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FEEFHS Journal

Editor: Thomas K. Edlund. editor@feefhs.org
Editorial Assistant: Marissa Warkentin
Line Editor: Irmgard Hein Ellingson

FEEFHS Executive Council

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President: Dave Obee, 4687 Falaise Drive, Victoria, BC V8Y 1B4 Canada. daveobee@shaw.ca
1st Vice-president: Kahlile Mehr, 412 South 400 West, Centerville, UT. mehrkb@ldschurch.org
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To become a member: Simply fill out the application at the back of this publication and mail it along with your membership dues, or visit the FEEFHS homepage at <feefhs.org>. Dues for calendar year 2005 are $35 per year for individuals and small organizations (under 250 members), $40 for families (2 spouses receiving 1 journal), $45 per year for medium-sized organizations (250–500 members), and $60 per year for large organizations (over 500 members). Special provisions exist for societies and non-commercial organizations in Eastern Europe who cannot afford to join. FEEFHS greatly appreciates sponsors and patrons who contribute more than the minimum amount to help offset the expenses of its many services, including its website. The founders, elected and appointed officers, editor, and convention speakers all serve without compensation and thus contribute significantly toward FEEFHS goals.

FEEFHS, headquartered in Salt Lake City, is non-sectarian and has no connection with the Family History Library or The Church of Jesus Christ of Latter-day Saints. FEEFHS appreciates the LDS contribution to family history in collecting, microfilming and sharing genealogy records.

Sending mail: Please send membership requests, applications, dues, address changes, subscription requests, back-issue orders, etc. to: **Treasurer, c/o FEEFHS (address listed below).**

Articles: FEEFHS actively solicits original articles on topics significant to family history research in Central and Eastern Europe. Member societies are also invited to submit previously published articles for possible republication in *FEEFHS Journal*. Send article submissions to **Editor, c/o FEEFHS (address listed below)**. Submissions received by mail must be on 3.5" floppy, zip disk, or CD-R and in WordPerfect 5.1 or higher format or MS Word. Disks cannot be returned. E-mail submissions are also accepted at **thom_edlund@byu.edu**. A style guide is available by request from the editor.

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Who, What and Why is FEEFHS?

The Federation of East European Family History Societies (FEEFHS) was founded in June 1992 by a small dedicated group of American and Canadian genealogists with diverse ethnic, religious, and national backgrounds. By the end of that year, eleven societies had accepted its concept as founding members. Each year since then FEEFHS has grown in size. FEEFHS nows represents nearly two hundred organizations as members from twenty-four states, five Canadian provinces, and fourteen countries. It continues to grow.

About half of these are genealogy societies, others are multipurpose societies, surname associations, book or periodical publishers, archives, libraries, family history centers, online services, institutions, e-mail genealogy list-servers, heraldry societies, and other ethnic, religious, and national groups. FEEFHS includes organizations representing all East or Central European groups that have existing genealogy societies in North America and a growing group of worldwide organizations and individual members, from novices to professionals.

Goals and Purposes:

The fall of the Iron Curtain opened up exciting new possibilities for genealogical research, but also generated significant new problems in knowing where to find the needed records. One goal of FEEFHS is to disseminate information about new developments and research opportunities in Eastern and Central Europe as soon as possible. This multi-ethnic federation is very effective in helping family historians with various ethnic and religious backgrounds who often seek similar types of information from the same hard-to-find locations. In the process members of FEEFHS have learned much more about available resources in North America and Europe. FEEFHS publicizes the publications, services, and activities of its member societies. FEEFHS develops online and printed databases of pertinent resources, maintains liaison with other organizations worldwide that share interests, serves as a clearinghouse for information on the existence and services of member societies, and promotes public awareness of member societies. FEEFHS also helps to create new ethnic or national genealogy societies where none exist but a need exists. FEEFHS volunteers are in active indexing selected FHL microfilm collections and East European record searches. UNITY-HARMONY-DIVERSITY is our motto. We welcome all societies and individuals, regardless of present or past strife in the homelands of Eastern Europe.

Services:

FEEFHS communicates with its individual and organizational members in many ways:

1) *FEEFHS Journal*, formerly *FEEFHS Newsletter*, published since December 1992.
2) FEEFHS tables at major national, state, and regional conferences. This started in the spring of 1993.
3) FEEFHS International Convention in North America, held each spring or summer since May 1994.
4) *FEEFHS Resource Guide to East European Genealogy*, published 1994-1995 (replaced by FEEFHS website).
5) FEEFHS "HomePage" on the Internet's World Wide Web since mid-May 1995. This large "destination" website includes a HomePage/Resource Guide listing for many FEEFHS member organizations, surname databases, detailed maps of Central and Eastern Europe, cross-indexes to access related sources, and much more. The address is <feefhs.org>. The FEEFHS webpage is currently being upgraded regarding both content and appearance.
6) Regional North American conferences -- the first was at Calgary, Alberta, Canada in July 1995.
7) Referral of questions to the appropriate member organization, professional genealogist, or translator.

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In This Issue

Two thousand and four has been another year of growth and change for FEEFHS. Our secretary reports memberships and journal subscriptions are up nineteen percent over 2003. The year also saw a successful conference held in Detroit, in conjunction the Polish Genealogical Society of Michigan. Credit for this success goes to program chair Ceil Jensen, conference chair Kahlile Mehr, and the many outstanding speakers.

Ceil Jensen also served as the webmaster of <feefhs.org> for most of 2004. Her work at restoring the website and updating its appearance and content was excellent. Daniel Schlyter, Kahlile Mehr and Joseph Everett now comprise the FEEFHS Web Committee, with Daniel serving as webmaster.

Miriam Hall-Hansen, FEEFHS Treasurer for multiple terms, announced her retirement from the Executive Council effective 31 December 2004. Miriam has been closely involved in virtually all FEEFHS activities and endeavors since the organization's first international conference in 1994. The Executive Council and I personally thank her for her long service and dedication to Central and East European genealogy. I first met Miriam in 1994, when she volunteered as my research assistant while I compiled the manuscript for The Lutherans of Russia: Parish Index to the Church Books of the Evangelical Lutheran Consistory of St. Petersburg. We have worked closely ever since. My own life and research has benefitted as much as FEEFHS by this long term association. Fortunately for the genealogical community, Miriam plans to stay involved as an officer of the Utah based "FEEFHS Searchers" group and as a volunteer at the Family History Library in Salt Lake City.

Don Semon, a resident of West Jordan, Utah, has agreed to serve out the 2005 term as FEEFHS Treasurer. Don brings an extensive background in computer operations, finance, and facilities/resource management to the FEEFHS Executive Council. The organization has already benefitted in several critical areas from his expertise.

Research articles in this issue represent many diverse areas of interest, including:

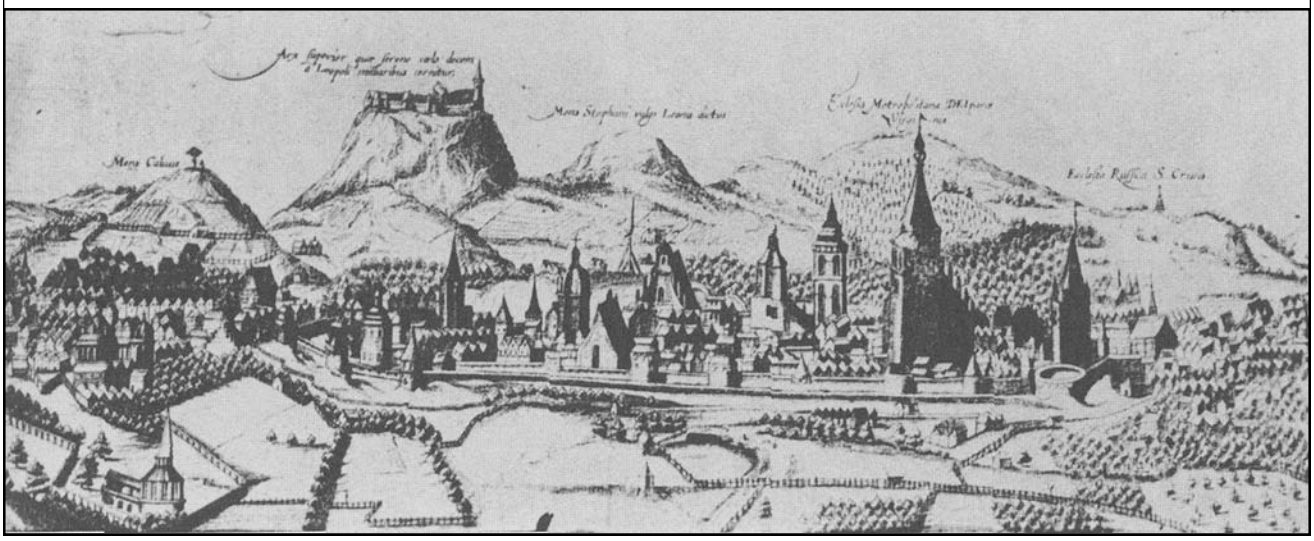
- •Education in the Austrian Empire
- •Glagolitic records of Croatia
- •GPS uses in genealogy
- •German migration to America
- •Lutheran church records
- •Swabian colonies of Transcaucasia
- •World War I draft registration records

This issue's "Beginner's Guide", by Kahlile Mehr and Marek Koblanski, looks at Ukrainian research. Alvin Murray of Regina, Saskatchewan, has authored an informative article on ethics and the genealogical process.

Member profiles in this issue spotlight the Society for German Genealogy in Eastern Europe (SGGEE), the Germanic Genealogy Society (GGS), and the East European Genealogical Society (EEGS). The SGGEE and GGS are both cosponsors of the FEEFHS 11th International Convention in Minneapolis.

The editor and the FEEFHS Executive Council thank all who have made this publication possible. Article proposals for the 2005 issue are now being excepted. All FEEFHS members, organizations and other interested parties are encouraged to submit research papers, ethnic or national case studies, village histories and other topical reports impacting Central and East European genealogy to the journal editor at <editor@feefhs.org> - *Thomas K. Edlund*.

Ukrainian research is the subject of this issue's "Beginner's Guide" to genealogy. Shown below and on the cover are 17th century representations of the city of Lemberg, now L'viv, Ukraine.



President's Message

From President Dave Obee

For those of us who spend every free moment researching our roots in Eastern Europe, it was hard to look away from the events taking place in Ukraine in late 2004.

We didn't need roots there to feel the chill that comes from realizing just how fragile democracy can be. As we watched the demonstrators filling Kyiv's Independence Square, we could tell that the sit-in would be a pivotal event in the history of Ukraine. The country tottered between two distinct futures: one tied to the West, and one tied to Moscow. And those distinct futures could have very different consequences for genealogical research.

While all of us would like to think that our great strides forward, genealogically speaking, in the past decade were a direct result of our hard work and exhaustive researching techniques, the truth is much simpler. Whether we credit Mikhail Gorbachev, Ronald Reagan, Margaret Thatcher or Pope John Paul II for bringing an end to Communism, it was the opening of the Berlin Wall in 1989 that gave us the potential for the rapid gains we made in the 1990s and in the early years of this century.

The spread of democracy, and the personal freedom that it brings, through Eastern Europe has allowed us to obtain documents from archives and civil registration offices, communicate with people in our ancestral areas on a regular basis, and even visit areas that for so many years were closed to visitors from the West. There's been a dramatic change in a short time.

The rate of change has varied, sadly, from country to country. While several countries (the Baltic states, Poland, the Czech Republic, Slovakia, and Hungary), have rushed to catch up to the West as quickly as they could, others have lagged behind.

There have been many reasons for this. It can be hard for people who spent all of their lives under the cold thumb of Communism to immediately appreciate the benefits and responsibilities that come with living in a democracy. Unfortunately, some political leaders have been unwilling to hand real power to the people, so too many people in Eastern Europe have simply seen one dictatorship replaced by another.

For those of us lucky enough to be doing research in the countries that have embraced Western ways, life has been good. For others, our work has remained difficult, because the old guard is still firmly in control of the documents and communities that we need to access.

The election crisis in Ukraine, with the country teetering between stronger ties to the West, or stronger ties to Moscow, brought all of that into sharp focus. The crisis served as a reminder to all of us just how much we have gained in recent years, and just how fragile the situation may still be.

And thanks to modern technology, the crisis came right into our living rooms. One of the Ukrainian television stations had a webcam set up overlooking Independence Square in Kyiv, so it was possible to watch the crowds camping in the snow in their desperate struggle for democracy. And there are more webcams throughout Ukraine, in virtually every city of any size, all giving us a window on the country that would have been unthinkable not that long ago, and not just because of technological advances.

It's interesting to compare the number of webcams in Ukraine to the number of webcams in Belarus, the country to the north. While Ukraine has been lagging behind the countries of Western Europe in its move to democracy, it's still well ahead of those nations that have tried to shut out the rest of the globe, and Ukraine's willingness to communicate with the outside world is reflected in its high number of webcams. That's just one window into the country, but it's one that we can check without leaving North America.

There's another important window into that region -- it's in your hands. For more than a decade, the Federation of East European Family History Societies has been helping researchers gain a better understanding of sources in the countries that once were in the Soviet bloc. Our journal, our website and our conferences have provided vital help to thousands of family historians, and they are sure to continue to bring many benefits for years to come. While it's possible to do research in Eastern Europe without staying in touch with others, it's certainly more difficult. Beyond that, there is no region of the world where it is as important to keep an eye on the broader picture when chasing down sources.

That's because we've just started to scratch the surface of all that's available in Eastern Europe. Key discoveries are being made every year, and it only makes sense to watch for those major finds in all areas, not just in the specific *oblast* (or *Kreis*, or whatever) where your ancestors lived. If a wonderful source is found in one area, it's worth checking to see if something similar exists somewhere else.

These are exciting times for those of us with ancestry in Eastern Europe, and tense times, too, as the crisis in Ukraine reminded us. There is still so much to be done, but we are gaining access to sources that once we could only dream about.

And since we're getting more information every year, it's likely that the best is still to come.

Dave Obee, FEEFHS President 2004-2005

Genealogical Records and Research in Ukraine

by Kahlile Mehr and Marek Koblanski

History of Ukraine and its genealogical impact

Ukraine, known as Kievan Rus, became a major political and cultural center from the 9th and 10th centuries when the Varangian dynasty from Scandinavia came into power. During this period, Ukraine adopted Byzantine Christianity rather than Roman Catholic, the Church Slavonic language and the Cyrillic script. The Mongols from Asia crushed Kievan power in 1240 and subjugated left-bank Ukraine (east of the Dnieper River). From the 13th-16th centuries, Lithuania extended its influence over right-bank Ukraine (west of the Dnieper River). After the organic union of Poland and Lithuania in 1569, both sectors of Ukraine came under Polish rule. The Poles enserfed Ukrainian peasants and persecuted those who belonged to the Orthodox Church. In 1596, many Ukrainian Orthodox bishops accepted papal authority but retained the Byzantine rite, thereby creating the Uniate or Greek Catholic faith. Meanwhile, the Ottoman Empire absorbed the Black Sea coast.

The term *Ukraine*, meaning "borderland", came into use in the 16th century because it lay on the southern border of the Polish and Russian empires and the northern border of the Ottoman Empire. Fugitives from Polish rule escaping southward became known as Cossacks after the Turkish word for outlaw. Cossack leader Bohdan Khmelnytsky signed a pact with the Russian tsar in 1654 for protection against Poland. A Russo-Polish war in 1667 ended with the partition of Ukraine, with the result being that left-bank Ukraine went to Russia and right-bank to Poland.

Empress Catherine II terminated all Ukrainian autonomy and divided left-bank Ukraine into three provinces. In three successive partitions of Poland-Lithuania, 1772-1795, she acquired right-bank Ukraine. Catherine also bargained for Ottoman territories on the southern border of Ukraine. In 1783 she annexed Krym (Crimea). Russia colonized the newly acquired territories not only with Russian serfs but also by inviting in other ethnic groups such as Germans, Bulgarians, and Swedes. Tsarist restrictions on German colonies in the late 19th and early 20th centuries led to emigration of these colonists to the Midwestern U.S. and Canada. Many of their descendants have become active in identifying their ancestral heritage in Ukraine.

The acquisition by Catherine, of right-bank Ukraine brought a large of number of Jews under Russian jurisdiction. Almost immediately, the movement of Jews was restricted and the area where they were permitted to live became known as "the Pale". Most of Ukraine, minus a few eastern provinces, was included in the Pale. The Jewish presence was also extensive in Galicia prior to the Holocaust and the addition of eastern Galicia to Ukraine. The Pale was the heartland of Ashkenazic Jewry whose descendants, dispersed to many western nations, are active in genealogical research.

The Russian tsar abolished the Greek Catholic Church metropolitanate of Kiev in 1796 and forced its adherents into the Orthodox faith. The Church operated in Galicia and Bukovina until this area was acquired by Ukraine after World II, at which time the Church was abolished there as well. The Church was only recently revived after the restoration of Ukrainian independence in 1991.

A Ukrainian national and cultural revival blossomed in the late 19th century. Ukraine was briefly independent from 1918-1920 while the Bolsheviks consolidated their power after dethroning the Russian tsar. Subjugated by the Red Army, Ukraine became a Soviet republic. In 1921 it lost the western part of Volhynia to Poland at the end of the Russo-Polish War. In the years that followed, Stalinist rule resulted in untold suffering. Soviet authorities countered peasant resistance to enforced collectivization by confiscating grain, essentially destroying the resistance by famine.

Under the communist system, Soviet governmental archives gathered and preserved the records of all institutions and individuals. Many records that would have been dispersed among archival institutions, as has occurred in many Western nations, were collocated into the archives of a centralized system. The centralized system provided for standardized descriptive practice. This assists the archive patron in anticipating where certain types of records might be found in any of the central or state depositories.

A mistaken idea among people in the West is that metrical books (Ukrainian parish registers) were destroyed by the Soviet regime in its campaign against religion. On the contrary, Soviet archivists preserved them. Cut off by political circumstance, or unresponsive to genealogical inquires, these sources remained untouched for most of the 20th century.

Ukraine was a battleground during World War II. Among the many republics of the Soviet Union, it was the most devastated by the war. The Nazis killed most of Ukraine's 1.5 million Jews. Several major territorial changes resulted from the war. Ukraine reacquired the territory lost to Poland in 1921 as well as eastern Galicia (also from Poland), Transcarpathia (from Czechoslovakia), northern Bukovina, and a piece of Bessarabia (from Romania). Of these acquisitions, Bessarabia had formerly been part of the Russian Empire and had the same record keeping tradition as Ukraine. The other reacquired territories had been part of the Austro-Hungarian Empire and thus had a different record keeping heritage.

With the collapse of Soviet power, Ukraine achieved independence in 1991. Unfortunately, their newfound

Fig. 1 - Political jurisdictions of comtemporary Ukraine

independence has not brought prosperity. The same bureaucracy that smothered innovation in Soviet Ukraine remains firmly entrenched. It opposes efforts at economic reform, privatization, and civil liberties that would undermine the central power. Declining production, rising inflation, and widespread unemployment have been the strongest results of Ukraine's independence. A positive result of its newfound independence is that the suppressed Greek Catholic Church was revived.

Archivally speaking, the change of borders has created the problematic situation that records are not always found where they are expected to be. There are at least two record-keeping traditions present today. The first being that of the western border areas, coming from a Austro-Hungarian tradition; and the second being from the eastern portion from a Russian tradition. This makes a significant difference in the content and organization of the archives. The western areas did not undergo the centralization of all archival sources that had occurred after the Russian Revolution in the eastern areas. This situation also affects the languages and scripts of the records. The records in the western border areas are often in German or Hungarian, in Latin script and the native language, and whatever script happened to be used in that language. Those in the eastern areas are uniformly in the Russian language and the Cyrillic script.

Demographics of Ukraine

Ukraine's population has been decimated in the 20th century by war and famine. Eight million people died in two artificial famines, both of which were orchestrated by the Soviet regime, first in 1921-1922 and subsequently in 1932-1933. Seven million died as Nazi and Soviet armies contested for possession of Ukrainian territory during World War II. The 2001 population was estimated at nearly 49 million, and by 2005 population is expected to be about 52 million. The ethnic breakdown is 73% Ukrainian, 22% Russian, and 5% other; while the religious breakdown is 76% Orthodox, 13.5% Ukrainian Catholic (Uniate), 2.3% Jewish, and 8.2% other. The largest cities are the capital, Kyiv (Kiev), with a 2001 population of 2.6 million; followed by Kharkiv 1.6 million; Donetsk 1.1 million; Odessa 1.1 million; and L'viv 800,000.

Ukrainian is the official language of the country today, though Russian is widely spoken, particularly east of the Dnieper River which runs north-south through the middle of the country. Ukrainian and Russian are closely related and

text in one language can be understood by a reader who knows the other language. The language found in the records in areas formerly belonging to the Russian Empire is Russian. In the area of western Ukraine, acquired by the Soviet Union after World War II, the language of the records is German, Latin, and Romanian written in old Cyrillic script.

After filming record collections in Ukraine for a decade, the Family History Library now has microfilms from many archives. There are ongoing filming projects in Cherkasy, Chernihiv, Kiev, Sumy, L'viv, Chernivtsy, Zaporizhzhia, and Donetsk. One project in Krym (Crimea) was completed in 1997 and Ternopil in 2001.

Genealogical records of Ukraine

The table below identifies the basic genealogical records and the time periods for which they exist in Ukraine. This is not a comprehensive list and the thorough researcher should always investigate less common record types that may exist in the archives.

"marriage palaces" permitting the registration of a marriage and the wedding ceremony to occur at the same place and time.

Civil registers contain the exact date of the event (birth, marriage, or death) including time of day for births; names of principal and parents; occupation and religious preference of parents; name of informant for births and names of witnesses for marriages; place of residence for parents of the newly born, residence of the groom and bride for marriages, and residence of the deceased for deaths; age at death, cause of death, and place of burial are recorded in death records. Their research value is equal to and the same as that of metrical books.

Civil registers are located in the registration offices where the were originally filed. The main problem for researchers is that accessibility is poor. Registers are only disclosed for official rather than genealogical purposes, but there is some availability through U.S. embassies. Unfortunately, there are no films of these registers in the Family History Library.

Record type	1500-1600s	1700s	1800s	1900s
Civil registers				1920
Metrical books	1607			>75 yrs
Confession lists		1723		
Revision lists		1719		
Family lists / local censuses			1860	1920
All-empire census			1897	
Nobility lineage books		1785		1920
Conscription lists			1874	1920

Fig. 2 - Summary table of Ukrainian genealogical records

Civil registers

Civil registers are records of birth, marriage, and death kept by the civil government . They began keeping these records around the year 1920 and they continue to the present. Population coverage for the first decade of civil registration was low. It was inhibited by the civil war of the early Soviet period. Gaps persisted through about 1926. Registration became more comprehensive in urban and later in rural areas. Civil registration broke down in the occupied areas during World War II and some registers were burned.

