Paris, Bessarabia – Part 3a

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

Translator: Allen E. Konrad
P.O. Box 157 Rowley, IA 52329
E-mail: <onamission1939@gmail.com>
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Information in square brackets [ ] is that provided by the translator. This book has 321 pages of information. So as to not overload a digitized copy of this book, the translation will be made in parts. The translation below is from pages 112-163 of Arthur Suckut's book. Whenever reference is made to something that can be found in Appendix 2,3, and 4, these are located in Paris, Bessarabia—Part 1. Appendix 5,6, and 9 are located in Paris, Bessarabia—Part 2.

[Translation Begins]

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d) Vanishing and Dying Out Names

Economic Life in the Community

On the 160th birthday of "Colony" Paris (*Heimatkalender 1976*, p. 16) Richard Baumgärtner writes the following sentences in his introduction to Arthur Suckut's *Brief Chronicle*: "For sure, Paris was not the largest German municipality of Bessarabia, it did not have the important economic prestige such as Arzis, Tarutino or Sarata. Paris never had a specific prosperous craftsmanship like Teplitz, and yet it could dance along in the round dance of the Bessarabian community." Here, in all openness by an expert, the framework is laid out, painful for us people of Paris, but accordingly the truth! Reasons for this have already been mentioned frequently in the foreword and elsewhere. Nevertheless, we should record some of the things that we of Paris also had.

Two Train Stations in Paris

During the construction of the railway line 1913-1915 from Akkerman to Bararabeasca (Leipzig), our municipality got two train stations because of its length, which were more than "halting places." The "Upper Railway Station" was intended for Upper Paris Village and Krasna together. Later, Krasna got its own station in Kuleni, which headed to Beresina. The Upper Railway Station was now only a guard house and warehouse for equipment that was required to maintain the railway line. In the house there was also a living quarter, which stood empty after the Hermann family moved from our village. The Lower Railway Station was located halfway between Paris and Alt-Elft, with living quarters, ticket sales, handling of persons and goods, additionally provided with a side track, for the parking of railroad cars, for loading and so forth. For this lower station, together with the *Wolost* Office, which Friedrich Heer had worked especially hard for right up to the higher authorities, fought and was victorious; he had made it clear that Teplitz not get the station on the grounds that this was close to Arzis anyway with its large loading station, while on the other hand Paris was too far away. Thanks to his commitment and influence, it was possible for Paris to get the Lower Railway Station. A small side note: Here, in the vicinity of "Wolfsgrund," in the very cold winter of 1929 (in March), three young people from Paris, who were in Arzis to buy a new accordion (*Harmoshka*/*blosbalken*) for their comradeship, during a snowstorm, got snowed in on their way home. Two stayed in place and were later found frozen (Artur Krüger, son of Simon and Emil Jaßmann, son of Wilhelm), the third was able to drag himself straight to the train station and call for help, which arrived too late. The survivor's name was Alexander Falk, son of Jacob. This resounded in the village like the "trumpet of God"; the accordion was immediately returned, one bowed in submission under this impact and through this many came to repentance and conversion—here was God's hand in the play!

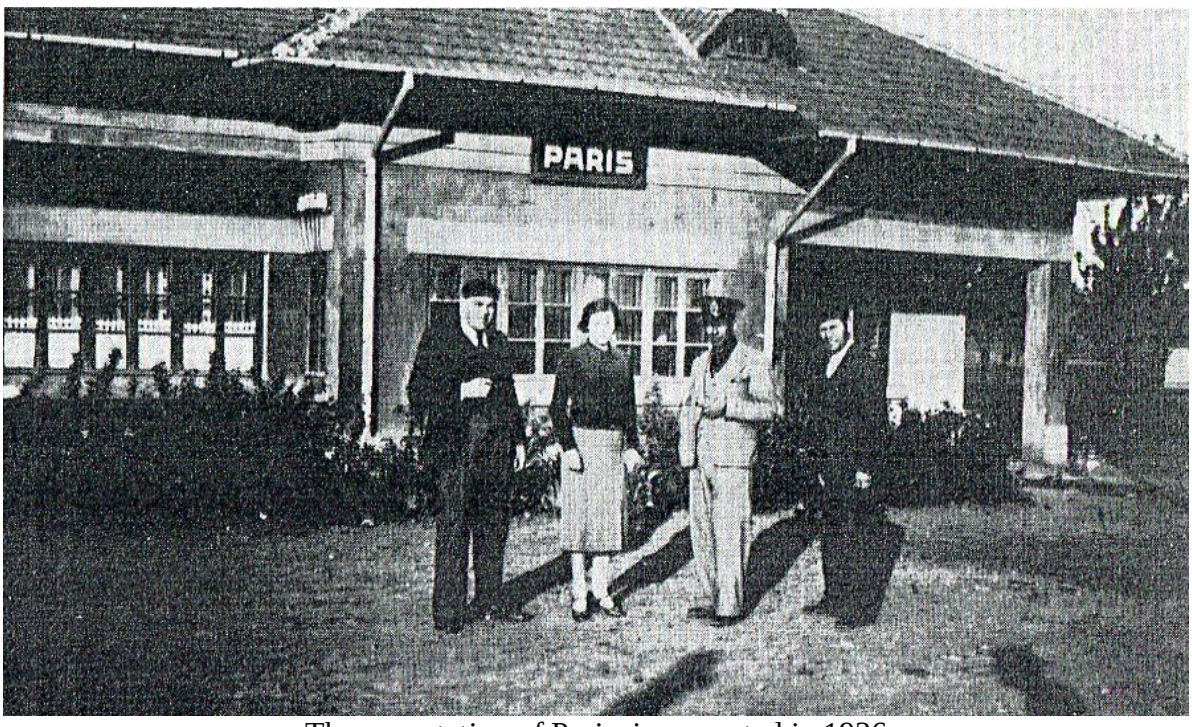
The New Train Station

The expanding economy brought the need to build a new large, multi-track station suitable for passenger and freight transport. After a decision in 1932, it took until 1934 before the preparatory work could begin. Now it was the then **Mayor** (*Primar*) **Daniel Allmer** who stepped forward on its behalf and put all his efforts into finishing the work quickly with the help of clerk (*Notars*) **Michael Borck**, among other "front-ranking men" (*Vordermänner*), to the advantage of the communities of Paris and Alt-Elft and the neighboring communities. The cost

is no longer known, but 2/3 was borne by Paris, 1/3 by Alt-Elft. The Bulgarian village of Deleni near Teplitz brought 100 loads of stones and donated them to the municipality. Also from Dewlet-Agatsch, where there were particularly good masonry stones, the municipality got many loads, delivered very cheaply. A nice proof of how well we lived together with the Bulgarians and other foreign tribes. Moreover, we got our building stones from the Bulgarian village of Dewlet-Agatsch (pronounced Dewetlatsch) because they were of particularly good quality, according to information already mentioned. All the quarries in our area were usually located on the hill slopes rising to the west. We did not have them, so we did not have any stones.

Thus, the new railroad station could be completed quickly, with the laying of track, large house for passenger and freight traffic, along with the living quarters for the station manager. This was for us the *Nicolai Gheorge Theodorescu* family, who was station manager from 1936-1944. Immanuel Suckut corresponded with him during the war and learned a lot about what it looked like in Paris at that time (after 1940). The letters were in Romanian, and I was allowed to read them all, so that I still know a lot, even though they were all lost in the turmoil of the Flight (*Flucht*) in 1945.

With the already mentioned 100 gifted loads of stone, a large area was piled up on the western side, where later large warehouses for grain, machinery and other things were to be built. The plans were already set, only the troubled time did not allow for completion. In 1938, a *Dr. Glaß from the Black Forest* was in Paris (and other places) and photographed all Paris railway stations; this new one, which was inaugurated in 1936, he gave the proud name "Central Station Paris" (*Hauptbahnhof Paris*); this picture we have and will be shown here.



The new station of Paris, inaugurated in 1936

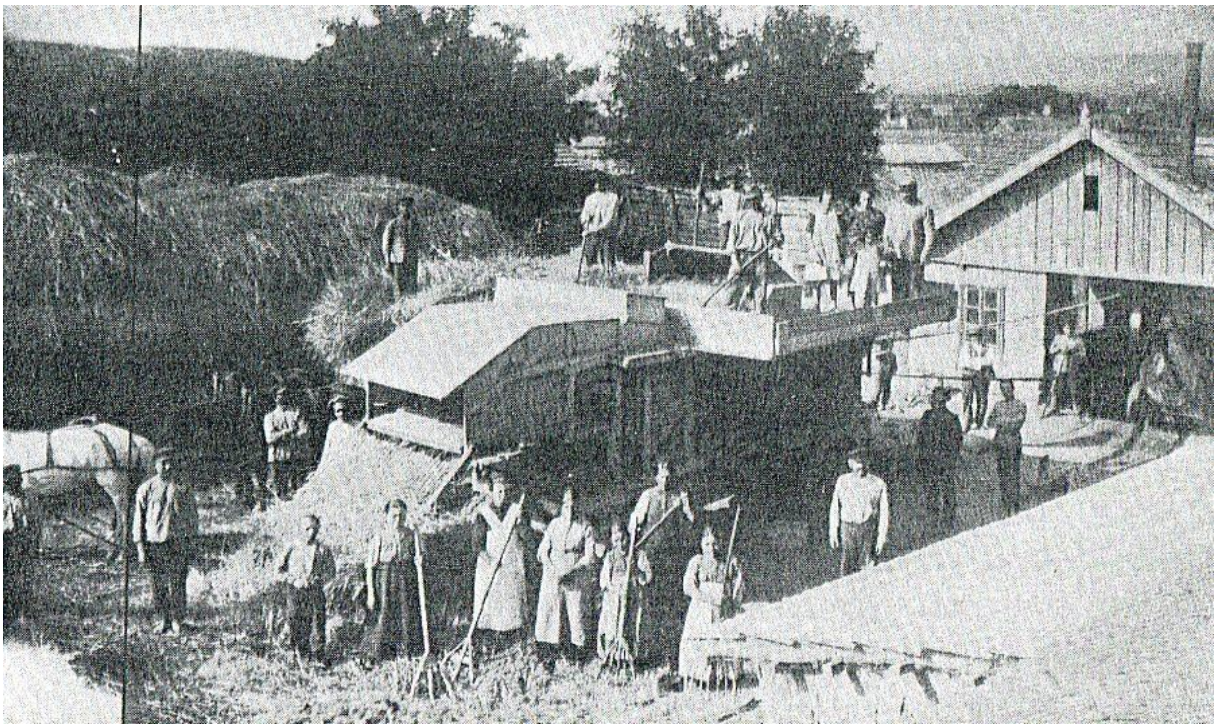
There were big plans going on here, but unfortunately unfinished. Nevertheless, the main initiator, *Mayor Daniel Allmer*, should not be forgotten; one could say that this new station was "his work!" A remark here: The elected mayors (*Primare/Bürgermeister*) were also the heads of the Orphan's Fund, so not one person over a long period of time. An only exception was Mr. *Eduard Bork*, who as a bank official, "officially" oversaw this fund from 1932 to 1940—then its time was completely over, all the assets of this so good institution were gone!

