was sung, the great moment came for the children. From the sacristy came men from the church council and school council, who together had made all the preparations, bringing large baskets full of small bags with a name on each one of them. The curiosity was so great at that time that as a child the minutes became hours until finally one's own name was called out. In addition to the treasures in the bag, there was also sometimes a pencil, an exercise book or a booklet to read. How overjoyed the children and also the parents were as they went back home is something that one can hardly imagine today. That was Christmas in the homeland!

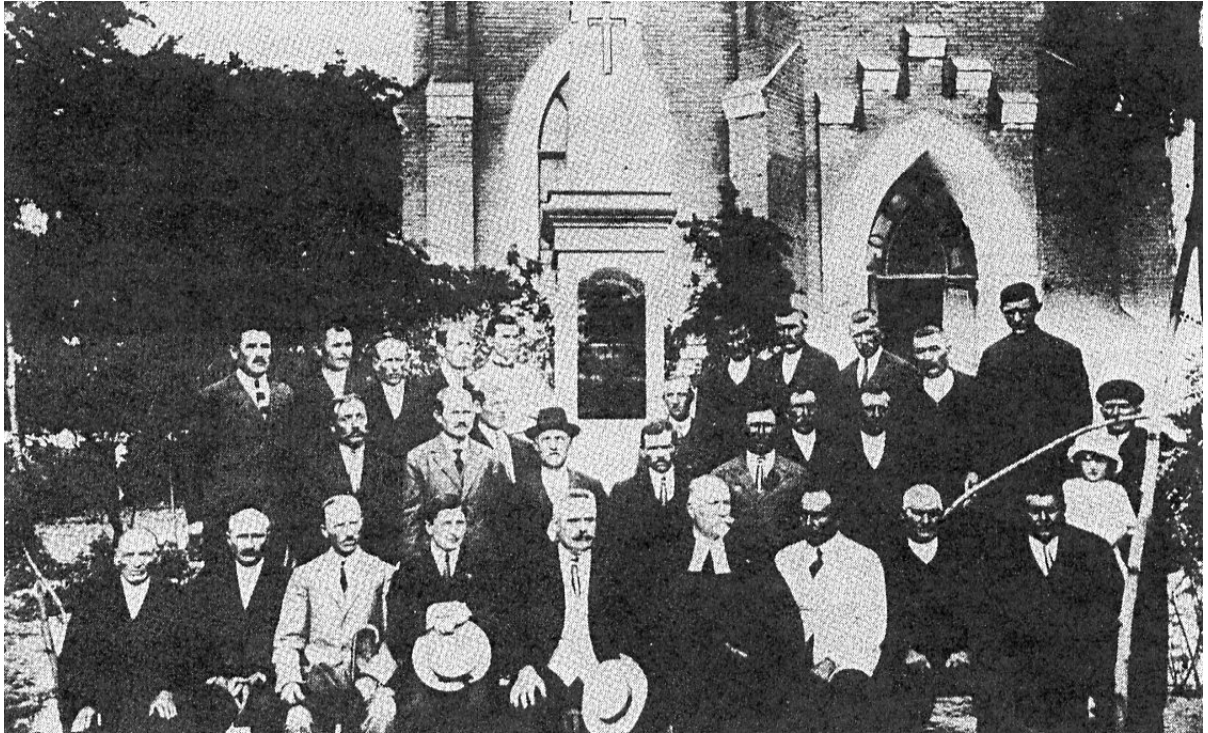
### **Tower Clock and War Memorial**

The decision for this was taken as early as 1922-23, but it was not made until 1927. At that time, Mr. Friedrich Heer was *Primar* (mayor / *Bürgermeister*). Thanks to his initiative, the work was completed. The large tower clock, three sided with a large dial (clearly visible in the picture [no picture shown]), came from Bockenem on the Harz [district of Hildesheim, Lower Saxony, Germany]. It is believed to have been installed by the Jörke Company in Dennewitz, which renovated our church several times. The small bell struck every quarter of an hour, at full hours the small one struck four times, then the big bell the number of hours, clearly audible throughout the village, even out onto the "Steppe;" even without one's own watch, one always knew the exact time! We do not know what it cost.

In the same year, the monument to the fallen and missing of the First World War was erected. A square, toward the top a conical obelisk, about 5 meters [16.4 feet] high and in the square at the lower base each side about 80 centimeters [31.2 inches] wide. On three sides there were the names, some also with an oval picture. The inscription, on the side facing the street, had the following text: In faithful remembrance of the War of 1914 to 1918 and the sacrifice of the fallen fathers and sons of the municipality of PARIS.

"I say to all of you who pass by, look and see if there is any with sorrow like my sorrow that has affected me." The Lamentations of Jeremiah 1:12.

The list of names can be found in Appendix No. 9. The monument was erected by the stonemason Gustav Fandrich from Alt-Elft. The top was finished off with a mourning veil. A large square, with stone columns and chains hanging in between, surrounded the monument. It was a place of silent devotion and remembrance.



12 June, 1927 Dedication of the Memorial for the soldiers killed in World War 1 1914-1918. Members of the Municipal Council, of the Church Council, of the School Council; 1<sup>st</sup> row center Pastor Alexander Simsont

The *dedication took place on 12 June, 1927 (Pentecost Sunday)*. Visitors came from far away, especially those from Paris who had moved away, and attended this dedicatory service. Old people could still recount bits and pieces of the sermon given by Pastor Simsont. His theme was: God's time—your time—their (the deceased) time. Teacher Johannes Eichelberg sang several songs with the student choir and with the church choir (which he, as a talented musician, had “revised” especially for this occasion). Two of his (present in the original text), here reproduced, namely the song of Theodor Körner, “Prayer During the Battle” (from an old school reading book) and “Not a Cross made of Wood and Stone” (poet unknown). The choir and the individual voices gave this celebration an unforgettable impression. Every year there was a “Memorial Festival,” with great sympathy from the population.

### Prayer During the Battle

- |   |   |
|---|---|
| <p>1. <i>Vater ich rufe dich!</i><br/> <i>Brüllend umwölkt mich der Dampf der Geschütze,</i><br/> <i>Sprühend umzucken mich rasselnde Blitze.</i><br/> <i>Lenker der Schlachten, ich rufe dich!</i><br/> <i>Vater du, führe mich!</i></p> | <p>Father, I call on you!<br/>           In blasts, the smoke of the guns engulfs me,<br/>           Emitting around me clashing flashes.<br/>           Ruler of battles, I call on you!<br/>           You, O Father, guide me!</p> |
| <p>2. <i>Vater du, führe mich!</i><br/> <i>Führ mich zum Siege, führe mich zum Tode:</i><br/> <i>Herr, ich erkenne deine Gebote.</i></p>  | <p>You, O Father, guide me!<br/>           Guide me to victory, guide me to death:<br/>           Lord, I know your commandments.</p>   |

*Herr, wie du willst, so führ mich!  
Gott, ich erkenne dich!*

Lord, as you will, so guide me!  
God, I know you!

3. *Gott, ich erkenne dich!  
So im herbstlichen Rauschen der Blätter  
als im Schlachtendonnerwetter,  
Urquell der Gnade, erkenn ich dich!  
Vater du, segne mich!*
4. *Vater du, segne mich!  
In deine Hand befehl ich mein Leben;  
du kannst es nehmen, du hast es gegeben;  
zum Leben, zum Sterben segne mich!  
Vater, ich preise dich!*
5. *Vater, ich preise dich!  
s' ist ja kein Kampf für die Güter der Erde;  
das Heiligste schützen wir mit dem Schwerte.  
Drum, fallend und siegend, preis' ich dich!  
Gott, dir ergeb ich mich!*
6. *Gott, dir ergeb ich mich!  
Wenn mich die Donner des Todes begrüßen,  
wenn meine Adern geöffnet fließen:  
dir, mein Gott, dir ergeb ich mich!  
Vater, ich rufe dich!*

God, I know you!  
So in the autumn rustling of the leaves  
as in battle thunderstorms,  
Source of grace, so I know you!  
You, O Father, bless me!

You, O Father, bless me!  
Into your hand I commend my life;  
you can take it, you have given it;  
in life, in death, bless me!  
Father, I praise you!

Father, I praise you!  
Be it not a struggle for the goods of the earth;  
we protect the most sacred with the sword.  
Therefore, falling and victorious, I'll praise you!  
God, to you I give myself!

God, to you I give myself!  
When the thunders of death greet me,  
when my veins flow open:  
to you, my God, to you I give myself!  
Father, I call on you!

### **Not A Cross Made Of Wood And Stone**

*Nicht ein Kreuz aus Holz und Stein  
ziert sein stilles Grab.  
Nicht ein einzig Blümelein  
ward gepflanzt ihm aufs Grab.  
Keiner weiß, wo er verschied,  
wo mein Glück im Grab verblieb:  
Nur der Sturmwind heult,  
nur der Sturmwind heult.*

Not a cross made of wood and stone  
adorns his silent grave.  
Not a single flower  
was planted on his grave.  
No one knows where he died,  
where my happiness remained in the grave:  
only the gale force wind howls,  
only the gale force wind howls.

*Tränen, fließt hinab zum Bach,  
fort ins weite Meer;  
küßt mir meinen Liebsten wach,  
der nur schläft so schwer.  
Hab mein Herz so treu verwahrt,  
hab ihm Blüchen aufgespart:  
Sturmwind, sag es ihm,  
Sturmwind, sag es ihm!*

Tears, flow down to the brook,  
away into the distant sea;  
kisses me my loved one awake,  
who alone sleeps so soundly.  
Have kept my heart so faithful,  
have saved for him flowers:  
storm wind, tell him,  
storm wind, tell him!

*Jahr um Jahr von dannen schleicht,  
bringt ihn nicht zurück.*

Year after year slip away from that place,  
does not bring him back.

*Immer bleibt mein Auge feucht  
um mein kurzes Glück.  
Ja, im weiten, tiefen Meer  
schläft mein Schatz so lang, so schwer:  
Ach, wär' ich bei ihm,  
ach, wär' ich bei ihm!*

My eyes always stay damp  
because of my short happiness.  
Yes, in the distant, deep sea  
my sweetheart sleeps so long, so soundly:  
Oh, that I were with him,  
oh, that I were with him!

## The Community Cemetery

In the same year the cemetery—we said “*Kerkhof*”—was also redesigned. The inscription was placed above the entrance gate: “Blessed are the dead who die in the Lord from now on” (Revelation 14:13). Around the middle of the newer part a large stone cross was erected, which also received an inscription: “I am the Resurrection and the Life” (John 11:25).

Early services were held here every year on Easter morning, to which the brass instruments played the magnificent chorales of the happy Easter message.