The Bureau of Civil Status Acts (ZAHS) creates and maintains the civil registers. The bureau is subordinate to the Ministry of Justice and is separate from the State Archives. The law states that registration of births must be done within two months of birth and deaths must be registered within three days. Registration offices are collocated with

Metrical books

Metrical books are church records kept by priests, rabbis or other religious authorities of births/baptisms, marriages, and deaths/burials. Religious authorities held the role of both religious and civil agents in recording vital events up through the Russian Revolution of 1918. Peter the Great mandated the keeping of Orthodox books in 1722. The format was standardized in 1724. Printed forms were introduced in 1806. In 1838 a format was introduced that prevailed until 1920 when civil registration began. Roman Catholic, Greek Catholic, and Evangelical Lutheran books may exist for earlier dates than Orthodox records. Orthodox, Catholic, and Evangelical priests made transcripts of their parish records for the ecclesiastical court at the state level. This copy served as a civil record of births, marriages, and deaths. Jewish transcripts were filed with the local town

council. Old Believer and Baptist transcripts were sent to the provincial administration. The distinction between original and transcript is often ignored by Ukrainian record keepers.

The metrical books begin in the following time periods: Orthodox, 1722; Greek Catholic, 1607; Roman Catholic, 1563 (transcripts begin in 1826); Evangelical/other Protestant, 1641 (transcripts begin in 1833); Moslem, 1828; Jews, 1835; Old Believers, 1874; and Baptists, 1879. All of these continued to about 1930.

The metrical books contain names of the person and other family members, residence, relationships, dates and place of birth and baptism, marriage, death and burial. Baptisms include names of godparents; marriages include the ages of the bride and groom; burials include the age of the deceased and cause of death. They also uniquely identify individuals and their connections from one generation to the next. Transcripts are difficult to research because generally all parishes in a district are filed together for each year. Consequently, a researcher must refer to many volumes to identify all the entries for a single parish.

The information found in metrical books is usually reliable, though in 1825 the Holy Synod in St. Petersburg, the governmental body over the Orthodox Church in Ukraine, ordered bishops to eradicate bribery of priests to falsify the books. This order suggests that such a problem existed. Also, ethnic minorities evaded registration to avoid military service later in life.

The metrical books are found in state archives and civil registration offices. Many original books were destroyed or scattered by war or by civil strife. The transcripts are more likely to have survived. These records are generally kept in substandard facilities that do not provide any environmental controls. Still, many are in good condition because they were rarely handled during the communist era.

The Family History Library is in the process of filming these records and has filmed large runs of metrical books for the states of Cherkasy, Chernihiv, Chernivtsy, Donetsk, Kyiv, Krym, L'viv, Sumy, Ternopil, and Zaporizhzhia.

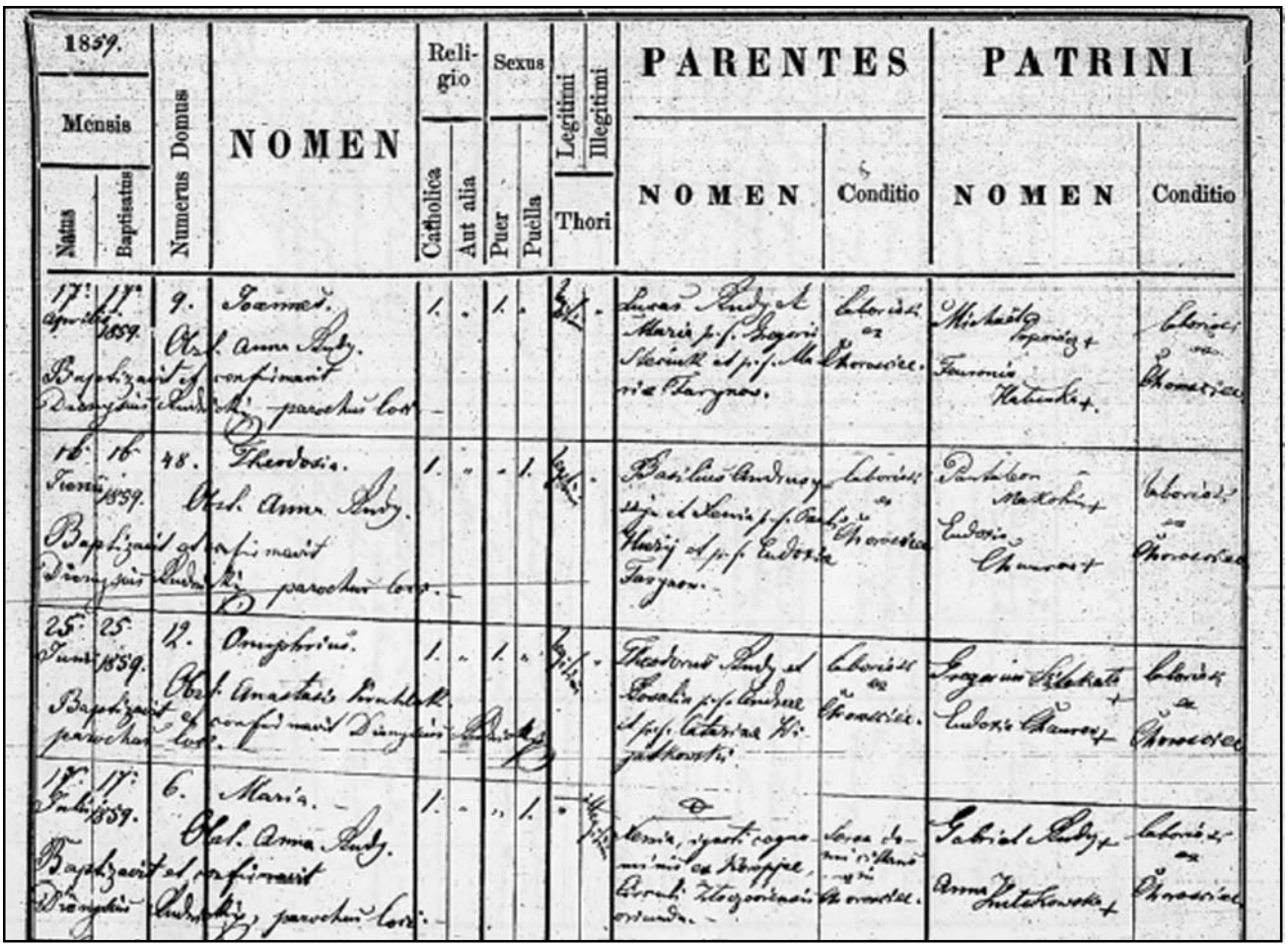


Fig. 3 - Greek Catholic birth register

Confession lists

Confession lists are registers of Orthodox parishioners taken at Easter confession. Attendance at confession and communion was required of all the members of a family over the age of seven. Sometimes they are interfiled with metrical books in a record group or collection and cover the same time period as the metrical books.

Confession lists contain the names of family members (including children not attending confession) with their ages and relationship to head of household, residence (number of house or other identification), and whether or not they attended confession. They are easier to use than the revision lists because they include all classes of society. They are also a good metrical book substitute. However, a serious problem for the researcher is that because they are voluminous and occupy so much space, only a small percentage were preserved. When they are available, they provide an invaluable record of all families in a parish, year by year. Those confession lists that survived are located is state archives. Microfilm copies of the Cherkasy confession lists can be found in the Family History Library collection.

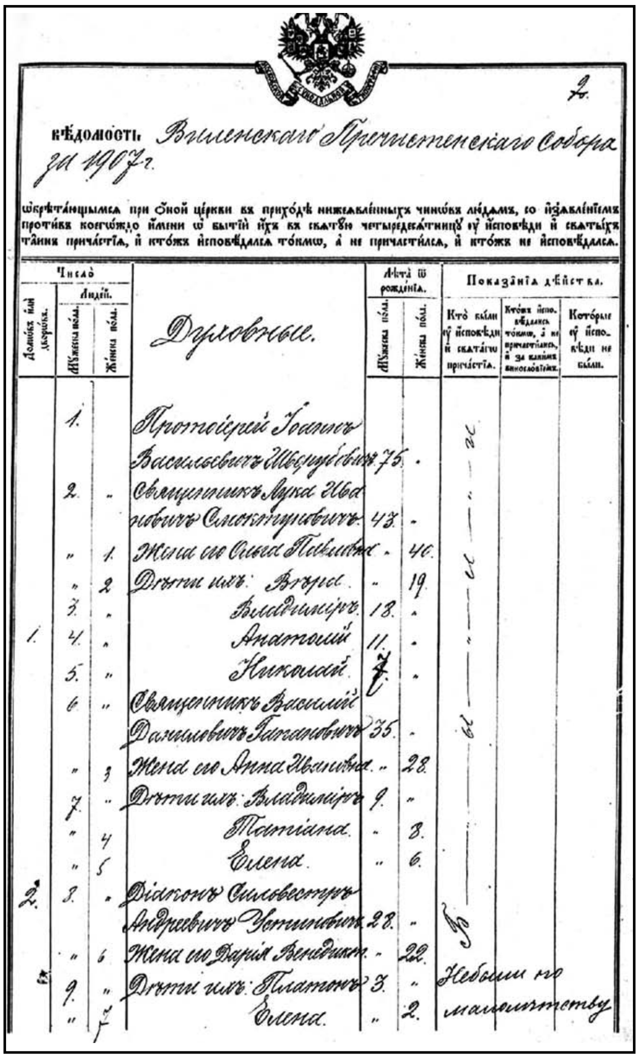


Fig. 4 - Orthodox confession list

Revision lists

Revision lists are population enumerations for the purpose of assessing a poll tax and identifying those for conscription into the military. Ten official revisions were conducted through 1859. Revisions were conducted irregularly in intervals ranging from five to twenty years and are as follows: the first was from 1721-1724, the second from 1743-1747, third from 1761-1767, fourth from 1781-1787, fifth from 1794-1808, sixth in 1811, seventh from 1815-1825, eighth from 1833-1835, ninth from 1850-1852 and tenth from 1857-1859. One copy was kept in the county treasury and the other was sent to the provincial fiscal chamber. Separate lists were kept for the different social classes such as merchants, townspeople, and peasants. Revision lists are filed and bound by districts and large cities.

Revision lists can give the number of people in the household, name, parentage, age, sex, nationality, social rank, relationship to household head, and information about those who left or died between revisions and their dates of death. Females were not recorded in the first, second, and sixth revisions. The fourth and fifth revisions included information on the parentage of the females but this information was dropped as of the sixth revision.

The revision lists are excellent sources for identifying family groups. Due to the difficulty in using metrical books, the revision list provides the most information for the least amount of effort. However, they may be difficult to manage when using the original volumes. The returns are bound in volumes that are up to three to four feet thick, making them easier to view on microfilm rather than in the original.

A major problem for researchers in using revision lists is that some social classes that were not required to pay taxes were not enumerated. These classes include the nobility, high officials, clergy, military, and foreigners. Another problem is that revision lists are not completely reliable because of efforts by those enumerated to avoid being counted in order to evade taxation or military conscription.

The first three revisions are at the Central Archive of Ancient Acts in Moscow. Revisions four through ten are found in the state archives of Ukraine. Sometimes a local copy of the first three can be found there as well. Microfilms of revision lists can be found in the Family History Library collection for the states of Cherkasy, Krym, and Ternopil.

Family lists

Family lists and local censuses are population enumerations conducted after the revisions of 1860-1920 for the purpose of assessing a poll tax and identifying those for conscription into the military. The term "supplemental revision lists" was used in some areas when referring to family lists. Since there was no universal mandate, as in the case of the revisions to create these records, they occurred randomly at different times for different places. Family lists were also created by conscription offices that listed all male members of a family along with their parents.

Family lists contain information on households, listing all members and their ages. Other details may be provided such as complete birth dates. They have research value equal to that of revision lists.

Where they actually exist, these lists are located in state archives. None have been filmed by the Family History Library. An assessment of many archival collections indicates that only a few of them have been preserved.

1897 census

The all-Russian empire census is a population enumeration conducted primarily for statistical purposes. The only general census for Ukraine was conducted in the middle of winter, January 28, 1897, when the population was least mobile. It was undertaken by the Central Census Bureau, subordinate to the Central Statistical Committee of the Ministry of Internal Affairs in the Russian Empire. Two copies were created, one kept locally and the other sent into the Ministry. The Ministry copy was eventually destroyed. A second census was anticipated in 1914 but World War I intervened.

Each household was enumerated on a separate list. The first page of each enumeration form notes state (*guberniia*), county (*uezd*), district (*volost*), village, name of head of household, number of dwellings, number of souls found on day census was taken (divided by sex), number living there permanently, how many people were there who were not peasants, those who lived there but were not official residents, and lastly, the signature of the person who compiled the form. The subsequent pages ask for the following information: name; note if blind, deaf, mute, or insane; relationship to head of family and head of household; age; marital status; social rank; birthplace; where registered; residence; note if person is absent at the time of the census; native tongue; literacy; place of study or graduation; main profession; additional profession; and military status.

As can be seen, the census not only identifies family groups but also provides extensive personal information. It also provides important research clues such as identifying the location of birth as well as residence, leading to other research sources. The major issue for researchers is that this census only survived for a limited number of places. For instance, the Odessa State Archive has the census for the city of Odessa only. None have been filmed by the Family History Library.

Nobility lineage books

Nobility lineage books are lists compiled for the purpose of registering proven nobility. The books were compiled by the nobility to establish their social status and confirm their privileges. Catherine the Great required the compilation of lineage books to qualify for membership in the local assembly of noble deputies established in 1785. A copy was sent into St. Petersburg to officially register the lineage. These books exist for the time period from 1785-1920.

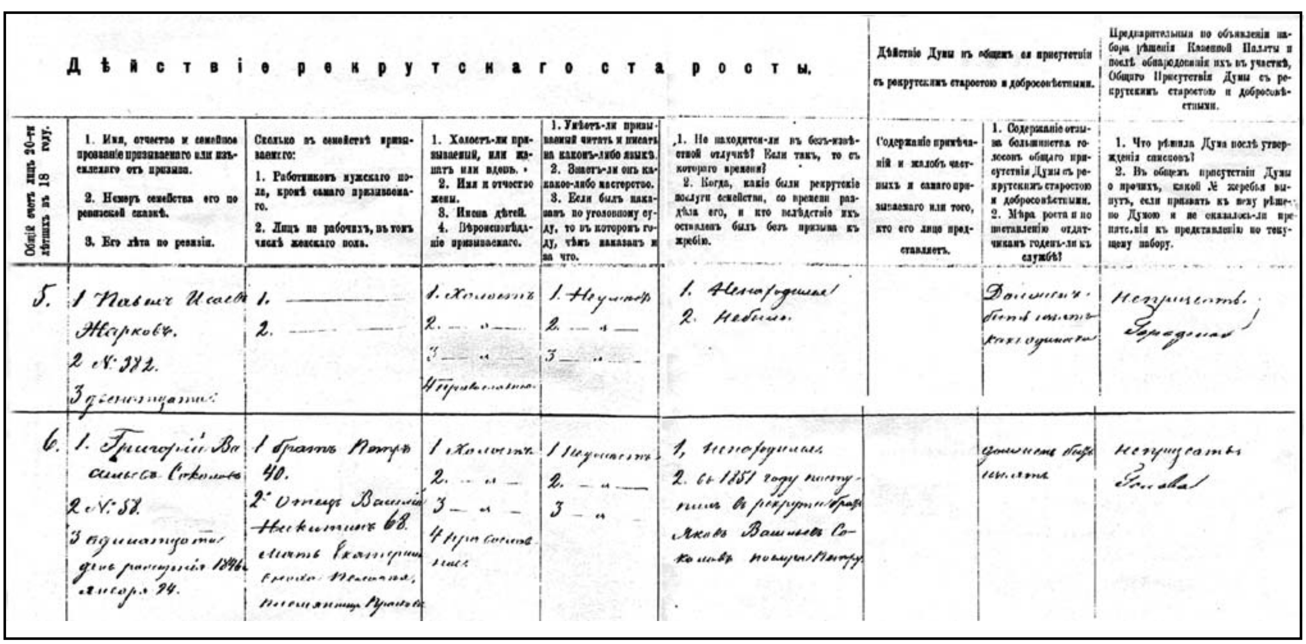
The genealogical content is limited, identifying only the names and ages of family members. They were primarily kept as a record of the nobles services rendered to the states, and the awards and recognitions that were received. These records are the quickest method of establishing noble lineages and family groups. Lineage books are often located in only one archival record group and thus are relatively easy to find and use.

The central copy is located in the Russian State Historical Archive in St. Petersburg. It is not clear to what degree the central file is complete. Local copies are found in state archives. Only a few samples of nobility books from Krym have been filmed by the Family History Library.

Conscription lists

Conscription lists are a military record of conscripts, i.e. of those being called up for military service. Drafting of selected groups began earlier, but as of 1 January, 1874, all 21-year-old males were subject to participation in military service. Conscription occurred each year in October. Initially, the term of service was six years active and nine

Fig. 5 - Military conscription lists



Дѣйствіе рекрутскаго старосты.

Общій счетъ лицъ 20-ти лѣтнихъ въ 18 году.

1. Имя, отчество и семейное прозваніе призываемаго или изъятаго отъ призыва. 2. Номеръ семейства его по ревизской сказкѣ. 3. Его лѣта по ревизіи.

Сколько въ семействѣ призываемаго: 1. Работниковъ мужскаго пола, кромѣ самаго призываемаго. 2. Лицъ не рабочихъ, въ томъ числѣ женскаго пола.

1. Холостъ-ли призываемый, или женатъ или вдовъ. 2. Имя и отчество жены. 3. Имена дѣтей. 4. Вѣроисповѣданіе призываемаго.

1. Умѣетъ-ли призываемый читать и писать на какомъ-либо языкѣ. 2. Знаетъ-ли онъ какое-либо мастерство. 3. Если былъ наказанъ по уголовному суду, то въ которомъ году, чѣмъ наказанъ и за что.

1. Не находится-ли въ безъ-извѣстной отлучкѣ? Если такъ, то съ котораго времени? 2. Когда, какія были рекрутскія послуги семейства, со времени раздѣла его, и кто вслѣдствіе ихъ оставленъ былъ безъ призыва къ жребію.

Дѣйствіе Думы въ общемъ ея присутствіи съ рекрутскимъ старостою и добросовѣстными.

Содержаніе примѣчаній и жалобъ частныхъ и самаго призываемаго или того, кто его лице представляетъ.

1. Содержаніе отзыва большинства голосовъ общаго присутствія Думы съ рекрутскимъ старостою и добросовѣстными. 2. Мѣра роста и по свидѣтельствованію отдатчиковъ годенъ-ли къ службѣ?

Предварительныя по объявленіи набора рѣшенія Казенной Палаты и послѣ обнародованія ихъ въ участкѣ, Общаго Присутствія Думы съ рекрутскимъ старостою и добросовѣстными.

1. Что рѣшила Дума послѣ утвержденія списковъ? 2. Въ общемъ присутствіи Думы о прочихъ, какой № жеребья вынутъ, если привзять къ нему рѣшено Думою и не оказалось-ли препятствія къ представленію по текущему набору.

years reserve. The length of active duty was reduced to five years in 1876 and then between three to five years thereafter. Deferments were granted for only sons, sole breadwinners, etc. More than fifty percent of draftees were not inducted. This process was replaced after the Russian revolution.

Conscription lists contain the name of the draftee, his birth date, religion, marital status, and literacy; later lists include names of father and brothers, and the brothers' ages. They are hard to research because lists are arranged chronologically by district. However, they serve as a census substitute for males. As with most genealogical sources in Ukraine, they are located in state archives. None have been filmed by the Family History Library.

Conducting research in Ukrainian records

If the world were a more perfect place, research would be a simple task of going to the appropriate office and obtaining access to the records of interest. In the case of western Ukraine, as well as elsewhere in eastern Europe, this perfect world is an unbelievable abstraction. Wars and upheavals political and social have permanently altered the cultural landscape of this area. The greatest obstacle to research is bureaucrats that operate according to their individual rules. Each must be dealt with according to those variant rules. Few of these bureaucrats have any interest in helping genealogists.

Let us proceed to identify where the researcher must go to search for ancestral records and then how to proceed in obtaining access to those records. The richest place to begin, particularly for more recent generations is the Office of Civil Records (ZAHS). These are established on a regional level where one office serves as the repository for the records of several villages and on a city or town level where there is a single office. You need to identify the ZAHS office in order to search for the records. Under Russian archival rules, civil offices were to keep the records for up to seventy-five years, after which the records were to be transferred to the regional archives which were operated by a different administrative arm of the government. Theoretically, this means that if you went to a ZAHS office in 2003, you would be able to find births, marriages, or deaths back to 1927. But this is not always the case.

Prior to World War I, the priest (pastor or rabbi) served as the civil registrar. He made two copies of the records, one for the use of the church, and the other for the use of the civil authorities. Normally, the church copy was filed with many years of entries in the same book, while the civil copies for all places in the district were filed together for each year. After the war, government bureaucrats were appointed to be registrars and their ecclesiastical predecessors were forced to deliver the church copy to them. In many cases, the ZAHS prefer to use to the church copy because multiple years are found in the same volume for a particular place. If the church copy covers the years 1870-1945, the book will most likely remain in the possession of the civil office until 2020.

In western Ukraine, ecclesiastical registration continued through World War II. The Austrian Crownland of Galicia belonged to Poland during the interwar period and maintained the same system instituted by the Austrians. Likewise, Romania administered Bukovina; and Czechoslovakia administered Transcarpathia without changing the registration system. The Soviet archival system that had been in place in the rest of Ukraine was instituted in western Ukraine but was not strongly established. For instance, in Transcarpathia, now the state of Uzhorod, the civil transcripts have not been transferred to the archives. The apparent reason is that the civil registration system is better funded than the regional archive which does not have the means to house the records.

The fact that the church records are often in the civil registration office has a great affect upon a researcher's ability to obtain access to the records. Records in the regional archives are much easier to access because the records are already outside the scope of Ukrainian privacy law. There are no restrictions on viewing the records and copies of the original can be obtained. This permits the researcher to obtain all relevant information including, in some cases, information back three generations. A birth record may give the names of grandparents as well as parents, including maiden names of the wives.

On the other hand, the ZAHS is a completely different world than the regional archives. In a civil office, the researcher is not allowed to look at the original record but is dependant on what information the registrar is willing to provide. The record cannot be copied but must be extracted onto a form specifically designed for this purpose. The transcribed information is brief and does not require all information found in the original entry. Additionally, the civil office will only look for information about parents and not pursue entries for grandparents, or siblings of parents and grandparents. To find information on the parents of your ancestor, you must provide the precise date of their birth and marriage, which, of course, is what you went there looking for, and thus will not know until you have the record. Research in civil offices can turn into a nightmare, unless you are able to find some nice person (not a bureaucrat), who is willing to bend the rules a bit, and also willing to help you. That is more likely to happen at the civil offices of smaller towns.

