

Kaisertal/Taurida Lutheran Community 1832-1913

Source: DAI Microfilm T-81; Roll #599; Serial 816; Group 1035;
Item 1278; Frame 5386848-5386881
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Translator's Note: In commemoration of its 75 years of existence (1832-1913), Pastor J. Stach, together with others from the community, put together a document commemorating the history of the Evangelical Lutheran community of Kaisertal in the Eugenefeld Volost, Melitopol District of the Taurida Gouvernement. This area is about 210 miles (338 km) east of Odessa, across the southern tip of the Ukraine, some 170 miles (274 km) north northeast of Sevastopol, Crimea, and on the northwest end of the Sea of Azov, approximately 20 miles (32 km) inland from the coastal area. As the translation of this document was coming to an end, I had another project which called for me to browse through past issues of the Germans from Russia Heritage Society—Heritage Review. To my dismay, I discovered that this document has already been published in Heritage Review, December 1992, Vol. 22, No. 4, page 17. However, upon careful examination, I noticed that my original document of 34 pages of typewritten text contains some additional information that is not included in the one printed in the Heritage Review. So I decided to finish my translation and make it available to researchers in a digital format. In the following translation, words within square brackets indicate translator's comments. [What is omitted in the Heritage Review is here identified in blue](#)

Weights, Measures & Currency Conversion

Arschin (1 arschin = 28 inches or 71.12 cm)

Dessjatinen (1 dessjatine = 2.7 acres or 1.09 hectares)

Faden (1 faden = ca. 6.5 feet or ca. 2 meters)

Fuss [1 fuss = 12.4 in. or 31.39 cm]

Kopeck (10 kopeck about US 2¢ in 1850)

Mass (about 1.5 US quarts, or 1.4 liters)

Pud (1 pud = 36 pounds or 16.38 kg)

Rubel Banko (1 rubel banko = US 20¢ in 1850)

Rubel Silver (1 rubel silver = US 75¢ in 1850)

Tschetwert (1 tschetwert = about 5.96 U.S. bushels or 209.91 liters)

Werschek (1 vershok = 1.75 inches or 4.45 cm)

Werst (1 verst = .663 miles or 1.07 km)

[Translation Begins]

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1832 – 1913
The Evangelical Lutheran Community
Kaisertal
(Taurida Gouvernement, Melitopol District, Eugenfeld Volost)
in the first 75 Years of its Existence

Jubilee Publication
by Pastor J. Stach, in association with other members of the community

Eugenfeld
Print and Publisher "*Der Landwirt*"

FORWARD

With the composition of this document there is not only the conscientious effort to provide you with significant historical events, one after the other, but moreover the aim will be to address the feelings, thoughts and struggles, also the customs and practices of the people concerned and the inner development of the community life. It was first on 23 September that the Jubilee Commission made the resolution to come up with this document and on 14 October to establish the date of the celebration and have the document written up and published. Several men, during the course of last summer, have located and examined some material from the Kaisertal community archives, and teacher Mass also put together a valuable record from interviews with 82 year old settler Karl Föll and 80 year old Martin Harwardt, and the notes of Kaisertal settler Jakob Ziebarth were of valuable service. All remaining work had to be managed in this short period of time. Again and again, these men expressed their regrets that the mother colony on the Molotschna, up to now, has not considered a writing of their 100 years of development, which actually was 8 years ago, for it has to be for this reason that many painful sensitive gaps in this document remain unaddressed, and, due to this, the job was significantly more difficult. As a result, the work went late into the evening and early into the morning, while the whole day belonged to the commitment of the duties of one's profession. Therefore, may the sympathetic reader be forgiving for the many mistakes in this booklet and for the various gaps. Those who worked on the booklet will see their goal accomplished when, after this offence, other communities will offer something better and more profound at their own anniversaries. For this reason they [other communities] will begin preparations sooner which, sad to say, they [writers of this booklet] themselves had not done.

1. The Settlement

The Kaisertal Colony was established in the Spring of 1838 by the following 49 farmers:

No.	Settler's Name	Where Born	Came out of which Colony?	When Death Occurred
01.	Jakob Keck	unknown	Kronsfeld	1855
02.	August Büschler	unknown	Hoffental	1889 at Johannesruh
03.	Christian Fust	unknown	Walldorf	13 Sep 1872; 61y
04.	Christoph Nagel	unknown	Tiefenbrunn	unknown

05.	Friedr. Linder	unknown	Leitershausen	unknown
06.	Karl Ullrich	unknown	Karlsruh	10 Oct 1864; 75y8m
07.	Karl Wundersee	unknown	Karlsruh	01 Jul 1868; 62y
08.	Michael Blech	Poland	Tiefenbrunn	25 Jun 1878; 77
09.	Gottlieb Büschler	unknown	Hoffental (father of #02)	1855
10.	Johann Maihöfer	unknown	Friedrichsfeld	10 Nov 1864; age 51
11.	Michael Kirchmeier	unknown	Neumontal	1855
12.	Philipp Meier	unknown	Leitershausen	died near Kertsch
13.	Karl Kühne	unknown	Durlach	26 Sep 1864; 59y9m
14.	Friedr. Leinich	unknown	Kronsfeld	1 st of the settlers to die
15.	Friedrich Schatz	unknown	Kronsfeld	emigrated to Grusien
16.	Karl Märtins	unknown	Karlsruh	31 Jul 1876; 64y8m
17.	Gottlieb Föll	Reichenberg/Wü	Reichenfeld	14 Mar 1880; 70y
18.	Joh. Fischer	Germany	Neunassau	02 Jul 1877; 60y10m
19.	Gottlieb Hein	unknown	Tiefenbrunn	?; as farmer at Ebenfeld
20.	David Renner	unknown	Weinau	1853
21.	Friedr. Dreher	unknown	Prischib	1846
22.	Johann Hessel	unknown	Reichenfeld	1857
23.	Christian Freund	Reichenfeld	Reichenfeld	01 Mar 1868; 50y
24.	Alexand. Burghardt	Jekaterinoslaw	Prischib	29 Dec 1889; 77y8m
25.	Michael Lörke	unknown	Rosental	1887
26.	Karl Seel	unknown	Neunassau	26 Jun 1864; 53y
27.	Jakob Schlecht	St. Petersburg	Kronsfeld	07 Feb 1875; 64y
28.	Gottlieb Jakel	unknown	Rosental	1891
29.	Adam Ebinger	unknown	Hochstädt	1855 in Okretsch
30.	Friedr. Sanne	unknown	Altmontal	12 Sep 1888; 78y7m
31.	Christian Pelle	unknown	Kronsfeld	unknown
32.	Nikolaus, Eva	unknown	Karlsruh	1861
33.	Michael Breit	unknown	Prischib	1854
34.	Sebastian Föll	Steinheim/Murr/Wü	Karlsruh	01 Aug 1897; 91y5m
35.	Johann Ruf	unknown	Weinau	unknown
36.	August Probst	unknown	Altmontal	31 May 1882; 72y4m
37.	Christian Konrad	unknown	Rosental	1885
38.	Friedr. Galster	Poland	Durlach	17 Apr 1866; 65y
39.	Karl Märtins	unknown	Karlsruh	31 Jul 1876; 64y8m
40.	Gottlieb Erstein	unknown	Prischib	unknown
41.	Georg Morgensterin	unknown	Altnassau	unknown
42.	Joh. Ziebarth	Poland	Hochstädt	30 Oct 1892; 87y
43.	Joh. Fust	unknown	Walldorf	18 Dec 1866; 59y
44.	Christian Harwardt	unknown	Weinau	17 Mar 1891; 84y7m
45.	Joh. Folle	Stockholm	Kronsfeld	14 Apr 1884; 83y3m
46.	Gottlieb Ruf	unknown	Weinau	29 Apr 1872; 55y
47.	Jakob Ullrich	unknown	Durlach	12 Nov 1877; 57y
48.	Joh. Wolf	unknown	Friedrichsfeld	1855
49.	Jakob Weber	unknown	Neunassau	1898

Independent Farmers:

01.	Joh. Andreas Beck	Gouv. St. Petersburg	Karlsruh	08 Aug 1867, 45y3m
02.	Georg Morgenstern	unknown	Altnassau	unknown
03.	Friedr. Seel	unknown	Neunassau	unknown

All these settlers, along with their wives have died. From among the men, Sebastian Föll (1897) was the last to die, his wife Marianne Fust, born Meier in Altnassau, died on 25 January, 1894 at the age of 92. Of those who came along with the settlers as children, two are still alive today in Kaisertal, those which the chronicler mentioned in the forward: Karl Föll, at that time 7 years old, and Martin Harwardt, 5 years old. Those whose deaths are unknown died either before the founding of the Eugenfeld Parish in 1863 in Kaisertal, or later somewhere else because they are not listed in the death register.

As indicated in the above list, the settlers came from the old mother colony on the Molotschna, which was established between 1805 and 1809 by farmers and craftsmen from Germany. They obtained the governmental permission to settle, after which they were able to legitimize themselves as hard working and capable, and produce their own wealth. They were all young beginners, who were unable to obtain farmsteads in their mother community. They received from the Crown only the land, other than that no support. The district office was to work it out that the settlers were not allowed to leave for settlement without cows. Ultimately, they let a request be written to the Friedrichsfeld Chamber. They made their declaration after "pruning and stabbing". Only after this did they receive the permission.

The first colony of settlers took place on the extreme south section of the piece of land, on the bar (*Balken*) (river valley) below the present day "hill portion" (*Bergstücken*), because water was available there. Even today the area is known by the name "the old valued place" (*die alt Wertschaft*). It was in the vicinity of a small rental house. In early spring, this area was abandoned and in place of this one the present settlement location was chosen. A minority was against this place because the calamity of flooding seemed very likely. The mayor allowed for those in favor to move to the right side, the others to the left, whereby the right side prevailed. Why the village bears the name of Kaisertal cannot be determined.

The colony lies on the Little Utjuk River, 24 *Werst* [1 verst = .663 miles or 1.07 km] southeast of the district town of Melitopol. The land rises to high level ground, in which there are some valleys. The black topsoil is between 4-6 *Werschek* deep [1 vershok = 1.75 in. or 4.45 cm] under which there is yellow clay. The wells were from 40 to 50 feet deep, nowadays one often hits water at a depth of 15 *Fuss* [1 fuss = 12.4 in. or 31.39 cm]. An old document reads: It is to the special credit of the settlers when they provide the evidence that, through hard work, careful consideration and perseverance, were able to gain the advantage of such land. Of the 3,128 *Dessjatinen* [1 dessjatine = 2.7 acres or 1.09 hectares] of land belonging to the community, less than 150 *Dessj.* are waste land.

Immediately, in the first spring, preparations had to be made for planting and the living quarters had to be built. It is obvious that the sowing of seed was restricted to a minimum. There was a lot of rain that year. For that reason some of the little grain that was harvested was rotten. Also, the newly built walls of reed covering the clay houses collapsed. Only with great energy and utmost exertion did the settlers manage to prepare themselves in a makeshift manner for the first winter. All settlers were more or less zealous for the readings and writings of learned people. Nevertheless, no newspapers were read at first, no one even owned a calendar. The spiritual nourishment was derived exclusively from the Bible and

the hymnal, and some instances also from devotional booklets, such as *Das Starkebuch*, *Habermanns Gebetbuch*, *Das wahre Christentum*, etc. Yet, especially in the first winter, school for the children was considered. Settler Karl Märtins (the "Crimean Märtins") instructed the children, for a modest compensation from of the community, in his own house where he held Sunday, festival and also reading worship services. The church was provided services from out of Molotschna, which took place at the most twice in a year. The children to be confirmed were taken to the mother community every spring. The first death happen immediately during the first year. It was the wife of settler Michael Bloch. The first settler, Friedrich Leinsch [*sic*], died around 1845 (see the List). Beyond the necessary number of tables, which stood on cross brace legs, and simple benches there was not much inventory on hand for school and worship service. Serving as study books in the hands of the student and the teacher were the ABC book (*die Fiebel*), Luther's Small Catechism, the New Testament and the Bible. Besides these the Württemberg Confirmation booklet was put to memory. Added later was a special book of verses. The community was placed under the governing body of the Welfare Committee in Odessa, the Colonial Inspector in Prischib and under the Regional office there. The District town was Orechow. Melitopol first became that in 1842.