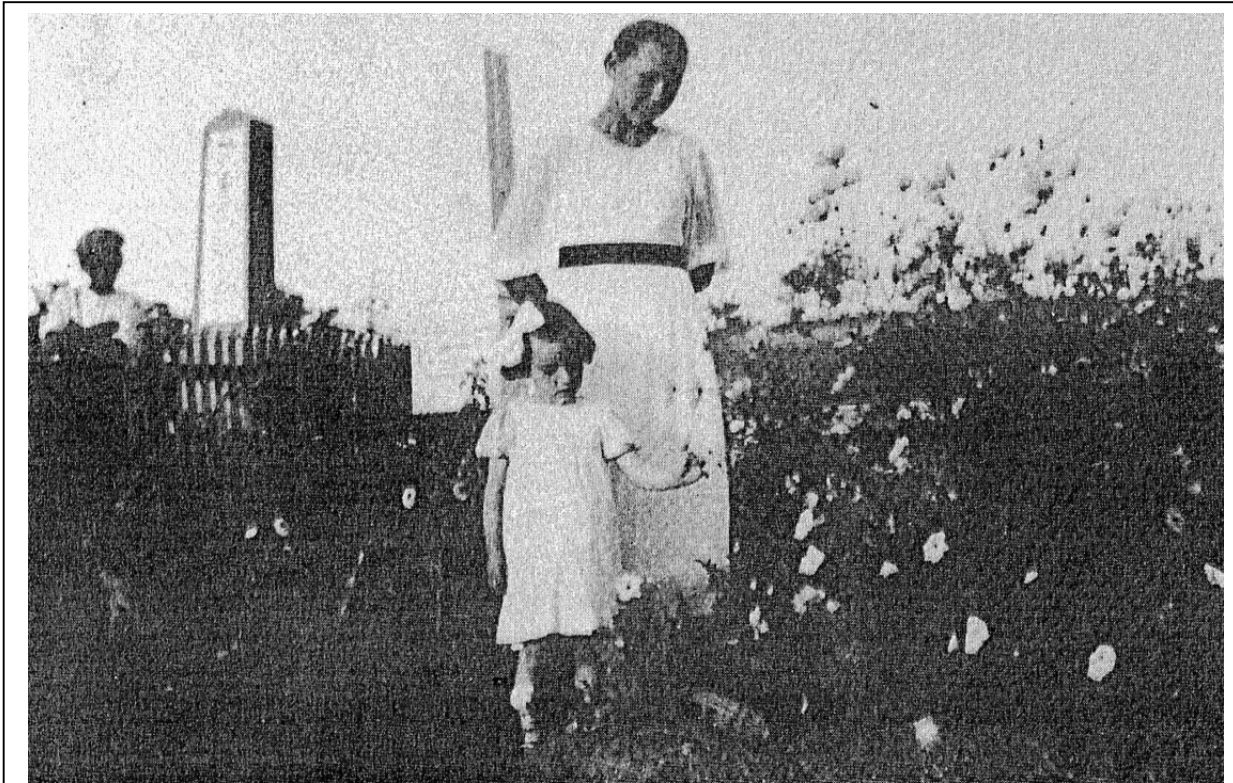
The cemetery was surrounded on two sides by a wall, the other sides with wire fence. Because it was very large (3 hectares [7.4 acres]), the northern part was still unused, where some people had their meadow pieces. It was precisely divided where the adults, the children, the foreigners and those who committed suicide could be buried; nevertheless, they were united in death in the same place.

In those years, the path from the street to the cemetery was planted high on both sides with young trees, so that over the years a beautiful tree avenue had been created.



Farewell at the cemetery on October 1940; left to right: Ilse Allmer, Irma Ott née Allmer, at the grave of their sister Hulda, in the center the niece Selma Kison





Ilse Allmer with her niece Selma Kison at the grave of Selma's mother Adele Kison née Allmer, a few days before the Resettlement in October 1940

Next to the entrance, on the left, stood a structure for stretchers, empty coffins and tools. The last cemetery keeper was Eduard Sprenger, who also took care of the cleaning of the school.

### **The Brethren Fellowships (*Brüdergemeinschaften*)** [sometimes translated as Brotherhood]

In the fifties of the last century, the first meetings were already established, as noted in the "Parish History." And if there were only two or three who met for the house devotional—such as the pastor and the shepherd at the well in front of the village (they both had the "shepherd's calling"). From Sarata, the "revival spirit" blew through all of Bessarabia, but the "hot" kind from there essentially "cooled down" in Paris. The Northern Germans were of a different character, so that even the pastor acknowledged that the few Separatists among us were "quiet, sensible people."

Especially in times of need, there were often great "revivals," as we called it, and people, young and old, came to the meeting in large crowds. In the thirties there were already six meetings in the village, three each in the upper village and lower village (with Nathanael Franz, Christlieb Ölke, Eduard Suckut, Ferdinand Knecht, Ludwig Knodel and Reinhold Franz). Sometimes they changed houses in the neighborhood. Overall, however, it was "a" community (*Gemeinschaft*), only because of the large number of people in separate rooms, toward the last there were 380 members, i.e. just over a quarter of the total population. This figure was hardly reached in all villages. This is not boasting, this is grace, this is a gift.

A number of old, proven Brothers were pioneers in word and conduct, such as Ferdinand Knecht, Eduard Franz, David Kühn and others. Particularly outstanding was the former sexton-teacher and long-time Justice of the Peace Gottfried Weiß. He was a “father in Christ,” also in teaching, in the service of the Word. Eduard Suckut writes about this godly man in a few sentences:

#### *Gottfried Weiß*

“Our dear accomplished Brother White was among the Brethren a teacher of God's grace. When he dealt with a text, whether it was from the Old or New Testament, you could not hear enough. He exhausted the text in such a way that nothing more could be said about it. An old sincere Brother once said of him: ‘When Brother White holds a meeting and speaks a word, he has done everything: he has mowed and forked and raked. There's nothing left for someone else to do.’ —He served as a blessing among the Brothers and Sisters for many years. In recent years he was confined to the living room (*Stube*) during the winter. He could not come to church or to the fellowship as a result of his old age weakness and illness. He had to wait until spring came again and it got warmer. Then he was able to attend the fellowship again. How happy he was when he was visited in his little chamber! A person never left his house without blessings. And the conversation with him was only about the Word of God. However, he was a strict man of the church and did not want to have anything to do with other believers. For him Hebrews 13:7 mattered: Remember your teachers who have told you the Word of God; consider their end and follow their faith. —He wanted to go home. This homesickness often came over him. His two favorite songs were: “Oh, I were already up there...” and “Raise up, O soul, your mind...” He still had to go along with the hardships of the Resettlement and was taken home by his Lord while in Poznan.”

#### *Ferdinand Knecht*

Our dear, faithful Brother Knecht was probably the most sincere and faithful Brother in every way. There was probably not a second Brother in Paris who was so childlike and true-hearted and who loved the Brothers as he did. He loved not with words, nor with his tongue, but with deed and truth. How often he went quietly to the village and visit the poor and sick. And how much he helped them with money and food. But he never talked about it. No one should know about it. God has openly repaid him. He became ever richer in earthly goods. But he did not see himself in his wealth and did not boast about it. And how faithful he was in the shelter of the Brethren. If no one wanted to pick up or get on with it—he was always ready to do so. —And how sincere he spoke out about the internal and external challenges in the struggle for faith! He was a father in Christ to me. He was not ashamed to confess his Savior to the world. During the Resettlement, he became ill in Galatz (Romania), came as far as Silesia and, without being allowed to see his loved ones again, entered into the joyful presence of his Lord.

#### *Eduard Franz*

Our dearly missed Brother Franz was a shining example of genuine meekness and humility. In childlike simplicity he spoke only the good of another Brother and fellowman. And he believed of everyone that he was the same as he was. How could the Lord speak to him in a dream? He revealed a lot to him that he could not tell everyone. He often said: having the love of Jesus Christ is the greatest common sense—better than all knowledge. He remains in blessed memory.

*David Kühn*

He was genuine innocence and selflessness. When he had to conduct a meeting and the text was strange and closed to him, he did not thrash empty straw, nor wave in the fog with a stick; he said quite simply: Brothers, the word is unclear to me, you say something further.

After the characterization of the Brethren, which Eduard Suckut briefly described, now also a report about himself, written by his long-time companion and fellow Brother Ottomar Eichelberg:

*Eduard Suckut*

On 29 November, 1981, he was taken home by his Savior after a fulfilling and blessed life and service, after a long, patient and faithful wait in peace. He was born on 20 November, 1897 in Paris/Bessarabia. We were already good friends during school days. When the Lord called him to his position for 17, our paths separated for a time. His spiritual fathers and teachers were the old Brethren of that time, who had witnessed the founding of our community association in 1907 at the conference in Alt-Elft.

These Brethren took the Word of God very seriously. They lived it as they proclaimed it and saw with earnestness that this rule was also observed throughout the fellowship. Public offenders who were contrary to God's Word had to be publicly revealed and sometimes withdrawn in the neighboring fellowships. Admonition was an indispensable need for the Brethren. The basic concepts of faith according to the Bible, such as penance, conversion and rebirth, did not condone an ambiguous interpretation. Everyone had to experience it in his own heart.

After such a thorough transformation, it was then a self-evident consequence and a requirement to live a consecrated life.

The constant use of the Word of God not only gave the Brethren directions in cases of doubt, but was for them the "Bread of Life," which one not only had at hand on the bookshelf, but carried with them in a reduced form in the pocket, in order to always be ready for a service. In addition to many Bible verses, which were memorized, countless songs were also learned from the "Hiller" and the hymnbook, because they were mostly sung by heart in the fellowship.

Brother Suckut was brought up in the spiritual atmosphere. He was very eager to learn and was able to acquire a lot at a young age.

God had given him a special gift in caring for souls (*Seelsorge*). He could put himself under the guilt of the penitent man kneeling beside him, and weep and repent with him. This sincerity created such trust that many preferred to go to Brother Suckut for conversations.

His work in the 1920s was also known to the public, so that he was elected president of the Brethren Council (*Brüderrats*) in 1929. It was also special to entrust to such a young Brother of 32 years of age the responsible office of the great work. He witnessed the revivals of the 1920s until Resettlement.

After the collapse, when we found ourselves in the West and a new Brethren Council was elected in 1947, Brother Suckut was also there again. A year later, he became the first traveling preacher in the north to be hired by our Fellowship Association (*Gemeinschaftsverband*).

Brother Emil Hommel, who buried him, had said in the burial sermon: “Until his retirement in 1963, he did a blessed, fruitful ministry as a preacher of the Gospel with the gift of grace of the inspiring sermon, as one caring for souls, in the lectures at conferences. and days of faith and in a great pastoral correspondence, even in his quiet chamber.

I remember the Lord ‘discovering’ me 50 years ago, as he noted in some newspaper articles, in reality the spiritual child that I am. This led to a fraternal work with many Brothers and Sisters.

Like Paul, our Brother did much kneeling work of intercession, was often weak in the might of the body, but strong in the inner man.”

The traveling service of Brother Suckut in the first years is not comparable to today. The journeys were more strenuous and the Brothers were on the road 20 days a month. Just at the time when Brother Suckut was hired, the years of great awakenings began. People came together in multitudes, especially at conferences and fellowship days. Not only did he have to preach the gospel, but together on ones knees with those seeking help, often struggling for hours for the breakthrough to faith and victory.

In 1953, Brother Eduard Suckut then moved to southern Germany, where he was able to experience great things in the last 10 years of his service. Many found peace in the blood of Jesus.

In remembrance of his travels, he wrote word for word: “With my handbag and backpack, I moved from place to place, often on foot, with a bicycle, or by horse-drawn carriage. I always had Bibles, testaments, hymnbooks and publications in my luggage. These were difficult years, but a wonderful and precious time. We do not want to and must not count, but the Lord knows (for He did it), how many people, young and old, came to believe at that time. Fellowships and youth associations were re-established. They met together at fellowship meetings, youth conferences and annual conferences. Oh yes, there were tears of joy to shed over so many miracles of the grace of Jesus. We did not deserve it, it was God's gift and the labor of the Holy Spirit in those days. Praise be to our Lord, who has taken care of our work.”