Agriculture and Cattle-breeding

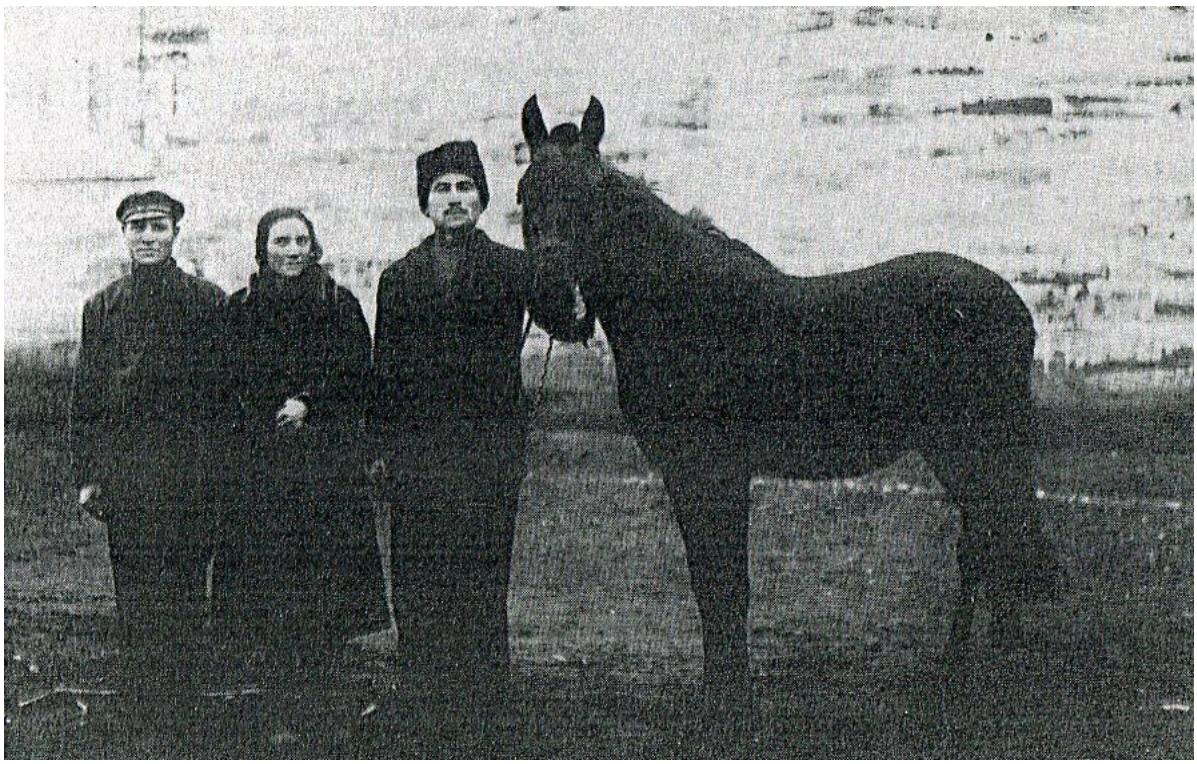
As to land surface—as mentioned elsewhere—we were very rich; but the quality of our land was much inferior than that of the other municipalities, as was also evident in the valuation by the Resettlement Commission in October of 1940. Like the other communities, we had the cereal grains of wheat, barley and oats (rye did not prosper with us); we had large fields of corn and sunflowers, including castor beans and soybeans, but not to the extent that many other neighboring communities had. Beets, potatoes and vegetables were available but only for one's own use. Economic growth was also hampered by the partial and often remote location of the fields, their great dispersion, the already mentioned crop failures, and so forth. There were still quite large farmers in the village with a lot of land, many animals and also otherwise quite good facilities. But there was not a single tractor in the whole village, no mowing machine with binder, no motor driven threshing machine (with the exception of Friedrich Heer, which is described in a separate article).

On the threshing ground at Gustav Walter; in the background the long hill with the vineyards (Bild-Archiv Heimatmuseum)

On the threshing ground: at the front the horses pull the edged (*kantigen*) threshing stones, in the background a straw stack being erected (Bild-Archiv Heimatmuseum)



Work on the threshing machine on the farmyard of Friedrich Heer, about 1925



Proud owner of a trotting horse: Gustav Radies with wife and Samuel Quart

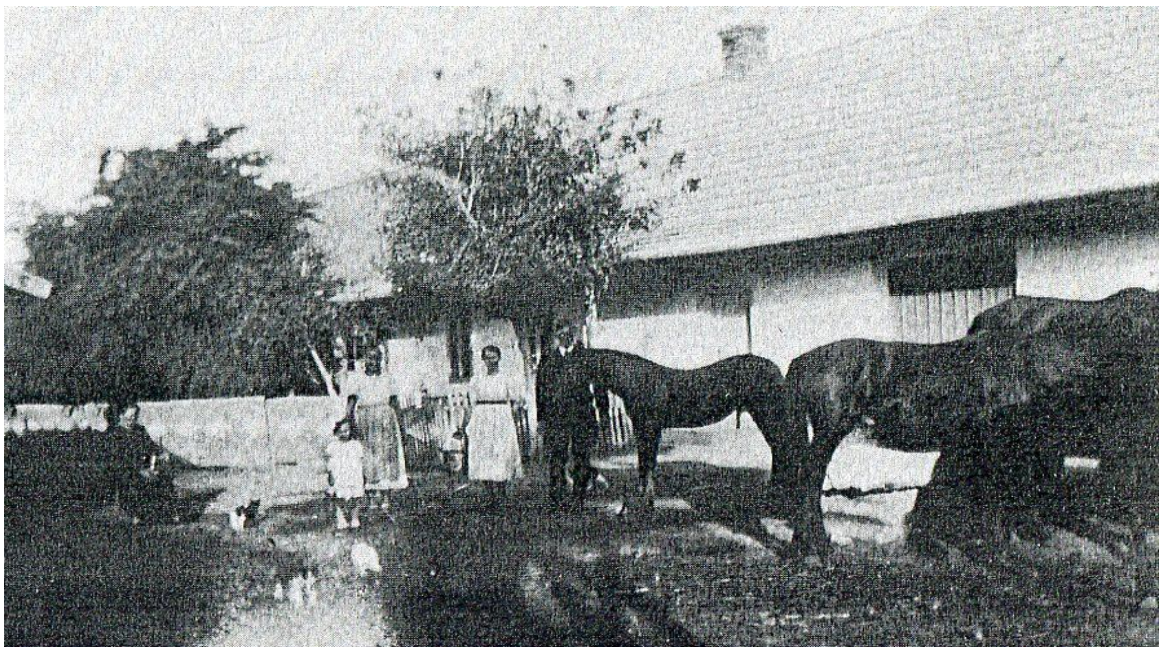
This also applied to horse breeding and cattle breeding, up to and including pig breeding and sheep breeding. Here and there individual attempts, especially by progressive teachers (Friedrich Heer and Johannes Eichelberg and others), but this was not attempted as one saw no possibility for this to materialize in the village; for example, special stable keeping or feeding, especially in the winter. It was also the teachers mentioned who brought Edel grapes into the village and showed the people how to deal with them, graft them, and so forth; There was enough wine—more than enough!—, but we stayed with the "Tarras" and "Saiber"—that was good enough for the people of Paris! The most famous horse breed was the Arabian horse, very suitable for our needs on the steppe as a pulling horse, load horse and riding horse. Good breeding stallions, community and privately owned, always provided new blood and healthy offspring. This was also the case with cows and sheep. A small attempt at Karakul breeding in Paris came to a standstill. This was also the case in the rearing of geese, ducks, turkeys, chickens and pigeons. Each had enough for his own need, could live well from it and butcher and eat whenever he wanted.