Right from the start, the unrelenting goal was set up with respect to the school and worship service visitations. Due to the lack of a church bell, which would have been able to call the community together for worship services, a so-called "*Kirchenbüchel*" [church book] was introduced. It was a book made of wood, which was circulated from house to house every Sunday morning before the beginning of the worship service. If the "*Kirchenbüchel*" did not show up, it meant that there would not be a worship service. A fine of 10 kopeck [about US 2¢ in 1850] was levied for failure to show up for a worship service. On account of a lack of resources, night-watchmen and bailiff duty was provided by the heads of household fathers in alternating sequence. To this end, the so-called iron "Community Lance" was handed over to the night watchman on duty, and the bailiff received the "Mayor's Hammer" made out of wood.

Tough measures were taken to deal with robbery and other transgressions. For such offenses, the men were beaten with a rod, women, on the other hand, had to go through the whole village with two men, with the items stolen, and the men would shout out the names of the items stolen. Thievery was extremely rare so it was a pretty sure thing when such an accusation was made. For forbidden dancing or carrying out practical jokes, the young people were punished with community labor such as digging graves, digging holes for fence-posts (*Baumloecher*), and so forth.

People worked hard. Working the fields was the major emphasis. Free time was spent in spinning and weaving. Garments and underclothing did not require an expense of money because they were made of local material such as linen, hemp and wool. For this reason, but also for the sake of making a profit, in addition to agriculture, sheep breeding was also promoted.

The fathers knew how to take care themselves. Directed by their own strength and industriousness, they strove earnestly to get ahead and establish a genuine homeland for their children in their unfamiliar surroundings. Through their strenuous work, however, they did come to know their new homeland ever better and extract from it the most output possible. And so there awoke in their hearts an ever increasing love for the soil and the homeland. They were indebted to the graciousness of the High Russian authorities for this homeland and, for that reason, they responded with their thanks and sincere loyalty. To rebel against the authorities seemed to them as something atrocious, which a German person is not

capable of. Patriotism grew with their prosperity. They sent their children, if only during the short winter months, to school for 8 years, where the greatest goal was religious instruction right out of the Bible. Information from the catechism and the verses from the Bible were valued exclusively for training. The first teacher, in 1838, was the aforementioned Märtins, just a simple farmer from out of the group, and so school instructions were not interrupted and the man worked conscientiously, as best that he could, with the youth given over to his charge. However, in the second year, 1839, a called teacher by the name of Schill was employed, and in 1840 the first schoolhouse was built in which, from that time on, worship services were held and the young people were instructed. Including the living quarters for the teacher, it was 10 *Faden* [1 faden = ca. 6.5 feet or ca. 2 meters] long and 4 *Faden* wide, made of clay bricks and two crosses on both ends of the gable. At this place, besides the school instructions, Sunday and Festival day worship services were regularly conducted in the morning and "Children's Instruction" ("*Kinderlehre*") in the afternoon.

2. First Years after the Settlement 1840-1850

It was not only the first year of settlement that brought the young colony all kinds of unforeseen difficulties and obstacles. These also showed up for a number of years after settlement. Altogether, the whole decade from 1840 to 1850 was a time when difficult obstacles to farming were experienced whereby the young colony often reached the brink of despair. But the world belongs to the courageous. Time and again they gathered the courage to move forward. Failure toughened their venturesome and enduring spirit. Some might end up in ruin but still the community as a whole continued to flourish, working hard to come up from under all calamities and ultimately reached the green branch [amounted to something]. This section is devoted to the details on the realization of these struggles.

It has already been mentioned that very little reading was done. That was because the settlers had very little time left over for such things. This held true for the man with the outdoor farm work as well as the woman with the indoor work. Besides the cultivation of the field, there was the supervision and tending of the horses, cattle and sheep. There was the work of spinning and weaving. On top of that, dealing with the making and repairing of needed domestic items and equipment, so that, in summer and winter, the days flew by so fast that one hardly knew how to get it all done. Nowadays, so much is already ready-made: Economic conditions set in place; product market regulated; economic methods worked out; houses, barns and granaries established; and the utilization of machinery makes it possible to do the work faster. In those days, considerable time had to even be spent just to light a fire. Two pieces of wood were rubbed together so long until a fire started, later on iron and stone was used to ignite a flame. Often, one carried a fire in a pot from the neighbor. Matches came into use around the 1860s. Candles were formed in various shapes out of tallow. Children and domestic servants used the so-called "earthen vessel lights" (a wick in tallow). Children did their school homework in the morning and evenings mostly near the heat of the stove. The heating compartment, made of brick and plastered over with cow dung, gave off heat when the stove was fired up. Clothing consisted of blue linen pants and a short gathered top made of sheep-skin. If you wanted water, you had to first dig a well; nothing was ready-made. Not only did you have to make it, but you even had to first of all search out a place and discover where there even was water. We think about the plow, the cleaning mill and many implements which, for a reasonable sum of money, we worked for. Without a threshing stone, grain was threshed by horses walking over it, or driven over with a wagon weighed down with stones. A shovel was used to clean the grain by winnowing off the chaff and then it was "sifted" and "screened". How difficult it was to market

the produce, how difficult also the procurement of the most essential items—the so-called *Podwodzeit*—experienced by the wagon drivers on the return trip, often famished when the provisions they had taken along were eaten up, since lodging was a rarity and also many times there was no food to buy. Moreover, by means of oxen, all building construction lumber had to be hauled from Iwanenko and Kamenka, a distance of 70-100 *Werst*, and the carpenter's boards had to be hauled from Jekaterinoslaw, over 200 *Werst*. The first windmill was purchased by settler Fischer in Schoenwiese, near the city of Alexandrowsk on the Dnjepr River, a distance of 130 *Werst*, already in the early years of the settlement (1838). And because the whole community considered it an absolute necessity, they put into place the operation of a transport business.

The market place for grain was Berdjansk, a distance of 120 *Werst*. During the Crimean War, wheat brought only 6-7 ruble-*banko* per *Tschetwert* (1 *tschetwert* = 209.91 liters or about 5.96 U.S. bushels). Things happened through sheer manual labor, the plowing, harvesting, buy and selling, all the time and energy used up on defective equipment and on the road, something completely inconceivable to this present generation. Moreover, one was unable to hire domestic servants. If one wanted to stay within a balanced budget, adults and children had to do all the work themselves and devote themselves with the greatest thriftiness to the matters of food and clothing. Breakfast and the evening meal consisted of dairy dishes, browned flour broth, later *Frips* (barley coffee) with bread and salt. The noon meal, thanks to sheep-rearing, provided a meat broth and *Knoepfle*. Roasted meat and chicken were finger-licking morsels. Potatoes were also part of daily bread. Sour milk and black bread were especially liked. Today it sounds ridiculous when we hear that the sowing of a 60 *Dessj.* farm consisted of only 10-20 *Dessj.* of wheat and 4-6 *Dessj.* of barley. But the working of this little area (*Areale*) took more effort and time than today's double or triple amount of acreage. So it was not uncommon that 13-15 year old boys and girls had to cut the grain with a scythe, all week long, from morning till evening.

Already in 1840, by order of the authorities, it was required that fruit trees be planted. When one considers that the 49 farmsteads of Kaisertal had no less than 6,300 fruit-bearing trees and 86,522 trees and saplings planted in wooded sites and tree nurseries already in 1864, one has respect for the achievement of the people in the field of fruit growing. Nowadays, horticulture especially is in every respect incomparably easier to manage, and yet now, in spite of the greater number of premises in the village, there exist barely half the number of trees. In its place has come the absolutely wasteful expenditure on clothing, especially on the part of the feminine gender. In addition, this also undermined prosperity. Where the people stayed, they spun and wove their own clothes and still had time left over to plot a nice garden and take care for it. In this respect, the earlier days of our people were better than life's journey in this present time which is considered the most enlightened period, and one would wish, along with the prophet: "May it be in your old age as it was in your youth."

How fortunate the pioneers would have considered themselves if their work and effort would have always been crowned with the desired results, but in the first decade, by and large, that was not the result of their activity. Nearly every year they stood disappointed before the ruins of their finest hopes and expectations. It is significant to note that their first crop, as also their first buildings, their production of audacious wagons and yards, for most all of them, having made use of the solutions brought along from the homeland, in part were ruined by rain. What rain accomplished in the first year, the terrible drought took care of in the following years. One crop failure alternated with the other. How difficult it must have been for them when time and again they had to put forward a claim for the assistance of the mother colony on the Molotschna and thereby receive many bitter under the breathe rebukes about being lazy

and never amounting to anything. They needed bread and seed grain, also accepting with gratitude old straw for animal fodder. Everything had to be hauled back home on wagons, a distance of 60-70 *Werst*. Bitter emotions stirred in their breast, and many availed themselves of the longing in the distance of a better land, far away from this place of misfortune and the disappointment one hears from the wonderful invitation of *Grusien* [Russian for Georgia/Caucasus]. There, in 1818, were the Swabian immigrants, also German people, with whom one could join up with and hope to find a better outcome in support and work. Already in 1842, the first two families departed. The real "*Grusier* migration" started in 1843, but even this hope was dashed to pieces. Early in 1843, the first reports arrived from those who had left and they were very unfavorable. The district office stopped the issuance of *Poessen*, and with that the migration soon came to an end.

As with all Germans, so it was also in Kaisertal, especially in the earlier time, with drinking not all that unpopular. The first tavern was already opened in the forties. The opportunities to visit this place presented themselves, sought after and unsought. By no means should the bad habits of our fathers be smoothed over here, but not too serious a charge should be made against them other than that this story is a rare exception and not forgotten even up to today. A business exchange took place and because of that, according to Russian custom, a stiff "*Magaritsch*" was then drunk. It was the time for plowing and the young settlers were going out with their plows to stay in the field. Having to drive past the tavern, they simply pulled up and left the horses outside to gladly take a pause for rest they seldom encountered. As misfortune would have it, one meat-head (*Braten*) did not notice this and found that he ended up in the field all alone. When it got to be noon, and still no one showed up, he assumed that today must be a day of rest and was afraid of getting a fine for violating the Sabbath. What a relief it was, on the one hand, but, on the other hand, how heavy in heart when he returned to the house in the middle of the day only to discover having missed out on such a beautiful joyful gathering.

The worst year in the difficult first decade was 1848. This brought, as later did 1863, 1864 and 1873, a total crop failure. In these years, the straw roofing thatch was removed to be used as cattle fodder, and sometimes also "*Winnen*" (bindweed) was used, and straw was obtained from the Molotschna villages. Thanks to sheep-rearing, a person was not without any income during the years of scarcity. In times of need, numerous pastures were rented from the surrounding community to save the cattle.