An example of the problem in dealing with civil registry officials is illustrated by a real instance that happened to Marek, one of the authors, at the Ternopil office. He requested the marriage record of his grandfather. At first the office said they could not help and referred him to the appropriate department of the Ministry of Justice in Kiev to obtain approval. Marek traveled to Kiev, about 275 miles east of Ternopil. In Kiev, he put the request in writing. The official was a lady who seemed willing to help and conversed with the author at length. Instead of signing the approval, she promised to call the Ternopil office and require them to show him the record. Marek drove back to Ternopil and was waiting the next day for the civil registrar to open the door for business. He waited outside until the call was received and the registrar invited him into her office.

She informed him that the call had been received from the office in Kiev and she refused to grant permission to look through the records. Whether the Kiev official had been deceptive, or the local registrar simply uncooperative, the records remained unavailable.

As mentioned before, records at the regional archives are much more accessible for research. At the archives, you can not only see the church records, but you can also ask for other record types that could be of help to your research. Marek found information on his family in school records. He was able to find his father's and uncle's school yearbook listing them and even some of their grades at the end of a school year. Birth certificates are sometimes filed in the school records, providing the key to continuing research on the lineage. Thus, information may be found in records that are not commonly known as useful for genealogy. In western Ukraine there are also records not generally known in North America, such as the records of the nobility.

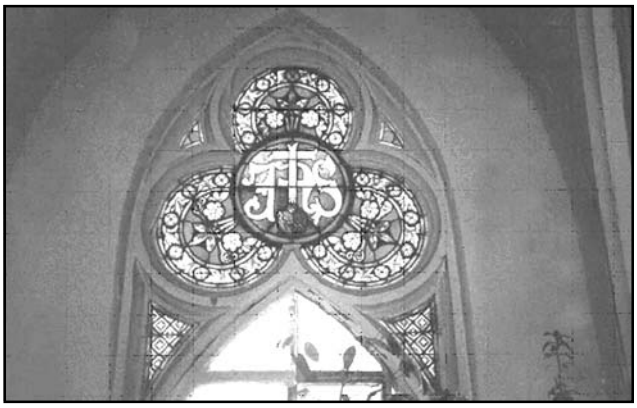


Fig. 6 - Search room window at Chernivitsy

Regional archivists are very helpful, in most cases, and as has been mentioned before, can even make you a photocopy of the records if a copy machine is available (which is not always the case). We have to keep in mind that the archives have only the records from the civil offices which are older than seventy-five years. As has been noted, the archives must wait much longer to receive records where long ranges of years are bound together.

Parishes might have the original church books. Usually, they only have leftovers not taken by civil offices or archives. The only records found by Marek were little booklets with names written in them without any further information.

It might be worth the researcher's effort to contact or visit the village manager and ask him or her about records for an ancestral lineage. Marek visited the village manager of the place of origin for his father and was able to obtain a household record. These were prepared after World War II, and the one in this instance was from 1946. This record lists all members of his grandparent's family, giving names of spouses and children along with their ages and educational level. It also noted the size of the family's land holding and buildings on the property, even including the year each building was constructed.

If records are not found in Ukraine, the researcher needs to realize that some of the records might be found in Poland. Between the world wars, the Galician portion of western Ukraine was within Polish borders. The records today are mostly located in two places: the Office of the Civil Records in Warszawa Śródmieście, where you would have to ask about the records from the "Zabużański Collection", or at the Main Archive of Ancient Documents in Warsaw.

Before traveling anywhere, a researcher should first check the film collection of the Family History Library at <www.familysearch.org>, and also what years the filmed records cover. Through this process, the expense of researching is greatly reduced and accessibility to the information greatly enhanced.

Another possible option is to hire an agent to perform the research. The State Archive of Ukraine has established a genealogical research center that responds to individual requests for genealogical data. Because of its official status, the center is able to coordinate research work within the various state archives. The center has a website at <www.genealogicaltree.org.ua> and an e-mail address: <genealogicaltree@ukrpost.net>. A prepayment of $80 is required for problems outside of Kiev and $120 for the city and region of Kiev. The prepayment amount covers all the initial expenses incurred in handling a research case and no action will be taken until the funds are received. The total fee depends on the complexity of the search and the need to investigate records in more than one archive. If additional expense is anticipated, the applicant is given an estimate up front. Other details are available at the above noted website.

Researchers also have the option of directly contacting an archive by mail. The two central repositories of particular significance to genealogists searching for ancestors are the Central Historical Archives in Kiev and L'viv. Many metrical books that would otherwise be located in the regional archives have been brought into these archives. Contact information for all State Archives is found at its official website: <www.archives.gov.ua/Eng/Archives/>.

Two volumes in English that are helpful for a person to consult with respect to the holdings of State Archives and Civil Registrars are:

Grimsted, Patricia Kennedy. Archives and Manuscript Repositories in the USSR: Ukraine and Moldova. Book 1: General Bibliography and Institutional Directory. Princeton, NJ, 1988.

Weiner, Miriam. Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories. Secaucus, NJ/New York, 1999.

Jewish researchers need to be aware that a town-by-town inventory of archival documents is available in a searchable database (at no cost to the inquirer) on the *Routes to Roots, Inc.* website at <www.rtrfoundation.org>. This website includes much of the information found in the published volume noted above as well as updates to the information.

The Imperial Austrian School System

as Our 19th Century Immigrant Ancestors Experienced It in Their Villages

by Franz Gerhard Soural

The métier of a village teacher, in the Austrian Crown lands of Bohemia, Moravia, and Galicia, was seen as an occupation rather than a vocation. At the onset of the 19th century, to become the village teacher one had only to be reasonably proficient in the catechism and please the local clergy.

At that time public schools, where they existed, were attached to the parishes. The local pastor was in charge of hiring the village teacher. Farming communities often lacked the funds to hire a trained educator; hence, the teacher candidate selected was usually someone the community thought was unproductive at farming or came recommended by the local manor house.

Due to a lack of resources in the municipal coffers, the teacher performed odd jobs around town to earn his keep. Times haven't change much, have they?

One of these ecumenical chores was the practice of *Wetterläuten* (ringing of the weather), where the church bells were rung at the first sound of thunder echoing through the valley. Farmers feared inclement weather. The hail and high winds that often accompanied thunderstorms could destroy the summer's crops in a matter of minutes.

The practice of *Wetterläuten*

Ominous thunderclouds, lightning and thunder claps brought the local teacher and beadle scrambling to a lofty perch in the belfry to man the ringer's ropes and perform their animated dance. The purpose was to furiously ring the bells, not so much to warn the farmhands in the fields to seek shelter, but in the hope of averting the storm through this pagan tradition. Interestingly in some villages, the community, not the church, owned the church tower.

It was thought that the gods sent storm clouds, hail, and lightning as punishment for the sins of the villagers. Those who ostensibly went against the established order were punished with thunder and lightning.

Storm clouds, of course, did not always disappear when the bells were rung. When storms continued raging, with thunder rattling the rafters of the houses or lightning setting barns ablaze, the villagers simply blamed the bell ringers for not having rung soon or hard enough. Life was that simple.

As compensation to the teacher for his effort in the bell tower, each village farmer would annually deliver a sheaf of wheat to his door.

The early scholastic politics

Public schools at that time were seen, as they had been for centuries, as a perfunctory duty of the parish church, and were supported by the parishioners.

Not much is known about the character of these *Pfarrschulen* (parochial schools) prior to the 19th century. It was thought that the man who taught there also directed the choir, provided the service in the sacristy, knew the bishop's or priest's whims and pleasures, and was able to read and write. He then surrounded himself with gifted boys, who helped with his chores. In return he taught them the arts of reading and writing. He explained the Bible and also what wise men had said and had written. In essence, what the students learned depended entirely on what knowledge the teacher had acquired throughout his lifetime.

In matters of education, the existence of even an elementary teaching regimen depended on the outlook of the local priest and bishop. Mandatory school attendance, a basic curriculum (apart from religious themes), and teaching methodology had not yet been established or codified in Austrian law. It was the teacher who decided which and in what manner secular subjects would be taught.[1]

Fig. 1 - Teacher Lämpel. Caricature by Wilhelm Busch

His own abilities and knack for reaching and inspiring children determined his level of success and thus his respect within the community. The teacher's only resources were the priest, parents of students and master craftsmen of the village.

The case against a public education

In agricultural communities, most parents were poor farmers and were not enthusiastic about sending their boys

and girls to school. Every hand was needed at home and in the fields to help eke out a subsistence living. The more hands, it was believed, the more prosperous a farmer could become. His very existence depended on it.

Those who were not needed on the farm, or children who lived in the cities, were sent to work in factories as soon as they reached a reasonable age to quit school, usually about nine. Their wages were needed to feed hungry mouths at home. As breadwinners, the children could and would be expected to care for the older generation. There was no perceived need for educating beyond the two grades provided for by elementary schools.

Opportunities in the cities were not much better. There was no real demand for engineers, scientists or doctors, except in the military or occasionally to serve the upper levels of society, including the monarchy in Vienna. The reigning monarch wanted docile and loyal civil servants who did what they were told and who supported the *Kaiser* or *Kaiserin* in Vienna without question.

Fig. 2 - Early school with priest and teacher lecturing

Wealthy landowners, as well as the clergy, were not interested in giving farm youth too much education. They believed it was unnecessary and counterproductive to their purpose. They even thought it dangerous because educated individuals might easily see through the games and schemes that were played on them by a wealthy master. Training for the professions was reserved mostly for city dwellers and sons of the nobility.

Empress Maria Theresia, the Reformer

The benevolent Empress Maria Theresia changed all that. Maria Theresia was a tough organizer who saw the benefits of a public education for all of her subjects. She tried to improve opportunities for those living in the city as well as those in the countryside, by increasing their knowledge. In May 1774 she invited Ignaz Felbiger, a well-known scholar and abbot of the Sagan monastery, to work out a plan for a public school system that would find use and acceptance in the farthest corners of her Imperium. Felbiger did just that. Within six months, he had developed a plan that has carried on in its basic tenets well into the 20th century. Under this plan a child had to attend school from the ages of six to twelve. This formal education was followed by two years of *Wiederholungsstunden*, i.e. review hours of school subjects previously covered.

In the countryside, parishes were required (with the support of the manor houses) to establish *Trivialschulen*. These were one room schools with an elementary curriculum that would teach the basic skills prescribed for all students. In villages where there were larger numbers of students, two or three classes may have been required.

For the first time, the standard classroom was required to contain benches, tables with provisions for inkwells, a blackboard, and cabinets with locks which served to contain the textbooks and copybooks (a scene that conjures up lingering visions from my own childhood of black stained desktops, a pungent smell of ink, and blackened fingertips).

The rules of attendance

While society today frowns upon child labor, in earlier times most families, particularly those in villages, depended on their children to contribute a large portion of the family's income. Some parents chose to have children solely for the purpose of having someone to support them in their old age. My own parents had no intention of raising children who spent their youth with their heads buried in books. Living on a farm with chores to be done, goats to be herded, and cows to be milked, there was little time between dawn and dusk to spend on literary exercises.

Children selected for their strength, dexterity, and cleverness, who managed to secure factory jobs must have been proud as peacocks. Imagine being hired by a weaver or as a factory hand to operate complex machinery at the tender age of ten. Their youth was lost to them from our perspective, but society's values at that time differed vastly from our own. The work experience gained in the factories stood them well for the future, particularly when many of them later decided to emigrate to America.

Maria Theresia understood this and took steps to minimize the loss of schooling. She issued decrees, that some may have viewed as draconian at the time, to keep children in school as long as possible. What follows is the actual decree found in a text of constitutional guidelines for Austrian public schools.[2] Paragraph 310 states:

> *[It is the intention of the Imperial Administration to ensure] that so many school age children working in factories don't on one hand end up in ignorance, which is the mother of wild unruliness, and on the other hand, that the factories are not deprived of the necessary hands, at a lower class of wages, so it is required to make appropriate arrangements, in accordance with prevailing circumstances, to allow these children to obtain such schooling, partly in evening schools and partly in Sunday or holiday schools. This indispensable schooling will be provided by the*

local priest or teacher and be paid for by the factory owner and the parents.

In this respect it is also decreed that such children from the age of school entry at six years are to be encouraged to be industrious in school attendance and not be employed before reaching the ninth year by factories unless the need and circumstances (at home) demand it.

Here are a few subclauses that were added after parents and employers used underhanded subterfuge to circumvent the ruling:

No wine and beer establishment, under severe penalty, shall use in the garden and other entertainment facilities any school children during the school day to set up bowling pins (issued on 3 July 1778).

In reference to any obstructions put out by the employer or parent to prevent children of school age to attend school the following has been decreed: No shepherd shall be employed if he cannot produce a certificate issued by his local priest to signify that he has received and passed the required religious instructions with good results. And likewise, everyone who employs a poor orphan or a child of school age shall encourage the child to attend school on Sunday.

Further, any children of school age that are used to tend young horned beasts or geese are to be sent to school on week[days] and Sundays (issued on 15 February 1809).

As [it] is often the case in the countryside that school age children are sent away to other villages by the parents, so the responsibility is given to the local priest to advise the priest at the new location to watch over the child and to ensure that the child is inducted into the school system (issued 17 December 1813).

According to chapter 309 issued on 13 June 1775, "any boys serving the church as altar boys shall not be prevented from attending regular school during the day." It states further: "Children who were brought in from abroad to work in factories had, like the locals, until they reached their 15th year to attend the *Wiederholungs* reiteration sessions and participate in religious instructions until they had reached their eighteenth year" (issued 1 October 1842).

The *Trivialschulen* and their curriculum

The Theresian school reform of 1804 established structural as well as curricular foundations that affected every child in the realm. Felbiger proposed that from that point on, every provincial capital was to have a *Normalschule*, which also served as the training ground for teachers. Each large city had a *Hauptschule* comparable to our junior high schools and every parish in the country would have a *Trivialschule*, or the elementary school.

As a rule, children of the lower schools belonged to the working classes who made their living primarily by expending physical strength, either by producing or exchanging natural products. Since it was considered to be a mistake to teach all children uniformly in subjects that they would probably never use, the Austrian authorities decided that the school system would be broken into social classes. In this way the children of laborers would be schooled in the *Trivialschulen* that gave them the essential skills useful in their class throughout their Christian lives and nothing more. If they had special inclinations, such as becoming tradesmen, the trade schools run by local master craftsmen took on apprentices to learn a trade from the ground up.

The curriculum and class structure

Paragraph 315 of the school constitution prescribes: "In the villages, the two class system is to be constructed as follows: in the first grade, beginners will be taught the short version of the catechism, recognition of letters, spelling of words and basic rules and the beginning of the number system."

Boys and girls were schooled together but segregated by their own separate benches. In the cities, girls had their own *Mädchenschulen* where, in addition to reading and writing, they learned skills necessary to run a household.

It was anticipated that after a child spent two years in the first class he would be prepared to be advanced to the second class [annual promotion was not the norm at that time].

The students in the second class would continue to be taught religion, advanced reading and *Schoenschreiben*,the art of neat writing. Grammar and *dictando* writing, a form of dictation, were also taught. Although mental arithmetic (doing simple math in your head) was begun in the first grade, it was continued in the second grade. Some elementary schools offered instructions in the rules of written composition and practicing of short essays.

Religion was taught during the first hour of the morning. Jews and all other non Catholics were not required to attend. Consequently, they would arrive at school one hour later.

The authorities in Vienna believed that by learning reading, writing and simple arithmetic, supplemented by religious instruction, the children of working families would be prepared for life.

In the second half of the 19th century

In 1850, *Kaiser* Franz Joseph introduced further changes to the public instruction and the *Maigesetze* or May Laws of 1868 put them into effect. The latter brought about a separation of school and church. From that point on the Austrian school system was under direct control of the state. To ensure that the religious teachings would support discipline, the law of 1804 stated: "Regarding the attainment of true morality built on piety and devoutness," bishops retained the responsibility for teaching catechism and religious subjects.

The changes then introduced survived well into the 20th century. Compulsory education was extended to eight years. For children between eleven and fourteen, a

schooling institution was established equivalent to our junior high level. Additional subjects were introduced into the curriculum even in the village schools. Geography, geometry, history and other subjects were now included in the education that our ancestors received. At fourteen a student could leave school to work on a farm or in a factory.

This new scholastic regime rapidly increased the number of readers and led to a spiritual mobilization of the population. As the century progressed, books by Jules Verne, Karl May and Wilhelm Busch came to be known by many otherwise self respecting boys. It opened the world to the dreamers among the young, myself among them, who developed a burning desire to see and experience different lands and cultures. This often drove the adventurous to seek out their fortunes in the wide world.

How educated did our ancestor become?

What knowledge and skills our ancestors brought with them would depend on when they immigrated. Those arriving in the United States before the start of the Civil War and who came from a village would have known the basic "three R's." One contemporary schoolmaster expressed his

Fig. 3 - Mid 19th century classroon

teaching style as follows. "I don't break them up into classes. We are working until they can read and write and can do a few mathematical calculations."

From the numerous personal letters that people have sent me for transcription and translation, I can easily recognize the regional patois spoken by the writer. Invariably, words were twisted and expressions used that only the locals understood. This habit was likely picked up in school or from friends and family. They wrote as they spoke. Short simple sentences were used to express ideas. Big words never appeared. The writer most often used the simple present and past tenses to express himself. Rules of German grammar were often ignored, simply because they were not properly or completely learned. Comparing one letter to another, the same words and construction were often used at the beginning and at the conclusion of letters, as if the writer used a template for personal letters.

Only official documents show a fluent, uniform style of handwriting. In professions such as record keeping in the parish, civic or military offices, *Schoenschreiben* was a condition of employment. Thus, writing became an art form.

The writer's language was an additional hurdle in the Austria of the time. The Empire was a multinational state comprised of Czechs, Germans, Hungarians, and other cultures, most with their own language and script. Although one might speak another language fluently, one could only use the script he was taught in school.

The example below is part of a letter that was likely written by a German using the *Kurrent* script he learned in school, but who wrote the message in Czech.

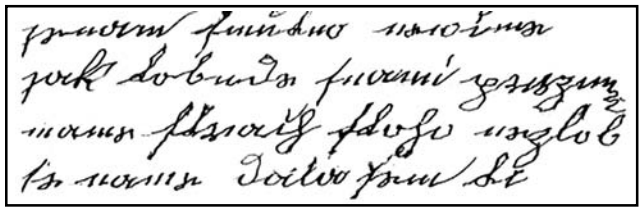


Fig. 4 - Czech letter in Kurrent script

I found that all official Czech documents that I have read were written in a Latin cursive script. I suspect this was because the diacritic peculiarities of the Czech language did not readily lend itself to the German scripting.

Their written legacy

Finally, what was the actual level of education and knowledge of our ancestors when they arrived here? The answer to that question may be found in the neatly bound letters that many families still store in dusty old boxes hidden away in their attic. These old letters and documents are a treasure trove of knowledge just waiting to be discovered. If our ancestors thought something important enough to record on paper, we owe it to their memory to take the time to read and understand it. This is their gift to us.

Endnotes

1. It should be noted that policies for educating the Czech and Slovak minorities followed similar rules as for the German children.
2. Politische Verfassung der deutschen Volksschulen für die k.k. östereichischen Provinzen. Vienna: Verlag der k.u.k Schulbücher Administration, 1844.

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Tracking Graves by Satellite

by Dave Obee

The drill is generally the same, no matter where we travel in Eastern Europe. When we arrive in an ancestral village for the first time, we try to find an elder who can tell us where the bodies are buried. A visit to the local cemetery is, after all, a vital part of genealogical research. It helps us to connect with our ancestors who have found a permanent home there. It helps us to put their lives in context, because odds are, they would have visited that very spot several times to help mark the passage of friends and relatives. And maybe, just maybe, the cemetery may have a few tombstones left, tombstones with names and dates that could help us with our research.

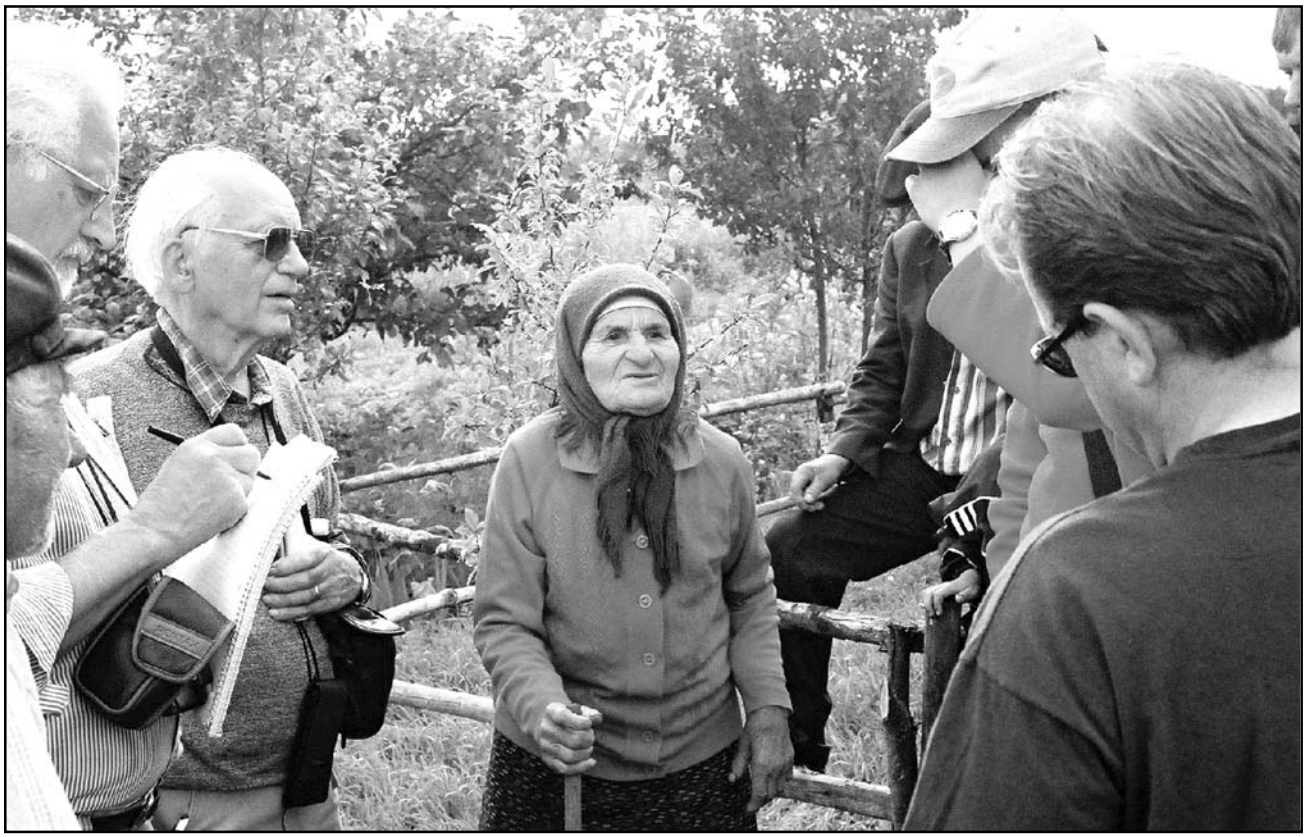

Fig. 1 - Village elders are one of the best sources of historical information

Many of the cemeteries of Eastern Europe are in a sorry state. Most of the ones for German colonists, for example, have been abandoned, and six decades of neglect means they have become badly overgrown. At times, it would be impossible to know that the land was once used as a cemetery. We often find that they have been vandalized by local residents who took the grave markers for recycling, or who dug into the grave in a search for valuables.