The main time for butchering was in late autumn, when everything had been harvested and brought in, the field cultivation with winter grain at an end. As a rule, that was usually on or after the Day of St. Martin (10 November). There were enough men in the village who worked as butchers and went from farmyard to farmyard to take care of the necessary business. The neighbors often helped out, or those who came from non-farming families, of which there were enough of them. Naturally, there was also something for everyone. The "butchering festival" (*Schlachtfest*) was always an experience, especially for the children: What fun (*Gaudi*) to inflate the pig stomach, to whistle with the manipulation of the goose gullet (*Gänsergutgeln*)! There

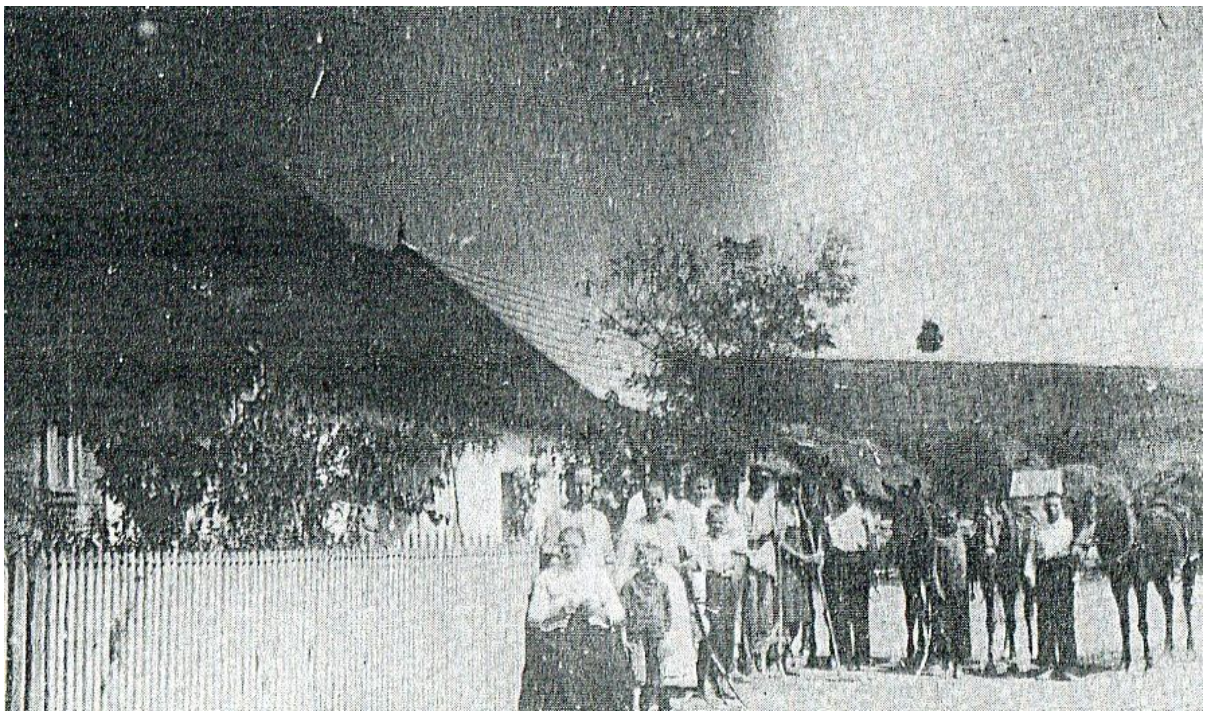
was one fellow (Molodjetz) who could do it the best! With us everything was used, hardly anything was thrown away. The sausages and hams, goose breasts and thighs came into the smoke chamber that every farmer had at his scene of action (*Bühne*), and so they were preserved. If as a young fellow you had to get winter oats or barley for fodder, sometimes a piece of bratwurst went with you for your own "feeding." What could not be kept in one's own house, either in the smoke chamber or in the basement, which was also available on almost every farmyard, was brought to the specially made large ice cellar on the hill side. There were always some who joined together, building the basement large and deep into the earth, with several layers of "insolating" straw and layers of earth, as also in the interior room. Every year, at the end of winter, the thick ice was broken on the rivers and lakes and brought to these cellars with many wagons, where it was carefully layered and insolated. In between, the barrels, pots (*Kannen*), jugs, and so forth, which were filled with meat, were well covered, often sealed airtight with a "layer of fat" (*Fettguß*). So the meat was able to last throughout the year and remained fresh and cool. The refrigerators and freezers of today cannot do it any better.

In the summer, a person ate a lot of lamb or poultry for a change. Of course, there were also merchants who always had in stock fresh meat, either in their own village (Pöd and Lehmann), or by merchants traveling through, Jews and Bulgarians.

A special treat in our homeland was the homemade sheep cheese, which always tasted good. Our people had learned how to prepare sheep cheese from the Bulgarians and Romanians (Moldavians), who called it "*Brinsa*." Alfred Cammann was aware to report that "the women in Paris and Alt-Elft in particular understood it well." After the young lambs had been weaned, the mothers were usually milked by Bulgarians who had travelled specifically for this time (April to the summer) and the milk was delivered to the women who took over the cheese-making themselves.



On the farmyard of Daniel Allmer in August of 1940



On the Farmyard of Reinhold Suckut (Lower Village) in August 1940

Vineyard and Orchard

Viniculture had no meaning for us. The soil and location in Paris were not particularly favorable. Although almost every farmer had his vineyard, some 2-3 hectares [5-7 acres], but quality and yield depended too much on the climate. If there were good years, the wine was too cheap to make a profit; if there was little wine, the prices good, there was not enough to sell.

In addition, during the threshing season, we picked grapes several times during the week to enjoy them together with watermelons (*Harbusen/Wassermelonen*) and the yellow sugar melons (*Zuckermelonen*), which were obtained by wagon from our own garden (*Baschtan*), as a welcome change and as a refreshment—with sheep cheese!!

This was every year a pure "grape cure," health from the prime source! The Baschtans were "vegetable gardens" out in the field, sometimes planted between other types (corn or vineyard), or in the valley near the Kogälnik River. What you did not have in the Baschtan or in your own farm, you got from the "herb gardens" (*Krautgärten*), which probably existed in every village (see our map!). In addition to herbs of various kinds, they had mainly peppers, red, yellow and green, as well as tomatoes, and others We always had healthy fresh vegetables without the addition of any chemicals! As so it was that one ate some meat (*Fleischzulage*) along with them!

Where it was grown, every farmer had fruit in the backyard or in small fruit plots. There were apples (*Äpfel*), pears (*Birnen*), plums (*Pflaumen*), cherries (*Kirschen*), apricots (*Aprikosen*), peaches (*Pfirsiche*), mulberries (*Maulbeeren*), here and there also quince (*Quitten*). Then also various types of berries and edible gourds (*Eßkürbisse*). Little was eaten raw, most of it, often

mixed together, was made into jam (*Marmelade*), sweetened with syrup, which we obtained in sufficient quantities from the sugar cane; because sugar in the store was expensive.

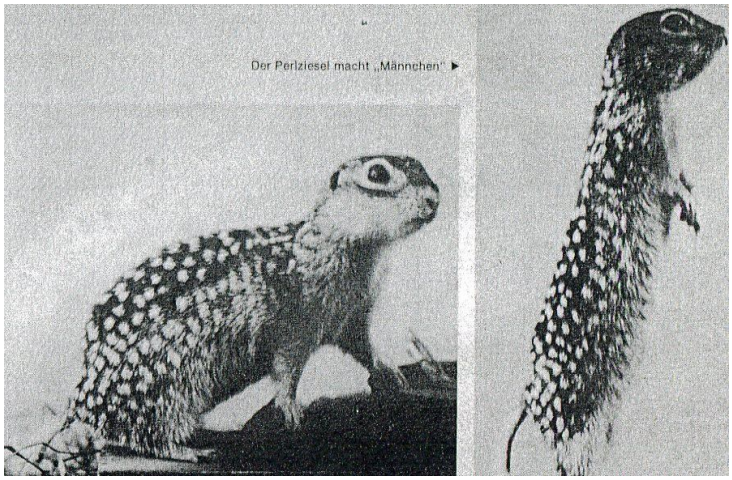
Before the construction of the railway line (1913-1915), the municipality in the Upper village by the Kogälnik had a large orchard where everyone had their share. By diverting the river because of the high railway embankment, the orchard was incorporated and the rest had to be removed. At this point there then remained the Upper herb garden.

Probably in every backyard there were licorice roots (*Süßholzwurzeln*) and horseradish roots (*Meerettichwurzeln*). It was possible to produce one's own requirement. In times of need, dried licorice was also used for tea preparation or as a medicine. How many times have we children dug out pieces of it, ripped it off, cleaned it off a little by hand and then stuck it into the mouth and sucked on it so that the juices ran out on both sides of one's mouth! That is how we lived as steppe children, simple—but healthy!

Animals and Plants in the Steppe

(a) Animal World and Feathered World

In addition to our household pets, there were quite a few others who lived there, of which many of them were pests. Among them are the pearl field hare (*Perlziesel*), earth hare (*Erdhase*), and the hamster, which we called "*Bunter Köter.*" They were great pests of grain, which were feared and exterminated wherever they were found. Also mouse and rat pestered us, especially in the stables. The *Iltis* [European polecat or ferret], in Paris it was called "*Nelling*," was a chicken predator and egg robber; where it showed up, there it stank horribly. Wolf and fox were as good as extinct. Last well-known hunts are from 1922-23. Toads (*Kröten*), frogs (*Frösche*), snails (*Schnecken*), snakes (*Schlangen*), hedgehogs (*Igel*), beetles (*Käfer*) of many species were present in large numbers, some beneficial, the others causing damage, including the dreaded grain beetle (*Getreidekäfer*).



Field hare (*Ziesel*), also called earth hare (*Erdhase*), a large field pest (Bild-Archiv Heimatmuseum)

In some years, locusts (*Heuschrecken*) and caterpillars (*Raupen*) appeared, causing very great damage. Also the lizard (*Eidechse*) was at home with us, and many other small animals.