So the sheep-rearing was a resource to carry the community through the times of difficult crisis. Aged men and women recall also with fond memories the good time where they herded the sheep as young girls and young boys, mixing the herds as they came together to play. But each time that was a drop of bitterness which fell in their friendship cup, when, because of this, namely because of the mixing up of the sheep, they were punished by their enraged fathers. In particular, in the early years, the sheep-rearing produced greater income than the cultivatable land.

3. Gradual Progress for Fifty Years up to the Present

It was definitely a consequence of the poor harvests that farm life in the forties made no noticeable progress. Things got considerably better in the next decade, improving quickly and developing to new heights.

Throughout the whole 75 years, there was no noticeable movement backward. For that reason, it can be confirmed with satisfaction that the settlers have splendid evidence for the possibility of extracting, in due course, yields from the occupied inferior land.. The same evidence holds true for the rest of the German communities in the Eugenfeld District. But today, every experienced farmer is convinced more than ever that the current situation of the farm is only a first step for a truly economical industry when applying the prevailing advanced measures for the preparation, improvement and handling of the soil and its produce. To all appearances, the Kaisertal community will also solve this challenge even as they have managed to deal satisfactorily with the challenges up to now.

The 1850s brought on the average better harvests, ushering in a happier life and activity. Right at the start of the decade, settler Galster erected the first brick works. Evidence that one already started replacing clay huts with more substantial buildings of baked bricks. The first store was opened in the house of settler Maihoefer by someone from Kondakow. The first cleaning mill (*Putzmühle*) "*Windfege*" [wind sweep] made its entrance. The owner was a Galster. In 1858 and 1859, the community grain storage was built and it prepared the community for the times of need with their own stockpile of grain for baking and seed. Toward the end of the 1850s and in the beginning of the 1860s, handicrafts began to blossom but diminished again a short time later. The extremely regrettable decline is accounted for in part due to the establishment of factories. The chief reason, however, is to be found in that the crafts of the artisans did not keep up with the demands of that time. People limited themselves solely to wagon building and other simple jobs. On the average, artisans fell short of the knowledge of the construction and use of agricultural machines and equipment showing up everywhere around them. Still the handicraft in the colony was judged of little value, and yet it still had a golden soil under the agricultural oriented folks, if one paid proper attention to it. Also the existing laws were very unfavorable for the artisans. Every inferior tradesman had the right to call himself a Master and be in competition with the professional capable worker. In the beginning, agriculture developed relatively slow.. Until into the 1860s, it operated extremely primitive. Very little red wheat, rye and barley, millet and maize was raised. Most of the time, the land was worked with a 3-4 plowshare *Bucker*.

In 1860, this is a picture of Kaisertal's agricultural specifics: There are 49 farmstead, each with 60 *Dessj.* of land in operation. The average price of the farm is 3,128 rubles silver, buildings worth about 1,240 rubles, garden and woods 230 rubles. Besides the usual business with tillage, some pursue raising of silk worms. Cocoons are sold for 3 rubles per *Mass* [about 1.5 US quarts, or 1.4 liters]. Transportation costs seldom figured in. A person can reckon 420 *Werst* to Charkow, a round-trip of one month, 300 *Werst* to Sudak, a round-trip of half a month, [compulsory community \(*Frohnen*\) \[statutory labor\] service and village residential block \(*Reihen*\) service adding up to 2006 in a year](#), the community has to hand over annually 60 of grain for payment in kind taxes and specifically for the horse inspector 7 ½, for the school teacher 18 ½, for the herders 30, and for the night watchmen 4 *Tschw*. With regard to money and land, the community has to give 1,400 rubles 10 kopeck and 8 *Dessj.* of arable land: 140 rubles and 3 *Dessj.* land for the school teacher; 150 rubles for the herders; 50 rubles for the mayor; 100 rubles toward the office of the pastor; 25 rubles for the doctor. For three fires the community supports damages money (*Entschädigungsgeld*) of 340 rubles. [18,360 were spent on paying bills \(*Zechen*\), on one long trip 25 was paid, on a short one 5 *Werst* calculated, in money 1 ruble 25 kopeck and 25 kopeck respectively](#). Over a period of 15 years, 580 horned cattle from the cattle-breeding fell victim, namely, 310 animals in 1855 and 230 in 1857. Water is 20 feet deep and contains salt peter. The farmland is without exception very good. Land for haying amounts to 123 *Dessj.* of average quality and 622 *Dessj.* of inferior quality. Pasture land of average quality 130 *Dessj.* and 340 *Dessj.* of inferior quality. The

community receives 8 rubles rent from the brick factory and the same from the windmill; for rented farmland it gets 95 rubles. Altogether, community receipts for leased items bring in 140 rubles. Some land was rented in Akimowka and neighboring crown land by a few settlers. Not belonging to the community of craftsmen are: Christoph Noll from Heidelberg—a master wheelwright, along with 13 souls; Peter Schüler, subject of Prussia—a master shoemaker; Christoph Feist from Rosental—a master tailor, along with 2 souls; Ernst Alles from Prischib—a master builder, along with 3 souls; Ernst Bernewald, subject from Saxony—a master tailor, along with 3 souls; Ludwig Klems from Altmontal—a master shoemaker, along with 3 souls; Jew Itzky Jakobson—a master tailor, along with 4 souls. Local craftsmen were: Jakob Ziebarth, Philipp Kirchmeier, Martin Harwardt, Jakob Keck, Christian Propst, Christian Polle, Friedrich Hessel, Johann and Gottlieb Ruf—master wheelwrights; August Loerke, Georg Benke, Daniel Kirchmeier—master carpenters; Johann and Jakob Harwardt, Christian Loerke, Karl Ullrich, Ferdinand Kirchmeier, August Burghardt, Wilhelm Polle, Friedrich Märtns, Johann Renner, Daniel Keck (later on took up 1,000 *Dessj.* of land), August and Andreas Propst—master tailors; Friedrich Eva—master painter; Johann Fust, Daniel Breit, Michael Kirchmeier, Michael Breit, Gottlieb Jäckel, Georg Meier and Alexander Burghardt—master shoemakers. The mentioned skilled craftsmen lived at different times since the settlement.

At the beginning of the 1860s, maize was introduced, which was not only profitable, especially as a root crop, but more so for improving the land to make it conducive for the growing of grain. After the Crimean War, the growing of grain flourished. Since the mid-1860s, wheat was no longer taken to Berdjansk, but brought to the market at Genitschesk. At the beginning of the 1870s, and early 1880s, larger sections of land were sown with winter wheat, the reel mowing machine (*Haspelmähmaschine*) and the Saxon plow being introduced at that time. A significant revolution took place in agriculture in 1888 with its splendid, never before harvest which averaged 12-16 *Tschetw.* per *Dessjatine*. Now the price of farmland rose significantly, in place of red wheat, winter wheat was sown, cattle rearing was improved, improved plows and farm implements were introduced, more workers and draft-animals engaged, whereby speeding up the work and the grain could be threshed without first hauling it all to a central pile. In 1887, green fallow (*Grünbrache*) was introduced and, in the 1890s, a lot more black fallow (*Schwartzbrache*). Though this, the harvests produced better and so prosperity increased. Now the threshing machine, the bundle binder (*Garbenbinder*) and soon also the gasoline engine (*Naphta-Motoren*) were put into the service of the farmer, as well as also the spring-loaded wagons (*Federwagen*) for going on a drive which are not to be overlooked. The general agricultural prosperity is best observed in the rise in land prices. A cultivated farm of 60 *Dessj.* cost:

In the 1840s.....	400-500 rubles banko
At the beginning of the 1850s.....	2,000 rubles banko
At the end of the 1850s.....	2,000 rubles silver
In the 1860s.....	3,000 rubles silver

The price stayed the same in the 1870s. In the 1880s, it climbed to 5,000 rubles, in the 1890s it shot up to 8,000 rubles, and from 1900 to 1910 it rose to an enormous height of 25,000 rubles. As a result of these soaring prices and the implied prosperity of the people, in 1886, the founding of the Orphan Fund is to be considered. It exempt from obligation all orphans in so far that not one complaint was filed. Currently the Fund manages capital of over 70,000 rubles. Similarly, it can be attributed to this tendency as regards the acquisition of land from beyond the local community, which has taken place especially since the 1870s. Johann Fischer, the first Kaisertal settler, had already purchased outside land in 1859, and of course at Ebenfeld near the Rykowe train station in the Melitopol District. He was a

man of significant wealth and his sons and grandchildren even up to today are sitting as large property owners on their father's soil.

Some of the following Kaisertal settlers who moved away managed to acquire wealth: Daniel and Johann Keck; Johann, Friedrich and August Fust; Friedrich Banns & sons; Christoph Nagel; Jakob and Karl Wundersee; August Bischler along with his sons Gottlieb, Christian, August, Friedrich, Karl and Jakob; Friedrich Bischler and his sons August, Jakob, Friedrich and Johann; Jakob Bischler and his son Jakob; Philipp Kirchmeier with his 6 sons; Friedrich and Karl Kühne; Friedrich Leinich; Andreas and Lorenz Meier; the brothers Friedrich, Gottlieb, Jakob, Johann and Ludwig Märtins; Philipp Dreher with his sons Friedrich, Jakob and Philipp; Christian Renner; Friedrich Hessel and his 5 sons; the brothers Christoph, Johannes and Christian Freund; the brothers Karl and August Burghardt; the brothers Karl, Christian, Johann, Daniel, Heinrich and Wilhelm Lörke; Wilhelm Lörke and Christian Lörke; the brothers Johann, Friedrich, Jakob and Karl Seel; Johann, Karl and Samuel Hessel; the brothers Friedrich and Christian Schlecht; the brothers August, Daniel and Friedrich Jäckel; Karl, Friedrich, Joseph and Jakob Galster; Friedrich Sanne and his son Johann; the brothers Johann, Gottlieb and Heinrich Renner; Wilhelm Polle with his 5 sons; the Eva family; Johann Breit; Johann Föll; Christian Fust; the Propst family; the Konrad family; the brothers Christian and Heinrich Fust; the Erstein family; Johann Ebinger; the Morgenstern family; Friedrich and Johann Ziebarth; the brothers Christian, Johann, Jakob, Friedrich, Gottfried and August Harwardt; the brothers Martin, Gottlieb and Johann Ruf; the brothers Jakob and Friedrich Ullrich; Gottlieb Burghardt.

The general prosperity gradually ushered into the area a refined way of life. Wants increased and so many excessive luxuries were brought in, namely pertaining to clothing and things of the house. Still, in reference to this, the Kaisertal folks exhibited a life-style of moderation and a certain kind of modesty, during which they, in the area of intellectual improvement, stood, without hesitation, in the front ranks. Already for many decades there awoke an enthusiastic and growing desire for reading. Right from the start, primarily the *St. Petersburger Sonntagsblatt* and the *Odessaer Zeitung* were read. Later on, the following newspapers, or periodicals were being read:

- | | | |
|-----|---|--|
| 01. | <i>der Landwirt</i> | 16 copies [subscribed to in the community] |
| 02. | <i>die Odessaer Zeitung</i> | 13 copies |
| 03. | <i>das St. Petersburger Sonntagsblatt</i> | 11 copies |
| 04. | <i>die Bürgerzeitung</i> | 10 copies |
| 05. | <i>der St. Petersburger Herold</i> | 2 copies |
| 06. | <i>das Schulblatt</i> | 2 copies |
| 07. | <i>der Friedensbote</i> | 2 copies |
| 08. | <i>der Volksbote</i> | 2 copies |
| 09. | <i>die Friedensstimme</i> | 1 copy |
| 10. | ?..... | 1 copy |
| 11. | ?..... | 1 copy |

The intellectual improvement of the community demonstrated among other things also their relatively highly developed co-operative system. Since 1899, there existed the concept of an actively functioning Women's Society, founded by 30 members, which through membership subscriptions brought in 463 rubles. With this money, material was purchased for needlework, which, for various purposes, were auctioned off and brought in large sums of money. The Society began and ended its meetings with song

and prayer. To their credit, it has to be said that while over the many years they did not make too much noise about themselves, but in all silence a lot was done, especially in relieving the needs of their own community.