Other cemeteries were abandoned in another way: with all of the markers removed, they have been incorporated into adjacent farms. Cattle may be grazing the very ground where our ancestors are buried, or crops of wheat, barley, or oats may be growing a few feet above our family members.

Some cemeteries, of course, have not fallen victim to time. They still have markers and have not been desecrated. Often these cemeteries are still being used by local residents, or are adjacent to cemeteries that are still being used, which means they were checked on a regular basis through the Communist years.

No matter where the cemetery is, it is essential that we keep a good record of the location. This will not only help us on a subsequent visit but could also be the information that another researcher needs to have the opportunity to visit the cemetery. Often we are lucky because a senior member of the community knows the spot we are looking for. Someday, though, these seniors will be gone, and we will be on our own.

So far, there have been two common ways to identify the location of a cemetery: either by describing the route to it from the village, or by marking it on a map. Neither system is foolproof. Saying that you can get to a cemetery by going four kilometers south of town, turning left, going 200

meters, and looking next to a grove of trees may seem logical enough, but this method is fraught with opportunities for error.

For example: odds are that it is not exactly four kilometers; it could be 3.8 or 4.2 or any number in between. It is likely that this measurement comes from the odometer in your translator's old Lada, a car that should not be trusted even at the best of times. What are the chances that the car used by the next researcher to come along will read distances the same way? And, in any event, does the four kilometer count start in the center of the village, or at the edge? The same sort of thinking applies to the 200 meter distance; the fact that it is a nice round number means that it is probably an approximation, not an actual measurement. It could be 193 meters, or 215, or anything in between. And the grove of trees? Well, Russians have chainsaws, too. Do not count on those pines being there forever.

Marking a map is not as exact as it seems. There has never been a map that can be guaranteed to be 100 percent accurate. Besides which, people read maps in different ways. That means they are likely to mark them in different ways, too. A slight error in marking or reading a map can cause hours and hours of wasted effort in trying to find a cemetery. Or even worse, it could make someone think that they were standing next to the final resting spot of great-uncle Wladislaw, even while they were a kilometer or more from the proper spot.

So what is the safest way to record the location of a cemetery? (Or, for that matter, the spot where you took a wonderful photo, or even the location of archives and nice restaurants.)

Technology has come to the rescue, with yet another gadget that seems tailor-made for genealogists. It is known as a GPS, short for global positioning system. Modern GPS receivers are so small they can fit in one of your pockets. Yet they have the power to tell you exactly where you are, no matter where your feet (and your translator's Lada) have taken you.

A GPS receiver should be considered a key part of a genealogist's technological toolbox, along with a personal digital assistant or PDA (so you can carry all those names, places and dates with you at all times), a cell phone (there is wide coverage in Eastern Europe, as long as you have a model that supports European frequencies), a laptop computer, and a digital camera. (And reading glasses, of course. None of us are getting any younger!)

The best thing of all is that the information obtained by a GPS receiver is free. It's like a transistor radio, collecting and processing no-cost radio waves, instead of like fee-based satellite radio. So once you have bought a receiver, your only cost will be in replacing batteries. Be warned, these receivers tend to be hungry for power. By the way, GPS receivers work perfectly well in Eastern Europe. Note also that when you reach for your GPS to get a reading, at

Fig. 2 - Traditional Ukrainian graves are often highly decorated and surrounded by sky blue fences

least one local resident will let you know that those things do not work in these parts. Ignore him and take your reading with confidence. If you're looking for the *oblast* archive in Zhitomir, Ukraine, for example, you'll find it here:

N50 15.485 / E028 38.806

Or, if you're closer to the Polish border, hunting for the *oblast* archive in Rowno, try this:

N50 37.702 / E026 15.030

So you see that with just sixteen letters and numbers, you can specify a location anywhere in the world, thanks to the wonders of GPS technology. This is bound to have a great impact on the way that genealogists work in Eastern Europe. It will take time to build an inventory of locations, there are probably hundreds of thousands to go after. But the final result will be well worth it.

Fig. 3 - German cemetery in north Poland, slowly being reclaimed by vegetation

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This exciting innovation comes to us courtesy of the United States Department of Defense, which placed into orbit, 12,000 miles above the Earth, a network of twenty-four satellites that work together to create the most comprehensive satellite based navigation system yet devised.

These satellites are constantly moving, zipping along at about 7,000 miles an hour, making two complete orbits of Earth in less than twenty-four hours. The GPS satellites are powered by solar energy, and have backup batteries to keep them running in the event of a solar eclipse. Each satellite weighs about 2,000 pounds and is about seventeen feet across with the solar panels extended. The power they transmit is less than fifty watts. The satellites are built to last about ten years, so replacements are constantly being built and launched into orbit. GPS works in any weather conditions, anywhere in the world, twenty-four hours a day.

The satellite orbits are calculated to provide continuous global coverage; with all twenty-four satellites in operation, at least four satellites will be in view of a GPS receiver at all times. Often, eight satellites will be present above the horizon, but hills, trees and buildings may prevent some of their signals from reaching your receiver. The satellites can break down and their orbits are subject to drift, so the GPS includes a set of ground stations that monitor the satellites' operation and location. The ground stations relay information to a master ground station, which then sends updated information back to the satellites. Each satellite has a small rocket booster to help keep it flying in the correct path.

The Department of Defense began work on the GPS network early in the 1970s. The first GPS satellite was launched in 1978 and the system was declared fully operational on 17 July 1995. Almost from the start, the government determined that civilians would be allowed

access to GPS. It was first made available for civilian use in the 1980s, and in 1996 President Bill Clinton signed a *Presidential Decision Directive* that described GPS as an "international information utility". With the directive, President Clinton ordered that the U.S. government would continue to operate, maintain, and provide basic GPS signals worldwide, free of direct user fees.

Four years later, the government declared that civilian GPS users would be allowed almost the same level of accuracy as had been enjoyed by military personnel. Until May 2000, civilian users of GPS could pinpoint their location to within about 100 meters (330 feet). After that, all GPS applications were able to pinpoint a location to within twenty meters (sixty-six feet), which greatly enhanced their usefulness in genealogical research. (Some users claim that GPS is not quite as accurate as it could be, saying that the military places a random error in the signals so that civilian units are not as exact as the military units.)

You may wonder how GPS works. As the satellites circle the earth, they transmit signal information to Earth. Using the information from at least three satellites, GPS receivers use triangulation to calculate the user's exact location through longitude and latitude information. The GPS receiver, which updates itself about once a second, compares the time a signal was transmitted by a satellite with the time it was received. The time difference tells the GPS receiver how far away the satellite is. With measurements from a few more satellites, the receiver can determine the user's position and display it on the unit's electronic map. A GPS receiver must be locked on to the signal of at least three satellites to calculate latitude and longitude, and track the movement of the receiver. Locked on to four or more satellites, the receiver can determine the altitude as well as latitude and longitude. Once the position has been determined, the receiver can calculate other information, such as speed, bearing, track, trip distance, distance to destination, the time of sunrise and sunset, and much more. To use a GPS receiver effectively, it pays to understand the basics of geography, and map-making, and that normally boils down to latitude and longitude.

Latitude is measured as distance from the equator, given in degrees. The equator is at the zero degree point, and the north pole is at ninety degrees. The international boundary between western Canada and the western United States follows the forty-ninth parallel, basically the line that marks forty-nine degrees north from the equator. In other words, the boundary is four degrees north of the midpoint between the equator and the pole. (Do you want to know the location of the midpoint itself? Check out Wyoming's northern border, which follows the forty-five degree line.) Latitudes north of the equator are normally indicated with an "N", or with a "+" (plus sign). South of the equator, latitude measurements include an "S" or a "-" (minus sign).

Longitude is measured as distance east or west from an imaginary line drawn from the north pole to the south. There have been many imaginary lines over the years, including Ferro, Pulkowo, and even Washington, but GPS uses the one that runs through Greenwich, England. Longitude is measured in degrees, and there are 360 degrees in a circle, or on a globe. The 360 degrees are split into two sets of 180 degrees each, running east to west from Greenwich and meeting in the Pacific Ocean on the *International Date Line*. Longitudes east of Greenwich are identified with an "E" or a "+" (plus sign). Longitudes west of Greenwich are identified with a "W" or a "-" (minus sign). In a GPS reading, all of North America would show a "W" or a "-" and all of Eastern Europe would show "E" or "+".

Fig. 4 - Occasionally a readable headstone is found

Both latitudes and longitudes can be further broken down into sections that we call "minutes", and those minutes can be broken down into "seconds". Each degree has sixty minutes, and readings will indicate anything from zero to fifty-nine minutes. Likewise, each minute has sixty seconds, with possible readings from zero to fifty-nine seconds. A GPS reading is made up of a latitude (horizontal) line and a longitude (vertical) line, and represents a precise spot on the globe. There can only be one spot with that reading, which makes it ideal for locating cemeteries (among other things). Note here that these coordinates are sometimes converted from degrees, minutes, and seconds, to a decimal equivalent. In the case of the Rowno archives (N50 37.702 / E026 15.030) the location converts to 50.628367 / 26.250500 using the decimal system.

Genealogists around the world are already hard at work, using GPS technology to publicize the locations of cemeteries and other sites of interest. In Prince William

County, Virginia, for example, Ronald Turner and Howard Thompson have identified and recorded the GPS coordinates of about 500 cemeteries. Some of these cemeteries are well known and easy to find, but most of them are little more than field stones in the forgotten corner of an old farm. This work is vital, because the county just west of Washington, D.C. is in the middle of a building boom. Residents have worried for years about family graveyards and slave burial sites that were being bulldozed to make way for fancy homes and shopping malls. Most of these cemeteries have been undetectable to the land developers. When Turner and Thompson went to work, the county's planning department knew about 255 cemeteries. Through interviews with seniors from one end of Prince William to the other, the two men have managed to double the number of known burial grounds.

Once a cemetery is found - and often the only clues will be fieldstones, or a few depressions in the ground, or periwinkle, which was often planted on graves before the 20th century - they record the location using a GPS receiver. With the precision afforded by GPS, it will be simple to return since there can be no doubt about the exact location. Developers and land owners will have access to the information that Turner and Thompson compile, and will not be able to argue that they could not find the cemeteries.

The problem in Virginia is that large plantations were required, starting in 1623, to have their own cemeteries, which eliminated the need for large community and church plots. The idea was passed on to smaller plantations and family farms, and it was not until the 20th century that community cemeteries became common. Virginia is not unique with its family cemeteries. The same system was used in many other states and in eastern Canada. In most of the areas that followed this system of decentralizing cemeteries, genealogists and historians are hard at work, preserving burial spots through the wonders of GPS.

It is a different problem in Eastern Europe. Yes, our ancestors and relatives were buried in community or church burial grounds, but those cemeteries fell into disuse and disrepair during the Communist years. Today they can be as tough to find as those out of the way family graveyards in Virginia. That does not mean we should not try or that we should not record the location for future reference. We are working on family histories, after all, in an attempt to preserve memories of the past for future generations. Recording the locations of cemeteries is a key part of that. GPS technology can be used for more than just finding the location of a cemetery. Once at the burial ground, it is possible to use it in determining the area of the cemetery, which would make it easier to calculate how many people it may hold.

Handheld GPS receivers are readily available in most sporting goods stores and large chain department stores. The most common brands are Garmin and Magellan. Prices vary, and the range of features varies with the price, but remember that a $1,000 receiver is no more accurate than one costing $200. The difference comes with details such as color screens, larger screens, built in maps, and compatibility with computers. Several accessories are available to enhance the usability of your GPS receiver, with the most important one probably being mounts that hold the receivers and thus keep them from sliding around in your vehicle. Most GPS receivers have some sort of basic mapping software and better maps with much more detail are readily available from several vendors.

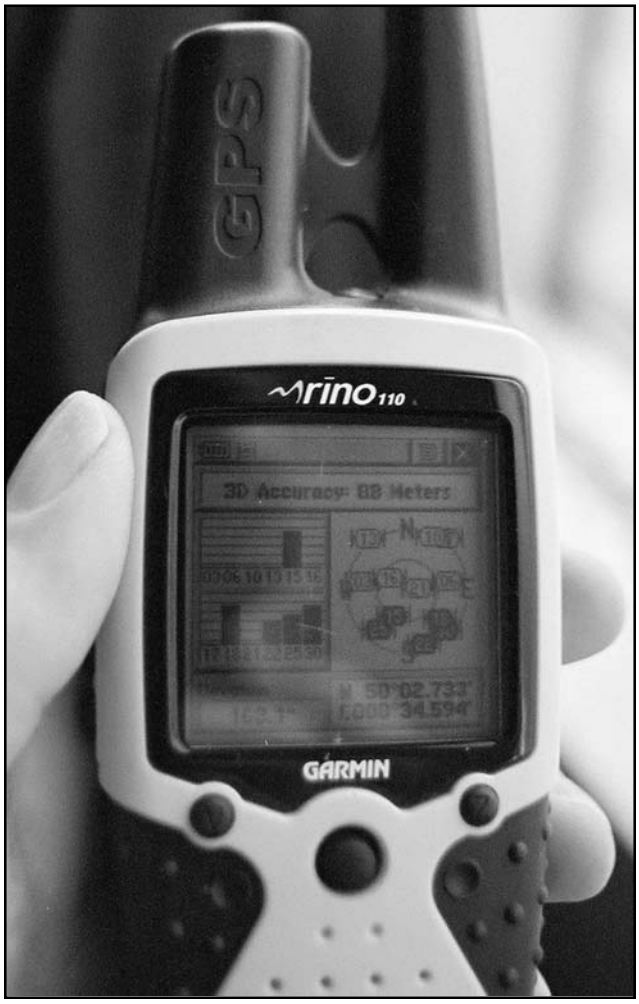


Fig. 5 - GPS reading at gate one, Prague airport

After a user enters a destination point, the GPS receiver will provide directions from the user's current location. If you know the coordinates of a cemetery, it is a simple matter to let the receiver guide you to it. Users can connect their GPS devices to their PDA or laptop. Linking the GPS receiver to a laptop offers an important advantage, because the laptop's hard drive can hold just about every map you could possibly ever need. Also, the screen of a laptop is much larger than that of the GPS, making it possible to see the map as you drive. (As long as your front-seat passenger does not mind holding the laptop). GPS devices plug into a serial or USB port at the back of a laptop, and there are generally no compatibility issues as long as the laptop meets the software's system requirements. Many people opt for

the smaller size and light weight that comes from linking a PDA to a GPS receiver, but not all PDAs will work with GPS. Also, the small screen of a PDA will be little better than that of a GPS receiver, and most PDAs do not have enough memory to hold more than a few maps.

Before starting to use a GPS receiver, it is important to understand some of the limitations of the technology. There are several factors that can degrade the signal and hurt the accuracy of the receiver. These problems include:

•Number of available satellites. Receivers are more accurate when they can see more satellites. Buildings, terrain, electronic interference, or sometimes even dense foliage can block signal reception, causing position errors or possibly no reading at all. Do not expect your GPS unit to work through a vehicle's roof, indoors, underwater, or underground.

•Reflected signals. When the GPS signal is reflected off tall buildings or large rock surfaces, the travel time is increased, causing errors.

•Clock errors. The receiver's clock is not as accurate as the atomic clocks onboard the GPS satellites.

•Ionosphere and troposphere delays. The satellite signal slows as it passes through the atmosphere, and the GPS system is designed to partially correct for this error.

Fig. 6 - Some German markers have survived in Poland

Despite these problems, the GPS receiver should be considered an essential part of the tool kit for any genealogical researcher heading into Eastern Europe. It has come into common use since the end of Communism and it will help us make the most of resources available to us there. It is important for us to realize that it is not just for cemetery work. If you are in an unfamiliar area where you cannot read the road signs or speak the language (which means the locals will not be able to help you), your GPS receiver will help ensure that you do not get lost. As soon as you arrive at your hotel, make a note of the reading. It is possible to do this with the GPS receiver itself, by marking a way point. Then be sure to carry the receiver with you because it will always tell you which direction you need to follow to get back to your room and it will tell you how far you need to go. The same thing applies to other sites of interest. Mark the location of the archives, the best restaurants, the best stores. Basically, every time you find a spot of interest, mark it in your GPS receiver. You may never need the information again, but it takes seconds to record a spot. If you do not use what the GPS offers, it could take hours to get back on track once you realize you are lost.

You can also use your GPS receiver in the pursuit known as geocaching. It is basically a high tech treasure hunt, with participants looking for baubles hidden by other GPS carrying geocachers. The readings given by the receivers are crucial to the process. It does not have anything to do with genealogy, and there are not many treasures hidden in Eastern Europe anyway. But consider this: if you fail to find an elusive ancestor on your trip, maybe a few minutes spent geocaching will result in a trinket of some sort to show for your troubles.

Your GPS receiver can also help when maps are not accurate, something that happens more often that you would expect. The best series of 1:200,000 maps for Ukraine, for example, have not been updated since before the end of Communism, and locals say that they were out of date even then. As a result, they do not show many of the roads that were built in the last twenty years. Using your GPS receiver, you can be sure that you always know where you are, which can be critical if you are hunting for a spot for the first time. In some cases, highways have been moved two or three kilometers off their old paths. GPS technology may indicate that you should turn left off the road, rather than right as the map indicates. That added bit of knowledge can save you hours of searching and may even ensure that you do not have to return home without having achieved your goal. Besides, it can be interesting to keep track of where you are. Be aware, though, that each airline has its own set of rules about the use of GPS receivers, so always check with the flight attendants before you start to use it.

A GPS receiver will fit nicely into one pocket, but it is hardly the only gadget you should take on a trip overseas. A PDA is every bit as important as a GPS receiver. A personal digital assistant - the brand name Palm is perhaps the most well known - can be worth its weight in gold (admittedly, they are not really terribly heavy) when you find yourself in an overseas archive, puzzling about whether someone you have found is a relative or not. You can download most of your family history database into a PDA using any one of several software applications. Users of Personal Ancestral File can export directly into their PDA, using a PDA feature that is, like PAF itself, free. It is far easier to carry around a PDA than to try to lug binders filled with notes from one spot to another, and a PDA does not make an archivist turn hostile the way a binder does. That is something to keep in mind when using archives on this side of the Atlantic as well. Portable keyboards are available for PDAs, which makes it easy to enter notes. Just remember that the memory of a PDA is far more limited than that of a laptop, so there is a good chance you will need to make some tough choices about how much information you will want to take on your trip. The genealogy software available for the PDA comes with a

catch: generally, you can't enter new information, because it's read only. While that may sound like a tough restriction, it is not that bad, because it makes it harder for users to compile and update information on two different machines. So, in reality it is a good thing, because you need to have one master file of data, not two competing ones.

The next step up from a PDA is a laptop, which has a much larger screen and contains much more information. North American laptops generally work with no problem in Europe, because the power system adjusts itself to suit the European electrical system. All you need is an adapter to make it possible to plug your machine into the wall. Laptops are frowned upon in some archives, though, so be sure to check before trying to take one in. (And they unfortunately do not fit in your pocket as easily as a PDA will.) The amount of room needed in luggage to carry a laptop and its peripherals discourages many people from taking them to Europe. On the other hand, a laptop can save you a lot of time when you discover something that seems too good to be true in an archive in Poland. Be sure to carry a copy of the Family History Library Catalog on CD with you, and double-check it to ensure that the church records you have uncovered have not already been microfilmed. The thrill of finding the original registers sometimes make us forget that the same documents are already available to us much closer to our homes. Another advantage of taking a laptop is the possibility of Internet access. More and more sites are making wireless Internet available. So if your laptop has a wireless card, you can connect to the outside world in a variety of locations in Eastern Europe.

A digital camera can also be very handy in many ways. You can see immediately whether your photos turned out, which will be a blessing for anyone who has returned from an overseas trip only to find that their prize photos using conventional film were underexposed, overexposed, or nonexistent. You can send them by email to friends and relatives while you are still in Europe, as well. This can be important if you are trying to find a precise location, and the relative in North America can confirm where it is. (Of course, when you find it, you should also record the GPS reading.) Digital images are more secure in another way as well. They are not affected by airport security devices, so you do not run the risk of losing your work because of the tighter security checks that came about after the events of 11 September 2001.

Fig. 7 - In summer, it can be hard to find a grave unless a person stands within a few feet of it

Cell phones can come in handy as well, although some would say that one of the reasons to go to Eastern Europe would be to get away from the constant ringing of cell phones. At the risk of bursting a bubble or two, it must be said that cell phones are as popular there as they are in North

America. Sometimes it is jarring to see a farmer on a horse-drawn cart, chatting on his cell, but that is reality these days. A cell phone, naturally enough, makes it easier to contact people, no matter where they are. Just remember the time zone difference before you call friends and relatives in North America to scream about your latest discovery. Remember, too, that you need a phone capable of using the European frequencies, and tapping into these frequencies as a non subscriber might be expensive. But you should not have to worry about getting a signal because coverage there is much greater than most North Americans would ever expect.

Fig. 8 - The reward, a headstone outside Zhitomir

The end of Communism has opened countless doors for researchers in Eastern Europe. The arrival of new technology has done even more, making it possible for us to get information much more quickly than ever before. To make the most of GPS technology, though, everyone who visits Eastern Europe should take along a receiver, and make available to the rest of the genealogical community the readings he gathers. Over time, we will be able to build a huge database of information on cemeteries throughout the regions of Eastern Europe, ensuring that the information we are gathering today will still be available for decades to come.