With the birds, there were first of all also in large numbers the song and house-birds we are familiar with here. Swallow (*Schwalbe*), starling (*Star*), cuckoo, hoopoe (*Wiederhopf*), golden oriole (*Pirol*) and many others who came to us annually. The little wagtails (*Bachstelze*) liked to live in the backyard in the stacks of corn stalks. The lark (*Lerche*) was not unfamiliar to us, as also the ravens (*Raben*) and magpies (*Elstern*), also the owls (*Eulen*) and bats (*Fledermäuse*) were our companions. The hawk (*Habicht/Hofk*) was not welcome, which made its way to the chickens. Every now and then cranes (*Kraniche*) also passed through, also eagles (*Adler*) sometimes showed up, in the fields also the partridges (*Rebhühner*), northern lapwing (*Kiebitze*), bustards (*Trappen*). The main bird, however, was the white stork (*Weißstorch*), which showed up every year. In the past, when the Kogälnik River with its side branches was a rich food source for it, they appeared in large numbers. According to old reports, the farmers in the backyard have trimmed old trees in such a way that the storks could build their nests in the many branch forks. A person did not like to see them on the roofs, because of their feces and because they chopped off the usual "horse heads" on the front gable with their sharp beaks. There were dozens of nests in the backyards, 26 in one yard alone—and all were occupied. In recent years, there were only eight nests or pairs of storks left in the village. The railway not only had advantages, it had also brought disadvantages, even for the beloved and useful storck. It walked behind the plow majestically and snapped after every little critter that wanted to jump away, whether an earth hare, mouse or any other—they all tasted good to it. But we were gratefully to it when it caught and destroyed the pests. Very well known to us still is the nest on the schoolhouse, "our stork's nest," as we students called it.

(b) The Plant World

Our cultivated plants, cereal grains, fruit, vegetables and so forth are not intended here. This is about the local steppe plants which had an abundant wealth of species and beauty, but unfortunately also most of them "uninvited guests" in the farmyard and in the field. Among the "good" species were horseradish roots and licorice roots, which both found good use even if they sometimes grew too abundantly. We also liked to see the *Branduschen*, a crocus species, picking them and eating the onion. Very useful, also for the animal kingdom, were the many reeds on our rivers and lakes. What was not used for your own houses could be sold, it was still often used for roofing. Also the *Liescht* with its reed heads (*Rohrkolben*) was very welcome to us, because one could make baskets, handbags (braided) and floor mats (*Regoschko*) from it, which were brought out during bad weather and were softened by squashing them on the clay ground so that not all the dirt and all the moisture came into the living rooms (*Stuben*). The broom plant (birch growth) in the backyard provided us with the brooms which a person constructed on his own. And then there is the "*Hosopäppacker*," a runner plant in the yard. From this we children made chains, garlands and bows, decorated the empty corn cribs and celebrated children's wedding. The bride was also decorated with it!

Unfortunately, the not so "good" plants were in the majority. As also here, there were the weeds of all kinds in the cereals grains, in gardens, an so forth. Bad for us were the "shoe nails" (*Schuhnägel*) in the vineyards, baschtans, corn fields. Since we walked barefoot from April to

September, it was quite painful to have the angular, hard fruits of this runner plant, which remained impossible to eradicate, under the barefoot soles; the tiny spines could sting real good. Then the many types of thistles and other weeds that we covered with the collective name "*Burjan.*" For as many times as we dug them out, they always showed up again! One species, the so-called "wind witch" (*Windhexe*) or "witch thistle" (*Hexendistel*), became quite large, poor people collected it as a fuel. When these were ripe in the autumn, the wind broke them off, and like a large ball, they rushed across the flat steppe. This is how you can see it today in some American Westerns. Well, there are still some things that could be said. But I would like to mention one plant in particular. It was not a weed, it was a useful plant—it was simply ***the*** steppe plant. I mean the acacia, which thrived best with us and was used for everything when you had nothing else. It had to be used even for furniture when better wood could not be had, that is to say, to be paid for. Our fellow-countryman, Prof. Rudolf Weiß, has placed a permanent monument to the acacia, in his following article *The Acacia*.

The Acacia

One of our friends from the kingdom of plants in Bessarabia was the acacia tree. The close connection with each other only developed gradually. The acacia was still as good as foreign here when our ancestors came to the land of their promise. It was an "exotic" (foreign) plant, because it came from America like the potato, the corn and the tobacco. On its triumphant march through Europe, it had only set foot in larger cities, but in the south of Bessarabia, only a treeless expanse awaited it.

Legend has it that in 1847 a Prussian subject, Hermann Gussow by name, had given ten thousand acacia trees to the German colonists in Bessarabia. They corresponded to a need of the new settlers, some of whom had come from wooded areas. The generous gift exchanged for the people of Bessarabia two trees that had grown close to their hearts in their former homeland:

Die Linde,	The lime-tree,
durch lieblichen Duft wohlbekannt,	well known by lovely fragrance,
die wiederstandsfähige Eiche.	the resistant oak.
Sie sagten mit Freude	They said with joy
und glücklichem Stolz:	and happy pride:
Uns gilt die Akazie für beide.	The acacia applies to both of us.
Dem Eichbaume gleicht sie	It resembles the oak tree
im stahlharten Holz,	in steel-hard wood,
der Linde im duftenden Kleide.	the lime tree in fragrant dress.

Under the faithful care of our ancestors, the acacia penetrated into the most remote corners of the settlement area. Wherever a person settled, the acacia was his companion. It stretched out its branches and covered houses and stables as a hen spreads her wings over her chicks. Some homes were thereby saved from the inferno. It accompanied a person into his corridors through the village, because it stood as if on guard on both sides of the street. It was also to be found on the roads leading to the neighboring villages. It gave the traveler coolness during the summer and showed him the way to the nearest community during the winter.

The bond between the person of Bessarabia and the acacia was not so close for nothing. They were both resettlers and formed a community of destiny in this sense. They also largely agreed on their characters. Both were carved from "hard wood," the tree and also the person. It took all the strength and effort on the part of the farmer to tear up the sod (*Urwasen*). It took courage and perseverance to spread the seed year after year, despite the frequent crop failures. It made great demands on the vitality of the settlers to resist the treacherous diseases and ultimately to overcome them. It required great energy to increase the land ownership and also to provide for the children with it.

In fertility, too, the acacia was a model for the colonists. Just as a dozen young plants emerged from the earth when an older trunk departed this life, so the descendants of people also followed dozens of times in the footsteps of their deceased fathers.

A deadly danger for the flat-rooted acacias was the frost penetrating the ground. So, due to the extreme cold in 1929, almost half of the acacias froze and their stock had to be renewed. The liquidation laws of the Russian government, which in 1915 confiscated the German colonists and banished them to Siberia, resembled the frost. That would have been their certain death in economic and political terms.

In favorable weather, especially in political "May air," however, the people of Bessarabia were willing to let their "honey" come to others. This was experienced to a plentiful extent by the guests from the "Reich."

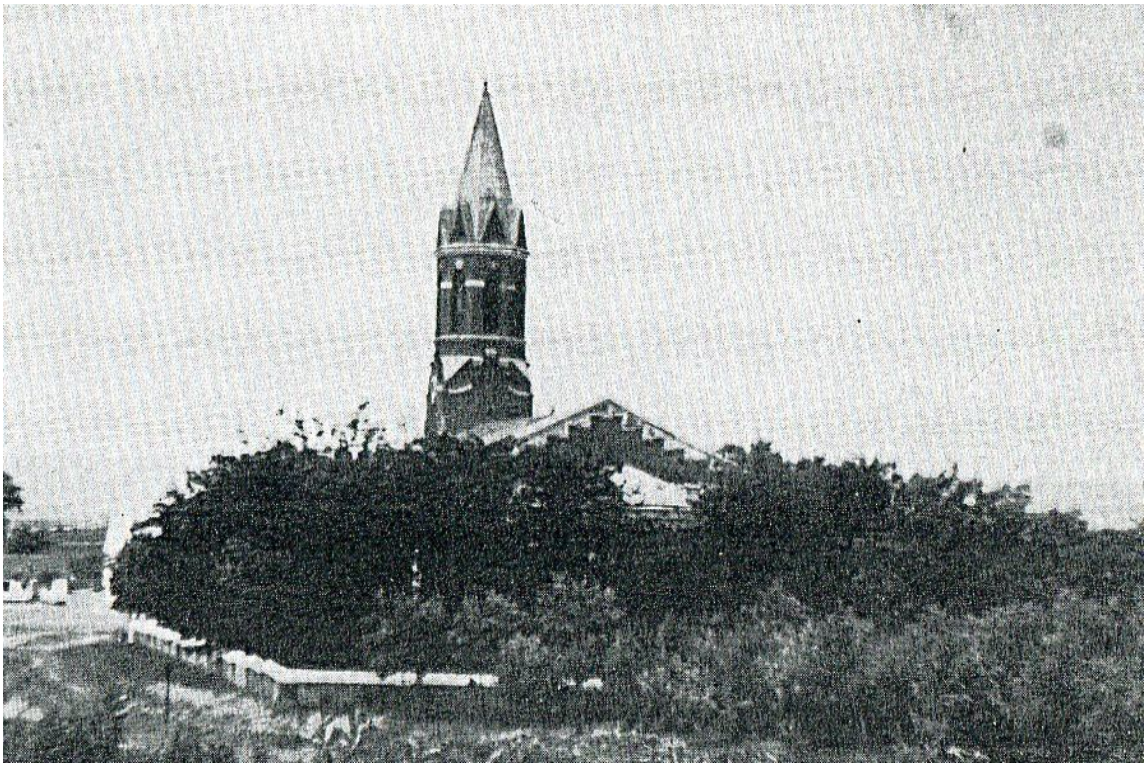
But if they came to their house as an enemy, they could also show the acacias their pointed thorns.

We left Bessarabia in 1940, the acacia stayed. Did it actually stay? Perhaps it is shriveled up with longing and pain? No one knows.