On 27 September, 1898, the Kaisertal Reading Society was founded with 20 members, resulting in a small library supplied with 521 bound copies. In 1900, the local Consumer Co-operative was founded, a report is included in this little book by the pen (*Feder*) of its administrator. A Youth Society was started in 1903, but was shut down for reasons unrelated to the membership. In 1906, out of this society was founded a still existing brass band, which has at its disposal 16 brass instruments and more than 1,000 rubles on hand. Kaisertal was a pioneer in the district in working toward a school house, in that in 1905 the existing school house was converted into an appropriate three room building: the class room, a room for the teacher and a corridor for the students. Soon after, a special residence for the teacher was constructed. In charge of the construction of this building were Kaisertal settlers Philipp Kirchmeier, Johann Fust and Johann Lutscher. Many members of the Kaisertal community were members of the Eugenfeld School Society. From this society, in 1907, was established an agricultural school in which Kaisertal participated in prominent fashion. For example, some 15 persons donated about 20 *Dessj.* of land, honorary and life-time memberships were subscribed to, more than 800 wagon-loads of building material were contributed at no cost and also in addition gave support with every kind and manner of supplies. Some members, especially in the beginning, were prominent in giving to the agricultural school house by energetically taking the lead in the hauling of material, directing the construction, raising of resources, etc.

4. Special Mishaps, War Time, Billeting, Famines and Pestilence

When better days came to the community of Kaisertal after the first decade of serious afflictions and misery, a person was still not in paradise in spite of it, and the next 65 years were not lacking in gloomy experiences, mishaps and difficulties, sometimes experienced by individuals, other times by the whole community. Naturally, here one can only skim the surface and, at most, make mention only of the more notable events. The deepest sorrows of the pilgrim here on earth are mostly taken to the grave with him.

The general afflictions were the grasshopper plagues, hoof-and-mouth disease, child mortality and floods. The community was spared from major fires by the gracious hand of the Almighty.

The grasshoppers showed up for the first time in 1855 and there were so many that the sun darkened and the homes were filled with these noxious insects. In a few hours, the promising crop was totally destroyed and a whole year's honest work and sweat for the basic hope of life's sustenance and necessities was shattered.

In October of 1857, the young woman Margaretha Föll, while on her way home in the evening from a dance, was murdered by a wicked hand. This murder will always remain veiled in obscurity. Neither the perpetrator nor the detailed circumstances of this criminal act were ever determined.

In 1861, Bulgarians from Bessarabia were sent here for the purpose of settlement and were quartered for the winter. Every farmstead had one or two Bulgarian families throughout the winter. In general, one

got on with the people quite well. Since that time, as colonists, they proved themselves good in various neighboring villages, called "Bulgarian colonies", in field and garden agriculture.

During the Crimean War, the community of Kaisertal experienced more than the other German communities of the district because a station for sick soldiers was established here. From 26 March until 17 November, 1855, 54 transports of 10,711 sick were brought here. These people, with the exception of 26 persons who are resting in the Kaisertal cemetery, were moved on. [The transport of the sick, in each case, had 1 officer, 1 surgeon, a doctor or assistant medical officer, and other support staff. Burial of deceased soldiers were mostly in the presence of officers.](#) The patriotic work, which fell to the community, was not insignificant, but it was all carried out with enthusiasm, and even today, on this Jubilee Day, there will be a remembrance of this at the cemetery to the slumbering sacrifice of the War by means of a memorial erected for them. The community donated 3 wagons of potatoes and oats and actively participated, often under the danger of death, in the transporting of hay and oats to the theater of operations from Sevastopol. [On one such transport, Kaisertal settler Ebinger died in Crimea. The Crimean War also left behind another sad remembrance. The soldiers in transit from there usually had typhus and dysentery. Through infection, the ailments spread through all of Kaisertal and through this some 10 families were robbed of their head of the house and provider. On this Jubilee Day, we are also going to remember this sacrifice and the many widows and orphans. Finally, we remember also the hardships of the transporters of provisions and all the horrors of war and the murderous slaughter near Sevastopol which they experienced right along with the soldiers. We have a right to memorialize them for their accomplishments have also already been acknowledged appropriately in their life-time.](#) For the accomplishments in the conveying of provisions and fodder during the time of war, and also the transport and the caring for the sick, our community received various letters of thanks, time and again, from His Majesty Lord and King personally, and also from the Commanding Officers of various military units. Nearly all victims of the war sleep beside the fallen soldiers who are buried in the cemetery, which, now expanded and respectfully cared for, dedicated as the resting place of the one who fell asleep in the Lord and surrendered to his destiny.

01 March, 1862 was the wedding of Schatz-Wundersee. Early in the morning, the bride and groom, in the company of 6 persons, drove to the wedding at the parish town of Hochstädt, some 60 *Werst* away. Suddenly warm thawing weather came up and the wagon box (*Niederungen*) filled with water. From way up the river valley of Nowonikolajewka, the water drowned the whole party along with the horses. The water even covered the horses to the point that it was not until after three days that the water started to recede from a depth which would have covered their heads even if held up high. The names of the unfortunate persons are: bridegroom Christian Schatz, bride Katharine Wundersee, Daniel Föll, Katharine Galster, brother and sister Schatz, including the two wagon drivers Christian Wundersee and Johann Gerbershagen. [So it happened that this became a day on which no one was to celebrate a wedding and it turned into an annual day of repentance within the Evangelical Lutheran Church in Russia. This mishap was one reason for the founding of the Eugenfeld Parish in which the day of repentance is generally observed too little. Would that the small Jubilee booklet of the oldest congregation of the parish, which once more brings to remembrance the just described gripping mishap, contribute to that Day of Remembrance so as to be observed in a worthy manner just as all our Sunday and festival days with their beautiful worship services in the church and in the prayer houses are observed.](#)

In 1871, the colonies of the Pritschib and Hochstädt parishes were visited by devastating fires and the villages of the local Eugenfeld Parish had to pay about 25,000 rubles in the mutual fire-insurance to cover the compensation. Moreover, the harvest was very poor in that year and the grain prices were very low due to the Franco-Prussian War [1870-1871].

In 1872, cholera raged in Mordwinowka and the surrounding area to which Mr. Cornies, a member of *Gute Taschtschenak*, and also Kaisertal colonist Christian Fust fell victim.

There was a total crop failure in 1873. 5-10 *pud* [1 pud = 36 pounds or 16.38 kg] were harvested per *Dessjatine*.

On 27 February, 1875, sixteen year old Christian Renner, while greasing the mill, got his clothing caught in the cog-wheel and was killed. A year later, in the same mill, a Russian mill-hired man lost his life in the similar manner.

Measles and diphtheria showed up in 1877. On 15 January, 1877, three children were buried and two more the next day. The diphtheria epidemic died out only in 1879. Death reaped a rich harvest and in many families all the children died. Yet, the rate of death here was overall not as great as in the neighboring community of Darmstadt.

In 1878, the cattle plague (*Rinderpest*) raged in a manner that only 13 cattle survived in the whole village. The plague showed up again especially in 1882 and severely damaged the fortunes of the community.

There was a poor harvest in 1887, resulting in the reign of an horrendous death-rate in Eugenfeld Parish. 167 people were buried, which was about 50% above the norm. In Kaisertal, during this year, diphtheria alone took 14 children and even more in some other communities.

On 11 June, 1891, family father Daniel Freund died while swimming in the new dam (the new dam was built up in 1886). There were other persons who drowned in the old dam (Friedrich Kirchmeier, Linder, and others). Nikolai Föll, at the age of nine, drowned in 1905, the same year that his brother was crushed to death beneath a threshing stone. A daughter of Ludwig Märtins drowned in a barrel. A son of Karl Beck fell into a well and drowned. Maiden Margaretha Beck was shot, due to carelessness, by a young person. (Mischlinsky). While hauling lumber from Akimowka, Heinrich Fröscher, son of Martin Fröscher, lost his life. Mrs. Schwitzgäbel died of rabies.

There were numerous floods in Kaisertal. The biggest occurred on 24 May, 1897, caused by a cloudburst. As a result, 8 houses totally collapsed and 11 others were so structurally damaged that they had to be replaced with new ones. For those who suffered damage, a collection of 90 rubles was gathered on 13 June, at the instigation of the then district doctor, during the dedication of the newly built parish church.

5. Church and Religious Life

That they in the aforementioned section endured the various mentioned severe afflictions not without influencing the religious perception and gratitude of the members of the community is demonstrated in recent times by an awakening public spirit in the care for orphans and widows, for whom quarters were organized in 1907; the establishment, in the Jubilee Year, of a free of charge, heated night shelter with stables for travelers; the proportional enthusiastic attendance of worship services; the inclination for the education of the children both in the house as well as also in the school, wherein Kaisertal could serve as a model for many other communities; and the labor of love, which in the whole parish, but especially in Kaisertal, through the initiative of its Women's Society, since 1900, continually growing and highly regarded. In outstanding manner, there was always sacrificial giving toward the Benevolent Fund of the Evangelical [Lutheran] Congregations in Russia and for the Institute for the Deaf and Dumb in Prischib. Church benevolent funds and festivals for the deaf and dumb were linked with the auctions of items made by the Women's Societies in the various congregations which enlivened this labor of love. May this jubilee celebration especially serve the purpose of directing the hearts in such a manner to dedicate themselves in thanksgiving to the Father in Christ Jesus, who has done such great things in the community. May that faith inwardly blossom, leading to victory over the world and its carnal pleasures, and strengthen the resolve to do the will of God.

Several things happened in the ecclesiastical district which had a blessed effect on the Kaisertal community. On 4 August, 1863, on the 10th Sunday after Trinity, Hugo Rudolf Woldemar Plohmann was solemnly installed, in the Eugenfeld schoolhouse, as the first pastor of the Eugenfeld Parish, conducted by Föll of the Lutheran Church Council and assisted by Pastor Dobbert from Prischib.

On 5 August, 1863, the church convocation, among other things, decided to provide 60 rubles as support for a parish sexton up to the end of the year. Concerning this, the pastor wrote in the church chronicle: "I soon realized the uselessness of an office of sexton in the absence of a church or a parish prayer house (especially when the school teacher in the colony performs the services of a sexton) and so proposed to the church convention that the agreed to 60 rubles for sexton support be used to establish a parish reading library, which was adopted. In the Fall of 1864, the parish reading library was implemented, but, in the beginning, there was only a little desire on the part of the community to do any reading.

The foundation for the new construction of a school and prayer house in Kaisertal was laid in 1866 with its dedication celebrated during the Reformation festival on 23 October. This school house, 12 *Faden* long and 5 *Faden* wide, was for a long time the largest in the parish, so that hereafter confirmations and large parish worship services were held in Kaisertal.

On 28 June, 1869, General Superintendent Fromman conducted a worship service in Kaisertal. It was at this time that the infamous conflict between Pastor Plohmann and the mayors (*Schulzen*) of the then five congregations of the parish was settled because the written complain to the Lutheran Church Council against the pastor was retracted and the case closed. The barn by the parsonage, which structure had been the cause for the long years of salary dispute against the pastor, was to be completed without delay according to the wishes of the pastor and the greater part of the community.