#### *Ottomar Eichelberg*

Born in 1900, comes from Paris/Bessarabia. His ancestors had emigrated there from Germany about 160 years ago, firstly because of the great hardship and poverty after the invasion of Napoleon, and on the other hand for reasons of faith, in search of a safe place of refuge, which one hoped to find in far off Russia.

Since 1921, after he had come to believe in Jesus, he had his spiritual home in the circles of the Brethren, served with the Word, in his own place and beyond in many places of his Bessarabian homeland, until the Resettlement to Germany in the autumn of 1940.

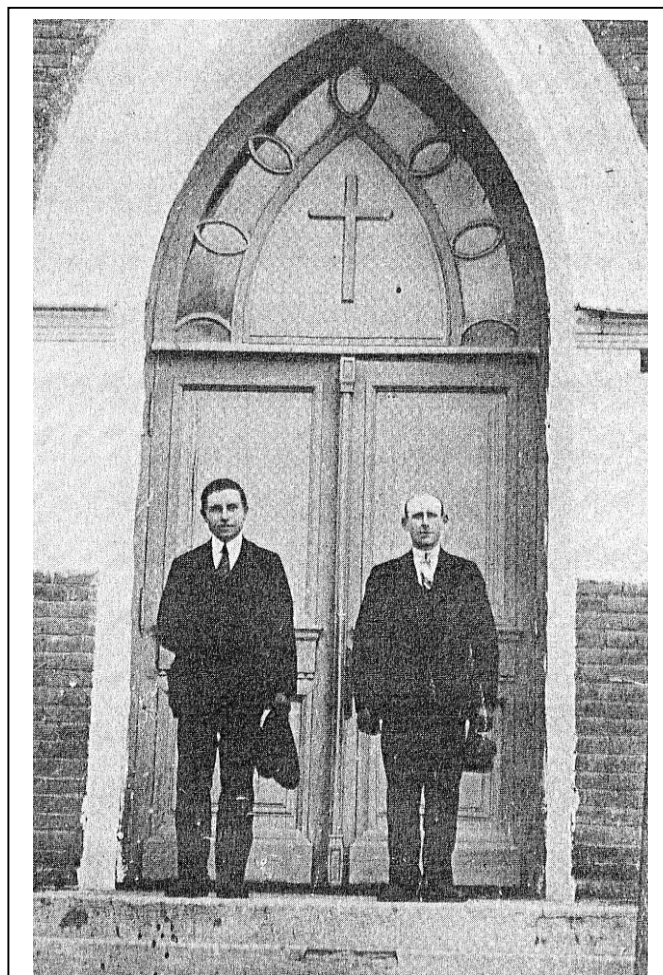
From 1934-1938, he worked in his own hometown as chairman of the church council and also chairman of the Brethren Council of the Bessarabian Brethren Fellowship. From this he has maintained his inner orientation and after the collapse in 1945 he was able to continue in the same way at the new beginning. Together with other former senior Brethren from his old homeland, he set out in search of the scattered Brothers and Sisters in West Germany and East Germany. After several years of searching and finding, the formerly Bessarabian Brotherhoods were incorporated into the Gnadauer Association (*Gnadauer Verband*), as an independent “Bessarabian Fellowship Association” (*Bessarabischer Gemeinschaftsverband*), later renamed “Evangelical Fellowship Association North-South” (*Evangelischer Gemeinschaftsverband Nord-Süd*), based at 2875 Ganderkesse 2-Bookholzberg, where Ottomar Eichelberg lived in the acquired spare time home (*Freizeitheim*) since 1954 and was in charge of the entire work from 1951-1968.

Even to the present day, he is allowed to experience the grace of his Lord on a daily basis, to pass it on through various services, especially in the writing of the “Greetings to the Elderly” (*GriüÙe an die Hochbetagten*) (about quarterly), visits back and forth, even to the German Democratic Republic (*DDR*), and what else is still possible by way of his good health. Like all the other Brethren, he stands in the place where God places him, where one does not seek his own, but only the glory of God, the praise of His grace.

This is how we want to understand all the contributions that appear here about some well-known “Brother figures” from our former home village of Paris (Bessarabia). In remembrance to those who have already gone home, as remembrance and example to those still living, to future generations as “signs of goodness and faithfulness of God,” what the Lord can do with and through people who give themselves to Him and serve Him. This is what happened, and will happen to the great history of the Kingdom of God!

There were several such faithful Brothers in the congregation (*Gemeinde*). Paris also three times appointed the 1<sup>st</sup> *Vorsitzenden*

(called president) of the Bessarabian Brethren Fellowship. Twice it was Eduard Suckut, once Ottomar Eichelberg as his successor, then Eduard Suckut his representative (*Vertreter*). In the



The long-standing presidents of the Bessarabia Brotherhoods during the 1934 Conference; left Ottomar Eichelberg, right Eduard Suckut

Fellowship Movement, Paris had the first place in Bessarabia, together with the “dual Fellowship” Alt-Elft, which also had a 1<sup>st</sup> chairman position, the teacher Christian Fruck. The Fellowships were formative and supporting forces in the ecclesiastical and public life of the Bessarabia Germans. Many came from their ranks to the Synod, to the parish councils and to the political municipal councils (*Gemeinderäte*). If you were sometimes perplexed, when someone was in need, it was said, “We ask the Brothers!” Or vice versa, if you were not sure, the it was said, “What do the Brothers say about this?” Many leading people, such as the long-time leader of our Provost Region (*Propstbezirkes*) (in Russian time), Provost Alber, who officiated in Großliebental, once said it like this at a meeting: “The Fellowship Brethren are the pillars of the church, the Church must help Brethren Fellowships and the church must keep them.” Where it was observed that way, the churches and fellowships worked together. But there was also rejection, as Pastor in retirement Emil Hommel describes an event in Paris.

For all that, naturally, the enmity remained. It once happened that the president of the Comptior, Olf from Tarutino, one Sunday afternoon, entered such an assembly in Paris and asked in a harsh tone, “What are you doing here?” —The chairman replied, “We are going to have an hour of edification.” —“And what are you reading?” —I am reading a chapter from the Revelation of John.” —Thereupon Olf said: “You are dumb-heads (*Dummköpfe*)! I am a man with a university education and I do not understand any of it. What is it that you want to understand?” —Then the chairman gave the excellent answer: “But the book is called *revelation* (*Offenbarung*), not *concealation* (*Zubarung*).” —Now everyone was chased out. Half a dozen of the Brothers were transported to Tarutino, where Olf kicked them in the chest and boxed their ears.

### **The Youth League for Decisive Christianity**

This work was known here from out of Germany through the Missionary Brother Ludwig Tegeler, who was based in Silesia at that time on behalf of the “Mission for South Eastern Europe,” visited our country and its fellowships (*Gemeinschaften*) thirteen times. In great blessings, he served in churches and fellowships. This also led to youth work in several municipalities, as well as in Paris. The director was Eduard Suckut, the places for gatherings in various houses. The singing hours (*Singstunden*) for the Decisive Christianity choir, as well as for the community choir, were through Eduard Suckut, who conducted both. A small bookshop was also in his house which covered all the needs of the youth and fellowships. He obtained most of the material through Transylvania, some directly from Germany, especially the material for youth work or also for the choirs. How often they were able to serve with songs and plays (performances) in the community and beyond. Also in churches, at conferences, and often at funerals or at festivities; for example, at weddings. Blessed footprints everywhere.

Emil Hommel brings a summary of this blessed youth work in Paris in his book *Die bessarabischen Brüdergemeinschaften* written by Eduard and Albert Suckut.

"In 1934 and 1935, the faithful youth were often gathered to discuss with them a particular theme on the Bible and to promote the singing. It was also imagined to establish a Youth Circle (*Jugendkreis*) for Decisive Christianity, but it did not happen because there was no appreciation of this matter in the Brethren Fellowships, yet alone among the young Brothers and Sisters. But in silence one continued to work and pray. In 1936, a Fellowship Choir was founded, consisting

of all gatherings of old and young Brothers and Sisters. Finally, on Sunday, 21 February, 1937, a Youth Association was founded in the house of Brother Albert Pfahl. On the basis of the word of the Bible: ‘Come to me, whoever listens to the Lord!’ (Exodus 32:26), twelve Brothers and Sisters, on their knees and in tears, dedicated themselves to the Lord. These were the founders of the Youth Association for Decisive Christianity in Paris. But the Lord soon added others who could not rest until they had made the vow.



Community Youth 1939 in the upper village—Group of the “Youth League for Decisive Christianity”; Adeline Broneske, Albert Suckut, Emma Franz, Otto Richter, Hulda Dallmann, Charlotte Bork, Anna Franz, Artur König, Iram Pfah

Already on Easter 1937, the Youth League was able to celebrate its first small youth festival with poems and songs. It was in the assembly of Christlieb Ölke, in the presence of many Brothers and Sisters, yes, even Brethren from Alt-Elft were present. We were richly blessed by the Lord. —Christmas 1937, our Youth Circle was allowed to organize a second youth celebration in the assembly of Reinhold Breitkreuz. Christmas poems and songs were performed. Here too, the Lord was wonderfully confessed. As expect, many Bothers and Sisters came together again. In January and February 1938, the Lord gave us a great revival. A large group of youth broke away from the world and joined as followers of Jesus. This was a glorious fruit of the many prayers that had ascended to the throne of grace. —Easter 1938, shortly after the revival, the Youth Circle, with the many newly converted souls, held its third youth celebration. The Youth League from Alt-Elft and many Brothers and Sisters from our village had also come to this celebration. How this moved our hearts to heartfelt thanks to the Lord who had blessed us so visibly. —In fulfillment of a great desire, out of gratitude for the many young souls that the Lord had added to

His church, we were able to hold the General Youth Festival, the ‘Bible Training Day,’ in Paris on 6 November, 1939. It was a great experience for our youth. ‘A miracle before our eyes was done by the Lord.’ ‘Essential Characteristics of Decisive Christianity’ was the theme of the day. Pastor Rivinius and preaching candidate Erwin Meyer preached. The Brothers talked about the sub-themes: Gottlieb Löffelbein: *Diligent Use of the Means of Grace*; Christian Hasart: *Holy Behavior in Everyday Life*; Artur Moritz: *Conscientious Contribution in the Kingdom of God*; Gottlieb Offenwanger: *Willful Suffering for the Sake of Righteousness*; Emil Hommel: *Happy Waiting for the Coming Lord*. The Youth Circle of Paris performed several choral songs. — Easter 1939 the oratory (*Deklamatorium*) on *The Lost Son* and Christmas 1939 *The Ten Virgins* were other events of the Paris Youth League. Easter 1940, without us knowing it, was our last youth celebration to take place. In June of the same year, our Bessarabia fell back to the Soviet Union. —O Lord, give us a spiritual home where we go after the Resettlement, where we can gather and be edified again in your name! (Eduard and Albert Suckut)”

That this work has not been lost by Resettlement, war, escape (*Flucht*), and so on is evidenced by a report from the time of settlement in the Warthegau, where a Paris Youth League woman had extended an invitation, despite prohibition and danger, to Bible Days in her congregation. Emil Hommel writes about it in the “Brethren Messenger” (*Brüderbote*) 1974:

“In the hour of temptation, trial, probation in 1940 with the Resettlement, settlement and during the ‘escape,’ we were put to the test by the Lord of the congregation. Many have understood Jesus, they have kept to his Word and his name in childlike simplicity as they have been held by him. They did not let themselves be blinded and had a clear view of the goal: Jesus! Others were ‘found out too easily,’ they blew away like chaff in the wind. They even explained it in such words: ‘What we had in faith, hope and love was good for Bessarabia. We will leave that back there.’ For many, ‘the Movement’ became a downfall. They fell into the spirit of seduction. —The former will give glory to God alone, the others we cannot criticize and judge.