Woodland Grounds

There were only small build ups, for example, behind the "Bulgarian Dam" (*Bulgarendamm*) before the Upper end and behind the "Meadow Dam" (*Weidendamm*) at the Lower end. In the last decade, smaller groves have been laid out behind the church, at the cemetery, on the hill slopes here and there. Students were often assigned, under the guidance of their teachers or the so-called "statutory labor men" (*Fronmänner*), those that the municipality provided. As a rule, the tree species were the acacias, fewer maple (*Ahorn*), ash (*Eschen*), and so forth. There was only one oak (*Eiche*) in the whole village, at Wilhelm Bork in the Upper village, then also two poplars (*Pappeln*) in the backyards of Robert Sippert and Nathanael Ölke. In the cemetery—we said *Kerkhof*—there were also *Thuja* trees [coniferous] (called tree of life), also in the yard of some people as decoration in the "front garden" (*Vorgarten*). Because of his beekeeping, Mr. Friedrich Heer had some other species in the farmyard, but we no longer know them, except chestnuts (*Kastanien*), which were also standing in front of the house. A small remnant of the former forest of the municipality of Alt-Elft was still standing at the old Kogälnik—at the canal (*Fleet*)—near the sports field. The tree species is no longer known, perhaps ash. In the courtyard of the new church stood acacia trees, the "Real Acacia," with thorns and pods that we

children gathered and ate the seeds from them. They were already quite large, easily 10 meters [32 feet] tall, with wide crowns.



Church as seen from the hill

On the road banks (*Wegrainen*), in the gorges or at some water points there were bushes of various kinds. The most well known were the many black thorn bushes (*Schlehdornbüsche*). Otherwise, we were a bare and treeless steppe landscape. Here and there also pollard willow (*Kopfweiden*), whose twigs were taken for the braiding of baskets. They also stood in the backyards. There was also the tamarisk, which many people used for basket weaving because of the appearance and because of the good bendable twigs. We boys took the willow twigs and tamarisk twigs, if necessary also from the lilac (*Flieder*), with which, as "toy bows," we practiced target shooting. Since there was a lot of clay soil by us in Paris, we made small balls, which we used to shot with it; often the clay bullets were simply fastened to pointed twigs and hurled: whosever went definitely the furthest was the winner.

Water Supply

Water was number one in our steppe! Especially within our boundary, where due to the soil conditions hardly any water could collect and penetrate into the ground and then be used again as a spring, this was a big problem. Although almost every farmyard had its own cattle well, the water was mostly undrinkable for humans. There were only a few farm places with good, drinkable water, and these mostly (or almost only!) on the hill side. Here the people of the surrounding area got their drinking water. In the thirties, wells began to be drilled in the hope of finding good and sufficient water. This was done in the village in the middle of the street, in order to be easily accessible to all. The first of its kind—we simply said pump—was at the

church/town hall. Three more followed, distributed on the Upper village and Lower village (see area map). The company that made these wells came from Teplitz, called Weingärtner. Such a pumping well was also drilled in Neu-Paris. Several attempts failed because one could not get through the rock or because the water found was undrinkable. At Nathanael Ölke there was also a draw-well (*Schöpfbrunnen*) on the street, which had very good water, probably from the springs that were in the ravine behind his yard. In general it was like this: Where there were ravines on the hill, there were also wells nearby with the good water. Some of these ravines were used as ascents to the hilly ranges because they were not so steep. Then we called them "Drift" (*Trift*) or "Path to Level Ground" (*Weg zur Felmark*) (see plan); also on the valley side there were some "*Triften*" (name in Lower German!).

In some places there were backyards with stables and with an enclosure (*Harman*) (this is a fenced area to guard the animals from breaking out). There were also wells for the cattle to drink, the same at the ends of the village. Also on the steppe, as we called the farmland, there were some cattle wells, some even with a horse operated device (*Göpelantrieb*). Long troughs were situated on both sides so that many animals could drink at the same time. Hard work for the one drawing the water! Those who had bad water at home drove along-side this well, filling their barrel with water to water the animals outside during the breaks or at the heat of the day. Sometimes it happened that a young horse, which was tied to the back of the wagon, pulled out the barrel nozzle—when coming to a stop, only a few drops left indicated what had happened. In this way, many a person became wise through the mishap, turning around to fill water again; because without water you could not live on the steppe!

Recently, some cisterns have been installed on the farmyard, picking up the rain water from the roof and stored in there, only for the people, for the household. For water, we would have been willing to walk "miles!"

Industry and Commerce

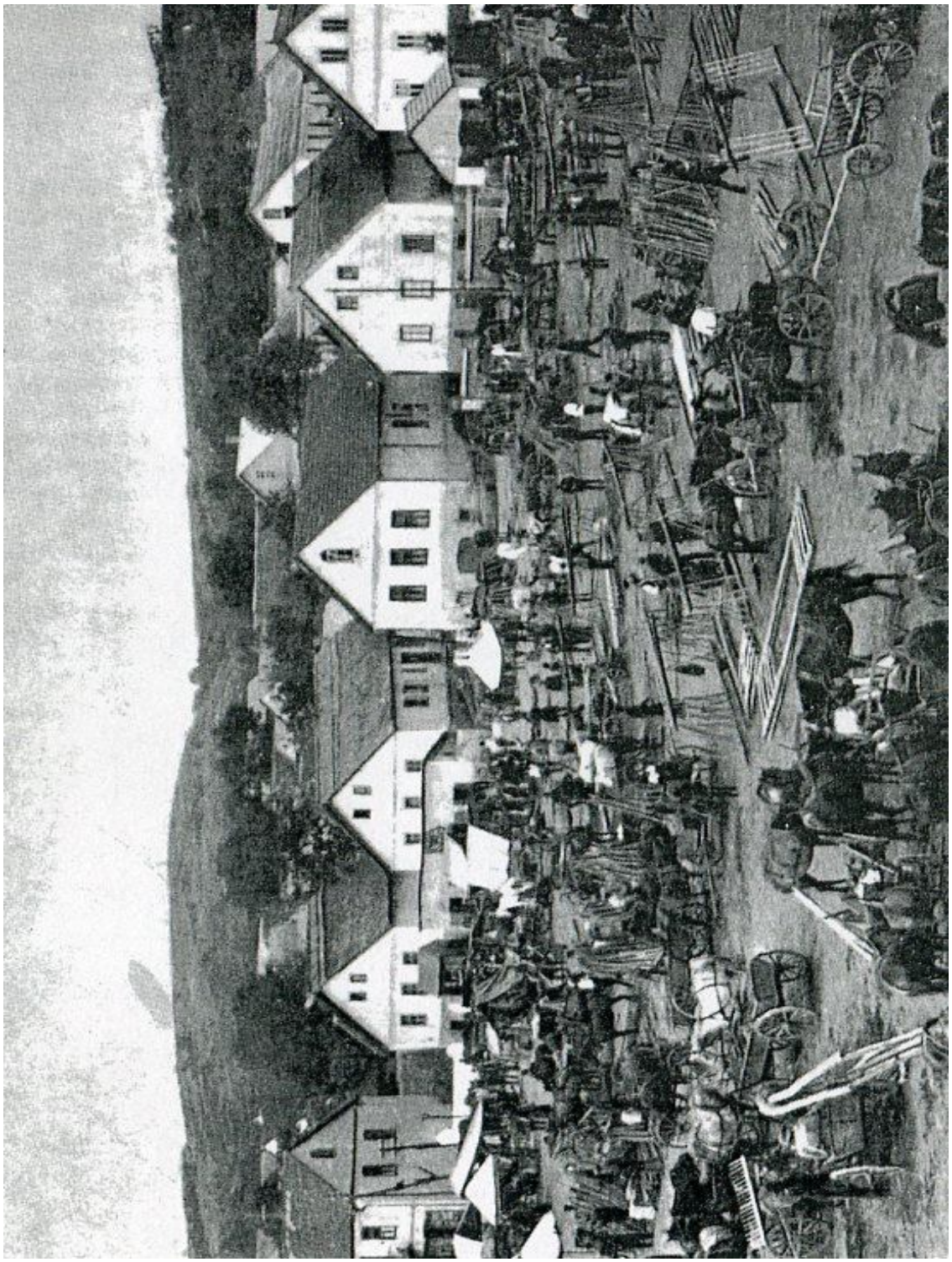
To return to Richard Baumgärtner, who wrote in his introduction (*Heimatkalender 1976*) to the 160th anniversary of Paris, our village has "never seen a blossoming of craftsmanship." Even if this is the case, we can nevertheless say that we were well and plentifully supplied with the necessary craftsmanship for our village. What was not possible with us was obtained at the markets in Arzis and Tarutino or in the shops of these municipalities. We had many careful to detail persons (*Tüftler*) with us who could have qualified as an engineer or hydrologist by today's standards! Our craftsmen, especially the blacksmiths and carpenters, who were often similar builders, have brought things to life with their simple resources and tools, and the experts are still amazed today by this when they examine this in the "Bessarabia Homeland Museum" in Stuttgart. How often they had to make tools and devices themselves according to their respective needs. Even gears were prepared, for example, for our mills. Broken teeth were replaced with hardwood. If they did not last, they were forged out of iron. They went so far as to make "safety locks" (*Sicherheitsschlösser*), special devices for the fork makers so that they could clamp and bend several forks at the same time. Blacksmith Alexander König came up with a device in times of need during the First World War, with which one could move candles on a conveyer belt. He also invented the possibility of hanging some wicks in glasses, cups and similar devices, then pouring oil into them, covering the wicks with a floating piece of cork and securing

them—the emergency light of that time was prepared. Or carpenter Artur Bader, son of Simon, what a person he was—and still is today!! —for a skilled and versatile hobbyist. He converted

In the yard of Artur Bader (Simon), workshop in the background

his farmyard into a large-scale mill, bought an engine, built transmission shafts himself and connected several machines: saw, sugar cane press, castor peeling machine, and other things. If the engine broke down, he then had a horse-drawn device. Because he was a good musician, he started to build guitars and balalaikas. Some of them even went as far as Sarata, in the highly reputable "Werner School." The demand was so great that he could have made a living off of it. Even today he owns a balalaika, and it does happen that he calls acquaintances, and as the listeners sit back, he plays a homeland song and sings to them; the "recipient" does not have to ask "Who is there?" —Music and song are his trademark—and hallmarks! On behalf of the Homeland Museum, he has already recreated some things from his old homeland, no less than a model of our Paris church. The "*Tagblatt* from Schwäbisch Hall" visited him in his hobby workshop, had everything explained and shown and made a great report about it. He had lost a leg in the last war, since then he has been wearing a leg prosthesis, which is provided by the Welfare Office. Because he is not quite able to cope with it, he himself—according to this pattern—has continued to work on it. He can now do better—without a cane!—as with the one from the office. It is not that he should be highly praised here, but he is a careful to detail person and expert through and through!