Colony elections were suspended in September of 1871 and the general administrative district (*Wolost*) elections were established. On 20 September, Friedrich Leinich, originally a Kaisertal colonist, was sworn in by the pastor as the first senior mayor (*Oberschulz*) of the Darmstädt administrative district.

Pastor Plohmann held his farewell sermon in the Kaisertal school and prayer house on 21 July, 1874, being the 8th Sunday after Trinity, and went to Nikolajew to serve as Division Minister.

On 28 September, 1875, Provost (*Propst*) Keuchel solemnly installed Pastor Jojakim Tschachmachsjanz, in the Kaiserstal schoolhouse, as parish minister. On 3 December, the military recruits were sworn in at Melitopol and they participated in Holy Communion in the Eugenfeld schoolhouse on 12 December. The first recruitment conscription made a deep impression on all the German colonists. On the other hand, it was a cause for grumbling because it did not please them that now they had to surrender their sons as soldiers for 6 long years. But, on the other hand, they saw it as quite understandable that they, as Russian subjects, as all their compatriots, were obliged to help defend the fatherland. But, at that time, they were not all that familiar with the geography of the land and its language as well as with the duties of military service. The terrible memories of the Crimean War still stuck in their bones. It appeared to them as somewhat formidable to realize the consequences of the call of the beloved emperor. In their eyes, the drafted recruits were big heroes and martyrs who had to offer their all. Their departure was especially painful for the mothers and wives. With indescribable grief, they gazed upon the departing and lifted up the increase of prayers to the great Lord God in heaven, that he would protect them and, even if after a long time, might also bring them home again. Following are the names of the first recruits from Kaisertal in the first two years. The following 8 young men were: Christian Freund (ended up with lottery ticket #1), Johann Keck, Daniel Märtins, Christian Probst, Karl Seel, Johann Renner, Jakob Ruf and Karl Weber. From the communion records one can see that one recruit from Kaisertal, Johann Renner, along with his wife Magdalene, born Burghardt, came to the Lord's Table. Accordingly, he was married and had to bear a doubly difficult sacrifice. Right from the start, in the Eugenfeld Parish, every departing recruit, at the swearing in which always took place in Melitopol, received a New Testament as a gift from the Church. Right from the first recruit conscription, the Germans were commended by the then Nobility Marshall (*Adelsmarschall*) because of their proper conduct and were presented to the Russians as model examples.

On 10 February, Pastor Tschachmachsjanz took leave of the congregation to accepted a call as Provost-Assistant at Saratov on the mountain-side (*Bergseite*) of the Volga River.

On 14 November, 1882, Pastor Karl Christian Marian Schott was solemnly installed into his pastoral office in the Kaisertal schoolhouse by Pastor Baumann of Prischib and assisted by Pastor Hesselbarth from Hochstädt. Pastor Schott had already served the parish as vicar since 13 November, 1881.

On 22 May, 1883, the Kaisertal schoolhouse was used to celebrate the crowning of His Majesty, Emperor Alexander III and Her Majesty Empress Maria Feodorowna. On 29 October of the same year, the 400th anniversary of the birth of Dr. Martin Luther was also celebrated.

In late Fall of 1893, the parish received permission to build a parish church which they had petitioned for already for a long time. This was a cause for great joy in Kaisertal. What had been only a remote hoped for possibility, now was coming to pass—to be able to soon celebrate the major festivals of the Lord and His Church in a house of God. For many years, the congregation and its individual members

already bore great sacrifice to achieve this goal. Now began a work of joy. The celebration of the church dedication was held on 12 April, 1895. The ones attending and participating in the dedication were: Pastors Baumann (Prischib), Lhotzky (Zürichtal), Stach (Hochheim), Hanson (Djelal) and ministerial candidate Mantel from Saurtscht in the Crimea. At 10:00 AM, the festivities started out from the parsonage to the church. Leading the procession was building contractor Narodestawsky, bearing the key to the main door. Next came the pastors, carrying the Holy Communion vessels. Bringing up the rear were the church council, honored guests and all others participating. While on the way to the church, they sang the hymn: *Jesu geh voran* (Jesus Lead Thou On). Arriving at the church, Pastor Hanson read Psalm 100 and spoke a brief prayer. Then Pastor Baumann read a portion of scripture from Revelation 3:7-13 and then, receiving the key from the building contractor, unlocked the church door. Once all had entered, the balcony organ sounded forth with the four verses of the hymn: *Die Himmel rühmen des Ewigen Ehre* (The Heavens Sound Forth Eternal Praise), with trumpet accompaniment by district physician Febrietus. Now the congregation sang: *Ein feste Burg ist unser Gott* (A Mighty Fortress is Our God). The dedication took place with a message from General Superintendent Pingroud, read by Pastor Baumann. The festival sermon was given by Pastor Stach, taken from Revelation 3:11. In the afternoon, Pastor Lhotzke preached on 1 Peter 2:4. The organ was played both in the morning and the afternoon by Johann Müller, son of a business man. There were some 2,000 people in attendance in the morning service and about 1,600 in the afternoon. The whole celebration proceeded throughout in a dignified and edifying manner. The church represents a value of over 50,000 rubles, to which total Kaisertal had contributed its portion by assessment and collections. Jakob Renner and Franz Burghardt were the two Kaisertal settlers who were members of the church building committee.

On 23 June, 1899, the newly appointed parish minister, Wilhelm Konrad Johann Hörschelmann, arrived in Eugenfeld and, on 22 June of the same year, Pastor Schott gave up his position and went into retirement. On 11 July, the 4th Sunday after Trinity, Pastor Hörschelmann was installed by Provost von Törne under the assistance of Pastor Baumann.

The new St. Petersburg Hymnal was introduced throughout the whole parish in 1900. Up to then, the so-called Odessa Hymnal had been in use. On 20 October, 1902, the introduction could be considered a deed accomplished because 1,341 nice new hymnals were already in use. From the Fall of 1899 until April, 1900, a total of 1,659 rubles were gathered through the parish congregation collections for the starving in Bessarabia. Pastor Hörschelmann wrote in the Church Chronicle about the previously mentioned Youth Society in Kaisertal that it came about as a result of a personal suggestion by Philidius, General Secretary of the Youth Society in Germany. Kaisertal appeared to be the right spot to involve in the whole idea of a Youth Society and so teacher Jedig took it upon himself to come up with the statutes. When there are a little more than 10 members, older members of the community should attend in order to provide encouragement, the hope being that the things would move forward favorably.

The year 1904 was completely under the cloud (*Zeichen*) of the Russo-Japanese War [1904-1905]. Hands and hearts were open to the Evangelical [Lutheran] casualty clearing station (*Feldlazarett*). 2,258 rubles came in for it. Large sums were also spent by the districts and mayor offices for the Taurida casualty clearing station. The army reserves were called up in November and of course the lower non-commissioned officers of the infantry. Every village had to allow some of its residents to be pulled out, most of whom were married and independent farmers. The separation was bitter. The pastor organized a worship service in the church before their departure where they and their relatives were administered the Lord's Supper and they received the ecclesiastical blessing. "Do not be afraid, the Lord will fight for

you" were the words called out to them. The sight of the crowd kneeling around the altar was moving and many tears flowed. The following persons were taken from Kaisertal: Karl Burghardt, Friedrich Lörke, Jakob Ullrich, Friedrich Föll, Friedrich Breit, Christian Ullrich, Johann Polle, Heinrich Lörke, Friedrich Propst, Friedrich Beck, Jakob A. Propst, Philipp Propst, Jakob F. Propst. Other than the two Jakob Propsts, no one saw active combat. However, some of them experienced all the horror of the Revolution in various towns. Some of the reservists and others were in correspondence with the pastor while on the war theater. These letters were read to the congregation. Prayers were regularly offered in the church and the prayer houses on behalf of the brethren in the war, but even more so at the family altar and in ones private little room.

The war, as a consequence, produced internal unrest and insurrection, the kind no German colonist took part in. The death of neighboring Pastor Bauman of Prischib came as an indescribable shock. He, his wife and daughter were killed in the parsonage on the evening of 27 October, 1904. The most horrible and strange rumors were spread about this outrageous deed, but the motive behind this indescribable barbarity remained unclear. Pastor Baumann was very familiar to the Kaisertal community and loved just as he was in his own congregation because he often stayed here due to *Fenster* and other occasions and members of this community visited in his church.

The year 1906 dawned under remarkable circumstances. On New Year's Eve, while the worship service was in progress, a number of political criminals, who were captured in not too distant villages and conveyed through Eugenfeld, had devised a plan to go ahead and plunder the property of the Germans. But they were stopped just in time and because of that the farmers and villagers of this district were spared prior to the Revolution.

Pastor Horschelmann conducted his farewell worship service in the church on 12 March, 1906 in order to go to Orenburg to be the city minister (*Stadtprediger*) there.

On 11 June, 1906, on the 2nd Sunday after Trinity, the present Pastor Stach gave his first sermon in the church, but he only moved in on 24 August and was installed into office on 18 October by Provost von Törne under the assistance of Pastor Hesselbarth.

A number of families migrated to Siberia in 1906 and 1907. Most of them were very poor and experienced many failures there. Generous offerings were taken for them through church collections and there were those who gave directly in private ways. Money was also gathered often for those who had earlier migrated into the Ufa Gouvernement.

6. Development of the Educational and Training Systems from 1850 until the Present

In the 1850s, the educational condition was pretty much on the same level as in the 1840s. The children were sent to school only during the winter months; from 01 March on there were usually no instructions, at best the ABC regime (*ABC-Schützen*), and the teacher was not all the inconvenienced with this free time because often some of these men had their own fields to take care of. The first teachers were in part from abroad and were not very conversant in the Russian language. Considering that the number of students already stood at 109 at the beginning of the 1840s, it became very obvious that the performance of the teacher, under such circumstances, could not be all that outstanding; instructions consisting

primarily of religion, reading, arithmetic and good penmanship. Visual aids were not available; so the stick was an absolutely necessary and "engaging" (*gebrauchteste*) tool, diligently made use of to deliver the "compelling evidence" when called for. This is what the older folks recall for example when during a Bible reading all the students were punished because no one could pronounce the word "Caiphas" correctly. Things became more active in the 1860s in the area of education, first of all, because of the Crimean War, that the colonists were coming into contact more with the outside world and most importantly convinced to have a command of the national language; and secondly, the district office, namely, the Welfare Committee in this respect placed challenges upon the communities. For example, Public Circular of 21 May, 1869, under No. 5393 recommended to the village offices to make it their business to improve the teaching in the village schools and equip the young people with timely knowledge for future living; by the employment of teachers exclusively proficient in this regard, and not allowed to work on any other secondary objective, pass on well-intentioned suggestions to the clergy and teachers to voluntarily implement and, above all, to extend the school year.

In regard to the last point, the mayors' offices were strongly directed, exercising strict supervision, that the failure to appear at the established school session from the beginning to October until the end of March should **totally cease**, and those who fail to appear should be severely punished. Furthermore it was recommended that the school classes, at the end of the spring seeding, be started again and run until the end of May, and in the middle or end of August be started again. For the regulation and implementation of this so-called summer school, the community had to prepare the public documents.

The Circular also recommended to the community to come to an agreement with the teacher that he introduce an evening school for the older students and the youth to learn Russian.

However, even before the aforementioned Circular, the nature of education in Kaisertal changed for the better and this fact is to the credit of teacher Karl Hoffmann, who died in Ulan-Eli in 1912. Already then, he introduced the Lautier Method, also the Russian language as a subject. It is to be noted that the Lautier Method did not find approval with the people and also the pastor at that time, eventually standing up against it. Karl Hoffmann also started with the youth the four-part harmony singing and is the founder of the Kaisertal Singing Choir (*Sängerchore*), which until today consists of 40 active and honorable choristers. The salary of this man is at this time 240 rubles in silver, 3 *Dessj.* of land and 22 *Tschetw.* of grain.