*Linda Franz*, who belonged to the ‘Youth League for Decisive Christianity’ in Paris/Bessarabia, had to manage, in the Warthegau, at the age 23, the large yard (*Hof*) of her father, who was a soldier on the front lines of the Second World War. She did so with prudence and forbearance (towards the Polish workers) in valiant efforts. But her heart also burned for the cause of Jesus, and she struggled inwardly as to how she could do so. —The children of God in the area held back. Some hid like a ‘snail-shell house of faith.’ Linda Franz (today Mrs. Ebeling) discussed the matter with her Brother Schilling, who was a native there. He said, “I guarantee to get permission for a Bible Week from the supreme ‘official commissioner’ —but where do we get a preacher for here? I will arrange for a preacher, said Linda Franz. And she wrote to me in West Prussia. Now I had been expelled from the promised Warthegau to the Old Kingdom. I would have gone anywhere else. But there?! Then I said to myself, “If this young woman has the courage for this thing, then I am going to come. A Brother from Bessarabia provided his large room. So we met for a Bible Week in Sinnigen from 17 to 23 November, 1942. ‘You prepare for me abundantly the table in front of the eyes of my enemies,’ we read in Psalm 23:5 according to many a translation. And: ‘My cup overflows!,’ we read in the same verse according to the English translation. Under the Word of God, the Brothers (named here in alphabet order): Ottomar Eichelberg, Emil Hommel, Gustav Schilling (the native brother who was slain by the Poles with his wife afterwards in 1945), Eduard Suckut and Tepper. , Linda Franz underscored



Romans 8; 1 Corinthians 13; Ephesians 5:1-15; Titus 2:11-15 and Revelation 7 with other scriptures in her Bible as the lasting memory of that time of maturing and decision-making time. We have reflected on those ‘marked with a {x}’ (*angekreuzten*) places how graciously the Lord has watched over us, how joyful and grateful we were together, and how strengthening in the storm and before the big storm that silence of the wind in Bleichen and Sinningen was prepared for us.”

### **Brethren Conference in Paris**

It took place twice in our community, the great conference for all the Fellowships that exist in Bessarabia. The first was from 9-10 May, 1910, about which Emil Hommel summarized.

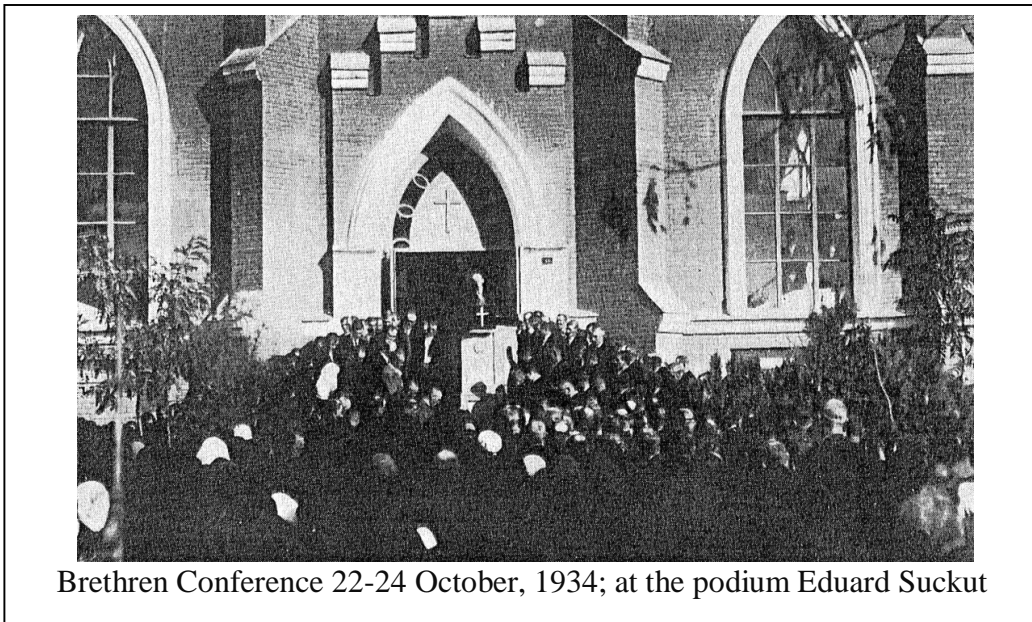
In Paris, 9 and 10 May, 1910

Provost Alber presided. Also present were Pastor Hanson from Arzis, with whom the Brothers at the conferences had some discussions about rebirth and conversion; Pastor Jundt from Kronau and Pastor Hasse from Tarutino. —Lectures: *Sources of Spiritual Growth*; *Intercession in the Assembly*; *The Relationship Between Rebirth and Conversion*, Pastor Jundt. In the ensuing very lively debate, Provost Alber said: “We do not ask *how*, but *whether* one is truly born again. “Preacher Everß from America gave “a short, heartfelt address.” The last lecture on *Purpose and Goal of the Fellowship* was dealt with by Sexton-Teacher Gottfried Weiß.

The second took place from 21-22 October, 1934, about which a summary has also been published in the “*Hommelbuch*” and which we bring here.

In Paris, 21 and 22 October 1934

Brother Teacher Christian Fruck wrote a detailed report at the time, from which we bring themes and texts: “On Saturday evening, after the congregational song, Pastor J. Rivinius preached about the rebirth on the basis of John 3:1-15. —Pastoral Official Candidate Eduard Tetz then spoke



Brethren Conference 22-24 October, 1934; at the podium Eduard Suckut

about Revelation John 3:11. —On Sunday morning, the great Church could not even contain the participants. Pastor Simsont gave the sermon on Luke 13:22-27 and Pastor August Hermann spoke about Psalm 42:2-3. —The grand general meeting in the afternoon was moved to the church garden, because the church could not hold the conference guests. Brother Eduard Suckut, President of the Brethren Council, welcomed the Brothers and Sisters. Then, in the afternoon and evening, the following lectures were given by the Brothers: *Back to God*, by Brother Heinrich Keller from Klöstitz; *Wavering Between Two Alternatives* from 1 Kings 18:21 by Brother Wilhelm Unterseher from Korntal; *The Christian Mode of Life* by Brother Wilhelm Gehring from Pomasan; *The Firm Prophetic Word* by Brother Teacher Reinh. Tschritter from Alt-Elft; *To Whom Do Our Children Belong To?* By Brother Artur Moritz; *The Church of the Cross According to Revelation Capital 6* by Brother Christian Hasart; *The People of God as Dignitaries and Duty Bound* by Brother Daniel Flöter; Brother Eduard Suckut closed the lecture series with 1 Corinthians 15: 58. —Richly blessed, moved by the Spirit of God, with new, sacred resolve in their hearts, grateful to the Lord for so much grace, and grateful also to the church of Paris, they went home.

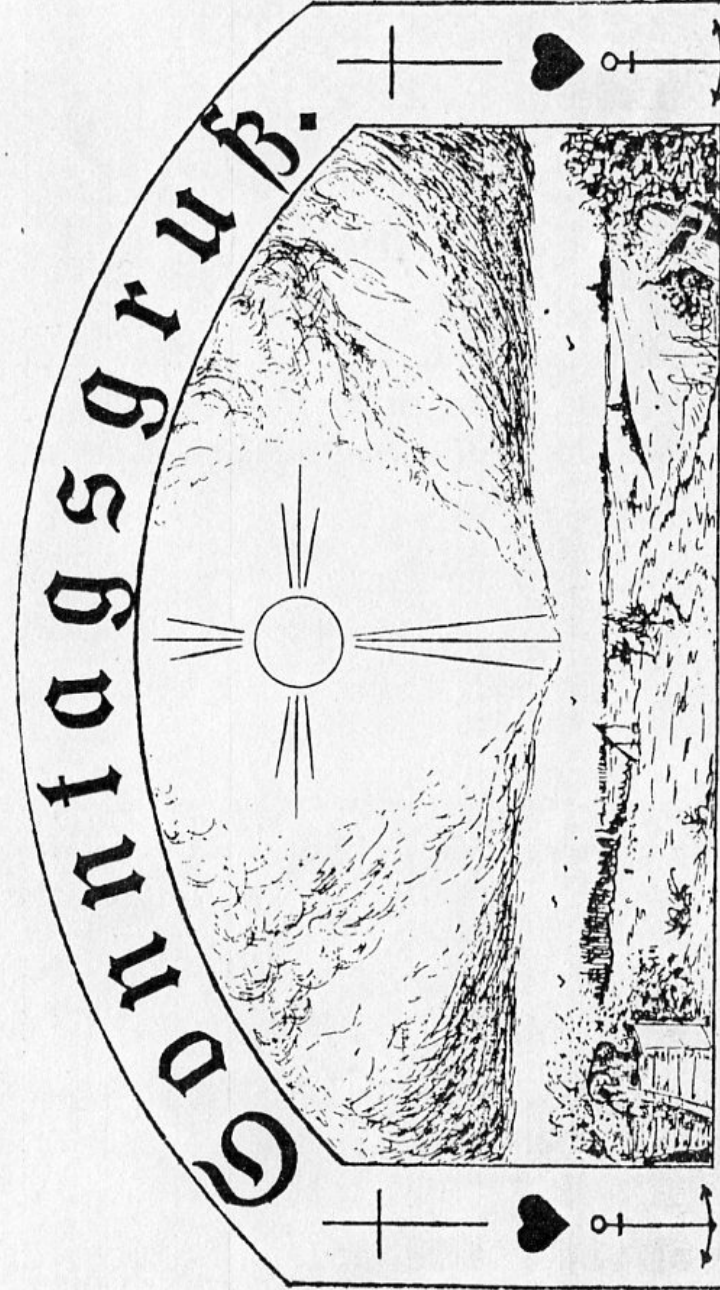
The "radiance" of this blessed work in Paris was also visible in the Semlin Resettlement Camp near Belgrade, when people gathered in the tent of the people of Paris and then held Bible hours together.

Unaware of the dangers for the inner spiritual man, we went into the Resettlement in Germany in the autumn of 1940. In the Semlin Camp near Belgrade, we visited the tent where the Paris Brothers lived and asked Brother Eichelberg if he would like to hold a gathering with us. He joyfully agreed, and we prepared our tent and diligently extended invitations. Brother Eichelberg spoke about John 10:27; **My** sheep hear **My** voice! With great difficulties and hostility from the camp management, we were still able to hold our Prayer Hour in Germany. There were even Brothers from the surrounding area who came to visit us. We could say by grace.