There would be a few more examples to mention, but these few examples should suffice. As I said, we had enough people in the professions among us. Men as well as women. At the 1940 census before the Resettlement, it was noted that:



Market Day in Tarutino before the Harvest (Bild-Archiv Heimatmuseum)

Paris had a total of 72 craftsmen, 40 of whom were full-time craftsmen who lived only by means of their trade. Unfortunately, they cannot be broken down by name and trade. Although we know some names and their profession well, it would probably not be right to list them if the others cannot be named.

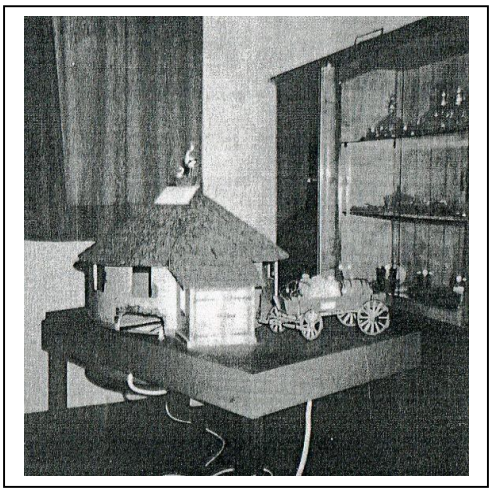
There were several merchants in the village, German and foreign, above all Jews. They were the so-called "Aunt Emma Shops," (*Tante-Emma-Läden*) which many managed as a person trusted them. And many a merchant appeared, according to the rich farmers, to be a "poor person," but in reality often had more cash than the farmer. And through their trade they often came to other places, in market towns, even to the port cities of Kilia on the Danube River or Galatz, often also to Kischinew and other well-known places or cities. There, opportunities often opened up which the farmer did not have in the village. Some of them also took on "hauling goods," which earned them a lot. In the 1920s, Johann Salo and Alexander König even had a freight truck they had bought from Gottlieb Sprenger. And what was expected of these people! They hauled grain, building materials, wood and much more; and when it came right down it, even people were hauled with their "steppe bus." When Alexander König wanted to emigrate to America in 1930 (he did not make it and had to return, even though he was already in Hamburg), these undertakings stopped. After his return, he stayed only briefly in Paris and then moved over to Neu-Paris (see area plan).

Fork Craftsmanship in Paris

This was a special branch of craftsmanship in the community. It also existed elsewhere, especially in Alt-Elft. But the importance of the one in Paris has not been achieved by anyone in the whole of Bessarabia. They made their forks out of ash wood (*Eschenholz*) or black locust wood (*Robinienholz*) (for us, we called it acacia wood, which was not the case). Through it, many families lived in our village, often whole relatives. How many times I watched, from the splitting of the wood to the finished fork. Everything made of wood, without a piece of metal! There were forks with three, five, seven and nine tines, each for a specific use. Rakes were also made. They were sold by the traders (mostly Jews) and at markets. They served well and had a good reputation, all the way beyond the borders of the country. They sourced their wood from Poland, taken by train to Bessarabia and brought by "hauling dealers" to the manufacturers. In recent times, the people of Paris and Alt-Elft had joined forces and had a common wood camp. And when fork makers moved away from Paris to other communities, they continued there and trained other people in this craft. In Paris, only the most important fork makers are mentioned, who do this all year round; there were also those who did it only over the winter, that is, part-time work. Here are the names (whole families): Falk, Bust, Moritz, Pomreinke, Adolf, Frieske, Jaßmann, Radies, Röchert, Reinke, Konusch, Ott and others. In the *Heimatkalender 1982*, Hugo Häfner describes in great detail, also supported by pictures and drawings, this craft in Paris and in other places.

Milling Business

From the beginning, there were windmills and the so-called horse mills (*Roßmühlen*), half of it built into the ground, so that on the ground level the horses could pull at the shafts (*Göpelbalken*). These mills were all intended only for grist milling. Eventually, there were only



Model of the Roßmühle
of Ferdinand Knecht,
constructed by Artur Bader

two horse mills left in the village, one with Ferdinand Knecht, one with David König, or most recently Andreas König (see area plan); a third was with Samuel Netzer, who, however, demolished it a few years before the Resettlement.

Only one windmill stood in the Middle Village, which was last operated by Eduard Draht. When Christian Weiß gave up his clerical job in Teplitz and returned to his home village in 1908, where he had his farmyard next to the church, he recognized the need for a large steam mill for the production of flour and oil. Together with Fass and Zacher from Teplitz, he built a mill on the Kogälnik (on the spot where Friedrich Haase and all the others in that settlement lived). According to oral reports by Ottomar Eichelberg, his father, Friedrich Eichelberg, who was also the brother-in-law of Christian Weiß, was an accountant in this mill. The milling plant was entrusted to the miller Jörke of Teplitz. However, this mill could only last until the end of the First World War. Due to the railway embankment, the river course was diverted and there was not enough fresh water, the standing water of the Old Kogälnik became so salty (*salpetrig*) that it destroyed the boilers several times. The mill had to be abandoned and demolished. Ludwig Knodel bought the red bricks and built his house, the only red brick house besides the church. The large foundation stones were used to fortify the banks on the canal in order to protect against flooding. The still usable parts were sold to a miller Krämer from Alt-Posttal, who had come to Paris by marriage. He converted the house, it eventually was the clubhouse, into a mill and operated it together with a Becker from Beresina. Several more people of Paris have worked here in succession; for example, Ferdinand Pomreinke, Eduard Moritz, an Alexander Neugebauer from Lichtental. Immanuel Suckut also learned the milling trade and worked there. When the others gave up, he kept operating alone for a while. He also gave up in 1935-36, took the serviceable parts and used them in his farmyard. After the conversion of some rooms, he bought a new diesel engine and all other equipment and started new again here in 1930. He had two mills for grist, two burner drums for oil production, an oil press and the necessary accessories, especially two so-called Hedrich towers (*Hedrichtürme*) for cleaning (*Reinigung*) the delivered oil grain. Traders took the pressed oil cakes to Kilia, where they were sold and still, as “waste,” brought in money. This mill existed until the Resettlement in October of 1940. An attached generator (*Lichtmachine*) even brought electric light into the village, albeit to only a few farmyards, such as to Immanuel Suckut himself, with street lighting, to Eduard Suckut (as thanks for his support during the construction of the mill) and to Eduard Jans, probably the most

famous tailor of our village. So he always had good light in the large sewing room and was no longer dependant on the kerosene lamps, which gave little light, plus quite a bit of soot. This was a huge step forward for Paris!

Brick Works

As already mentioned elsewhere, the first known brickworks in Paris was that of Feodor Gavriluk, who came to the village during the building of the church in 1904-05, got a place from the municipality and built a brickworks with several kilns and large drying spaces in the backyard, far away from all the resident houses. He also had some partners, but their names are no longer known. The rumor went around in the village that he had a big fight with someone and then pushed him into a burning oven. His haunting "spirit" moved around in the whole region from time to time in the middle of the night.

The brickworks must have gone very well, and many people of Paris had their employment here, whether in the factory or by hauling clay from the clay hill behind the church.

Our famous local researcher Hugo Häfner mentions (*Heimatkalender 1980*, p. 84-85) an exhibition in Tarutino 1908, at which several manufacturers were represented with fired glazed and raw clay bricks, among them a Fritzgau from Paris. Was he perhaps a partner or firemaster at Gavriluk?

In newspaper advertisements and calendar advertisements in 1938, Gottfried Klatt of Paris advertised his fired clay bricks; he bought the brickworks in 1934 after the death of F. Gavriluk.

On the same municipal land, in the backyard of Pomreinke and Reinhold Moritz, Christian Weiß and his brother Gottfried had built a cement brickworks for the production of roof tiles and floor slabs (*Fußbodenplatten*). It can be assumed that Theodor Beck and Friedrich Heer were also involved. Here whole families have found work: Klettkes, Moritzes, Pomreinkes and others, especially poor people from the neighboring settlement, which we called "Tamoschna." Bernhard Klettke had an accident here when his older brothers hired him to drive the horses at the horse-driven device (*Göpel*). He slipped off the beam and came underneath, and his face got caught in such a way that he lost an eye; even a rapid operation in Akkerman could not save it. Soon after, this "factory" was discontinued (sometime around 1920, according to Bernhard Klettke).

Friedrich Heer had for a while—the years are no longer exactly known—a roof tile production on his own farmyard. Someone by the name of Theurer from Katzbach was his master and foreman (oral report by Mrs. Lydia Heer).

There were two smaller brickworks in the Lower Village, one on the Martin farmyard, the other at the Röchert yard. The latter belonged to Alfred Klettke, who, after a fire in 1930, got burned so severely that he died soon after. These two works ceased with the manufacturing of fired bricks. Only the Klettke one existed until the Resettlement in 1940. Here, too, a large fire raged in the summer of 1939 and destroyed large parts, which were repaired or rebuilt.

Municipal Shops and Co-operative

Even before the turn of the century, probably around 1896, Paris had its municipality shop with a dairy. For in the 1905 church construction it is mentioned that the shop made a net profit of 8,000 rubles; it must have gone good and been managed well!

In 1920, the last Consumer Association was founded, with its own shop and attached dairy. The Association had 25 members with 12,000 lei [Romanian currency] shares each (according to Heinrich Kalmbach, the last manager of the store). First chairman was Rudolf Wornath, accountant the teacher Immanuel Steudle. The master of the dairy (*Molkereimeister*) was Johannes Meier (Banat Hannes). The milk was delivered to Alt-Elft. The good progress of this company and thanks to the active cooperation of the new teacher who came to the village, the same founding members founded one after the other and joined the "German Business Association in Bessarabia" (*Deutschen Wirtschaftsverband in Bessarabien*). List of names of the founding members is in the appendix.