In the beginning of the 1860s, the community resolved to erect a new school house with fired brick. Due to the crop failures in 1863 and 1864, the construction first moved forward in 1866. Now the community had a roomy, economical, adequate local school. The interior furnishings, in comparison, remained simple and not appropriate (*nicht zweckentsprechend*) [appropriate-?]. Under the successor to Hoffman there were also some valiant school men. Under teacher Mahnsey, serving 1869-1878, for example, proficient Russian was already promoted and basic Russian grammar was learned. Also by this time a globe and geographical maps were on hand in the school, which in those times was something seldom heard of. It is a fact that in many schools no globe could be found until the beginning of this century.

In the 1870s, the first students were brought to the Prischib Central School (*Zentralschule*). Their names are: Heinrich Fust, Friedrich and Gottlieb Polle. This example, however, found very few imitators. Until the 1890s, boys were seldom sent on for further education. Once the boys finished the village

school (*Dorfschule*), they mostly attended evening school for a few winters. The teacher had a helper in the school known as a "*Provisor*". Until the 1880s, this was usually a youth who finished village schooling, but from that time on it was someone who graduated from the Central School.

In this way education moved forward slowly and without major change. Greatest progress came toward the end and at the beginning of this century. From 1899 onward, three teachers served the school.

In 1905, the community put up a special teacher's residence and converted the old school house into class rooms, which until that time contained living quarters for the teacher and a student hall. Now the school has three individual class rooms, a corridor (*Korridor*) and a room for the teacher. There is room for about 160 students. In that same year, 100 rubles were unanimously allotted for educational supplies and a German school library was established.

In general, in the beginning of the 20th century, the struggle and urgency for education was set in motion and at last became universal, so it was also in Kaisertal. Now, every year, boys were regularly sent on to the Central School. The number of these pupils kept on increasing and, with the establishing of the Eugenfeld Agricultural School, there was an enormous increase, so much so that in 1909-1910 the number of those in the Agricultural School, in the Central School and the Middle School came to 21 pupils.

At this present time, Kaisertal has three young people in secondary school (*Hochschulen*), two in theology: J. Föll in Dorpat and G. Breit in Basel; G. Weber at Riga Polytech. In the Middle School and specifically in the upper classes are 6 young men; in continuing education schools (that is, Central and Agricultural schools) there are 10 pupils. The first Kaisertal colonist, and also the first one out of the Eugenfeld District, who graduated from secondary school is Jakob Jak. Bischler.

The first young woman from Kaisertal, who enrolled in a Girls' School, it being a Middle School, is Miss Augustine Renner, who is attending Class 8 in the *Gymnasium*. May she be a pioneer in the district for female education, of which in general, up to now, there has been little interest.

It is worth mentioning that Kaisertal, in this respect, has taken the lead by good example and trail-blazing (*bahnbrechend*). May it continue so into the future and may the coming generation, following the example of their fathers, consider the school as their highest possession and let their appropriate attention be bestow upon it. May they be mindful of the words of our great poet Goethe: "What you have inherited from your father, earn it (*erwirb es*) and hold on to it."

Names of former teachers are:

01. Karl Märtins (1838-1839)
02. Schill (1839-1840)
03. Ruhmann (foreigner) (1840-1841)
04. Dino (1841-?)
05. Kneib (?)
06. Wild (?)
07. Rheinländer (foreigner) (1855-1856)
08. Dino (1856-1863)
09. Karl Hoffmann (1863-1868)

10. Pade (1868-1869)
11. Mahnsey (1869-1878)
12. Eduard Beck (1878-1883)
13. Immanuel Froescher (1883-1887)
14. Julius Mensch (1887-1890)
15. August Hoffmann (1890-1894)
16. Gottlieb Gellert (1894-1898)
17. Johann Jedig (1898-1907)
18. Wilhelm Nass (1907 onward)

As far as can be determined, 21 teachers have proceeded from Kaisertal, of whom 14 persons are still teaching today. Currently, there are 4 young men studying for the teacher exam.

In 1909/1910, the authorities placed a second Russian teacher.

This spring, a small park was plotted in the school yard. To replenish the school library, an annual amount of 15 rubles is allotted, and 5 ruble toward an educational periodical for the teacher.

Teachers' salaries:

1843	-----	48 ruble	47 kop.
1845	-----	62 ruble	49 5/7 kop.
1847	-----	72 ruble	19 kop.
1848	-----	100 ruble	-- kop.
1854	-----	120 ruble	-- kop.
1856	-----	100 ruble	-- kop.
		(20 rubles less because the grasshoppers devastated the crop the preceding year)	
1864	-----	200 ruble	-- kop.
1865	-----	240 ruble	-- kop.
1868	-----	270 ruble	-- kop.

In addition to this, the teacher received also 3 *Dessj.* of land and about 20 *Tschetw.* of grain. Number of students attending school:

1847	-----	96
1848	-----	109
1864	-----	122
1867	-----	110
1878	-----	114

In addition, the first teacher received 750 rubles in his capacity as recorder (*Schreiberei*) and sexton, the second one 400 rubles, the third 225 rubles. The student body is made up of 53 boys and 64 girls.

7. Kaisertal Choir

The Kaisertal Choral Society has been revered of old. It was organized in 1864 by the aforementioned teacher Hoffmann and it continued without interruption. So it is able to celebrate its 50th anniversary

next year. Its significance within the community in these days can best be characterized by the following communication on the part of one of the members of the community, with the present teacher and leader of the society, W. Hass:

Just recently, some of their Choral Society cheered up and comforted my sick unto death mother with some beautiful songs. This circumstance reminded me that it is our duty to call special attention to this society of young people especially in the Jubilee Booklet; not just to point out when it was established, but also to underscore its blessed deeds. It is said that music gives pleasure to life, so it is indeed a beautiful pursuit for young people, awakens noble thoughts, brings individuals together, poor and rich unite for the same objective, which is to give joy to people and to comfort. The Choral Society should not let a chance slip by to allow their beautiful songs to sound forth. It enhances our festival celebrations, it comforts those mourning beside the coffin, offers unexpected joy to the aged and sick people and is in its way a good seasoning (*Salz*) for the community. This is all work offered freely, totally unselfish and yet in an ordinary way happens purely out of good will, so that its performance is totally self-evident, in the best sense of the word, when it takes place, for example, at funerals. Also, all aged and sick people, who are unable any more to attend worship services, receive a visit from the choristers on festival days, for which many an old father or mother have already, in tears, thanked them. One often laments in the colony the unruliness of the youth, but here some of the young people are the least likely to fit this stereotype view in the whole community. We want to do our best to help preserve and foster these noble things of our young people. We also do not want to forget the teacher, who, as leader of the Choral Society, gives free-willingly of himself to a task that is not all that easy. With regard to the teacher and the Choral Society, this holds true in a special sense: Where someone is singing, there, without hesitation, settle down, because angry people do not have songs.

8. Kaisertal Co-operative Society "Soglasstje" (Union)

Our thanks to Kornelius Kornelsen, managing director of the Co-operative Society, for the following report:

The Co-operative Society "Soglasstje" came to life in 1900 through the efforts of some men in Kaisertal. The corporate statutes were established on 12 February. It opened for business 04 August, 1910. Thanks to the energetic efforts of the administration and the unity of the members, the construction of the big store and residence for the employees worked out to be inexpensive and good. In that the members provided a lot of volunteer transportation (*Frohnfahren*) and henceforth supported the cooperative, necessary merchandise for the store was secured. From the following information one can see that the cooperative has steadily grown up to date: On 01 January of the second year of operation, there were 110 members with a *Paykapital* of 8,480 rubles, while on 01 January of this past year of operation there are 176 members with a *Paykapital* of 18,565 rubles belonging to the cooperative; the turnover in the first complete year amounted to 36,711 rubles, in the last year 89,177 rubles; during the course of the whole time 794,262 rubles of goods were purchased and sold for 837,635 rubles which brought a net profit of 30,251 rubles. Of this amount, the co-op members were paid interest of 10,650 rubles as *Paygeld* and premiums (*Prämien*) of 15,788 rubles for goods purchased. The balance was recorded as reserve capital or spent for other purposes. The reserve capital currently comes to a grand total of 4,248 rubles. It is obvious from the above figures that the cooperative has achieved the expectations set down for itself and today it is still a principle to oblige the membership as much as it is

possible. Unfortunately, a few members, who had no vested interest in the cooperative have been lost and they get their necessities somewhere else.

To unite even more the bond between the cooperative and its out of town members, stores were opened in two villages: in Muttertal in 1901 and in Marienfeld in 1910. Thanks to the genuine friendship of the members, it has always been possible up to now to cover the expenses and meet the obligations in a timely manner. Throughout the whole time of its existence, the cooperative encountered no exchange of protest and enjoys complete confidence among the merchants and others in the area. The cooperative has not yet experienced a deficit. No fire has ever broken out in the store. Also, a loss has never been recorded due to the dishonesty of the employees.

The greatest loss facing the cooperative was owing to the death of employee Friedrich Mann, in which the cooperative, as a good-will commitment, paid his family 1,500 rubles. All employees have been German nationals, that is, the 3 managers, 5 accountants, 12 sales personnel and apprentices, 3 laborers. Two persons died while working in the cooperative. So it is evident that in the past 13 years infrequent turn-over of personnel took place and that the relationship between the employees, the members of the administration and customers was normal, which without a doubt had a bearing on the positive advancement of the business.

9. Customs and Practices

Thanks to the information from discussions and diligent research of the writings of these participants, the following precious information can be provided about the customs and practices of the "good old times".

(a). Wedding Customs: Before the wedding took place, a so-called "wedding letter" (*Hochzichbrief*) was circulated. Before leaving for the wedding, the bride opened up the hymnal. The hymn on the right page contained implications for life. Those who served the bride (*Brautdiener*) and the bride's-maids, who had been mentioned in the letter of invitation, occupied a certain order of rank according to their level of relationship to the wedding couple: The more important ones were on the "right" (sisters of the bride) and on the "left" (sisters of the groom). The bride took the lead to the wedding with her bride's-maids and, on the return, the bridegroom took the lead with his attendants. There and back, frightful shots were fired. After the wedding, the attendants to the couple (*Brautdiener*) went one more time to all the wedding guests and invited them with words something like the following:

Kuntag (guten Tag), schöner Gruss von Braut und Bräutigam
Hello, a nice greeting from the bride and groom

*Ihr sollt so gut sein und zur Mahlzeit kommen,
Desswegen sind wir kommen,
Desswegen sind wir da,
Nur Mahlzeit sollt ihr kommen,
Wo Ihr gleich saget Ja.*

Be so good as to come to the wedding meal,
That is why we have come,
That is why we are here,
You are to come to the wedding meal,
Right now, say "Yes".

At the first wedding meal, the bridegroom had to stay out of sight. The bride sat between two of the bride's attendants, to whom she entrusted for safe-keeping her right shoe. Failing to succeed, it was auctioned off to the wedding attendants to the financial benefit of the bride. At the second wedding day, the "garland/wreath" (*Kränzel*) was danced for and the "bonnet" (*Haub'*) placed on the bride. Then the celebrating got started. Everyone had to cry, and those who could not had an onion stuck out in front of them to help along. The following song was also sung:

*Soll ich denn nun ganz verlassen
Die geliebte Jungfrauschaft
Und soll die Gesellschaft lassen,
Die mir manch Vergnügen macht?
Das verändert meinen Sinn
Und macht, dass ich traurig bin.*

Am I now to totally abandon
The beloved maidenhood
And should I abandon the company
Of that which brought me much pleasure?
That alters my feeling
And makes it so that I am sad.