Web sites for more information on GPS in general

The Interagency GPS Executive Board (IGEB): <www.igeb.gov/>

The Global Positioning System: Assessing National Policies <www.rand.org/publications/MR/MR614/>

Global Positioning System (GPS): <www.aero.org/satellites/gps.html>

Garminv: <www.garmin.com/>

Magellan: <http://www.magellangps.com/en/>

Lowrance: <www.lowrance.com/>

Maps from many countries: <www.garmin.com/cartography/mpc/>

GPSinformation.net: <gpsinformation.net/>

GPS Maps for Adventure Travel: <www.travelbygps.com>

GPS Primer from the Aerospace Corporation: <geography.about.com/gi/dynamic/offsite.htm?site=http%3A%2F%2Fwww.aero.org%2Fpublications%2FGPSPRIMER%2F>

Global Positioning System Overview: <www.colorado.edu/geography/gcraft/notes/gps/gps_f.html>

All About GPS — animated tutorial: <www.trimble.com/gps/index.html>

Geocaching's Russian site: <www.geocaching.ru/>

Geocaching's Slovakian site: <www.geocaching.sk/>

Web sites for more information on GPS and genealogy

Using A GPS Device, by Steve Paul Johnson: <www.interment.net/column/records/gps/>

Mapping Old Cemeteries, by GPS: <www.gisdevelopment.net/news/viewn.asp?id=GIS:N_mthxckaziq>

Lost? Get A GPS, by Elizabeth Kelley Kerstens, CGRS <www.ancestry.com/library/view/columns/extra/1871.asp>

Using A GPS for Genealogy, by Dick Eastman: <www.ancestry.com/learn/library/article.aspx?article=5528>

Central Missouri Cemeteries: <cemeteries.missouri.org/Main.html>

Saving Graves: <www.savinggraves.org/index.htm>

Technology Improves County Cemetery Survey: <www.ancestry.com/learn/library/article.aspx?article=2186>

Jewish Cemetery in Rozhnyatov: <www.shtetlinks.jewishgen.org/Rozhnyatov/RozhCemetery.html>

Rabbi Arye-Leyb ben Meyshe ber Shifman from Pukhovichi

by Leonid Smilovitsky, Ph.D.

Diaspora Research Center, Lester and Sally Entin Faculty of the Humanities, Tel Aviv University

Beginnings

Arye-Leyb was born in Turov on the eve of *Simkhat Tora*, 1891, the son of *shohet* Meyshe ber Shifman and Gitl-Tsivye (*shohet* is Hebrew for kosher butcher or ritual slaughterer). The Shifmans subsequently had six more children, but Arye-Leyb, their first-born, had special gifts. When Arye-Leyb turned seven, Rabbi Iser-Zalman Meltzer became his guardian.[1] At thirteen, he was admitted to the renowned Radun *yeshiva*, led by Rabbi Khafets Khaim.[2] Young Shifman maintained a connection with the *yeshiva* for eighteen years.

When Arye-Leyb was thirty, Iser-Zalman Meltzer introduced him to Rokhl Lider, daughter of Kopyl Rabbi Israel Yankiv Lider. Rokhl and Arye-Leyb were wed in 1922. The same year that the groom earned his *smikha* (rabbi's diploma) and the right to head the *shtetl* community of Grozovo.[3] Sadly, both Meyshe and Gitl Shifman died shortly after the 1920 pogrom in Turov, so they witnessed neither the wedding of their son nor his ordination as rabbi.

The independent life

Arye-Leyb was known to be thoughtful, responsive, and to have wisdom in Jewish learning. He subscribed to the moral and ethical laws of Khafets Khaim. In 1922, while serving as spiritual head of Grosovo, Shifman was invited to lead the Jewish communities of Maryina Gorka and Pukhovichi. Maryina Gorka was an urban community in the center of the Pukhovichi region, 63 kilometers from Minsk. Its population was 6,000, a fifth of whom were Jewish. It had a railroad station, a post office, and an agricultural technical school.

Fig. 1 - Rabbi Shifman with wife and daughter

Pukhovichi, was only seven kilometers from Maryina Gorka, and smaller. Nevertheless, it had a rich history dating from the 16th century. In 1923, 1,214 Jews lived in Pukhovichi; this represented more than half the total population of the town.[4] For each church in Pukhovichi there were three synagogues. Jews traded in fifty shops and the town held fairs four times a year. Relations with the Belorussians were good.

The Shifman couple stayed in Pukhovichi, first with Khaim der Karliner (a native of Karlin, a village near Pinsk) and then with Dovid der Kramer (German for grocer). Jews of the community commonly used nicknames. The *shtetl's* water carrier was Nokhim der Klug (German for clever). The local fool was Meir der Meshugener (Yiddish for crazy).

Once the Shifmans had a place of their own, they hosted the family of Rabbi Lider of Minsk each summer. Before Rabbi Aaron Kotler moved to America, he dropped in on the Shifmans to say good-bye. Tsilya, Arye-Leyb's daughter, remembered her father saying that he wouldn't go to America; he wanted to go to Palestine.

Tsilya (Gitl-Tsivya) was born in 1924 and her brother Meyshe Ber was born in 1927. In 1924 a fire largely destroyed *shtetl* Pukhovichi, but Rabbi Arye-Leyb contacted the *American Society of Pukhovichi Descendants* to raise money to rebuild. Contributions from the United States went to Arye-Leyb, who oversaw the construction of houses, two synagogues, a kosher slaughterhouse and a *mikvah*. The Jewish cemetery was also renovated at the same time.

If someone needed a night's lodging after evening prayer, Rabbi Shifman offered his home. The townspeople were also generous. On *Shavuot*, housewives treated their guests to pancakes. On *Shabbat*, each family had a *challah* and piece of meat, which it was customary to share. Even in the terrible year of 1933, townspeople shared bran and sauerkraut.

At this time the Rural Council of the Soviets governed Pukhovichi. They forced believers to send their children to state schools and shut down the Jewish *cheders*. They threatened to arrest Shifman if his daughter did not attend the state school on Saturdays. Tsilya was forced to walk to school on Saturdays but often came up with excuses not to attend. The school's director scheduled antireligious evening programs for the parents. Tsilya was asked to recite

Fig. 2 - Rabbi Lider and family, Kopyl 1920

the atheistic verses of Kharik, Kulbak, and other proletarian Jewish poets.[5] Arye-Leyb rejected collaboration with the Soviet Council and thus he was the object of much harassment. He was arrested twice for concealing unearned income and for leading a parasitic lifestyle. In 1933, the chairman of the Council led him to jail and required gold for his release. The Council demanded that Shifman publicly surrender his position as rabbi through a confession in a Soviet newspaper. A revenue inspector regularly visited the Shifman home, demanding proof of family income. The family subsisted on only fifteen rubles a month, which they received from two sisters of Arye-Leyb who lived in Minsk. In 1936, government authorities ordered the Shifman family to leave Pukhovichi within twenty-four hours. All suspicious and disloyal persons living within 101 kilometers of the Soviet-Polish border were removed. Shifman was thus separated from his community and his belongings. Upon his arrest, his books, nine folders of manuscripts and other documents were confiscated. The books were burned; the documents and manuscripts disappeared.[6]

Shifman was permitted to stop in Osipovichi, where he found rooms and settled his family.[7] Then he traveled to Smolensk seeking employment. He became employed as the bookkeeper at the Smolensk synagogue, but he also fulfilled the responsibilities of rabbi. In the summer of 1937, he found a home on Nizhneprofinternovskaya Street, house number fourteen, apartment one, and brought his family from Osipovichi.

The last arrest

On 17 October, 1937 the NKVD (*Narodny Komissariat Vnutrennikh Del,* or People's Commissariat of the Internal Affairs, i.e. the Soviet security service) summoned Shifman for questioning. The interrogation dragged on; the authorities offered him two choices: either Shifman become a secret informant or he would be arrested for political crimes. He was given a day to confer with his wife and to decide what he would do. He refused this offer, stating that his faith would not allow him to compromise. On 19 October, the police searched the Shifman home; they even went so far as to shake out each Hebrew book. When they left, they took two full bags away with them. They took his manuscripts, letters from relatives and from rabbis Kotler, Meltzer and Khafets Khaim.

Although 7 November was declared a day of general amnesty in celebration of the October Revolution, amnesty was not extended to political prisoners. A young non Jewish man visited Arye-Leyb's wife, Rokhl. He said he had shared a cell with Arye-Leyb. Although the prisoners were forced to remain standing, the rabbi retained his dignity, comforted the weak, and encouraged those whose spirits had fallen. From his rations, he ate only the bread; he gave the soup and tobacco to other prisoners. Out of respect, the others made room for Shifman so that he could lie down for two hours each day.

On 27 November, Rokhl and the children went to Smolensk prison with a parcel for Arye-Leyb. The prison

chief approached them and asked if they were there to see Shifman. When they said yes, he questioned, "[the one] with [the] beard?" When they nodded, he coldly announced, "Sentenced to ten years without the right of correspondence. He has been sent to a camp." That night, Rokhl secretly took the children, then ages thirteen and ten, to relatives in Gomel. It was common practice that upon executing the sentence of a husband the authorities would then arrest the prisoner's wife and send their children to a special orphanage.[8]

Investigation and law court

Arye-Leyb ben Meyshe ber Shifman was charged with engaging in counter-revolutionary activity, slandering the Soviet regime, contacting foreigners, sympathizing with Trotsky and Tukhachevsky, and agitating parishioners against local authorities. The trial lasted from 20 October to 12 November 1937.

In letters which he sent to relatives in Lithuania and the United States, Shifman complained about his economic woes. He asked for and received assistance from *Torgsin*.[9] These letters were used against him. One charge stated that Shifman tried to convert the Jewish community *Misnagdim* in Smolensk into a counter-revolutionary organization. He was charged with helping Smolensk believers to observe Jewish traditions. A petition that he had organized to gather signatures to rebuild a kosher slaughterhouse and *mikvah* was used as evidence of a counter-revolutionary plot. He was also charged with tax evasion.

Some of the witnesses against him were the parishioners of Smolensk synagogue and members of *dvadtsatka* or the Soviet Board.[10] The *Troika* (a special non justice organization consisting of three persons) of Administration of the NKVD of Smolensk province, found Shifman guilty. He was sentenced to death by a firing squad and was killed on 19 November; his burial place is unknown. He was forty-six years old at the time of his death. In such cases as these, prisoners were shot in the basement of the NKVD prison on Dzerzhinsky Street in Smolensk. At night, the bodies would be taken either to *Kozy Gory* (Russian for Goat Mountin) or to the cemetery on the southern outskirts of the city.

The war

Rokhl and the children settled in Gomel. Rokhl worked as a cashier in a food market. Tsilya and Meyshe attended school. Tsilya was admitted to the Leningrad State University and completed her first year of studies before the war was declared with Germany. At that point, Tsilya returned home to Gomel. Whenever the city was bombed, the family hid in an air raid shelter. Tsilya would take with her the only family photo, taken in 1925 in Pukhovichakh. In August 1941, the Shifmans were among the last families to be evacuated from Gomel. Although Meyshe was ill with a high fever, his mother and sister carried him. The family made it first to Kharkov and then to Central Asia. The Nazis invaded Gomel on 21 August.

Tsilya was able to finish her studies, and graduated from the Pedagogical Institute in Leninabad, earning a diploma as teacher of mathematics.[11] Meyshe studied at the Leningrad Electro-Technical Institute, which was temporarily housed in Leninabad. Once the German blockade of Leningrad was removed, the institute and Meyshe returned to that city, and in November 1945, Tsilya and Rokhl joined him there.

The Shifman relatives in Minsk and Vilnius were not so lucky. Minsk fell to the Nazis on 28 June 1941. Common citizens were not allowed to evacuate the city, although government leaders were free to leave. If the ordinary people left, they were considered deserters and were subject to martial law. One hundred thousand Jews were left stranded in the Minsk ghetto; among them were Arye-Leyb's sisters Freydl, Khanke, Riva, and their families. Riva's husband, Shmuel Khurgin, had a brother Moisey, a doctor, who survived the liquidation of the ghetto because he was at work. He escaped to Novosibirsk. Riva died of starvation in the ghetto after a hunger strike. Shmuel's daughter Emaliya escaped to the partisans hiding out in the forests. Emaliya found Khankhe and her infant daughter dead on the road near the forest. Freydl, who had a limp, was killed by the Nazis in front of her house. Arye-Leyb's brother, Lyeshua, with his wife and two children, Braynele and Meyshele, died in the Vilnius ghetto. Rabbi Shifman lost twelve relatives in the occupied territories of Belorussia and Lithuania. His other sisters and brother and their families died at the hands of the Nazis in Poland.

After the war

In 1947, Tsilya married David Dynkin, a medical officer who had spent four years on the front attending the wounded soldiers. Later he became a civil doctor and a religious man in Leningrad. For twenty-five years, he was the attending doctor of the Leningrad rabbis Lubanov and Epstein.[12, 13] He also ministered to many congregants. Tsilya and David had two sons, Shimen-Zalman and Leybe, who had secretly been circumcised. In order to accomplish this in 1949, Tsilya and David invited the *mohel* to their little room, locked the door, closed the curtains, and blasted the radio to mute the sounds of their prayers and the baby's cries. In 1957, a *bris* was performed on the second son, in their apartment, using the same subterfuge.

Rehabilitation

Tsilya retained the surname Shifman through 1977, in the hope that someone might locate her and give her more information about her father. In 1979, she submitted a form to authorities requesting her father's rehabilitation. In March, the Smolensk Provincial Law Court vacated the guilty decision of the NKVD of 1937.[14] Arye-Leyb ben Meyshe ber Shifman was posthumously rehabilitated. The family received a death certificate on 28 December 1979 stating that Arye-Leyb had died in his place of confinement with no cause of death stated.[15] In 1994, the family was able to read the hand copied text of the criminal case of Arye-Leyb in the Smolensk Archive of the Federal Security Service. Shifman never admitted guilt of the charges, despite the fact that he underwent severe torture.[16]

In America

Shimen and Leyb each graduated from the Leningrad Polytechnic Institute, one with a degree in astrophysics and the other with a degree in biophysics. The Shifman-Dynkins family lived in Leningrad until 1983, when after three years of living as refugees, they received permission to emigrate to America. Rokhl, and Tsilya, David, and their children settled in New York, free to openly practice Judaism. David and his younger son Leyb remained orthodox Jews, while their older son Shimen-Zalman married an American woman and became a conservative Jew. Both Leyb and Shimen found work in America as mathematical analysts.

In 1990, the Shifmans erected a monument on Rabbi Arye-Leyb's symbolic grave in a New York cemetery. The stone states: "Arye-Leyb Ben Movshe Shifman, 1890-1937." From the 1994 Smolensk document, the family learned that Arye's correct year of birth was 1891. Rokhl, Rabbi Shifman's widow, died in 1995, at age 92. In Israel, at the *Institute to the Memory of the Victims of Nazism and Heroes of Resistance* (Yad Vashem), Tsilya and David filled in the names of their twelve relatives who perished in the Holocaust. In Jerusalem, hangs a plaque memorializing Arye-Leyb ben Meyshe ber Shifman, in the Khafets Khaim *yeshiva*.

Notes

1. Meltser, Iser-Zalman (1870-1953), rabbi, founded a *yeshiva* in Slutsk (1894), rabbi of Slutsk (from 1904), moved to Palestine (1924), headed the *yeshiva* "Ets Khaim" in Jerusalem, founded the system of the orthodox religious education, headed a union of *yeshivas* in Palestine, chairman of "Council of Torah scholars" Agudat Israel, author of commentaries to the works of Maimonides.
2. Khafets Khaim - Israel Meir ha-Kohen [Kagan, actual surname: Pupko] (1938 -1933), one of the leading *Halakhah* authorities of modern times and one of the most respected leaders of Orthodox Jewry, head of the *yeshiva* in Vasilishki (1868), founded *yeshiva* in Radun, author of the famous work Khafets Khaim (Life lover, 1973).
3. Grozovo, former *shtetl* in the Slutsk district of Minsk province, now a village in Kopyl district, Minsk region, had 928 inhabitants in 1897, including 765 Jews. In 1923, 686 Jews resided in the village.
4. L.G. Zinger, Evreiskoe naselenie SSSR: Dvizhenie za vremia s 1897 po 1923 gody i raspredelenie po respublikam i poseleniam (Moscow: Izd. TsK ORT,1927), p. 34.
5. Tsilya Dynkin to Leonid Smilovitsky, 26 February 1999.
6. Tsilya Dynkin to Leonid Smilovitsky, 20 May 2000.
7. Osipovichi, former *shtetl* in Mink district, Minsk province, now town and governmental center of district in the Minsk region, in 1923 there lived 2,856 Jews.
8. "Remembering Rabbi Arieh Leib Ben Meishe Ber Shifman." The Jewish Press, 5 Oct. 1990.
9. *Torgsin* (trade with foreigners), the system of stores in the 1930s, traded the goods that were in deficiency elsewhere else in the exchange for the foreign currency, gold and silver coins from the Tsar mints, and the articles made from the precious metals.
10. *Iniziativnaya dvadzadka* (initiative twenty), minimum number of believers that was necessary under the Law of 1929 for the registration of a religious union and for turning over to it the prayer house. Members of the "twenty" were personally responsible for all that happened in the synagogue.

Fig. 3 - Shifman monument in New York

11. Leninabad (1938-1991), city in Tajikistan on the Syr-Dar'ya river (before 1936, Khojent; after 1991, Khujand).
12. Lubanov, Abram Ruvimovich (1988-1973), Rabbi, public figure, in 1930s lived in the building of the Leningrad Choral Synagogue (1943-1973), arrested 1951, from the mid-1960s after the amputation of his leg lead the community without leaving his house.
13. Epshtein (Pinski), Moyshe-Mordkhe Girshevich (1875-1977), rabbi, graduated from yeshiva *Tomkhey Tmimim* in Lyubavichi, rabbi in Mogilev province (1900-1920s), rabbi of Leningrad (from the early 1930s), arrested (1937, 1950), unofficial leader of the Leningrad Chasid community (1954-1976), emigrated to Israel in 1976.
14. A.E. Starostenkof to Tsilya Dynkin, 22 January 1979. A. E. Starostenkov was the senior deputy for the public prosecutor, Smolensk Province, and was responsible for the supervision of the investigation in the Organs of the State Security Service in Smolensk.
15. N.S. Shchadenkov to Tsilya Dynkin, 23 March 1979. N.S. Shchadenkov was chairman of the Smolensk Province law court.
16. Author's Archive. The copy of death certificate for Leyba Movshev Shifman, issued on 28 December 1979 by the Smolensk Civil Registry Office (ZAGS).

The Glagolitic Alphabet and its Use in Croatian Church Records

by Gordon L. McDaniel

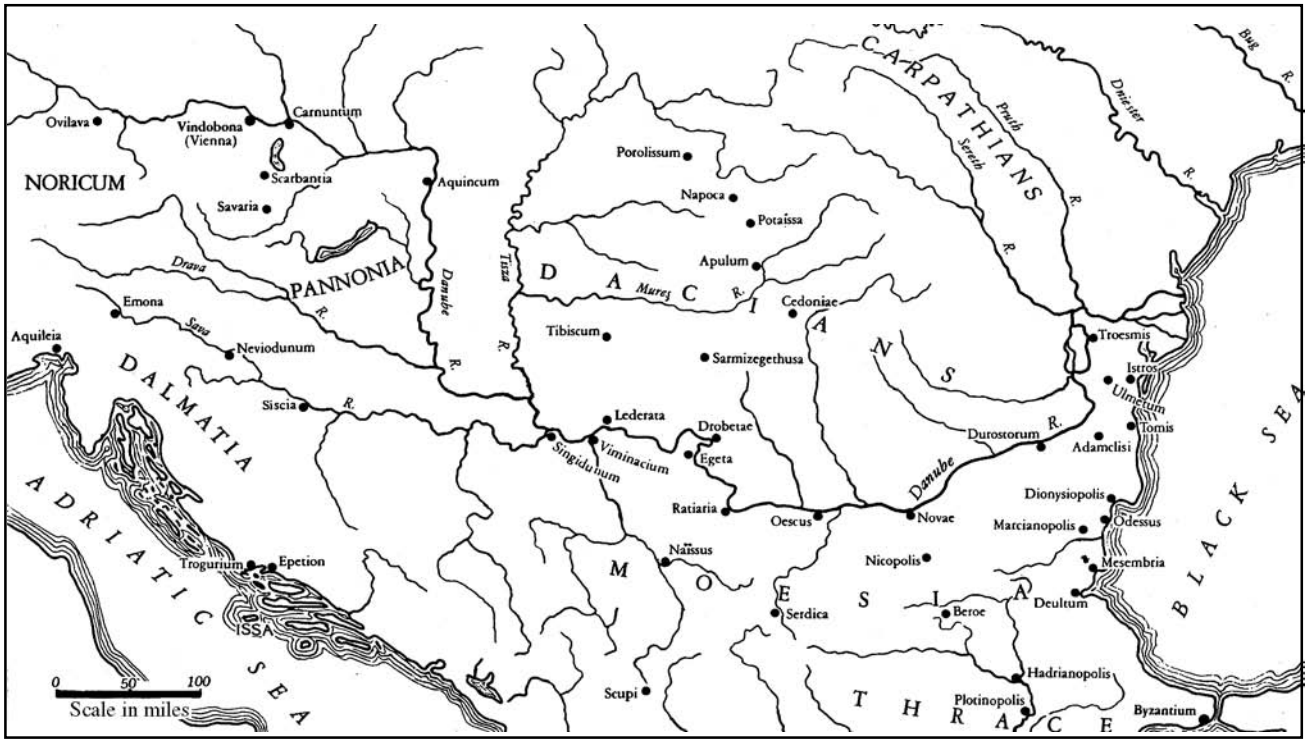
Following recent political changes in Eastern Europe, the Family History Library has had the opportunity to film extensively in the region, including in Croatia. This will be a major boon for researchers in Croatian genealogy, but the church records of many Roman Catholic parishes in Dalmatia present a unique linguistic challenge. In addition to the expected Latin language, they can be written in Italian or Croatian. The later Croatian-language records are written in the Latin alphabet, but entries prior to about 1800 (this can vary from parish to parish) are often written in the Glagolitic alphabet. This alphabet was in use nowhere but Dalmatia and its hinterland, or Istria and the Kvarner Gulf islands and coast, between the 11th and early 19th centuries. As with older stages of languages anywhere, one can expect spelling variations and archaic grammar and vocabulary. Furthermore, certain characteristics of Dalmatian dialects of Croatian are present. This paper is an introduction to these problems and provides a basic understanding of how to deal with them. It includes historical background to the alphabet and its use, a discussion of linguistic and orthographic problems, and examples of church records.

The word Glagolitic comes into English most directly from *glagoljica*, the Croatian name for the alphabet. This in turn comes from the Old Slavic word *glagol* meaning "word", or *glagoljati* meaning "to speak". This itself is based mostly likely on the root *gol* which, for example, is in the Russian word *golos* or "voice". It is thought that the syllable was repeated: *gol* + *gol*, which in South Slavic languages became *glagol*. It may even have the same semantic origin as *bar* + *bar* to yield *barbaros* in Greek, meaning someone who did not speak Greek, and which is the source for "barbarian."

The origin of the Glagolitic alphabet itself continues to be a subject of some debate. It is now generally accepted that it was created in the 9th century by two Greeks, Constantine and Methodius, as an aid in translating biblical and liturgical works into Slavic for use in their missionary work to Great Moravia. In order to understand why the alphabet came into being and why it fell out of use except among the Croats of some Dalmatian parishes, we need to know something about Constantine and Methodius, something about the geopolitics of that part of Europe in the 9th century, and something about the religious politics of the western Balkan Peninsula.