Consumer shop with warehouse (left) and town hall

Members of the Consumer Association, taken in 1941 in Camp 94 in Dresden

People's Bank and Business Association

The People's Bank, "*Veritas*," was established in 1926 with 72 members who were constantly increasing. The Trade Association "*Silent Society Paris*" (*Stille Gesellschaft Paris*) was established in 1937, headed once again by Rudolf Wornath and Immanuel Steudle. From the profit distributions, two cupboards were given to the school, full of the latest teaching materials, along with a school library. Paris was progressing—unfortunately too briefly, because the "political world situation" became darker and darker, leading to war and our Resettlement.

The Bank, like all these good beginnings, suffered severe setbacks in the wake of the Great Depression. In this difficult time of emergency, it was Friedrich Heer, director of the bank, who drove to Bucharest in 1931 to make representations to the government and the state bank. He wanted to return home again only if he had achieved success, or assurances. But things turned out very differently. Mr. Heer suffered two strokes in Bucharest, was taken to hospital and had to be taken home by his wife after some time. He could do nothing for his beloved Paris and for all the many people who had placed their trust in him. First a hard blow for him and his family;

but also a severe set-back for the advancement of the community. Mr. Heer never fully recovered and died far too early on 24 June, 1939, in his adopted home of Paris.

His nephew described the details of personal achievements of this well-deserved man in the *Yearbook of the Dobrudscha Germans 1963*. It is good to read (see "Personalities") and think about what he has done for our community, for "his Paris." Honor his memory!

The Health Care System

Our village never had its own German doctor, but always the "official doctor," in Russian as well as in Romanian times. Over time, the doctor's practice was located in various houses, in the last decade in the house of Friedrich Heer. The two front rooms were specially prepared for this purpose, with its own pharmacy. As an official physician, our doctor also had to look after other communities as far as they were "official in nature," for example, school examinations. In addition to the doctor, there were also so-called *Feldscher* or *Felscheritzen*, that is, paramedics and nurses. They were trained and were able to do everything themselves except in severe cases. They—like the doctor—were also responsible for the training and instructing of midwives, some of whom were in the village. In this way, the place (with Neu-Paris) was well supplied. Unfortunately, only the names of the last two doctors are known: 1. female Dr. Popowa, who worked in the village for many years (until 1938-39); 2. male Dr. Lewtschenko. He was even resettled in Germany—at his own request, and probably only because he had recently married a German woman: the youngest daughter of Pastor Simsont, Eleonore Simsont. He died some years ago in Stuttgart (a few months ago also his wife, also in Stuttgart). The nearest hospitals were in Tarutino, Arzis and Sarata. Two nurse sisters (deaconesses) from Paris were also active in Sarata: Emilie Krüger (1889-1970), (father Simon), died in Markgrönigen; Lydia Bader (father Ferdinand), born 1900, community nurse in Klöstitz around 1930, there she married a widower, emigrated with family after 1945 (America).

Deaconess Emilie Krüger (father Simon) from Paris

Community Personalities

It is not for us to praise people in particular, because (according to Dietrich Bonhoeffer) there is a great danger in at least minimizing the others, if not despising them—we do not want that! Nevertheless, besides Friedrich and Oskar Heer, there are still some to be listed.

Friedrich Heer

It was at the wedding of my second eldest sister in Sarata, when our "farmer boy" (*Baurabua*) (Albert Heer) gave as a treat his humorous verses. Well remembered is: "The fellow from Paris with his tractor mania makes like as if he is also doing something." **(***D'r Parisheer mit soiner Traktorwut macht au so, als ob er ebbes tut.***)**

A resounding laugh—whereby the pleasing guest most warmly laughed along—was the echo. Thus "*d'r Baurabu*" has also aptly characterized the "Paris Heer;" for Uncle Friedrich was of a very vital, creative nature, to which Schiller's words so appropriately fit: "The man must go out into the hostile life, must work and strive..."

Friedrich Heer was born on 3 September, 1882 in Sarata as the youngest son of the Sarata colonist Johann Michael Heer and Katharina née Bartholomäi. He lost his mother at the age of four, his father at the age of twelve, so that the eldest brother Johann was entrusted with the family estate and the siblings. At the age of 15-16, Friedrich entered the "Werner School." He had to work hard during the summer holidays, which often tasted quite bitter for the orphan boy, in order to earn a little money for learning material. —After taking an exam in 1900, he became a teacher in Basyrjamka, the same from 1902 to 1922 in Paris, where he remained for the rest of his life. From 1911, he was the second bank director; the Bank in Paris was founded in 1910 by Chr. Weiß, J. Höllwarth and Friedrich Heer. He became mayor there in 1927. He held this office until 1929. In addition to a large farm with 63 hectares [155.7 acres], he manufactured roof tiles and worked as an avid and successful beekeeper. As a representative of the I.H.C. (International Harvester Corporation, McCormik Deering), he spent a lot of time in the Bessarabian colonies, such as Friedrichsdorf, Neu-Posttal, Pomasan, Gnadenfeld, and so forth, where he sold a wide variety of agricultural machinery: tractors, plows, grist mills for fodder grains, mowing binders, and so forth. —Because he had such a difficult time in his youth, he wanted to create better foundations for his children. "That is how he worked,"—as Aunt Lydia remarked—"soon day and night, and at 48 years old he was a sick man." He was always on the move, he always had to work, until finally his engine failed, the heart of this vital colonist simply did not continue: in Bucharest—far from his loved ones!—he was struck by the stroke in 1931. Since then he was partly paralyzed and during this time he was provided with touching care and patience, in devoted faithfulness, by his second wife Lydia née Anklam, until he was delivered from his suffering on 24 June, 1939. Moreover, it must seem for him and the bereaved a merciful arrangement of heaven that he was spared the Resettlement in the autumn of 1940. This spared him above all the great horrors to which his fellow-countrymen and his dear relatives were sometimes cruelly exposed to during the flight from Wartheland and Danzig-West Prussia at the beginning of 1945; because quite a few could no longer reach the western banks of the Oder River in time.

In Paris, Friedrich Heer married Wilhelmine née Sprenger from Paris; the happy marriage produced 5 children, one of whom, a son, died as a child; his mother followed him in death all too early in 1916. In his second marriage—1922—he was married to Lydia Née Anklam of Mannsburg. A daughter was given to this equally happy marriage. He gave his children the best possible education for the there and then-conditions: A daughter—Doctor of Medicine Wilma Heer—became a doctor, the only son—Doctor of Engineering Oskar Heer—graduate engineer, who was enabled by energy and diligence to make a successful ascent; he is now President of Air Traffic Control in Germany, headquarters in Frankfurt/Main. Of his daughters Erna, Alma, Ilse and Wilma, the eldest, Erna, unfortunately followed him all too soon in death.

Friedrich Heer was a member of the People's Council. He was thus—besides his office as mayor—in the midst of the events of the people. The fact that he had an undivided heart, especially for his Paris community, is taken from a letter from his daughter Alma, which states,

among other things: "...I remember well that when Papa went on a trip for his obligations, there was never a lack of jobs he had to do for others. Land purchases in the village were hardly made without his advice and help; He got credit for it because he had credit everywhere...After each trip—he had not yet eaten—there were people sitting in the side room who needed his advice. How often did we children resent the fact that we were not left alone after a long absence; we had so little of him which he himself regretted." —He also travelled a lot, as second bank director in Petersburg, Moscow, Kiev, and so forth, after 1918, much in the Romanian capital Bucharest; he also visited Germany once. —His daughter Alma writes at my request about his activities in agriculture, fruit-growing, grape-growing, as well as bee-breeding: "...He worked in the Chamber of Agriculture (*Camera acricola*), gave lectures on corn-growing and potato-growing, chicken breeding, and so forth. —Through the Chamber he introduced the German excellent pig (*Edelschwein*), the Banat pig (*Mongaliza*), the merino sheep and the Banat gold corn (*Goldmais*). He also had great interest in grape-growing, again organized graft courses through the Chamber of Agriculture with an expert, the seedlings were rooted in a greenhouse. He did bee-breeding with 135 beehives (*Stöcken*) amidst flowering bee herbs with fountains (*Springbrunnen*), next to it a large bee house, a queen bee breeding. He himself has created a new type of bee box. I think he got a gold medal and one or more silver medals for his beekeeping. In addition to all the many tasks, he had a lot of feeling for flowers and trees, whether they were the rarest perennials or roses, lime trees, chestnuts. He met success with every attempt. Even in the orchard, the rarest fruit varieties were among the more than 200 fruit trees." —I myself remember well how Uncle Friedrich proudly showed me his medals and certificates and explained them to me. Likewise, I always remembered with joy his veranda with the many climbing, red-flowered roses, and also the magnificent orchard; as a boy, I felt like I was in a little paradise.

With such a versatile man, it could not fail, of course, that even high personalities of cultural life became aware of him and turned to him. The well-known Tübingen University professor Dr. C. Uhlig visited Bessarabia for study and research purposes and was a guest of Friedrich Heer for a few weeks one summer; during the summer, Professor and Mrs. Uhlig even came to the guest-friendly house in Paris.