It should not be forgotten that in the houses of the Brothers house devotions were held, but also in many other houses. There were various devotional books by Brastberger, Franke, Arnd, Rieger, Hofacker, Goßner and others. Bible and the "Hiller," however, had the first place, especially in the meetings, where one broke out with a "portion" from the Hiller, about which one then made word meditations (*Wortbetrachtungen*). Its songs were mostly memorized and sung a lot. The "Hiller" is still found in many families. In addition to the hymnbook and the Fellowship songbook, one also had "*Reichlieder*," "*Frohe Botschaft*," "*Zionslieder*," "*Glaubensstimme*," "*Singvögelein*," "*Evangeliumssänger*" and others. The Decisive Christianity Circles also had the "Youth League Songs." There was a lot of singing in the meetings and Youth Circles, which is still a distinguishing mark of the "person from Bessarabia."

I also came to know from Ottomar Eichelberg that the people of the assembly held the "Reconciliation Evening" on 30 December. After all, they did not want to enter the new year with a more burdened conscience. But this was again "pure air." the word and spirit of God could work, to His glory, the people on all sides for a blessing. More about this chapter in the mentioned book by Ottomar Eichelberg. It is really worth getting hold of it.

**Sonntagsgruß.**



**Christlicher Wegweiser für das deutsche Volk in Bessarabien.**

Nr. 17. Jahrgang 1.

Sonntag, den 4. November 1934.

Herausgeber und Schriftleiter: Eduard Tetz, Fersan, enuaz-Mare. (Alt-Elft), oficial Arcis, Judetul Cetatea-Alba.

Bezugspreis: ganzjährig bei Vorausbezahlung 100 Lei, halbjährig 55 Lei, monatlich 10 Lei.

Das Blatt erscheint jeden Sonntag.

**Sunday Greeting.** Christian signpost for the German people in Bessarabia. Sunday, 4 November, 1934, No. 17; Year 1. Editor and head of writing: Eduard Tetz, Fersan, enuaz-Mare (Alt-Elft), oficial Arcis, Judetul Cetatea-Alba. Purchase price: Annual with advance payment 100 lei, semi-annual 55 lei, monthly 10 lei. The paper appears every Sunday.

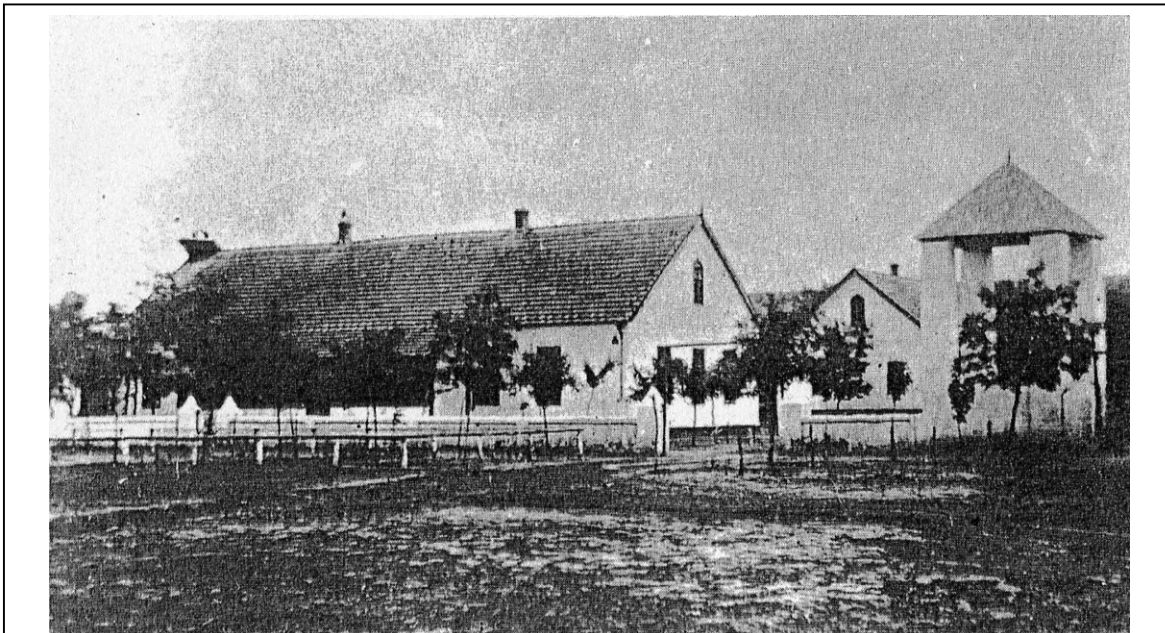
## School Life of the Community

This too has already been described elsewhere. Teachers and pupil numbers, as far as is known, are already mentioned (see Appendix No. 6/1 ff, Secondary schools in Appendix No. 5). According to *Prof. Hans Wagner*, former Werner school teacher, at least in Romanian time, compulsory education was for all children (HK 1951, p. 57). The school attendance was distributed as follows:

1. from 5-7 years old—Kindergarten (existed only in a few municipalities)
2. from 7-10 years old—Primary school (*Grundschule*)
3. from 10-14 years old—Primary school (*Volksschule*)
4. from 14-18 years old—Extracurricular teaching and Children Instruction (*Kinderlehre*).

The school year lasted from 1 September to 20 June with small vacations. 2½ months in the summer the child was free of school and went to the field, because the agricultural economy was considered a school subject. So far from Professor Wagner.

I would like to add that it often happened that at least the bigger students were often absent as soon as the work started on the field, even if the father had to pay a penalty for it. Girls were also often absent. One did not want to do that, but one had to “come to terms with it.” However, this also meant that many such students had to repeat the same class several times and were dismissed, for example, in the 5<sup>th</sup> Class, because their compulsory schooling had ended or the year’s class was being confirmed. This was probably the case in almost all municipalities. —It was much worse in the Tsarist Empire. My mother told me how the girls during her time were only allowed to attend four classes (before the turn of the century and after), while the boys went longer and still had some arithmetic and geometry so that they could measure land; that which is necessary for every aspiring farmer or craftsman!



General view of the school with bell tower and teacher's house (school leader building)



Teacher Emma Kehrer with her class (1939—year's class 1920-1929)

Foreign language—Russian or Romanian—was learned from the very first year of school. In later years, only religion was in the German language. But they kept finding ways to get around that. And in this our German teachers were wise and skillful, and, together with community of parents, one was strong in the resistance of alienation. In an emergency, as has already been said elsewhere, they spoke Low German (*plattdeutsch*)—this was not German for the foreign state teachers. And because they did not understand it, they preferred to quickly get out of this “crazy” Paris! Thus, our language (dialect) was often salvation “from the enemy.” In general, the people of Paris were very gifted in language: they could speak Low German, German, Swabian, Russian, Romanian; the “college educated students” also learned Latin, French and other languages. Those were some fellows, these Paris “Kaschub folks!”

Alfred Ziebart goes so far in his *Heimatbuch Arzis* to make the claim that the Low Germans were more skillful and thoughtful than the Swabians. A foreign language was better suited for Low German than for the Swabian. Even more so he thinks that the Low Germans have produced more leading personalities than the Swabians. But then he immediately adds: “But it can be demonstrated that the opposite was the case.”

Rudolf Weiß expresses himself more clearly when he claims that “in Bessarabia, the Swabian women waged a war of conquest. Where they marry into a Low German family, Swabian was spoken from then on.” Yes, we had such examples. But it was also the case that the Swabian women had to learn our dialect, because otherwise they would have been lost; because almost everyone spoke to them in Low German. I know examples where women or men, who used to be purely Swabians, could speak Low German so good that one could not know whether they were genuine people of Paris or not.



At the cemetery with Teacher Cosacu (1938) along with several of the same age group; about half of them killed in the Second World War or reported missing

By the way, our village was probably the only one that spoke almost exclusively Low German until the Resettlement in 1940—it is still the case today!

Returning to the school, it can be said that our teachers, although not genuine people of Paris, have done great things for the benefit of the community, especially the students. How grateful our parents spoke of their teachers, about “Old Beck” to the present day (in Bessarabian times). So I could also speak about my time; but it demands consideration not to praise one too highly, yet alone to mention the other. But one of them has excelled in the musical field: Johannes Eichelberg. He was highly gifted in music. When he heard a poem or read a verse, he got up from his desk for lecturing and went up and down in the class, the stick in his hand as a baton. Soon he hummed, then he sang out, then he whistled—and he already had the right melody for it! Immediately he wrote on the board, the students had to copy, and then the singing started! He picked out the best singers, practiced them in the school choir, and then took them into the choir of adults, right up to the church choir! The experience remains unforgotten to me, as he always said, if someone did not sing correctly from the “Richter Lineage” (*Richterslinie*) (he himself came from this line of Richters): “Richters are gifted with music, Richters do not sing wrong!” And when it happened, he gave a “Richter” the right “tone” in his manner. That is how we learned to sing in Paris. Even today, the people of Paris, who have learned with him, sing most of the songs at once in four part [harmony]—Paris singing! What would not be available throughout all of our school days—book method (*bücherweise*). I still have some writings from

that “musical” time, which I was able to receive through his daughter Erna, today in the German Democratic Republic.

Two more examples about Johannes Eichelberg are mentioned here. He was a heavy smoker as long as I knew him. On one occasion, he caught two of his classmates secretly smoking in a stable. He acted as if he had not noticed. The next day at school, he suddenly says (and he means these secret smokers): “If you already try smoking at your age, you might also want to say, ‘Lord lead me not into temptation’” and looks at one of these “wanting to be like a grown up.” But now one stepped in, which he had least expected. He was quick to reply: “And with you, Mr. Teacher, it must be said, ‘Deliver me from this evil!’” He was so affected that he could not find an answer, and he tried to suppress any emotion. No punishment, no Levitical sermon! This “sermon” had hit him himself, reprimanded him himself. A time later—this is the second example—he faced the day before the farewell of a class and began to write numbers with chalk. Turning to the class, he said the following to the children, in earnest words, with a trembling voice, with almost damp eyes: “Children, look at these thousands! I smoked all this—as much as a whole house costs! I can only ask you, do not ever be as stupid as I was!” I never forget this moment, I never forget this “preaching.” I have always remembered this, except for small relapses in the wartime.

So he once sent a student—or was it his parents?—to the store (*Laffke*) to fetch something. The boy got the money and precise instruction on what he should bring, namely cinnamon (*Zimt*) for 3 lei and *Alve* for 7 lei (that was a oil for the lamp wicks, etc.). While the boy was in the store, he forgot what to buy and how much. When asked by the merchant, he finally says: “For 3 lei considerable (*ziemlich*), and for 7 lei everything (*alles*)!” This was perhaps a purchase and a laugh that resounded through half the village—to this day! So one could still bring many stories from our steppe life, whether from school time, from church life, especially from the village; such stories and experiences enriched our lives. The great ones went so far—which is a fantasy!—to borrow a book in the library, which was possible at school and with Christian Weiss or even from a teacher, to read it several times and then to present the stories as “personal experiences.” How did the children gather around the “narrator” and listen excitedly: But you have experienced something, but you know a lot!” Oh yes (*Jaja*)—Steppe people and Steppe stories!

# Supplements

## Appendix #5

### Attended Higher Education

The attendance of higher education in Bessarabia was only possible from 1844, when the “Werner School” was opened in Sarata. Our Johann Michael Beck from Paris is first among the students. He was followed by many other sons and daughters from the municipality, as the list below shows. It was sent by the last director of the school, *Dr. Otto Matt*, to our compatriot Rudolf Weiß, when he wanted to write the text for the *Heimatbuch der Bessarabiensdeutschen*; this long list could not be included there. The list does not contain all names by far, especially those who were born in Paris but then moved on and only entered the Werner School from their new home. Others went to school outside Bessarabia, in *Großliebental* near Odessa, in *Chortitza* with the Mennonites and elsewhere. Here, for example, our teacher Emma Kehrer was in acoustic education. When after the turn of the century high schools were also established in Tarutino, several sons and daughters went there for education, usually the children of teachers and clerks, gradually also some farmer children.