By the middle of the 9th century, the Slavic state known as Great Moravia had arisen on the Pannonian plain. The precise location and extent of Great Moravia is a matter of some debate. What is known, however, is that Pannonia had been a province of the Roman Empire that was overrun by several waves of conquest by the Huns, Goths, Avars and others. Conquest from outside meant the disruption of

Fig. 1 - Map of Pannonia



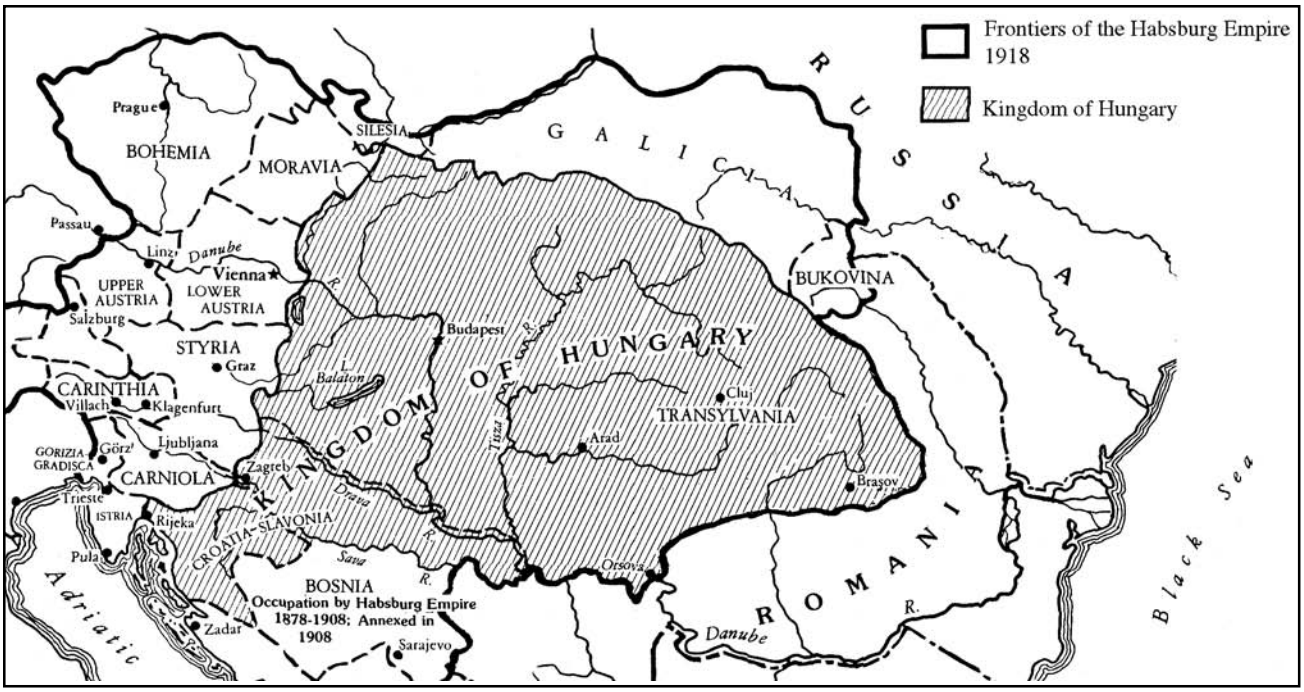


Fig. 2 - Map showing the Kingdom of Hungary

Roman civil administration as well as organized religion, which by this time was Christianity. Therefore, Pannonia was a target of political and religious reconquest. From a political viewpoint, Frankish expansion that had begun under Charlemagne continued under his successors during the 9th century. This political expansion was closely associated with Christian missionary work, and Pannonia was a target of missionary activity from Aquileia, a Roman Catholic bishopric entrusted to Frankish clergy. In addition, there were perhaps missionaries working directly from Rome. By the middle of the 9th century, however, the ruler of Great Moravia, Rastislav, had become powerful enough to bar Frankish missionaries from working in his lands. This caused the Frankish ruler to form an alliance with the Bulgarian Empire, putting Rastislav in the middle of a vise. In order to conclude an alliance with the most natural alternative, the Byzantine Empire, Rastislav requested missionaries in 862 as an ecclesiastical counterbalance to the missions coming from the German church and from Rome, and a political maneuver to offset an alliance between the Franks and the Bulgarian Empire. He requested that these missionaries instruct his people using their own, Slavic, language. The Emperor Michael III and Patriarch Photios selected Constantine and Methodius to head this mission.

Constantine and Methodius were brothers whose father, Leo, was a Byzantine military commander (*drungarios*) based in Thessalonika.[1] There has been speculation that their mother may have been Slavic-speaking. What is certain is that by the middle of the 9th century, Thessalonika was a cosmopolitan center of the Byzantine Empire whose surrounding territory was inhabited primarily by speakers of a Slavic dialect. There is linguistic, onomastic and archaeological evidence that Slavic tribes began to appear south of the Danube by the 4th century CE. During the course of the 4th to the 9th centuries, they spread southward, occupying virtually the entire Balkan Peninsula, including much of modern-day Greece. As they were converted to Christianity in the south, many became Greek-speaking, but in the northern areas of present-day Greece the hinterland remained predominantly Slavic-speaking in the 9th century.

A few words about the history of Slavic languages might be helpful here. It is now generally accepted that the Slavic peoples and language developed from Indo-European approximately 2500 BCE in the area of the Pripet Marshes. By the 9th century, the westward movement of Slavic-speakers left them in territory from the Ural Mountains to west of the Elbe River and, as just noted, southward into the Balkans. This vast expansion naturally led to the development of many dialects, so that by this time, one could speak of East Slavic, West Slavic and South Slavic dialects. Therefore, whether Constantine and Methodius grew up speaking Slavic as well as Greek, or whether they learned it later, what they knew was the South Slavic dialect. Shortly after the creation of the Glagolitic alphabet, the invasion of the Finno-Ugric Magyars into the Pannonian plain, and the development of Romance-speaking Dacians into Romanians cut the Slavic speakers of the Balkans off from West and South Slavic dialects. There is evidence that the movement of Slavic-speakers south of the Danube, mentioned above, took place along two broad paths, one to the east of the Carpathians, and one across and through them. The dialects that developed on the east became Bulgarian and Macedonian, while those in the west became Serbian, Croatian and Slovenian.

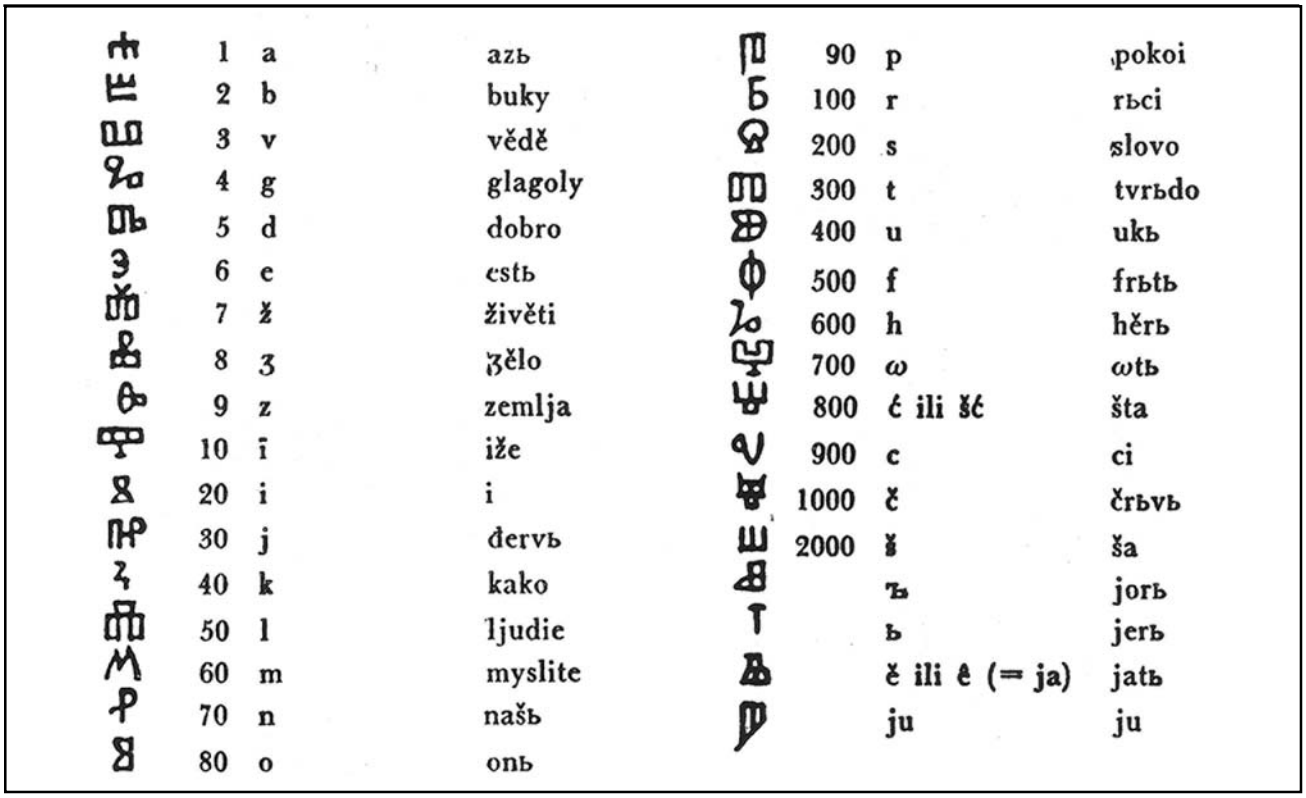


Fig. 3 - Glagolitic alphabet

Methodius was born about 815, while Constantine was younger, born in 826 or 827. The brothers were well-educated, obtaining an elementary education in Thessalonika. Methodius was for some years a Byzantine official in the area of Thessalonika, and became a monk at the most important Byzantine monastery of the day, Mount Olympus in Asia Minor. Constantine went on to study at the Imperial university in Constantinople, which provided training for those intended to serve in the Imperial administration. At first, Constantine became a deacon and was appointed librarian to the Patriarch, but later became a professor of philosophy at the university in Constantinople. Both brothers traveled as emissaries and missionaries to several areas bordering on the Byzantine Empire. With their education, diplomatic experience, knowledge of languages and closeness to the Patriarch, they were natural choices as the "teacher" that Rastislav requested. Constantine is legendarily credited with the invention of Glagolitic, while he and Methodius, and probably others, set themselves to translating parts of the Bible and Byzantine liturgical works into Slavic. They set up from Constantinople in the spring of 863 and arrived at Rastislav's court in the fall.

Constantine devoted between three and four years to instruction in Great Moravia. By this time he and Methodius wished to have their students ordained as priests and to begin developing a church hierarchy. However, it was necessary to win approval from the Pope and other clergy. They held disputations in Venice, and later went to Rome in 867. Constantine died in 869 while in Rome to obtain approval from the Pope to use Slavic in the liturgy and for other church needs. Shortly before he died, Constantine took monastic vows and, in the process, changed his name to Cyril. Methodius worked on for another sixteen years and became bishop with his seat in Sirmium (present-day Sremska Mitrovica). However, when Methodius died in 885, the German bishops who had opposed him for years were successful in forcing his disciples and students to cease their work, and drove most of them out of Great Moravia, thus ending one of Byzantium's major missions to the Slavs.

There were two routes of flight for the scribes and teachers from Great Moravia. One group fled into the Bulgarian Empire, whose northern boundary was very near Sirmium at that time. They continued to use the Glagolitic alphabet to write in Slavic, but soon encountered an obstacle. Scribes in Bulgaria were writing in Greek or using Greek letters at this time, and the church in Bulgaria was still dominated by Greek clergy. It is likely that, at a synod in Preslav in 893, it was decided that a new Slavic alphabet would be created, this time based on the Greek alphabet. It is this alphabet that was called Cyrillic in honor of Constantine, or St. Cyril, and that is in use today. Those who advocated the use of Glagolitic went west, whether from pressure or personal choice, to Lake Ohrid, where they started a school and continued to use Glagolitic for several decades. The other group of disciples fled southwest from Moravia and Pannonia, to Byzantine possessions on the Dalmatian coast, where they also continued to use the Glagolitic alphabet. The Church in Rome attempted many

times over the next few centuries to extinguish the use of the Glagolitic alphabet and the use of a Slavic-language liturgy, but were never completely successful, judging from the number of church councils over the course of the centuries that condemned the use of Glagolitic.

There is some evidence that the Glagolitic alphabet was in use in Croatia already during Methodius' lifetime.[2] This was due to the spread of the use of a Slavic-language liturgy by Methodius and his disciples. While the earliest use was surely in Pannonia, the use of a Slavic liturgy spread to the Dalmatian coast. The continued use of the Glagolitic alphabet in Croatia was inextricably connected to the acceptance or denunciation of a Slavic liturgy by the Roman Catholic Church. While definite documentary evidence is lacking, later documents indicate there were synods in Croatia in 925 and 928, held first of all to reorganize the Catholic hierarchy of Dalmatia, which was divided politically between Byzantine and Croatian territory, but which touched upon the issue of using a Slavic liturgy written in Glagolitic.[3] In this instance, as in others up to the middle of the 13th century when the Pope finally authorized the use of the Slavic liturgy and Glagolitic alphabet[4], it is clear that while the Catholic Church attempted to regulate these deviations, their use was common.

Extant documents written in Glagolitic date between the 11th and 19th centuries.[5] They include the entire range of writing. The Glagolitic manuscript collection of the *Jugoslavenska akademija znanosti i umjetnosti* (Yugoslav Academy of Science and Arts) in Zagreb is the largest in the world and contains: Bibles, apocrypha and legends; liturgical texts such as missals, breviaries, rituals and other materials; exorcisms and notations; prayer books; theological works; homiletics; songs; codices of assorted content such as legends, history, sermons, educational articles, etc.; regulations and statutes of religious establishments; civil registers; notarial protocols; metrical books; registers of monastic establishments; clerical account books; agricultural notes; and miscellanea.

Early writing was in uncial letters, in which the scribe essentially printed or even painted characters. By the beginning of the 13th century, Glagolitic writing in Croatia began to demonstrate characteristics that differentiated from earlier forms. The primary difference was a change to angular forms of letters from more circular or curved. Uncial letters were still the norm; the tendency toward semi-uncial letters which was a characteristic of Cyrillic paleography during this period was much less in evidence in Glagolitic. By the end of the 14th century, the use of cursive writing was common in non-liturgical texts. In cursive writing, letters were often connected and could be moved up or down with respect to the line of other letters. Letters of the alphabet were used to denote numbers. Figure 3 presents the Glagolitic alphabet together with the Latin alphabet equivalent and the numerical value of the letters.

The most commonly used abbreviations are "gn" for *gospodin* (lord in both theological and secular meanings), "gnov" or "gv" for "lord's", and "st" for *svet* (Holy).

Letters used as numbers and abbreviations were denoted by a "titla", a line above two or three letters. This line appears to connect two dots, and can be slanted or horizontal. When used with numbers, one may find a form of punctuation preceding the numeral. When used with an abbreviation, only the root or base word itself is abbreviated, while the inflected ending is written out. For example, the word *gospodin* (Lord), is abbreviated with either "g" or "gn," but "Lord's" is written *gospodinova* or abbreviated "gva". This should appear in every record, in the phrase "in the year of Our Lord" which in Croatian is *v godinu gospodinovu* or *godina gospodinova*. Figure 4 lists ligatures.

The use of ligatures was common, and some letters could occasionally be written above the rest. Stefanic

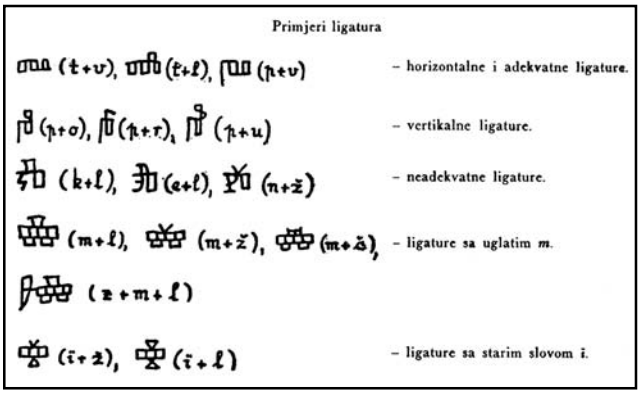


Fig. 4 - Some Glagolitic ligatures

provides a list of common variants of some letters, which appears here as figure 5.

Some of the letters require further explanation, especially when trying to find words in a modern dictionary. The letters Stefanic calls "jor" or "jer" or "semivowel (*poluglas*)" are vestiges of an historical development in Slavic languages. They are vowels that were at one time pronounced, but which over the course of time lost any value. They remain only to indicate whether the preceding consonant was palatalized or not. Since South Slavic languages have lost palatalization, there is no longer any need for their use. Therefore, once these letters have been transcribed, they should be deleted to yield modern orthography. The letter "jat" should generally be transcribed "e" or "ie" except when it appears by itself, when it should be transcribed as "ja" and is the first person singular nominative pronoun "I".

The language of the Dalmatian church records, whether written in Glagolitic, or later in Latin alphabet, requires some discussion. It is Croatian, but with some archaic forms, with variants particular to the Dalmatian coast, especially in orthography. As with many European languages, spelling norms were codified and taught only in the 19th century. Since the use of the Glagolitic alphabet in church records predates the establishment of orthographic and linguistic norms, one must expect variation. Modern

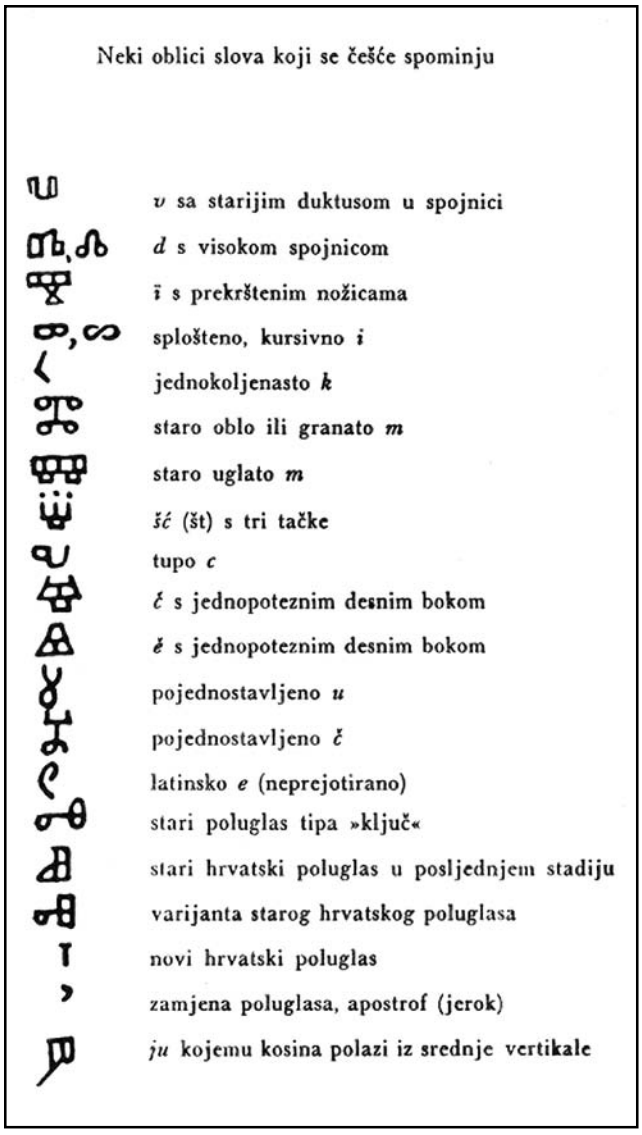


Fig. 5 - Alphabetic varients for some Glagolitic letters

orthography for Croatian is very phonetic and, luckily, this holds true for pre-standardization spelling as well.

The most common archaic form is the aorist form of the verb. The aorist is a simple past tense, where the ending for the aorist in the first person singular is the letter "h". Since the parish priest who had performed the rite described in the record was generally the scribe, the most common verb form is the first person singular. In modern Croatian the past tense is a compound verb, formed by the present tense of the verb "to be," which in the first person singular is *sam*, and a participle that agrees in gender with the subject of the verb. Hence, in older texts, "I baptized" is *krstih*, while in modern Croatian it is *krstio sam* (masculine). One will also encounter the aorist form "bi" of the verb *biti* (to be) together with a participle, generally in the passive voice: *bi nadiveno* for "was given (the name of …)".

Dialects of modern Croatian (and Serbian) are divided into broad categories on the basis of two characteristics. One is the word for "what?" There are three forms: *sto*, *ca*, and *kaj*, so dialects may be stokavian, cakavian or kajkavian. The second characteristic is the modern reflex of the archaic vowel known as "jat". The three possibilities are: e, ije (or je) and i, hence ekavian, ijekavian and ikavian dialects. The most common dialect groups are stokavian and ekavian (most Serbian dialects and standard literary Serbian); stokavian and ijekavian (some Montenegrin dialects, most dialects in Bosnia, many dialects from Slavonia and Croatia proper, as well as standard literary Croatian); kajkavian of any variety (northern Croatian dialects tending toward Slovenian) and cakavian and ikavian (most Dalmatian dialects). Dictionaries of Croatian (or Serbo-Croatian) provide spellings that are from the standard literary norm. Hence the words in the Glagolitic texts that have the vowel "i" that has come from "yat" will not be spelled with "i" in standard dictionaries, but rather with "e" or "ije/je". Another common Dalmatian dialect characteristic that is typical in modern usage and appears in older texts is the use of "a" instead of "o" in masculine verb particles, so that, for example, the standard Croatian form for the masculine particle of the verb "to be" is *bio*, while in Dalmatian dialects it is *bia*. Another common feature is the use of the letter "n" instead of "m" at the end of a word, so "I was," which in standard Croatian for masculine is *Jas am bio* can appear in Dalmatian dialects as *Ja san bia*.

The letter "r" demonstrates some linguistic difficulties in several Slavic languages. It can be either a consonant or a vowel. Consequently, in many of the records in question the scribe will add a vowel before an "r," whether it is a consonant or vowel. So one can find *karstih* instead of *krstih* (=I baptized), or *gerih* instead of *grih* (standard Croatian *grijeh*), (=sin)

By the time of the earliest registration of church records, scribes were separating words by a space. Hyphenation of any sort at the end of a line was not provided, however. There was also a class of words that were not written separately. These are words that have no inherent stress and are attached in speech to either the following or preceding word; the linguistic term is clitics. Proclitics are attached to the following word, and in Croatian include prepositions and conjunctions. Enclitics are attached to the preceding word and include short forms of pronouns, the reflexive particle "se" and the present tense of the verb "to be".