*Ach wie traurig muss ich schauen,
Wie mein Jungferkränzelein
Mir entnommen von Jungfrauen,
Und darf nicht mehr Jungfer sein!
Dass vermehret ja mein Leid
Und setzt mich in Traurigkeit.*

Oh how sad I have to look at
How my little maiden garland
Is taken away from me by maidens,
I am not allowed to be a maiden anymore!
This really increases my sorrow
And makes me depressed.

*Können wir auf grüner Weide
Jetzt nicht mehr in Sommers Zeit
Meine Jungfrauschaft erfreuen,
Das vermehret ja mein Leid.
Ich geh aus dem Blumenfeld
Nunmehr in ein Jammerzelt.*

Allowed to go out to the green meadow
No more in the summer time
To rejoice in my maidenhood,
This really increases my sorrow
I am going out into the field of flowers
Now at a miserable pace.

*Nun gelibte Hochzeitsgäste,
Wünschet Glück und Segen mir!
Freuet Euch mit mir aufs Beste
Und seid fröhlich noch allhier,
Bis wir einst in jener Zeit
Eingehn zu der Himmelshochzeitsfreud.*

Now dear wedding guests,
Wish me good fortune and blessings
Be happy with me as best as you can
And everyone here, be happy,
Until we one day in the future
Enter the joy of the heavenly wedding.

Every wedding would conclude with a dance called "the last dance" (*Kehraus*).

(b). The Funeral. Immediately after a death, even as it is today, a "departing" (*Schieding*) was sounded [by a church bell]. The deceased received white "death gowns" (*Sterbmäntel*). Everyone stayed at the cemetery (*Gottesacker*) while the grave was being filled in; and, at the mound of soil, all present kneeled, as is still done now, and gave a silent pray. While people were leaving the cemetery, an invitation to a "funeral meal" (*Leichtmess*) was extended from house to house, more or less, to relatives, family and friends. Normally, the invitation went out to the school teacher first.

(c). **Baptism of Children.** There were two witnesses (*Taufzeugen*) to the baptism. That was the rule for most of the children. The event lasted longer and took place with more show than today. There was often a dance at the close of the celebration.

(d). **Hog Butchering** was also a significant event for celebration. There was a special butcher, who was paid "from the pig" (*vom Schwein*). The rate was 25-50 kopeck., for a beef 1 *Rbl. Morgen* and the "men-folk" were at it by 5:00 AM. The women showed up later. All were considered as invited guests, usually treated to wine and spirits. The sausage was stuffed with the help of cow horns. Lots of blood sausage was made which has now gone out of fashion. In the evening there was broth made from the juices of the sausage and the brains of the animal. When the work continued late into the night, one was often enjoined, when things shut down, to participate in a little dance. The spleen of the pig was examined carefully, because one wanted to discover the frequency in it of a coffin, signifying a death in the house. The school children were usually kept at home during the time of hog butchering.

(e). **On the Day of St. John**, one gathered together different herbs with healing properties, which were ripe on this particular day, such as: St. John's wort, "*Quinkel*", "*Zwangkraut*", Centaury-*Erythraea* (*Tausendgüldenkraut*), "*B'schreikraut*", "*Odermündel*".

(f). **The Day of St. Martin and Shrove Tuesday** (*Fastnacht*) were celebrated with song and dance.

(g). **The Old Year** is still rung out at midnight with as many strikes [clapper to the bell] as the number of its days came to, and the new "rung in" with an equal amount of strikes. Until midnight, the young men went from house to house, singing. After midnight and until the first sound of the church bell, there was senseless firing of guns, which has not managed to be done away with even until today. "Was the one who did not shoot perhaps also a big boy?"

(h). **The Christmas Tree** was all fixed up with paper decorations. For at least 50 years, the *Tannenbaum* stood in the school as the Christmas tree, and, about 20 years ago, it also found its way into the homes of families.

(i). **Superstitions.** At the eclipse of the sun, wells were covered. In earlier years, there was a general concern for glowing lights, witches and treasurer diggers, but it has now disappeared completely. On Christmas Eve and New Year's Eve, a person put a hymnbook under his head. In the middle of the night, in the dark, it was opened. In the morning, the hymn on the right side was designated as the omen for the coming year.

10. List of Mayors and Church Elders of the Community:

a. Mayors

{1} Karl Märtins (not the same person as the first teacher Karl Märtins), {2} Philipp Meier, {3} Johann Fischer, {4} K. Märtins, {5} Christian Fust, during whose tenure the mayor's stipend of 19 rubles and 28 ½ kopeck was established, {6} Gottlieb Föll (1855), {7} Christian Konrad (1857-58), {8} Johann Fust (1859-60), {9} Alexander Burghardt, {10} Jakob Weber, {11} Jakob Renner, Sr., {12} Daniel Breit (1867-68), {13} Jakob Leinich (1869-70), {14} Karl Föll (1871-72), {15} Jakob Bischler Sr., (1873-74),

{16} Wilhelm Polle (1875-76), {17} Jakob Hartwig (1877-78), {18} Johann Föll (1879-81), {19} Friedrich D. Breit (1882-84), {20} Friedrich Burghardt (1885-87), {21} Johann Ullrich (1888-90), {22} Jakob Renner (1891-93), {23} Philipp Kirchmeier (1894-96), {24} Jakob Bischler Jr., (1897-99), {25} Christian Polle (1900-02), {26} Johann Renner, {27} Daniel Föll, {28} Christian Seel, {29} Johann Kühne, {30} Christian Föll, {31} Heinrich Renner, {32} Karl Burghardt.

b. Church Elders

{1} Johann Fischer, {2} Johann Fust, {3} Sebastian Föll, {4} Gottlieb Föll, {5} Alexander Burghardt (1869-?), Daniel Breit ?-1877 (served for many years on the church council, which office was at one time separate from the church elders, whereas now it is one office), {7} Jakob Renner 1878-80 and 1887 until 1889, {8} Karl Föll 1881-1883 and 1890-18892, {9} Wilhelm Polle 1884-86, {10} Johann Ullrich 1893-1902, {11} Jakob Renner Jr. 1903, {12} Friedrich Breit 1904-1905, {13} Daniel Föll 1906-1908, {14} Christian Polle (1909 until the present time).

11. Various Situations of Kaisertal Community in 1913

Occupying the 66 homes in Kaisertal are 100 families amounting to 585 souls. 55 families are involved in farming, 13 families are craftsmen. The community has 535 horses, 220 cows, 28 horned cattle, 290 hogs. Harvested were: Wheat—11,500 *Tschw.* (at 8 ½ *Tschw.* per *Dessj.*); Barley—4,050 *Tschw.*; Oats—700 *Tschw.*; Maize—2,500 *Tschw.*; Potatoes 300 *Tschw.*; Rye—15 *Tschw.*

At the back of every farmyard was a small or large fruit orchard with some woodland trees and hedge. The main street is about 1 ½ *Werst* long, 25 *Faden* wide and planted with acacia trees on both sides. Between the acacia trees and the fences of the yards, on both sides of the street, is a 3 *Arschin* [1 *arschin* = 28 inches or 71.12 cm] wide public sidewalk. A ditch runs down the middle of the street for the run-off of water. Along the river side, the farmyards toward the water are protected by walls, which, however, are often breached. Besides the main street, on the west end and in a northerly direction, there is a side street about 100 *Faden* long. The Cooperative Store stands on the west end of main street, its front visible down the whole street and has an interesting appearance. Behind the Cooperative is a large brick factory. The fences along the street are made mostly out of wood. Thirteen yards have them made out of fired brick and they are washed white with lime. There is a place in front of the school built to hold a bell. It is washed white with lime and has an arch over it which is covered with a painted tin roof. The teacher's living quarters are on the school yard, behind the stately school building. Kitty corner from the school building is the residence of the night-watchman, constructed of stone, and just to the right the horse corral (*Pferdshock*). Between the horse corral and the night-watchman's house is a road that leads to the cemetery (*Gottesacker*), which lies on the other side of the Little Utljuk River, within the serene area of the village (*Dorfweichbildes*). The road to the cemetery is covered with small gravel and has newly planted rows of acacia trees on both sides. Acacia trees have been planted in the cemetery (*Friedhof*) in the design of a cross; most graves have stone grave markers with inscriptions. The cemetery gate is a fired brick arch washed white with lime.

The houses are set back about 9 *Faden* from the street and as a rule have the gable end face the street. The house continues with the barn and beyond that the sheds. Then, off to the side, a place for chaff (*Spreuschuppen*), behind that the threshing area with the straw piles. The space between the street and

the living quarters is filled with public space and flower gardens, known as front gardens (*Vorgärtel*). The entrances at both ends are enclosed, opening into the front garden not quite down the center. Each yard had a little building off to the side of the house known as a summer kitchen. At the back entrance there is frequently a lean-to (*Vorhaus*) which served most of the time as a place to store straw for burning. In that vicinity one finds also the pig barn. Some yards have a stately *Querscheune* [a barn at a right angle off the regular barn which was used to store straw, hay and wheat before threshing]. No yard is without a corn crib (*Welschkornbehälter*), a narrow structure held together with wide-spaced lath boards in which the corn is stored up to dry.

The average residential house consists of 6 rooms: two rooms facing the street (front sitting room and front storage room or bedroom), in the center an enclosed porch (*Vorhaus – Hausern*), behind it the kitchen, and against the barn, two rooms (rear sitting room and rear bedroom). One can see two chimneys on every roof and on the grounds is a smoke house for sausages and hams.

Threshing takes place with a horse-drawn, motor operated machine. The village has a tread-mill and one which is operated by a gasoline engine (*Naphtamotor*).