We know that the Weiß daughters and some others have learned there, including the children of Michael Borch, our last clerk (*Notar*). In recent years, Else and Erich Pfahl (Johannes), Artur Franz (David), Oskar Reinke (Reinhold), Wilma Heer (Friedrich) and probably a few more were there.

Some from Paris who continued to study after attending these schools were temporarily teachers at the mentioned schools, e.g. Oskar Kehrer, Rudolf Weiß, Theodor Weiß, Mathilde Kehrer, in Sarata as well as in Tarutino. In the book “The Higher Education of the Germans in Bessarabia” (*Das höhere Schulwesen der Deutschen in Bessarabien*), I could still find some names from Paris, arranged by years in order: Oskar Kehrer, Artur König, Alexander Kühn, Christlieb Radies, the brothers Emanuel and Emil Rall, Sawa Gavruluk, Paul-Ernst Weiß, Oskar Heer. This applies only to the boys' gymnasium and ends with the year 1932/33. Later students are mentioned above, also those of the girls' gymnasium in Tarutino. In the two schools you could finish with school –leaving examination qualifying for admission to higher education (*Abitur*), i.e. university studies, who wanted or could (because of the parents). Some students only attended high school for a few years and then left because they were needed at home or had opted for a different vocational training. Few later went to colleges and continued to study as teachers, theologians, engineers, physicians, lawyers, etc. What I learned from Prof. Rudolf Weiß or from the literature is to be mentioned here in keywords.

1. Wilhelm Beck became a pastor and worked in the Cherson area.
2. Bernhard Weiß worked at the high school in Großliebental, where he died in the turmoil of the revolution together with a child.



3. Immanuel Franz studied theology in Dorpat, but never held any office because he had turned to other activities. During World War I, he was an officer in the Tsarist army, mainly in the interpreting service. When the front collapsed, he was able to come down with German troops to Bessarabia and returned to his home community, but only for a short time, then he had to flee because they had been looking for him. He was back in Russia for a short time, then went to Germany, where he found a new home as a farmer near Frankfurt an the Oder. He visited us after the escape and told his adventurous story.

4. Wilma Heer only graduated from high school after resettlement in Germany, then studied medicine. Today she is already in her well-deserved retirement and lives in Stuttgart.

5. Her brother, Oskar Heer, went to Germany after graduating from high school and studied here. His further career was unique. He received his doctorate and also received a professorship. He kindly left his “personal record” (*Lebenslauf*) to me for our history about his life and work.

6. Of those who could no longer finish at home, prevented by war and escape, some time after the collapse, several have studied in different disciplines. Of those born only in Germany or even after 1945, many have studied, a number of them have also obtained their doctorates or are still working at it. Today, we can say that people from Paris are no longer “behind the mountain,” no longer in the shadow of other communities; today we are equal to all other municipalities from our former homeland, as “from the same tribe.”

Studying at the Werner School in Sarata (order after the year of admission): Johann Michael Beck, Wilhelm Beck, Eduard Beck, Johannes Dietrich, Konrad Bork, Michael Bork, Samuel Klatt, Michael Neumann, Peter König, Gottfried Weiß, Samuel Friske, Alfred Neumann, Gottlieb König, Daniel Jaßmann, Michael Neumann, Bernhard Weiß, Wilhelm Anklam, Theodor Weiß, Alexander Jaßmann, Eduard Makus, Rudolf Weiß, Viktor Neumann, Immanuel Franz, Ernst Neumann, Alexander Weiß, Albert Jaßmann, Ernst Weiß, Wilhelm Kaul, Arnold Kaul, Erna Kaul, Oskar Heer, Erna Eichelberg, Ilse Eichelberg, Artur Allmer, Theodor Kelm.

## Appendix #6

### Senior Mayors and Clerks in the Paris *Wolost*

Names and times from 1816-1871, when Paris belonged to the Klöstitz *Wolost*, and specific village administration which it had is not known. The names taken from *Gemeindebericht von 1848*.

Since Paris became an independent *Wolost* (*Gebiet* administration) in 1871-1872, the authorities have requested annual information, which was then published in the *Odessaer Heimatkalender* until the beginning of the First World War. Unfortunately, as not all issues are available, these statements also have gaps of which we do not know anything. Yearly data or other figures should therefore be taken with caution.

Year	<i>Wolost</i> Administrator	<i>Wolost</i> Clerk	Residents
1872-1880	Unknown	Weiler?	around 2,000
1881	Wilhelm Jans	Christian Ruck	2,022
1882	August Zeller	Christian Ruck	2,036
1883	Gottlieb Schimke	Christian Ruck	2,036
1884	Gottlieb Schimke	Christian Ruck	2,047
1885	Gottlieb Schimke	Wilhelm Bechtle	2,104
1886-1893	Gottlieb Schimke	Wilhelm Bechtle (with diploma for service zeal)	2,405
1894	Andreas Labrensz	Wilhelm Bechtle	2,629
1895	Andreas Labrensz	Wilhelm Bechtle	?
1896-	Gottfried Suckut	August Erdmann	2,650
1899	Gottfried Suckut	August Erdmann	?
1900	Wilhelm Klein	August Erdmann	2,705
(Here begins a wave of emigration and leaving the area)			
1902	Wilhelm Klein	Jakob Höllwarth	1,450
1903	Wilhelm Breitreutz	Jakob Höllwarth	1,440
1904-	Wilhelm Breitreutz	Jakob Höllwarth	1,495
1908	always the same statements (Names, Resident numbers fluctuate)		
1909	Gottfried Suckut	Jakob Höllwarth	1,426
1910	Gottfried Suckut	Jakob Höllwarth	1,464
1911	Andreas Labrensz	Wilhelm Kaul	1,457
1912	Gottlieb Franz	Wilhelm Kaul	1,498
1913	Gottlieb Franz	Wilhelm Kaul	1,521
1914-1919	Wilhelm Breitreutz	Wilhelm Kaul* (1919 resigned, because he did not have a command of the Romanian language)	1,551

\* According to his daughter Maria Schnaidt née Kaul, her father was awarded by the governor on behalf of the tsar on the government building steps in 1912/1913 and received three medals of merit: one each in gold, silver and bronze.

During Romanian times (1918-1940), the Wolost came to an end, and in its place came the *Communa* (*Gemeinde*/municipality), the administration was now called *Primaria*. Those elected into office now received different title/names: The Senior Mayor (*Oberschulz*) was abolished and replaced with a *Primar* (*Schulz/Bürgermeister*), a *Notar* (*Schreiber/Clerk*)—who was a state employee, and the secretary (*Sekretär*)

As far as we can still confirm the names, we list them here. The development of the population is no longer known, it went up, sometimes down, especially with waves of emigration, such as 1925 and 1929. At the time of the Resettlement, as of October 1940, Paris, together with its daughter New Paris, had about 2,200 German inhabitants, in addition to 103 foreigners.

In the course of the Resettlement, several families, who had left Paris after 1938 and were in Banat or Transylvania, returned to their compatriots in the camps in Dresden (as it had probably been agreed).

Now, however, the list of municipal administration in Romanian times:

Year	Name of Primars/Candidates	Name of Notars	/	Secretary
1919-1920	Gottlieb Sprenger	Andreas Krämer (1919-1924)		?
1920-1922	Johannes Suckut	Andreas Krämer (1919-1924)		Im. Suckut
1922-1923	David Breikreutz and Wilhelm Ölke	Andreas Krämer (1919-1924)		Im. Suckut
1923-1925	Simon Bader and Wilhelm Ölke	Andreas Krämer (1919-1924)		Im. Suckut
1925-1927	Wilhelm Ölke and Daniel Allmer	Karl Winkler (1924-1930)		Im. Suckut + A. Hohloch
1927-1929	Friedrich Heer and E. Suckut	Karl Winkler (1924-1930)		A. Hohloch
1929-1930	Immanuel Franz and E. Suckut	Karl Winkler (1924-1930)		A. Hohloch
1930-1932	David Breikreutz and Daniel Allmer	Michael Borck		A. Hohloch
1932-1935	Daniel Allmer and Immanuel Franz	Michael Borck	Im. Suckut (till 1933)	
1935-1937	Immanuel Franz	Michael Borck		unknown
1937-1940	Theodor Franz (until the occupation by Russian troops on 18 June, 1940)	Michael Borck		Dobler

The election term was usually three years, elections mostly in the spring, therefore the overlap of the annual figures. There were exceptions for death, resignation or government changes and new elections in Greater Romania (i.e. in Bucharest).

Each municipality also had a community servant, in Paris he was called *Schütz*. The Pomreinke family was that for a very long time: father Josef, then son Johannes until his death in 1930, after him his brother Ferdinand until 1939. The last one was Reinhold Falk. *Notar* and *Schütz* usually had their official residence in the government office (*Primaria*), so that they could be reached at any time.

## Names of Teachers in Russian and Romanian Time

### a) In Russian Time 1816-1917/18

Some names are included in the *Gemeindebericht von 1848* as well as in the *Kirchspielschronik von Alt-Elft*. There they were still house schools and house teachers. It was not until 1848/49 that the first trained teacher in Paris, the “Werner Student” Michael Beck, was known in the village as the “Old Beck.” Records in turn, as in the administration, can only be found since 1872, when Paris had become its own *Wolost*. As in the administration, there are gaps here for reasons already mentioned. Often we are only dependent on conjecture or on the statements of the older generation, as well as they could still know and mention. In Russian times, there was the first teacher (*Schulleiter*) and a second teacher, who was an assistant and usually had to teach the Russian language. If it was not Russians, who were rarely found here, then the second teacher had to teach this subject. In addition to German, the first teacher had religion and children's teaching (*Kinderlehre*). Here is the information from existing calendars:

Time	First Teacher ( <i>Schulleiter</i> )	Second Teacher ( <i>Gehilfe</i> )	No. of Students
1848-1849 1890	Michael Beck (alone)		about 220 up to 275
1890- 1902-1903	Christian Unterseher	W. Malijarenko, P. Kowalenko J. Kowalenko	about 220 up to 270
1902-1903 1911-1912	Andreas Kehrer	Freidrich Heer	up to 290
1911-1915	Martin Weiß, Reinhold Wagner, E. Haberstroh, Gustav Walter, Chr. Idler (one year), S. Tatanofsky		about 200
1915-1917	School was closed down, teachers called in. Secretly there was a small private school in the houses (Miss Emma Kehrer and Miss Emma König)		

### b) After permission granted again by the Romanian Government

From 1917/18 to 1940, the following teachers worked at our school: Martin Weiß (1917-1918); Reinhold Wagner (until 1924); Gustav Walter (until 1923); Christian Idler (1919-1923); Emil Baisch (unknown); Johannes Eichelberg (1921/22-1939); Alexander Jörke (1924-1928); Miss Emma Kehrer (1922-1940); Albert Eckert (1926-1940); Immanuel Steudle (1927-1940); Johannes Keller (1928-1939); Emil Heer (1934-1940); For a year these ladies were part of the school: Käthe Simsont (1934/35) and E. Krämer (1935/36). Other names are not known.