There are six types of records that are common: birth (baptism), marriage, death, confirmation, *status animarum* (given in family groups), and anniversary memorials. This latter type is a list in calendar order of those for whom prayers are said on the anniversary of their death. Some church books may include other material such as a list of members or rules of a religious order. Below I provide some examples of church records written in the Glagolitic alphabet in Croatian, with transcription, translation and commentary. I have written abbreviations out in full by adding the missing letters in parentheses, have written clitics separately, and have provided modern punctuation in the translations.

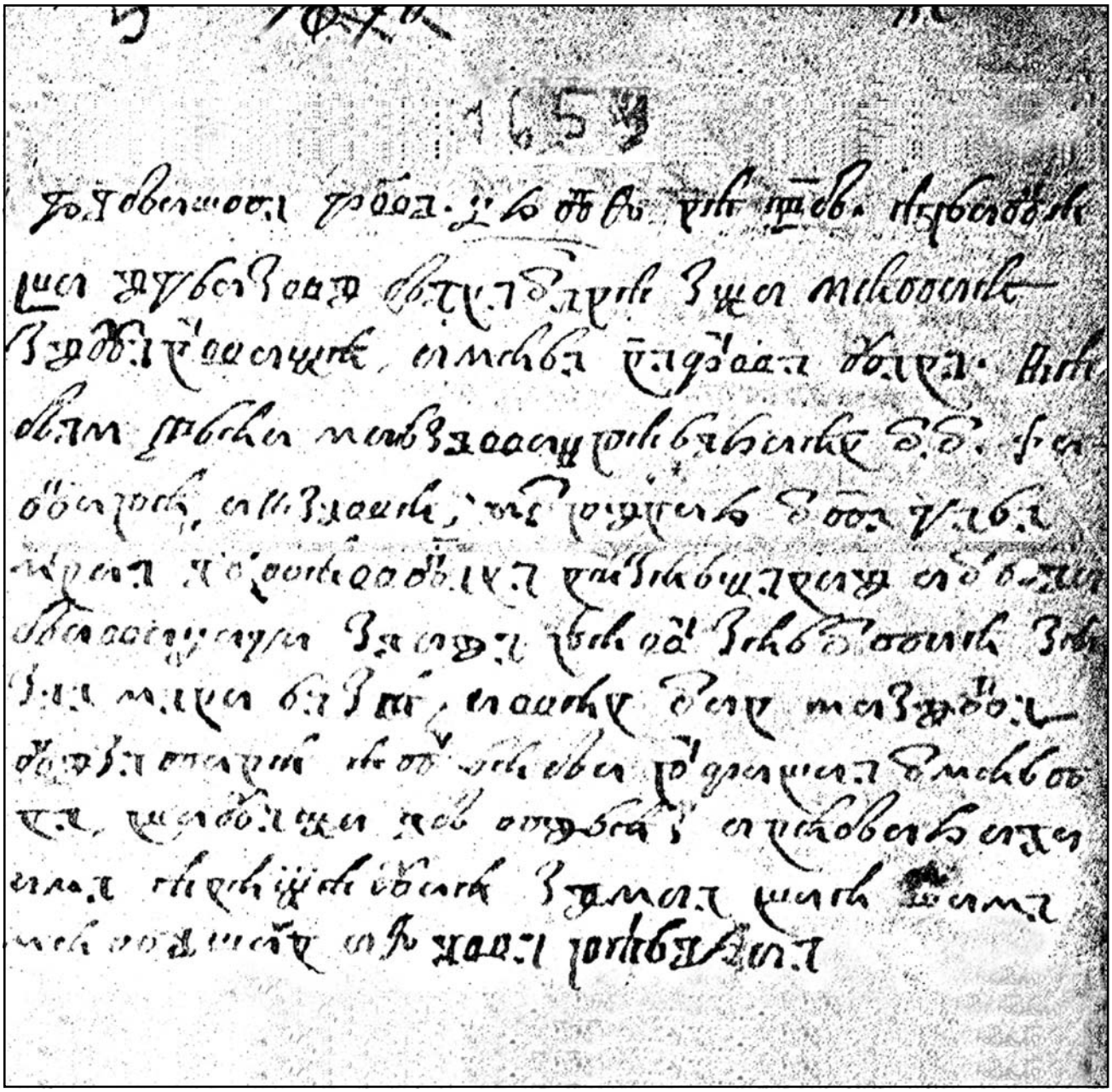


Fig. 6 - 1659 birth register from Filipjakov

Godiste g(ospodino)ve 1659 na 15 aprila bi u crikvu donesena kci Matia Kuzenovica i Mare negove zene ja dom Jurai Mirkovic parohiar S.S. Filipa i Jakova ispunih s(ve)t(e) ceremonie ostavlene nakarsteniu i s(ve)t diticici koiu e pravo karstia kako e meni reka Ivan sin Mikule Luketina at radi pogibie smartne bizeci od turak i nadih ioi ime Anastazia kum io bia Sime Matosic i Jove Paregic.

The year of our Lord 1659, on the 15th of April. The daughter of Matija Kuzenovic and Mara, his wife, was brought into church. I, Don Juraj Mirkovic, parish priest of Sts. Philip and Jacob, carried the sacrament of holy baptism, and baptized her. Ivan, son of Mikula Luketin, told me [that the parents] had died running from the Turks. And the name of Anastasia was given. The godparents were Sime Matosic and Jove Paregic.

Comments: This scribe appears to write "e" when "o" is meant on occasion. He also does not always provide jotation, i.e., writing "j" before a vowel, especially before "e". He often writes "o" as a superscript, and in the word *pravo* writes "pr" as a ligature. Note the regular use of cursive "i".

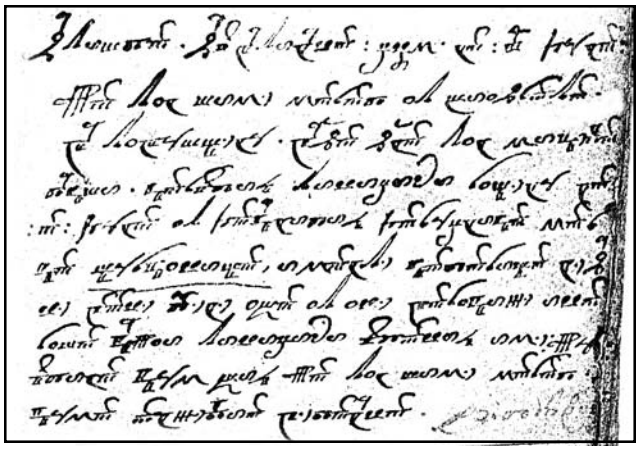
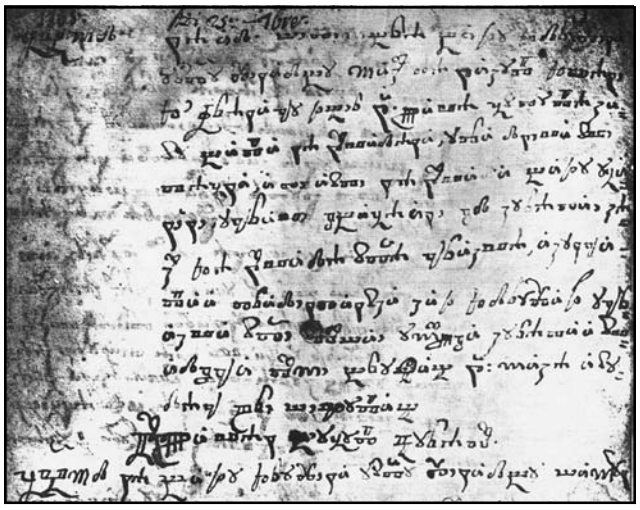


Fig. 7 - 1760 baptism from parish of Biograd

Godista gospodinova 1760 na 1 juna ja don Sime Marat od Biograda po dopuscenu p(a)roha g(ospodi)na don Mik[in?]a toksi karstih diticici rocenu na 1 juna od zakonitih zarucnika Marka Curkovica i Mande Katarica negove prave zene oba od ove parokije i varosa kojoi ditecici stavih ime Justina kum bih ja don Sime Marat i kuma Angelia Petanuva.

In the year of our Lord 1760, on the 1st of June. I, Don Sime Marat of Biograd, with the approval of the parish priest, Don Mikin (?), baptized a female child born the 1st of June of lawfully married parents Marko Curkovic and Manda Kataric, his true wife, both of this parish and town. The child was given the name Justina. I was the godfather, and the godmother was Angelia Petanuva.

Fig. 8 - 1765 marriage from parish of Ponikve



1765 na 25 setembra bihu zdruzeni u s(ve)tu zenidbu Miko Dapikul zvane z' Franicu kcer p. Jiva Cutula ki su bili napovidani u tri dnevi svetacni i te iste napovidi bihu ucinene u cri(k)ve obicaine od kuratie kako zapovida s(ve)ta crikva i kuncilii tridentinski kih zdruzih u crikvi s(ve)te Stosie u mojoi kuratii svidoci Tome Brusic p. Mika i sudac Jure Segulic Pop Jivan Bucul kurato.

1765, on the 25th of September, were joined in holy matrimony Miko, called Dapikul, with Franica, daughter of Ivo Cutul. The banns had been read on three Sundays and in church by the clergy as the Holy Church and the Council of Trent so order. They were married in the church of St. Anastasia in my parish. Witnesses were Tome Brusic, Father Mika (priest) and the judge Jure Segulic. [signed] Father Ivan Bucul, curate.

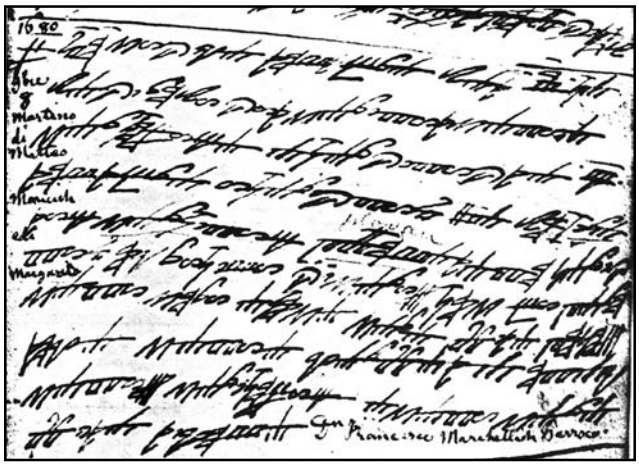


Fig. 9 - 1680 baptism from Mali Losinj

1680 miseca nov(e)nbra dan 8 kada se rodi sin Maretin Matia Markocica a karseti s(e) na 10 nov(e)nbra i karstih ea do(n) Franic Marketic plovan a to karestih u crikevi s(vet)e Marij(e) kum bi paro(n) Mati Mori(n) a kuma Mara zena pokojnoga Matia Garzana otac Matij Marekocic a mati Mara zena negova.

1680, in the month of November, the 8th day was born Maretin, son of Matije Markocic. He was baptized on the 10th of November, and I, Don Franic Marketic, priest, baptized him in the church of St. Mary. The godfather was Mr. Mati Morin, and the godmother was Mara, widow of the late Matije Garzan. The father was Matije Markocic and the mother Mara, his wife.

Notes

1. The best source in English for the lives and activities of Constantine and Methodius is Dvornik, with some different interpretations from Boba.
2. John V.A. Fine, Jr., Early Medieval Balkans: A Critical Survey from the Sixth to the Late Twelfth Century, (Ann Arbor: University of Michigan Press, 1983), p. 280-281.
3. John V.A. Fine, Jr., The Late Medieval Balkan: A Critical Survey from the Late Twelfth Century to the Ottoman Conquest (Ann Arbor: University of Michigan Press, 1987), 152.
4. Francis Dvornik, Byzantine Missions Among the Slavs : SS. Constantine-Cyril and Methodius (New Brunswick: Rutgers University Press, 1970), p. 231.
5. My discussion of the linguistic and paleographic characteristics of Glagolitic documents is derived from the introduction written by Stefanic for his two volume description of the Glagolitic manuscripts of the Yugoslav Academy of Sciences, the largest repository by far of such manuscripts.

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List of the seventy-two parishes having some records in Glagolitic and microfilmed by Family History Library

Albanasi
Bokanjac
Boljun
Brbinj
Cres
Dobranje (Zazablje)
Dobrinj
Donji Dolac
Dubasnica
Filipjakov
(S. Filippo Giacomo)
Funtana
Galovac
Grabovac
Imotski-Glavina
Ivan (Porec)
Jesenice (Split)
Kali
Kastav
Katuni
Klis
Konjsko
Kornic
Kozino
Labinci
Linardici
Lukoran
Makar
Makarska
Mali Losinj
Metkovic
Mravince
Novalja
Novigrad
Olib
Omisalj
Orah
Pasman
Petrcane
Podaca
Podgora (Makarska)
Podjezerja
Posedarje
Preko
Primosten
Prkos
Punat
Sali
Sestrunj
Silba
Sitno
Slatina
Sokricic
Starigrad (Zadar)
Stobrec
Sukosan
Sutomiscica
Svinisce
Tkon
Tugare
Turanj
Ugljan
Vid Miholjice
Vlasici
Vranjic
Vrgada
Vrlika
Vrpolje (Sibenik)
Zankovic
Zapuntel
Zivogosce
Zman
Unknown parish in northern Dalmatia
Records kept 1732-1738 by Mijo Vujicic

List of additional parish records in Glagolitic described by Stefanic at the Yugoslav Academy of Science

Baska: births 1616-1816; marriages 1616-1816; deaths 1642-1737, 1742-1816; confirmations 1622-1635, 1753-1818; status animarum 1750-1786
Beli: marriages 1749-1812; births 1750-1912
Boljun: births 1598-1634; marriages 1576-1667; confirmations 1588-1658
Bribinj: parts of births, 1602-1613; marriages 1601-1613
Bribir: births 1604-1668, 1676; marriages 1603-1660; deaths 1650-1667, 1675
Cunski: marriages 1749-1824, births 1748-1825
Dinjiska: confirmations 1598-1782; marriages 1731-1734
Dolina: births 1605-1617
Draguc: births 1579-1685, marriages 1584-1722; confirmations 1659
Lindar: births 1591-1667
Montrilj: births 1728-1775; memorials and deaths 18th and beg. 19th century
Ponikve: marriages 1765-1815; deaths 1765-1815
Vodnjan: births 1566, 1567, 1569, 1578
Volosko: births 1667-1674

The Molecular Genealogy Research Project

by Ugo A. Perego, MS, Natalie M. Myres, MS and Scott R. Woodward, Ph.D.

Introduction

In recent years the use of computer based genealogical resources has dramatically increased our ability to access historical records. Also available are large computerized databases containing pedigree-linked information, which combines the research findings of many individuals into a format quickly and easily retrieved over the Internet. With these advances, it has become increasingly evident that although a greater amount of information is available, it can often be ambiguous. Difficulties associated with immigrations, adoptions, illegitimacies, and poor research result in records that are incomplete and inconsistent. In addition, some of the records have been lost, destroyed, or simply never kept in the first place. One example is the many Eastern European families that migrated to the United States and changed their difficult-to-pronounce surnames to English-sounding ones.[1] Their descendants today might encounter serious brick walls in trying to reconstruct the origin of their family name. Even though names may be changed and records may be lost, there is an unbreakable link found in our DNA that connects each one of us to our biological ancestors.

While many research organizations are studying DNA with the purpose of discovering cures to inherited diseases, the Sorenson Molecular Genealogy Foundation (SMGF), a non-profit organization funded by entrepreneur James Levoy Sorenson and located in Salt Lake City, UT is applying the same genetic principles to improve genealogical work. This study began in 2000 and it is known as the Molecular Genealogy Research Project (MGRP). Dr. Scott R. Woodward, professor of Molecular Biology at Brigham Young University in Provo, Utah and Chief Scientific Officer for the foundation is the principal investigator. The main goal of this study is to develop the largest and most comprehensive database containing correlated genealogical and genetic data from all over the world. Through this database, researchers at SMGF are proving the sciences of molecular genealogy, as well as developing new tools that will assist family historians with their research.

What is DNA?

DNA (Deoxyribonucleic Acid) is the molecule that contains the complete genetic blueprint of an individual and it is made of over three billion chemical bases, called nucleotides. DNA is found mainly in the nucleus of cells, in structures known as chromosomes: 23 received from the father and 23 received from the mother. In addition to nuclear DNA, there is also genetic material found inside mitochondria (mitochondria are energy-producing organelles found in the cytoplasm). These genetic components contain all of the necessary information for the foundation and the sustaining of human life. The color of our eyes, our height, our predisposition to certain diseases are just few examples of the information contained in the DNA of our cells.

Approximately 90% of our DNA is not linked to any known biological functions and it is often called "junk DNA" in the scientific literature. While many researchers are not particularly concerned with the information contained in the "junk" section of the human genome, in the last few years, anthropologists and genealogists have successfully used it to study the history of people.

What is molecular genealogy?

DNA is inherited from one generation to the next. Some parts are passed almost unchanged, while others experience a high rate of recombination. This mode of transmission from parents to children creates an unbreakable link between generations and it can be of great help in reconstructing our individual family histories. Molecular Genealogy is therefore a new way to do genealogy, where DNA is used in association with traditional written records to link people to their ancestors and other living relatives. The closer the relative, the greater the amount of genetic information that is shared. This means that inside any family, the members of that unit share a greater quantity of genetic material than those outside of it. In other words, even though the entire DNA sequence of an individual is unique to that individual, similar genetic information can be found among those that descend from common ancestors. The genetic information of thousands of people from the past is literally funneled to future generations through us. The objective of the MGRP is to establish family past and present links among individuals, families, tribes, and populations, by using the information encoded in DNA.

The Y chromosome and mitochondrial DNA

While many DNA inheritance patterns are complex and difficult to interpret, two methods of genetic analysis known as Y-chromosome and mitochondrial DNA testing are relatively straightforward and more easily understood. These types of analysis are currently available to genealogists through many independent laboratories and are extremely reliable in establishing certain types of family relationships.

Y chromosome (Y-cs) analysis is based on a fragment of DNA that is only found in males. It follows a strict inheritance pattern since it is always passed from father to son. Additionally, the Y-cs remains relatively unchanged from one generation to the next. Because of these inheritance properties, Y-cs testing can be a valuable tool for surname studies.[2] There are hundreds of these studies currently underway,[3] including a regional one conducted by

renowned genealogists and author, Megan Smolenyak in the town of Osturna, Slovakia.

Y-cs testing was used to support the existence of familial relationships in the highly publicized 1998 Jefferson-Hemings case,[4] and the Jewish priestly class of Cohen study.[5] A major breakthrough in the use of Y-cs analysis for genealogical purposes is the searchable Y-cs database launched by SMGF in March of 2004.[6] More details about how this database works are given below.

Similar to the Y-cs, mitochondrial DNA (mtDNA) also follows a strict inheritance pattern and remains relatively unchanged from one generation to the next. In contrast to the Y-cs, mtDNA follows a maternal inheritance pattern with a mother passing her mtDNA to all of her children, with only the daughters passing it to subsequent generations. Genetic testing based on mtDNA analysis can be used to reveal the existence of a common female ancestor between two or more individuals. For example, mtDNA analysis was used to confirm the identity of buried remains thought to be Nicholas II, Czar of Russia, and members of his family, who were killed in 1918.[7] mtDNA extracted from the remains were compared to that of living relatives sharing a common maternal line and supported a familial relationship. mtDNA is also widely used to reconstruct ancient genealogies and to study population migrations, especially due to the fact that many copies of it are found in each cell, thus increasing the chances of recovering it from ancient relics.

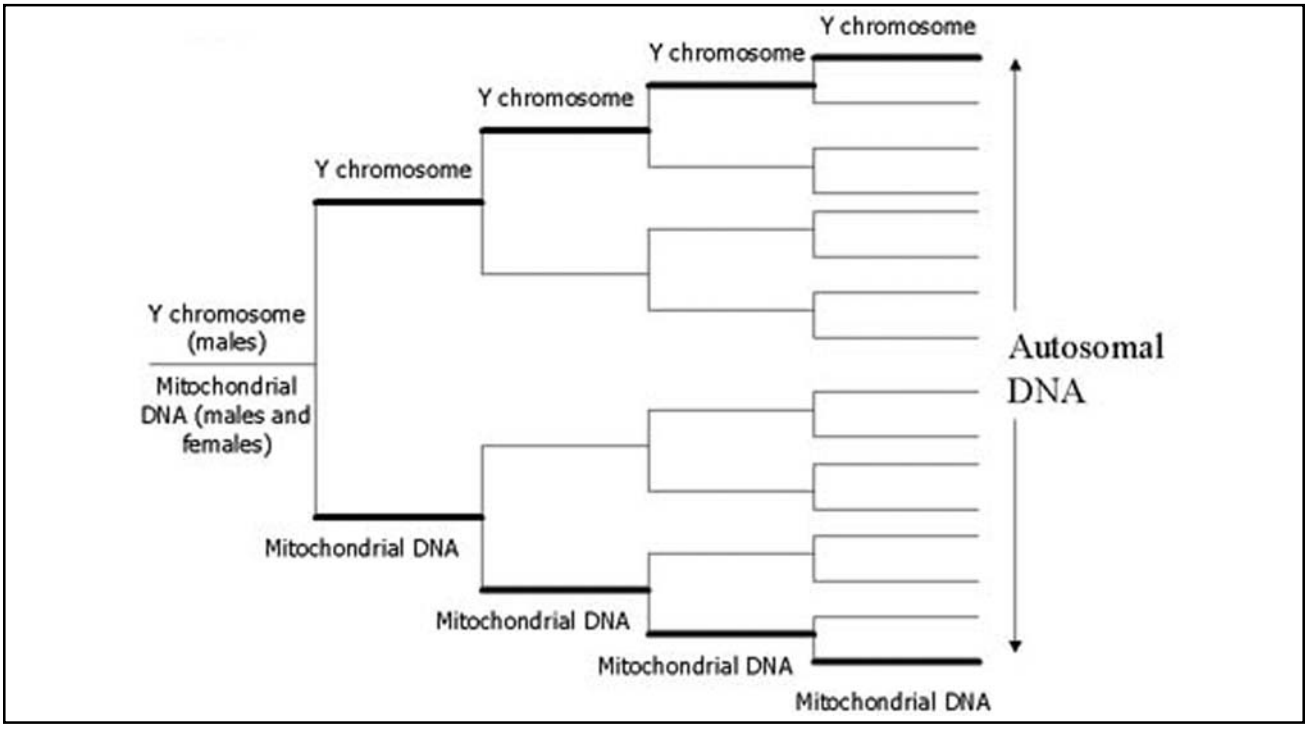
The remaining chromosomes

Y-cs and mtDNA are relatively easy to use because they experience little, or no recombination from one generation to the next, and they follow strict inheritance patterns. However, their use places serious limitations on our search for ancestors. Within five generations, only two of sixteen great-great-grandparents can be identified with these two methods (see fig. 1). To elucidate additional family relationships, it is necessary to characterize the very complex inheritance of specific regions of DNA found on the remaining chromosomes (autosomal DNA), which comprise over 99% of a person's DNA. Autosomal DNA is much more complex to trace over several generations than Y-cs and mtDNA. Through its worldwide database, the SMGF group is working in identifying approximately 300 autosomal markers that could be effectively used in reconstructing familial relationships within the last 8-12 generations.