12. Looking Back and Looking Forward

In this preceding brief portrayal of the development of the Kaisertal community gives a typical picture of the development history of the German community on the Molotschna River and ultimately of all the German people in Southern Russia. What we observed here, in a small way, is pretty much the same what more or less played out there and the exception only confirming the rule. All along the way, we see throughout a normal, healthy, without interruption and stagnation, progressive prosperity in reference to the farms, church and school. With the completely loyal disposition of the authority and their various maybe despite sometimes irksome regulations, German strength struggled victoriously through every obstacle toward the objective. The German paid his taxes willingly and promptly, and even though he satisfied his legitimate claim, he had to abandon his own necessities and instead make arrangements for an additional assessment of taxes. Through his payments to the regional office, he help to support, for example, doctors, hospitals, schools and orthodox churches, yet besides that, he provided for his own doctor (the communities of the Eugenefeld District supported their own doctor since 1880) and teacher, and gave to his own church organization with its own demands. And so he ask the authorities for nothing more than what is generally the right of all citizens. In the realm of the school the primary struggle played itself out in the preservation of its individuality. The German settler gladly supported his village school system completely, promoted also new things even the requirements of evening schools of every kind and, moreover, gave over and above in many other ways, as long as the fundamental right remained for him to freely choose the teacher and arrangements for his church and community essentially not be messed with. Up until now, the authorities, in all of their pronouncements, also acknowledged, by and large, the state of things without anything further. When, in the interest of the reaction against the [events] in 1905, the freedom granted to small government was once more reigned in, the German took it calmly, because he felt a solidarity with the rest of the people. Inflicted disciplinary punishment had a completely different effect with the national after-taste. Such are only exceptions, encountered now and again, yet it had a public-spirited tendency not to fail to give it a try and squeeze the German man or wipe him out completely. This the members of the National Duma for the present demonstrated under green cloth (*grüne Tuch*) shoving through a Colonist Bill, according to

which the Bessarabian German settlers should have their land expropriated, and the decree of the Deputy Curator of the Odessa Regional Education, as well as the submitted decree (*Willkür*) of the Public School Inspector, whether or not the German teachers be allowed to still serve as sextons in the community. In the communities of the Taurida Gouvernement, things are everywhere similar owing to its small size, where the teacher does not find that exercising the service as sexton to be an absolutely oppressive experience, but takes charge gladly since the office of sexton ensures him greater influence among the citizens. However, he heaves a sigh for some time already under another burden. That is the service of community secretary. Sooner or later, the community will assign the position of secretary, without hesitation, to him when no provision has been made, like it is already happening with the Mennonites and also in some Lutheran and Catholic communities. So also is the separation of the office of sexton and the office of teacher in the large community carried out, where the need is under consideration. For that reason the German settler recognized this measure as completely senseless, set up only to harm German community life. On the basis of such events, the big anxious question for many a German man today is: Who far is this going to go? There seems to be only one answer, and that we get from history. That is: Things will continue on further, if we perform our duty unflinchingly. Our recorded duty allows itself to be traced back to two words. It goes like this: Pray and Work. That is what our fathers did, and they did good by it. We want to be like that, too. As long as we do like that, no power in the world can hold something against us, for as the hymn of Luther puts it:

*Nehmen sie uns den Leib,
Gut, Ehr, Kind und Weib,
Lass fahren dahin,
Sie haben's kein Gewinn.
Das Reich muss uns doch bleiben.*

Take they our life
Goods, fame, child and wife,
Let all these be gone,
Yet they have nothing won.
The Kingdom must still ours remain.

Supplement

A. Order of Worship Service for the

75th Anniversary of the Existence of the Kaisertal Community
held in the Kaisertal School House on 14 October, 1913.

I. Psalm Sung by the Choir:

Praise the Lord, yes, praise the Lord, O my soul and do not forget the good that he has done to you. Thank the Lord. We thank the Lord for he is kind and his goodness endures forever. Thank the Lord forever. Amen.

II. Congregation Sings:

(Melody: *Auf, auf, ihr Reichsgenossen*)

1. *Ich will mit Danken kommen
In den gemeinen Rat
Der rechten, wahren Frommen,
Die Gottes Bot und Tat*

I want to come with thanksgiving
Within the general assembly
Where the right, truly godly,
Who God's commands and works

*Mit süssen Lob erhöh,
Zu denen will ich treten,
Da soll mein Dank und Beten
Von ganzen Herzen gehn.*

Exalt with sweet praise,
To them I want to be in step
There shall my thanksgiving and prayers
Go with all my heart.

2. *Gross ist der Herr und mächtig
Gross ist auch, was er macht;
Wer aufmerkt und andächtig
Nimmt seinen Werk in acht,
Hat eitel Lust daran;
Was seine Weisheit setzet
Und ordnet, das ergötzet
Und ist sehr wohl getan.*

The Lord is great and mighty
Great is also what he does;
Whoever pays attention and devoutly
Takes consideration of his work,
Has nothing but desire for it;
What his wisdom establishes
And sets in order, that delights
And is very well done.

3. *Sein Heil und grosse Güte
Steht fest und unbewegt;
Damit auch dem Gemüte,
Das uns im Herzen schlägt,
Dieselbe nicht entweich,
Hat er zum Glaubenszunder
Ein Denkmal seiner Wunder
Gestift' in seinem Reich.*

His salvation and great mercy
Stands firm and immovable;
With that, also the feeling,
That pulsates in our hearts,
It does not disappear,
He has set on fire the faith
A memorial to his wonder
Established in his kingdom.

(by Paul Gerhardt)

III. Address by the Pastor

IV. Song by the Choir

1. *Gross ist der Herr. Von Seiner Macht erzählen Himmel, Erd und Meers. Ihn preist die sternenvolle Nacht, die Sonn und aller Sonnen Heere.*

Great is the Lord. The heaven, earth and seas declare his might. The stars of the night sky praise him, and sun and all hosts of suns.

2. *Ihn rühmt die blühende Natur, ihr Schmuck und ihrer Früchte Menge. Die weite Ehrenreiche Flur sind seiner Allmacht Lobgesorge.*

Blossoming nature glorifies him, her adornments and fruits many. The vast glorifying rivers are focused in praise to his omnipotence.

3. *Der Winde Kühlung sendet er, den Donnersturm in Ungewittern. Er spricht, und still ist Erd und Meer. Er spricht, und Erd und Meer erzittern. Gross ist der Herr.*

He sends the cooling breezes, the thunderstorm in cloudbursts. He speaks and the earth and sea become still. He speaks and the earth and sea tremble. Great is the Lord.

4. *Gross ist der Herr. Zu ihm empor soll hochentzückt mein Geist sich schwingen. In aller Welten mächt'gen Chor soll jauchzend auch mein Loblied klingen.*

Great is the Lord. To him on high shall my spirit in ecstasy sore. May my song of praise ring and shout out with joy with the mighty chorus of the whole world.

V. Prayer, Lord's Prayer and Benediction

VI. Song by the Choir

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| 1. <i>Der Herr hat Grosses an uns getan,
Des sind wir fröhlich
Und Fröhlichkeit öffnet den Danke die Bahn,
Und danken ist selig.</i> | The Lord has done great things,
For this we are happy
And joyfulness opens the way for thanks
And thanksgiving is blessed. |
| 2. <i>Der Herr hat Gutes an uns getan.
Reich ist sein Segen.
Er schaute in Vaterhuld gnädig uns an,
O jauchzt ihm entgegen.</i> | The Lord has done good things to us.
Rich are his blessings.
He looks upon us in fatherly mercy,
O exalt him. |
| 3. <i>Der Herr hat Liebes an uns getan;
Folgt seiner Liebe
Lasst helfend und rettend den Armen uns nah
O selte Triebe.</i> | The Lord has given us his love;
Follow after his love
Let us help and rescue the poor near us
O extraordinary motivating power. |

VII. Closing Song Sung by the Congregation

(Melody: *Wachet auf, ruft uns die Stimme*)

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| <i>Halleluja, Preis und Ehre
Sei wonnevoll durch alle Chöre
Jehova, unserm Gott gebracht
Wunderbar u. Herrlich waltend,
Allmächtig schaffend, ungestaltend,
Wie hat er Zion gross gemacht.</i> | Hallelujah, Praise and Honor
through all choruses, be delightfully
brought to Jehovah, our God
Wonderful and glorious ruler,
Almighty Creator, without form,
How great he has made Zion. |
| <i>Sein Heils-u. Friedensbund
Ist unser Ackergrund
Nun und ewig,
Sein Vaterherz
Aus Not und Schmerz
Zieht das Verirrte heimatwärts.</i> | His covenant of salvation and peace
Is our foundation
Now and forever,
His father's heart
On account of necessity and pain
Draws the straying homeward. |

B. Order of Service
for the Dedication of the Extension of the Cemetery

I. Song by the Choir

*Selig sind des Himmels Erben, die Toten, die im
Herrensterben, zur Auferstehung eingeweiht.
In Frieden ruhen sie, los von der Erde Müh!
Hosiannah! Vor Gottes Thron zu seinem Sohn
Begleiten ihre Werke sie. Hosiannah!*

Blessed are the dead, heirs of heaven, who
Dying in the Lord, dedicated to a resurrection.
Resting in peace, free from earthly troubles.
Hosanna! Before the throne of God's Son
Their works accompany them. Hosanna!

II. Sung by the Congregation

1. *Himmelan, nur himmelan
Soll der Wandel gehn!
Was die Frommen Wünschen, kann
Dort erst ganz geschehen,
Auf Erden nicht,
Freude wechselt hier mit Leid
Richt hinauf zur Herrlichkeit
Dein Angesicht.*

Heavenward, only heavenward
The movement shall be!
What the godly desire, can
There first be completely realized,
Not here on earth,
Sorrow here is exchanged for joy
Directly upward to glory
Into your presence.

2. *Himmelan schwing deinen Geist
Jeden Morgen auf!
Kurz, ach kurz ist, wie du weisst,
Unser Pilgerlauf!
Fleht täglich neu:
Gott, der mich zum Himmel schuf,
Fräg ins Herz mir den Beruf,
Mach mich getreu!*

Soar heavenward your spirit
Every morning!
Short, o so short it is, as you well know,
Our pilgrim journey!
daily implore anew:
God, who conveys we to heaven,
Instill the calling into my heart,
Make me faithful!

III. Address by the Pastor

IV. Song by the Congregation

3. *Himmelan führt dich zuletzt
Selbst die Todesnacht.
Sei's, dass sie dir sterbend jetzt
Kurze Schrecken macht:
Harr'aus, harr'aus!
Auf die Nacht wird's ewig hell,
Nach dem Tod erblicket du schnell
Des Vaters Haus.*

Heavenward at last you are conveyed
By the darkness of death.
It might be that for you now death
Might briefly frighten you:
Endure to the end, endure to the end!
Light will come in the darkness,
After death you will quickly see
The Father's house.

4. *Hallelujah! Himmelan
Steig dein Dank schon hier!
Ernst wirst du mit Scharen nahn,
Und Gott naht zu dir*

Hallelujah! Heavenward bound
Raise up your thanks already here!
Now you will be gathered with a crowd
And God comes near to you

*In Ewigkeit.
Aller Jammer ist vorbei,
Alles jauchzt, verklärt und neu
In Ewigkeit!*

In eternity.
All misery is over,
All rejoices, glorified and new
In eternity!

V. Scripture Reading and Act of Dedication

C. The Dedication of the War Memorial

VI. Song by the Choir

- Wie sie so sanft ruhn alle die Seligen,
Die gläubig kämpften den grossen Lebenskampf!
Wie sie so sanft ruhn in den Gräbern,
Bis sie zum Feste erwecket werden!*

How all the blessed rest so tenderly,
Believers who fought life's big battle!
How they rest so tenderly in the graves,
Until awoken to the banquet festival!
- Du, Herr, Versöhner, wardst auch ins Grab gesenkt,
Da du am Kreuze hattest für uns vollbracht;
Nicht zum Verwesen lagst du, Heiliger,
Zum grossen Feste erstandst du wieder!*

You, Lord, Reconciler, also lain in a grave,
Fulfilling all for us on the cross;
Not experiencing decay, Holy One,
You rose again to the great banquet festival!
- O wenn auch wir nun, wie all die Seligen,
Mit dir bestehen den schweren Lebenskampf,
Dann wirst, Erlöser, du uns rufen
Aus unsern Gräbern zum ewigen Feste!*

O when we all, like all the blessed,
Endure with you life's difficult battle,
Then, Redeemer, you will call us
From our graves to the eternal banquet!

VII. Address by the Pastor

VIII. Song by the Choir

IX. Prayer and Benediction

X. Song by the Congregation

*Hallelujah singst auch du,
Wenn du Jesum siehst,
Unter Jubel ein zur Ruh
In den Himmel ziehst.
Gelobt sei er!
Der vom Kreuz zum Throne stieg,
Hilft auch dir zu seinem Sieg,
Gelobt sei er!*

Hallelujah you will also sing,
When you see Jesus,
With jubilation as one to the Rest
Into heaven is drawn.
Praise be to him!
The one who went from the Cross to the Throne,
Also helps you to his victory,
Praise be to him!

(by Johann Gottfried Schöner)

[End of Translation]