The following teachers worked as school directors in Romanian time:

(1918-1924) Reinhold Wagner, then moved with family to Sarata; (1924-1939) Johannes Eichelberg, then moved to Friedensfeld; (1939-1940) Constantin Cosaku and Albert Eckert (only provisional). The teachers were partially called up, the lessons could no longer be given in full and on a regular basis.

After the departure of the long-time Sexton-Teacher (*Küsterlehrer*) Martin Weiß, the following teachers were successive, sometimes alternated: Reinhold Wagner, Johannes Eichelberg, Immanuel Steudle, Johannes Keller and Albert Eckert (from 1932 to 1934 he had to be help out in Katzbach). The teachers had the office of sexton-teacher on the side.

It was not until 1934 that the first lecturer-sexton- teacher (*Lektor-Küsterlehrer*) came to the Paris school, responsible for German and religion, for which he had additional training and the corresponding examination. The sexton was a deputy of the pastor and was allowed to carry out all ecclesiastical ministry acts, but no confirmations, no weddings and no holy communion worship service (*Abendmahlsgottesdienst*). Baptisms performed were confirmed during the pastor's visit, "blessed." The sextons were usually also the organists, leaders of the school choir and church choir, and they also kept the church records in the congregation. Their superior was the elected curator in official matters, in respect to the spiritual the pastor. He was only allowed to deliver his sermons from the lower pulpit, which were reading services 9 (*Lesegottesdienste*) based on good sermon books. The upper pulpit was reserved only for the pastor. If the pastor and the sexton were absent, the curator or another member of the church council was allowed to hold the reading service. As a rule, these were the leading Brethren of the Fellowship Movement. From 1934 to 1935, Otto Steudle (brother of Immanuel), who then went to Sarata to the practice classes (*Übungsklasse*) of the Werner School. Wilhelm Gäßler held the office from 1935 until the Resettlement of 1940. He was also resettled in the Reich along with the people of Paris.

*Romanian teachers* (as in the past some Russian ones) were rarely and not long employed by us. They did not understand us, we did not understand them. And if it was a matter of getting rid of them soon, then one did not speak the "German language" (which was forbidden at times in school!), then we just spoke our Low German language—our Platt, also in the classroom. Here were these teachers with their Latin at the end and saw to it to get away from here as soon as possible. Other known names are listed here: Dimitrov George, Jonsescu Kalin and Nicu Grecescu; since the mid-thirties then the "unforgettable" Constantin Cosaku, because of how he did things, was called "*Dracu*" (devil). When he was not able to hear it, we shouted in chorus: "Constantin Cosaku—*duce la Dracu (Dutsch la Draku)*!" In our language: Constantin Cosaku—go to the devil! But unfortunately the "devil" stayed.

### **Members of the Consumer Association**

According to the written list by Daniel Allmer: Rudolf Wornath, Immanuel Steudle, Johannes Keller (until his departure in 1939 to Arzis), Simon Breitreutz, Artur Pöd, Albert Eckert, Immanuel Franz, Emil Heer, Daniel Allmer, Johannes Breitreutz, Reinhold Franz, Gustav Bader, Otto Radies, Michael Borck, Simon Konrad, Johannes Kelm, Theodor Fano, Artur Breitreutz, Wilhelm Breitreutz, Reinhold Suckut, Albert Pfahl, Ferdinand Knecht, Johann Fano, Heinrich Kalmbach (two shares). The latter was the head of the consumer store, in charge of accounts was Immanuel Steudle, registered board member Rudolf Wornath.

In the Dresden camp, a picture was taken of all those who could be there.

### **Members of the Hitler Youth Squad (*Kameradschaft*)**

Teacher Albert Eckert was the leader, and he was able to create from memory a list shortly before his death, which may also have gaps: Albert Eckert, Theodor Franz, Artur Bader, Artur Pöd, Alexander Sippert, Heinrich Kalmbach, Arnold Radies, Willi Knecht, Emil and Willi Ziebart, Reinhold Suckut (Maria), Otto Eichelberg (Reinhold), Rudolf Wornath, Artur

Scheffelmeier, Artur Allmer, Artur König, Reinhold Falk, Woldemar Bork, Robert Quellmann, Arnold Broneske, Otto Gust.

They had their own uniform and their ongoing meetings, also associated with teaching sessions. This has also been the case with the girls in recent years, but in modest beginnings. In Paris, the influence of the “Brethren” was so strong that this movement could not quite arise, as in other municipalities. With us, the community youth, the “Youth League for Decisive Christianity” was a block against the Hitler Youth Squad. Nevertheless, the members of the “male squad” must be given credit: they were the helpers and preparers in the implementation of the Resettlement in September and October of 1940. Two men went from yard to yard and recorded all the assets into pre-prepared lists. The members of the Resettlement Commission had an easy time verifying this together with them. So they had done good preparatory work, not to the detriment of our community! For all the rejection of this “Movement,” this must be said for the sake of the truth. They were also the ones who organized and carried out club life, companionship, cultural events and teaching courses; they were in their own way a formative force, a converging and cohesive element in the village community, even in our ethnic group in general. This must not simply be ‘ignored’; they belonged to us, were part of our Germanness there in the foreign place, a part of our village community.

## Appendix #9

### Honor Roll of those Killed or Missing in Action during World War I and World War II from the Municipalities of Paris and Neu-Paris in Bessarabia

[Code: b.=born; d.=died; f.=father; KIA=killed in action; MIA=missing in action]

#### Paris

##### *World War I*

01. Bader, Andreas (f. Johann), b. in Paris, KIA
02. Bader, Reinhold (f. Johann), b. in Paris, KIA
03. Dallmann, Wilhelm (f. Gottfried), b. 1893 in Paris, MIA. in the Caucasus
04. Draht, Daniel (f. David), b. in Paris, d. in the Caucasus
05. Hinschkorn, Ferdinand, b. in Tarutino, KIA
06. Jans, Wilhelm (f. Ferdinand), b. in Paris, d. in the Caucasus
07. Klatt, Alexander (f. Simon), b. 1894 in Paris, KIA
08. Klein, Eduard (f. Gottlieb), b. in Paris, KIA on the German Front
09. Klein, Salomon (f. Gottlieb), b. in Paris, KIA
10. Knecht, Christlieb (f. Ferdinand), b. 1893 in Paris, KIA
11. Knecht, Gustav (f. Ferdinand), b. 1894 in Paris, d. in the Caucasus
12. König, Robert (f. Andreas), b. 1898 in Paris, KIA 1916 in Austria
13. Konrad, Johannes (f. Ferdinand), b. 14.1.1881 in Paris, KIA in Tiflis
14. Krüger, Alexander (f. Simon), b. in Paris, KIA 1916 on the German Front
15. Kühn, Alexander (f. Samuel), b. in Paris, KIA
16. Kühn, Gottlieb (f. Wilhelm), b. in Paris, KIA 1915 on the Austrian Front
17. Pöd, Immanuel, b. 1892 in Paris, KIA 1916 on the German Front
18. Reinke, Christlieb (f. Christoph), b. 1893 in Paris, MIA in the Caucasus
19. Steinke, Emmanuel, KIA
20. Suckut, Christlieb (f. Samuel), d. in the Caucasus
21. Suckut, Johannes (f. Samuel), b. 1894, KIA on the Turkish Front

##### *World War II*

01. Adolf, Albert (f. Philipp), b. 4.5.1917 in Paris, KIA Mai 1944 in Bessarabia
02. Adolf, Alexander (f. Philipp), b. 19.10.1901 in Paris, MIA 15.1.1945
03. Bader, Artur (f. Gustav), b. in Paris, KIA 1944
04. Bader, Gustav (f. Jakob), b. 14.11.1899 in Paris, MIA 1945
05. Bader, Otto (f. Ferdinand), b. 26.8.1902 in Paris, MIA 1945
06. Bader, Johannes (f. Daniel), b. 1912 in Paris, KIA
07. Bader, Theodor (f. Samuel), b. 14.9.1910 in Paris, MIA 1944
08. Bauer, Hugo (f. Johannes), b. in Paris, KIA
09. Bech, Oskar (f. Jakob), b. 12.10.1921 in Paris, KIA 30.5.1944 in Bessarabia
10. Bork, Alwin (f. Michael), b. in Beresina, KIA 1944
11. Bork, Artur (f. Simon), b. 1925 in Paris, KIA
12. Bork, Johannes (f. David), b. 1897 in Paris, MIA 1945
13. Bork, Reinhold (f. Johann), b. 19.11.1912 in Paris, MIA near Stalingrad

14. Bork, Woldemar (f. Eduard), b. 30.9.1918 in Paris, KIA 2.2.1943 in Jugoslavia
15. Breitzkreutz, Johannes (f. Ferdinand), b. 9.12.1891 in Paris, MIA 17.1.1945
16. Breitzkreutz, Reinhold (f. Wilhelm), b. 15.11.1899 in Paris, MIA 15.1.1945
17. Breitzkreutz, Wilhelm (f. Ferdinand), b. 1896 in Paris, MIA 1945
18. Broneske, Artur (f. Eduard), b. 22.11.1913 in Paris, KIA 1.12.1942 near Stalingrad
19. Broneske, Johannes (f. Johann), b. 12.4.1904 in Paris, KIA 17.1.1945 in East Prussia
20. Broneske, Emil (f. Johannes), b. 24.9.1925 in Paris, MIA
21. Broneske, Otto (f. Johannes), b. 23.12.1912 in Paris, KIA 1944 near Libau
22. Broneske, Otto (f. Samuel), b. 1.10.1910 in Paris, KIA 1944 on the Eastern Front
23. Buchholz, Alexander (f. Gottlieb), b. 17.3.1899 in Paris, MIA 15.1.1945
24. Buchholz, Hugo (f. Gottlieb), b. 1926 in Paris, KIA
25. Dietrich, Johannes, b. 1894 in Paris, MIA 1945
26. Eichelberg, Alfred (f. Reinhold), b. 1913 in Paris, KIA
27. Fano, Christlieb (f. Wilhelm), b. 16.10.1900 in Paris, MIA 1945
28. Flöther, Emanuel (f. Simon), b. in Paris, MIA 1945
29. Franz, Alexander (f. Ferdinand), b. 26.4.1903 in Paris, MIA 1945
30. Franz, Arnold (f. David), b. 1926 in Paris, KIA
31. Franz, Eduard (f. Gottlieb), b. 12.4.1885 in Paris, MIA 1945
32. Franz, Emanuel (f. Josef), b. 16.6.1903 in Paris, MIA 20.1.1945
33. Franz, Willi (f. Alexander), b. 1928 in Paris, KIA 1945
34. Franz, Willi (f. Reinhold), b. 29.1.1926, KIA 18.3.1944 near Neapel
35. Frieske, Alexander (f. Gottfried), b. 13.2.1909 in Paris, MIA 1945 near Königsberg
36. Frieske, Benjamin, b. 1890 in Paris, MIA 1945
37. Geisler, Christlieb (f. Gottlieb), b. 1900 in Paris, MIA 1945
38. Haupt, Emil (f. Johann), MIA
39. Haupt, Johann, b. 1896 in Brienne, MIA 1945
40. Heer, Emil, Lehrer (f. Christian), b. 1.8.1906 in Sarata, KIA 4.2.1945 in Posen
41. Hermann, August, b. 24.10.1894, MIA 1945
42. Jassmann, Alexander (f. Johann), b. 8.9.1912 in Paris, MIA Mai 1944
43. Jassmann, Hugo (f. Christlieb), b. 5.10.1924 in Paris, KIA 19.5.1943 in France
44. Jassmann, Gottholf (f. Gottlieb), b. 15.5.1918 in Paris, KIA
45. Jassmann, Johannes (f. Gottlieb), b. 18.2.1902 in Paris, MIA in Poland
46. Jesse, Artur (f. Alexander), b. 8.4. 1912 in Katzbach, MIA
47. Kelm, Christlieb (f. Andreas), b. 11.4.1899 in Paris, MIA 1945
48. Klein, David (f. Johann), b. 1913 in Paris, MIA
49. Klein, Emil (f. Johann), b. 10.5.1919 in Paris, MIA 20.1.1945
50. Klein, Gutav (f. Daniel), b. 1906 in Paris, KIA 1944 in Russia
51. Klein, Jakob (f. Johann), b. 1909 in Paris, MIA
52. Klein, Otto (f. Daniel), b. 1910 in Paris, KIA
53. Klein, Theodor (f. Daniel), b. 1914 in Paris, KIA
54. Klettke, Albert (f. Ferdinand), b. 1902 in Paris, KIA
55. Knecht, Johannes (f. Ferdinand), b. 1899 in Paris, MIA
56. Knecht, Willi (f. Wilhelm), b. 12.3.1917 in Paris, MIA 1945
57. König, Artur (f. Simon), gab. 16.1.1915 in Paris, KIA 5.2.1944 in Italy
58. König, Ernst (f. Friedrich), b. in Paris, KIA 1942 in the Caucasus
59. König, Helmut (f. Johannes), b. 2.1.1921 in Paris, KIA 30.10.1944 in Belgium
60. König, Hugo, MIA 1945
61. König, Johannes (f. Samuel), b. 16.8.1892 in Paris, MIA 17.1.1945
62. König, Oskar (f. Wilhelm), b. 6.1.1928 in Paris, MIA 1945
63. König, Otto (f. Benjamin), b. 5.5.1909 in Paris, KIA 24.3.1945 in Upper Silesia
64. König, Otto (f. David), b. in Paris, KIA