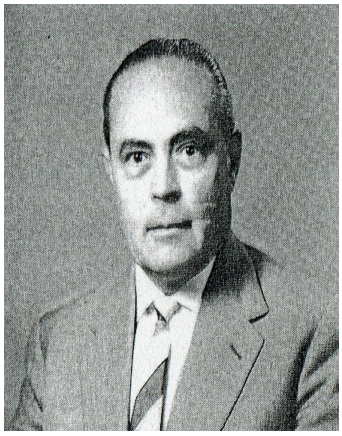
Friedrich Heer Family with visitors one winter evening 1913

Now he rests there in the cemetery in Paris, who in life was restless. Who else knows his grave? As for millennia, the Great Steppe has once again taken possession of its habitat: feather grass (*Federgras*) waves on the now unknown as well as on all other colonist graves; dwarf sword lilies (*Zwergschwertlilien*) bloom briefly in the spring; but the pearl earth-hare (*Perlziesel*) whistle as always their delightful steppe way—the steppe wind has made everything the same again, blotted out! Nothing has remained of him and all the families resting there; nothing of his once thriving estate as well as of the prosperity of all colonists! So everything disappears, everything scatters! The well-known moral poem from the German *Edda* aptly expresses truth and wisdom at the same time:

"Besitz stirbt,	"Possession dies,
Sippen sterben,	Families die,
Du selbst stirbst wie sie;	You yourself die like them;
Eines weiß ich,	One thing I know,
Das ewig lebt;	The everlasting lives;
Des Toten Tatenruhm."	The death of deeds renown."

Erwin Heer

Following the description of the life of Friedrich Heer, we also bring up that of his only son Oskar, who went to Germany, had studied here and advanced quite sufficiently. At my request, he was kind enough to give me his " details of personal achievements," which I would like to pass on here to our people of Paris and to all our compatriots. An attached picture shows us who he is and what he looks like; for only a few will remember him from back home.



Details of Personal Achievements

Professor, Dr. of Engineering, Oskar Heer,
President retired from active service
Federal Air Traffic Control Institute

In Bessarabia

Oskar Heer (O.H.) was born on 4 October, 1904 in Paris/Bessarabia as the son of the teacher and later merchant Friedrich Heer and his wife Wilhelmine née Sprenger. He attended the elementary school (*Volksschule*) in Paris (1911 to 1914) and then the teacher training college—the "Werner School"—in Sarata (1915 to 1918). After the introduction of instruction in the German language at the secondary school (*Realgymnasium*) in Tarutino, O.H. moved to this school in the autumn of 1919 and passed the final examination in the summer of 1923. His wish was to study engineering.

Trip to Germany

On the trip to Germany—in October of 1923—his father Friedrich Heer accompanied him, especially since there was great unrest in Germany at that time (communist uprisings in Hamburg; Hitler coup in Munich; disintegration of the German currency on a catastrophic scale). If case of emergency, the father wanted to start the return journey with his son. The son did not want this under any circumstances; he had taken the motto from his mother: "Where there is a will, it also finds for itself a way."

Tübingen

So he went to Tübingen after a short stay in Stuttgart. The Technical University required, before starting studies, to work for at least one and a half years as a volunteer in a metalworking factory. Through the mediation of Prof. Dr. Carl Uhlig, who knew his father, O.H. worked from the fall of 1923 to the summer 1924 in the electric motor factory of Himmelwere A.G. (Tübingen-Derendingen). From 6:00 a.m. to 3:00 p.m. in the factory; afternoon until evening at the university (he had studied science subjects and Greek philosophy, the pre-Socrates). In the evening, he was "a freshman who spared" (*Fux*) in a student dueling corporation, or he met with fellow Bessarabia folks (including two former classmates).

Oskar Heer spent the summer holidays in 1924 with his parents in Paris/Bessarabia. In the autumn of 1924, O.H. began his studies at the Technical University in Berlin-Charlottenburg.

Berlin

The metropolitan city of Berlin exerted a strong attraction; O.H. was primarily interested in engineering, as well as new literature and art. After the pre-diploma examination, about in the middle of the course, the focus was on the actual study objective (in the field of radio frequency technology: development and construction of broadcasting systems for radio and aviation navigation).

In addition, there was still time for the corporation (fencing and lots of sports);—for the "*Association of Foreign German Students"* (*Vereinigung auslanddeutscher Studierender*); as a representative of this association, Oskar Heer was a member of the Student Parliament (ASTA) [**A**llgemeiner **St**udierenden**a**usschuss];—for the "Working Group of Germans from the East—Registered Society" (*Arbeitsgemeinschaft der Deutschen aus dem Osten e.V.*); this published a magazine with a supplement "Academic News Bulletin" (*Akademisches Nachrichtenblatt*, Oskar Heer was the editor of this supplement.

Especially the last two activities, university policy in the sense and interest of the foreign German students and the fellow-countrymen in the strict sense, strengthened the connection to the homeland.

At Work

In the fall of 1930, O.H. completed his studies; after completing his major examination, he began his professional activity in the spring of 1931 as a development engineer in the broadcasting laboratory of the C. Lorenz A.G. in Berlin-Tempelhof.

In the autumn of 1933, Oskar Heer applied to the Reich Aviation Ministry for a position in the field of air traffic control; he was accepted and began his new activity on 1 April, 1934, as head of the air traffic control at the Berlin Air Office (*Luftamt*).

On 23 June, 1934, Oskar Heer married Ruth Lück, Birkenwerder near Berlin, daughter of H. Lück, city treasurer (*Kämmerer*) of Birkenwerder. Two children came from this marriage: Gudrun (11 December, 1936) and Karin (22 April, 1941); both are married and have children.

Later on, O.H. was division head of the Air Office at Hannover and the Dresden Air Office. He was appointed to the Government Construction Council on 1 April, 1937; on 1 April, 1940, to the Chief Government Construction Council; and on 1 October, 1944, he was promoted to Government Construction director.

During the war, he was drafted into the Luftwaffe; in an air fleet command, he was responsible for air traffic control; from 1941, head of an air intelligence expansion staff (*mot*). At the end of the war, O.H. was taken into British captivity. After his release, he initially worked as a freelancer and in 1950 joined the main office of Siemens A.G. in Munich as a project engineer.

Oskar Heer received his doctorate in engineering according to the proper procedure by the dissertation “Troposphere refraction of ultrashort wave" (produced 1950-1951) and the oral examination (3 December, 1953) at the Technical University of Berlin.

As early as 1 December, 1951, Oskar Heer was appointed by the Federal Minister for Transportation to direct the “Preparation Office of the Federal Ministry of Foreign Affairs for the Transfer of Air Traffic Control to German Administration.” He thus laid the foundation for the reconstruction of German air traffic control. In March, Dr. of Engineering O. Heer was appointed director of the newly formed “Federal Institute for Air Traffic Control,” in July of 1953 and president in August of 1957.

On 4 September, 1964, the Hessian Minister of Culture gave Dr. of Engineering Heer a teaching assignment for the field of “air traffic control” at the Technical University Darmstadt and appointed him professor.

After the war, Dr. of Engineering Heer built up the German air traffic control from the humblest of its beginnings to one of the most modern facilities of its kind and was in the service of aviation until his retirement (1969). In addition, about 30 publications, a book on air traffic control, three patents from the engineering work. In January of 1970, he was awarded the Distinguished Service Metal (*große Verdienstkreuz*) of the Federal Republic of Germany “in recognition of his special services for the state and the people.”

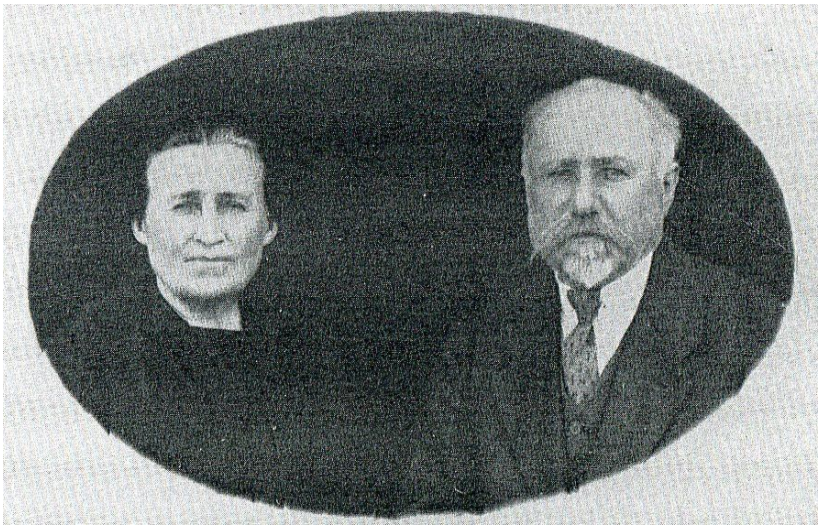
We had in the community senior mayors and mayors who gave themselves in service to the community. It was not easy at that time to rightly decide whether to support "the Upper [village]" or for "the Lower [village]," to use his own possessions, his life, his honor; and unfortunately that also happened. We want to pass over some things "leniently."

How they conducted themselves in their office, for example (to name but a few): Gottlieb Schimke, Wilhelm Breitkreutz, Gottlieb Franz, Johannes Suckut, Daniel Allmer, especially in times of war and need, or when it was necessary to tackle "foreign infiltration" in church, school, administration, and so forth. Or the commitment of some to economic progress, for example, that the new large railway station (already the third in our long village) came to Paris and not anywhere else!

Christian and Gottfried Weiß

Two men, who had a high position and enjoyed high esteem, were the biological brothers Christian and Gottfried Weiß. Christian was an entrepreneur (mill and brickworks) and founder of the bank, together with Friedrich Heer and others. He was a member of the *Duma in St. Petersburg* (Parliament in the Tsarist Empire) and was also a leader when annexed to Romania. His granddaughter, Elfriede Qualen-Idler, has written a very good detail of personal achievements in the *Heimatkalender 1984* (p. 134-143). Brother Gottfried was a Justice of the Peace in the municipality for many years. His work, his way of speaking and acting, has remained unforgotten to the people of Paris; they became a model, a benchmark, in all areas of life. Because he belonged to the "Brethren," his word, his person had special weight throughout the village!

Likewise, we had quite a few men in ecclesiastical life who, as upright, God-fearing personalities, served their dutiful ministry as church representatives, as church leaders or as curators. Here are the two last who were particularly well known namely, Eduard Suckut and Ottomar Eichelberg.



Christian Weiß and his wife Helene née Seitz