65. König, Otto (f. Johannes), b. 13.1.1926 in Paris, MIA 1945
66. König, Wilhelm (f. August), b. 1902 in Paris, fatally injured in Russian captivity
67. König, Willi (f. Wilhelm), b. in Alt-Elft, KIA
68. Kroisandt, Alfred (f. David), b. 1918 in Paris, KIA 1944 in Russia
69. Kroisandt, Reinhold (f. David), b. 1913 in Paris, KIA 1942 in Russia
70. Krüger, Simon (f. Johann), b. 1898 in Paris, MIA 1945
71. Kühn, Albert (f. Daniel), KIA
72. Kühn, Artur (f. Daniel), gab. In Paris, KIA
73. Kühn, Friedrich (f. Wilhelm), b. 14.1.1890 in Paris, MIA 1945
74. Kühn, Hugo (f. August), b. 1909 in Paris, MIA
75. Kühn, Daniel (f. Wilhelm), b. in Paris, MIA
76. Kühn, Reinhold (f. Wilhelm), b. 11.1.1915 in Paris, MIA 1945
77. Kühn, Theophil (f. Emanuel), b. 18.8.1915 in Paris, MIA
78. Labrenz, Woldemar (f. Andreas), b. 30.12.1924, KIA 9.3.1945 near Strikau
79. Lehmann, Otto (f. Christian), b. 18.9.1908 in Paris, KIA 24.6.1944 in Russia
80. Moritz, Alexander (f. Martin), b. 1900 in Paris, MIA in Czechoslovakia
81. Moritz, Emil (f. Eduard), b. 1912 in Paris, KIA 1944 in South Germany
82. Münz, Albert (f. Johannes), b. 29.12.1920 in Paris, KIA 24.6 in Croatia
83. Münz, Gustav (f. Johann), b. 1890 in Paris, MIA 1945
84. Ölke, Christlieb (f. Wilhelm), b. 1901 in Paris, d. 1945 in Russian captivity
85. Ölke, David (f. Gottlieb), b. 22.10.1892 in Paris, MIA 1945
86. Ölke, Eduard (f. Gottlieb), b. 1.9.1897 in Paris, MIA 1945
87. Ölke, Emil (f. Gustav), b. in Paris, KIA
88. Pfahl, Artur (f. David), b. 4.4.1918 in Paris, KIA 28.5.1943 in Russia
89. Pfahl, Emil (f. Albert), b. 19.5.1923 in Paris, MIA 1945
90. Pfahl, Ernst (f. Albert), b. 7.11.1925 in Paris, KIA 23.8.1944 in Russia
91. Pfahl, Johannes (f. Gustav), b. 23.12.1892 in Paris, MIA 1945
92. Pöd, Artur (f. Daniel), b. 14.10.1909 in Paris, MIA 1945
93. Pöd, Gottlieb, b. 1898 in Paris, MIA 1945
94. Radies, Emanuel (f. Michael), b. 5.8.1893 in Paris, MIA 1945
95. Reppnack, Daniel (f. Daniel), b. 1914 in Kulm, KIA
96. Reppnack, Emanuel (f. Samuel), b. 15.8.1889 in Paris, MIA 1945
97. Reppnack, Otto (f. Friedrich), b. 2.11.1908 in Paris, MIA 1945
98. Reppnack, Robert (f. Friedrich), b. 20.2.1914 in Paris, MIA 1944 in Hungary
99. Reinke, Albert (f. Wilhelm), b. 1.10.1921 in Paris, MIA 1945
100. Reinke, Oskar (f. Reinhold), b. in Paris, KIA
101. Richter, Andreas (f. Emanuel), b. 27.7.1926 in Paris, MIA 1944 in Narwa
102. Ring, Joel (f. Gottlieb), b. 1.10.1888 in Paris, MIA 1945
103. Ring, Theodor (f. Joel), b. 8.1.1916 in Paris, MIA 9.9.1943 near Kharkov
104. Röchert, Rudolf (f. Gottlieb), b. 24.1.1922 in Paris, MIA 26.12.1944
105. Schmidtke, Daniel (f. Ferdinand), b. 12.3.1917 in Paris, MIA
106. Schulz, Edmund (f. Christoph), b. in Paris, MIA
107. Schulz, Gotlieb, b. 19.12.1890 in Paris, MIA 1945
108. Sprenger, Eduard, b. 29.7.1899 in Tschemtschelly, MIA 19.1.1945
109. Stäub, Albert (f. David), b. 21.9.1918 in Teplitz, MIA Mai 1942 on Lake Ilmen
110. Stäub, Otto (f. David), b. 6.8.1920 in Teplitz, MIA 1945 in East Prussia
111. Suckut, Artur (f. Daniel), gab. 1908 in Paris, MIA –(Neu-Paris)
112. Suckut, Eduard (f. Daniel), b. in Paris, MIA. –(Neu-Paris)
113. Suckut, Emil (f. Eduard), b. 9.8/1924 in Paris, KIA 2.4.1945 in Westphalia
114. Suckut, Ferdinand (f. Daniel), b. 1900 in Paris, MIA
115. Walter, Waldemar (f. Gustav), b. 27.9.1923 in Paris, KIA 3.9.1941 in Russia

116. Wornath, Ernst (f. Rudolf), b. 6.10.1922 in Paris, KIA 18.7.1943 in Russia
117. Wornath, Simon (f. Johann), b. 1896 in Paris, MIA 1945
118. Bech, Artur (f. Jakob), b. 26.8.1923, KIA 4.3.1944 in Italy
119. Maser, Nikolaus, b. 1924, KIA 19.8.1943 near Kharkov
120. Bech, Emil, missing since the Escape (*Flucht*)
121. Bech, Jakob (father), missing since the Escape
122. Bork, Christlieb, b. 18.7.1906, MIA
123. Fano, Albert, b. 17.4.1921 MIA
124. Franz, Reinhold, b. 15.10.1910, KIA in Italy
125. Frieske, Arnold, b. 15.5.1921, MIA
126. Frieske, Otto, b. 7.9.1923, MIA
127. Frieske, Theodor, b. 23.4.1911, MIA
128. Jassmann, Otto, b. 31.3.1902, MIA
129. Jassmann, Robert, b. 29.9.1910, MIA
130. König, Alexander, b. 22.12.1890, MIA
131. König, Arnold, b. 1915, KIA 1942
132. Schaible, Rudolf, b. 11.1.1928, MIA
133. Seitz, Oskar, b. 18.1.1925, MIA
134. Stelter, Albert, b. 1.10.1923, MIA
135. Suckut, Gottlob, b. 16.11.1920, KIA 1945 in Luxemburg
136. Ziehmman, Wilhelm, b. 1.6.1924, MIA
137. Moritz, Artur (f. Reinhold), b. 1925, KIA 1945
138. Aschtioglu, Johann, b. 1.1.1914 in Alt-Elft, KIA 16.8.1943 near Orel (son-in-law of Johannes Jassmann)
139. Kühn, Otto (f. Christlieb), b. 1928, d. 1945 in Donaueschingen (Military Hospital)

## Neu-Paris

### *World War II*

01. Beglau, Matthias, d. in Siberia
02. Beglau, Emil, KIA
03. Broneske, Eduard, KIA In Lublin
04. Falkenberg, Emil, KIA
05. Fano, Albert, b. 17.4.1921 in Neu-Paris, MIA 8.1.1943 in East Prussia
06. Fano, Willi, KIA
07. Franz, Reinhold, KIA
08. Hidebrand, Heinrich, KIA
09. Jans, Christlieb, MIA
10. Jans, Johannes, MIA
11. Jassmann, Johannes, KIA
12. Jassmann, Otto, KIA
13. Jassmann, Simon, MIA
14. Körke, Artur, KIA
15. König, Albert, KIA
16. König, Alexander, MIA
17. König, Arnold, KIA
18. König, Gustav, KIA
19. König, Hugo, MIA
20. Krüger, Hugo, KIA
21. Kühn, Eduard, MIA

22. Kühn, Hubert, KIA
23. Kühn, Johann, MIA
24. Kühn, Johannes II, MIA
25. Matthis, Herbert, MIA
26. Ölke, Otto, MIA
27. Ölke, Reinhold, MIA
28. Pomereinke, Arnold, KIA
29. Quast, Artur, KIA
30. Reinhardt, Albert, KIA
31. Ring, Albert, KIA
32. Schäfer, Alfred, KIA
33. Schwalbe, Konrad, KIA
34. Sommerfeld, Alexander, KIA
35. Sommerfeld, Alexander (son), KIA
36. Suckut, Artur (f. Samuel), KIA
37. Suckut, Artur (f. Daniel), MIA
38. Suckut, Eduard (f. Daniel), MIA
39. Suckut, Reinhold (f. Samuel), KIA
40. Stelter, Eduard, MIA
41. Wildermuth, Tobias (Teacher), KIA
42. Kühn, Gustav, b. 17.11.1913, KIA 27.2.1944

It can be assumed that there are considerably more killed in action (*Gefallene*), missing in action (*Vermiŕfte*) and those who have died in the turmoil of the Escape (*Flucht*) or abduction (*Verschleppung*) than the above mentioned enumerations make clear. This applies to Paris and Neu-Paris.

[Translation Ends]

## Pages yet to be Translated

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