The development of the SMGF database

To construct the database, SMGF relies on the submission of genealogical and genetic data from thousands of volunteers from all over the world. These individuals provide the SMGF with known genealogies completed with four or more generations, and a small sample of mouthwash from which DNA is obtained and analyzed. Currently, tens of thousands of participants have volunteered this information to the MGRP. Request for a participation kit can be made through the project's website at <www.smgf.org>. Additional DNA samples and family histories are accessible to SMGF through the collaboration with other institutions. For example, during the academic year 2003-2004, one of SMGF young researchers received a Fulbright scholarship to work with researchers at the Ljubljana University in Slovenia, collecting DNA samples and genealogies from hundreds of people in that country.

Fig. 1 - Genetic inheritance patterns



Once collected, the genealogical and genetic information is correlated within the foundation's database. All information obtained from volunteers is maintained in strict confidentiality, and only ancestral data prior to 1900 is used to built the database. The genetic information obtained from the mouthwash samples is also kept confidential and it is not made available to anyone.

DNA samples donated to the foundation are not used to generated personal genetic profiles for the donors. This service is provided by many independent laboratories around the world. The information donated to SMGF is correlated using complex algorithms and compiled in the form of searchable databases that are in turn made available to everyone as tools for genealogical research. Once a person has obtained his or her own genetic signature from a laboratory of their choice, they will be able to use that information to submit queries to the SMGF current and future databases.

The Y-cs database launched in March of 2004 by SMGF and available at <www.smgf.org> is an example of how to use DNA to search for genealogies. The correlated database has a query page where the male Y-cs can be submitted for a search. The database will look for perfect or close matches within those that have donated a sample to the study and display genealogical information prior to 1900 on a new screen. Future databases will work in a similar manner, using other region of DNA as part of their search engine.

For more information about the Molecular Genealogy Research Project, or to become a participant in the SMGF database, please visit our website at <www.smgf.org>, or contact us by calling 1-800-344-SMGF (7643), or by writing to <info@smgf.org>.

Endnotes

1. See for example Jonathan J. Kalmakoff's article "Doukhobor Names and Naming Practices," FEEFHS Journal 10 (2002): 58-65.
2. Mark A. Jobling, "In the Name of the Father: surnames and genetics," TRENDS in Genetics 17, no. 6 (2001): 353-357.
3. Chris Pomery, "List of Y-Chromosomes Studies Being Undertaken by Family Historians," [online]. Cited from World Wide Web on 12 December 2004 at <freepages.genealogy.rootsweb.com/~allpoms/genetics1a.html>
4. Eugen A. Foster, et al., "Jefferson fathered slave's last child," Nature 396 (1998): 27-28.
5. Karl Skorecki, et al., "Y Chromosomes of Jewish Priests," Nature 385 (1997): 32.
6. Ugo Perego, Natalie M. Myres, Scott R. Woodward, "Y Research through DNA? Sorenson Molecular Genealogy Foundation Releases Y Chromosome Database," Everton's Family History Magazine (May-June 2004):26-28.
7. Peter Gill, et al., "Identification of the remains of the Romanov family by DNA analysis," Nature Genetics 6 (1994):130-135.

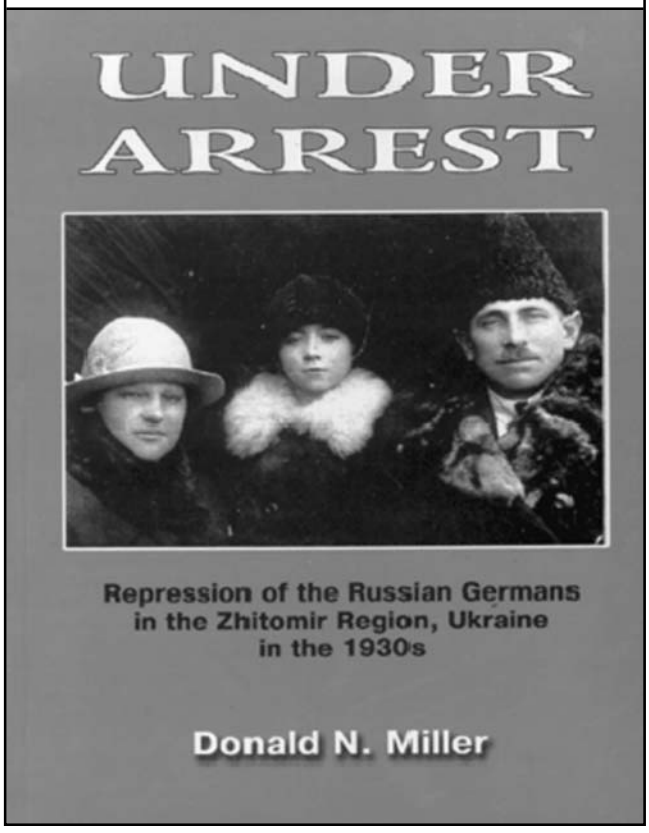
Book Announcement

Donald N. Miller. Under Arrest: Repression of the Russian Germans in the Zhitomir Region, Ukraine in the 1930s. Zhitomir: Volyn, 2004. 238 p. ISBN 9666900823.

This book brings to light for the first time the plight of the Russian Germans in the 1930s Zhitomir region, who were arrested, falsely accused, tortured, humiliated, deported, shot, starved or worked to death in brutal Gulags and Trudamees under the Soviet regime in Ukraine. It is based on the files of Stalin's victims found in the former Party archives, top secret documents, newspaper accounts, oral reports, private letters and family histories. The book also exposes some of the inner workings of the Communist (Bolshevik) Party and the dark side of humanity. In addition, the book contains numerous archival exhibits and over sixty unique photos.

Price of the book is $30 (US), plus $5 (US) for postage and handling. Shipping outside the US and Canada is available on request. Checks or money orders should be made payable to Donald N. Miller. Canadian checks marked US Funds are acceptable. You can order the book online and pay by credit card at <inthemidstofwolves.com>. To order by mail, please contact the author at:

Donald N. Miller
12814 NW Bishop Road
Hillsboro, OR 97124
Phone: (503) 647-5858
e-mail: <dnmiller@whiz.to>
WWW: <inthemidstofwolves.com>



Piecing Together the Story:
19th Century German Immigration to America

by Adele Maurine Marcum

America was flooded by waves of German immigrants during the 19th century. In August 1867, Ferdinand Bartels, his brother Gerhard, and the other passengers aboard the *Cimbria* set sail from Hamburg bound for America as so many German immigrants had before them.[1] What factors led to their immigration? Who did they leave behind? What did the Bartels brothers experience during their journey to America? For too many family historians, questions such as these remain unanswered, and frustratingly so, because proper personal documents do not exist. The Bartels brothers and immigrants like them then become part of the nameless, faceless wave of immigrants who washed up on the American shores. The expanse of time and lack of documents have silenced too many of the voices of immigrants. How can the descendants of such seemingly elusive and mysterious immigrant ancestors answer the myriad of questions about the immigrant experience if no written personal account endured or existed?

Though one may be unable to discover specific data about an immigrant ancestor, a plethora of records do exist for others who immigrated during the same time period. Researchers can then piece together what has been written about the immigration experience from scholarly research and others' personal accounts and remembrances and compare it to what is known about one's ancestor from family myths and records. Thus, we can hypothesize what Ferdinand and other Germans experienced, thereby giving a face to each of the nameless German immigrants of the 19th century.

Why leave Germany?

What conditions led to the mass German immigration of the 19th century? First, at the beginning of the 19th century citizens of what was then known as the German Confederation were guaranteed the right to immigrate to other German states and countries thanks to the *Act of Confederation of 1815*, conditioned upon one's fulfillment of military obligations.[2] Citizens were no longer forced to remain within the confines of their province, but could seek economic betterment in other areas of Germany and the world. Previous laws had severely restricted the mobility of the people.[3] The coupling of this newly granted freedom with the increasing availability of transportation encouraged migration. Germans facing economic hardships could migrate via railroad or steamship to other more prosperous areas to find employment.

Though Germans had been migrating to America for centuries, Germany's first substantial wave of 19th century immigration to the United States occurred from 1843 until 1859. During this time over 1,000,000 Germans emigrated. Most of them were farmers from southern Germany who had lost great portions of their potato crop. Additional crop failures and bad winters around 1846 found the people of the Rhineland and Palatinate regions seeking economic security elsewhere. There were many others who faced daily hunger and even starvation. It is no wonder then that so many were discontented with society and politics, especially when unemployment continued to rise.[4] The German Revolution, a social and political upheaval designed to unify all of the German states, failed in 1848, forcing those involved to flee. Many of these democrats and intellectuals found refuge in America.[5]

Fig. 1 - Johann Heinrich Bartels, father of Gerhard and Ferdinand. Photo courtesy of Bill Jervey

In contrast to the many small farmers who fled Germany because of crop failures, larger landed-farmers and skilled workers composed the majority of the second wave of emigration, yielding an estimated 1,066,333 emigrants leaving Germany.[6] This surge lasted from 1865 until 1874 with its peak in 1873.[7] Historian Richard Zeitlin has

indicated that wheat from America entered the German market in large quantities as early as 1850, depressing the world market. This decline continued into the late 1860s, without any hope of reversal.[8] Grain farmers from areas in Ost Friesland, Hanover, Schleswig-Holstein, Westphalia, and Oldenburg who feared foreclosure due to the rapidly declining wheat prices, opted to sell their farms before the inevitable happened.[9] Skilled craftsmen also felt the pull to leave Germany. American factory owners recruited skilled workers from Germany, especially those trained and apprenticed under the old guild system. Owners sent agents to Germany to "entice workers to emigrate."[10] The "booming economy" in the United States attracted these workers and as historian LaVern Rippley has postulated, America "desperately needed their services".[11]

The third wave of emigration involved a majority of Germans from the northeast (including Pomerania, Upper Silesia, and Mecklenburg) and lasted from 1880 until 1893.[12] Motives for this vast migration are not as clearly defined as the two previous tides. Historians speculate on numerous theories. However, scholars do note that emigration began to recede when industry in Germany was again able to provide employment for its work force.[13] Agrarian economic hardships and the pull of industrialization in America appear to be significant motivations for migration across time. The number of German immigrants to America appeared to generally increase steadily over the fifty year period (1843-1893), from 939,149 persons in the first wave to 1,849,056 persons in the third wave.

Immigration from Vynen, Germany

Coinciding with the second wave of German immigration, one might postulate that the Bartels brothers, like the other moderately prosperous grain farmers of northwestern Germany, sold their farm before the inevitable foreclosure. The Bartels brothers were farmers from the tiny *Dorf*, or village, of Vynen located in northwest Germany near the border of the Netherlands. Their village lay on the banks of the Rhine River, approximately sixty kilometers from Düsseldorf.[14] Inhabitants made their living as farmers and artisans. Ninety percent of Vynen's population practiced the Roman Catholic faith and attended St. Martin's church, which bordered the northwest corner of the Bartels farm.[15] Members of the Bartels family settled in Vynen in 1701, purchasing the acreage adjacent to the church. Ferdinand and Gerhard's father, Johann Heinrich Bartels (b. 1798), was a descendent of the original Bartels settlers. In 1827, Johann married Helena Henrica Bolck whose Dutch family had recently settled in the neighboring town of Rees, home to additional branches and ancestors of the Bartels family as well. Johann and Helena settled on the Bartels farm in Vynen and began raising a family of ten children, all but two of whom reached adulthood.

Historically, Vynen was part of the Rhineland region or state and was a part of the German Confederation, ruled by the local electorate. In 1798 the French invaded and established civil mandates under its rule. Prussia took control of the Rhineland region (including Vynen) in the early19th century. Soon neighbors and friends of the Bartels family began joining the ranks of the Prussian army and swearing allegiance to the Prussian sovereignty.

Many factors affected emigration from Vynen. After the embarrassing Danish Conflict of 1857, Prince William, designated ruler of Prussia, put to the Parliament floor legislation that would significantly affect the size of the Prussian army. Prussian males between the ages of seventeen and twenty-five would be drafted in to increase the army's size from 200,000 to 371,000; there were also fewer exemptions from the obligation to military service. The legislation extended the terms of enlistment as well. The traditional two and a half years of regular service would become three, after which soldiers would serve five years instead of two in the line reserves; the years in the reserves would decrease from fourteen to eleven. These changes would double the size of the regular army and increase the number of officers and reserve soldiers.

Fig. 2 - Hendrina Helena Bolck Bartels. Photo courtesy of Bill Jervey

Perhaps it was a fear of losing two of her sons to the military that motivated widow Helena Bartels (whose husband, Johann Heinrich, a captain of the Royal Prussian Army Reserves, died during a conflict) to apply for permission to immigrate in 1858. That year she and six of

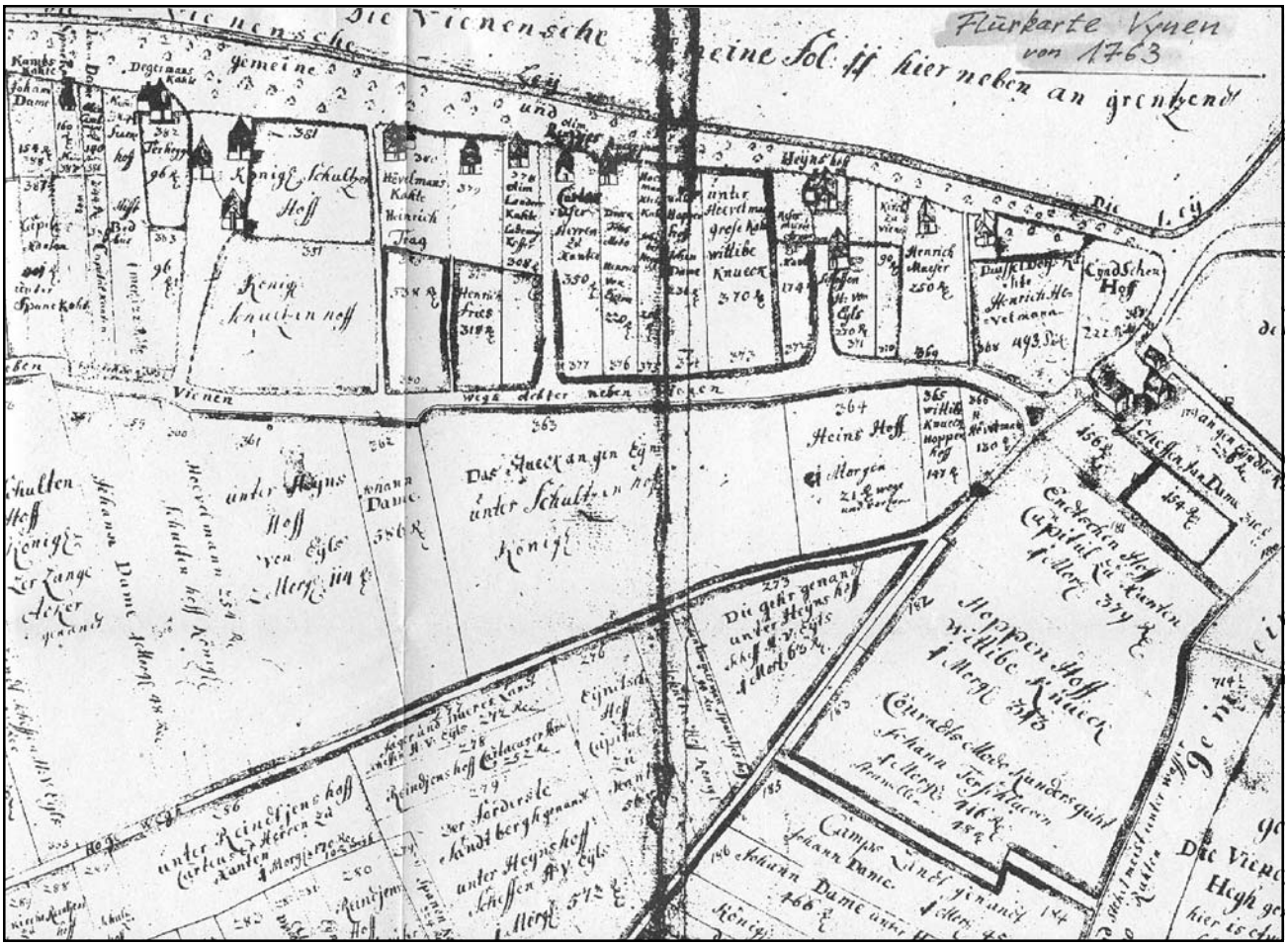


Fig. 3 - Vynen in 1763

her adult children, including her oldest son, Johann Bernard Heinrich, applied for permission at the Düsseldorf government offices. Helena and her children listed Lübeck as their destination. Financial reasons were the foremost listed on their emigration applications, though avoiding service in the Prussian military may almost certainly have been another motivation. As brothers Gerhard and Ferdinand Bartels were of military age, on their applications they requested permission to be released from military service. After applying for permission to emigrate, potential emigrants might wait anywhere from three months to a year before receiving word on the government's decision. It is uncertain how long the Bartels family waited before immigrating to Lübeck. Vynen town records are silent after 1860 regarding the Bartels family.

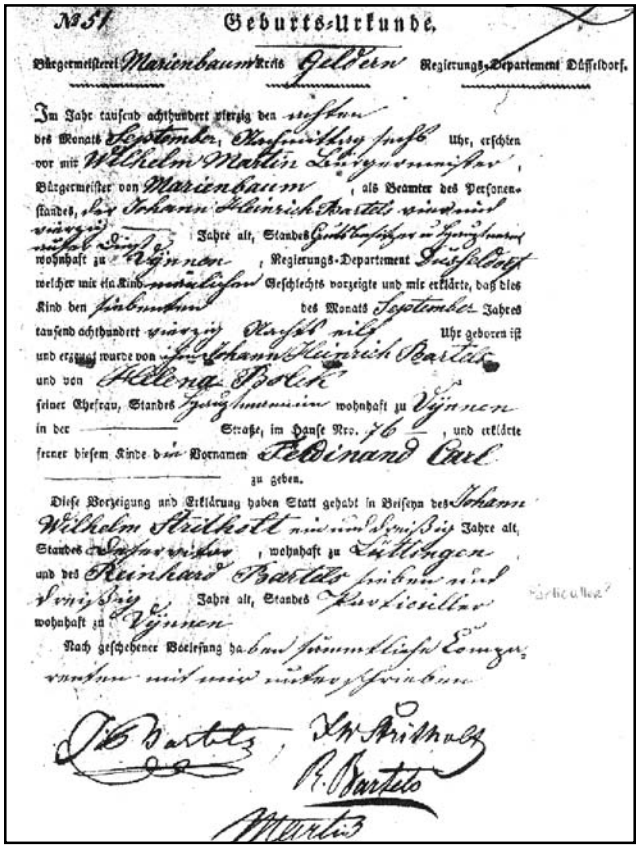
What is also unclear is why the family selected Lübeck as their destination. Did the family envision Lübeck as a respite on their way to the United States? Perhaps the Bartels family followed the example of so many other immigrants before them and determined to earn their passage to America as they traveled to the port city. Immigrants, especially the financially challenged, sometimes worked their way to America, stopping in villages or towns near the port of departure to earn enough money to pay for their passage. Why would they select Lübeck as a stopping point? Lübeck was an independent city-state with its own parliament and executive branch until 1870, untouched by the Prussian government and its military legislation. In the 1840s, the railway connected Lübeck to many other cities including Hamburg (though they were not connected until the Prussian army defeated the Danes in 1864). The railroad encouraged migration to the city. In 1860 the population expanded to 25,000 inside city walls and an additional 20,000 inhabitants who lived outside them. With more and more kilometers of railroad built, the iron producing industry boomed, as did other industrial occupations. Cities enticed former rural agrarians en masse to fill the expanding needs of the railroad and other subsidiary industries. Labor was cheap and desperately needed. What immigrants like Ferdinand and his family found in Lübeck was an extremely unkempt city, overflowing with inhabitants.

Whatever the reason for selecting Lübeck, the Bartels family remained there for many years. Earning money for passage to America usually required a significant amount of time. How the family of seven earned their living in Lübeck is unclear. Ferdinand and his brothers may have found

employment in one of the many iron factories or building the railroad lines. Helena and her daughters may have created and sold domestic goods at one of the local markets. It is known, however, that after six years of working in Lübeck, Ferdinand and his older brother Gerhard left for the port city of Hamburg, en route to America leaving behind their widowed mother Helena and the other children.

Deciding on an emigration route

For many immigrants, deciding on the port of departure was an arduous task. Bremen and Hamburg were the most popular ports of embarkation for German immigrants. The *Hamburg American Parcel Joint-Stock Company* (HAPAG) led other shipping companies in attracting more and more


Geburts-Urkunde.

Bürgermeisterei Marienbaum Kreis Geldern Regierungs-Departement Düsseldorf.

Fig. 4 - Civil birth record of Ferdinand Bartels

emigrants to Hamburg. In a joint effort, these companies established emigration agencies throughout Germany and other countries, hoping to increase their business and profits. Information about America and other intriguing lands was conveyed right to the towns and their people. The people, many of whom relied upon rumors, gossip, and hearsay when determining which port to embark from, feasted on the stories narrated by the emigration agents. The agents (*Auswanderungsagenten)* preached the "gospel" of emigration, as did those persons returning to Germany from America, who told their own tales in one tavern after the other. Many were converted.

Competition between agents was fierce. Unethical tactics were frequently used to secure contracts with emigrants. Agents "enticed ignorant peasants with fanciful tales" of the cheap passage and elegant ships in Hamburg. Such promises usually went unfulfilled. Emigrants arrived in Hamburg, only to discover that their ship would not be leaving on the date indicated in the contract. Thus, feeling duped, the emigrants were stranded in the unfamiliar surroundings of Hamburg, with little or no money remaining, to pass the time until the ship finally set sail. In addition to the hassles of unfulfilled contracts, emigrants faced further challenges once the journey began. Steerage passage was the cheapest fare, and most emigrants could barely afford that. Shipping companies took advantage of additional profits by filling the steerage compartments beyond capacity, which increased the distress and inconvenience of the journey.

To help and protect emigrants, the Hamburg Senate finally passed laws which ensured that emigrants had basic necessities on their journey: space, medical care, and food. Additionally, Hamburg established a Committee for Emigrants' Affairs to "mediate differences arising between emigrants ... and the agents, ship lines and the innkeepers". These measures solved a public relations crisis and created a new passenger friendly reputation for Hamburg.

But Hamburg still struggled to compete with Bremen. Hamburg, which lies sixty-eight miles inland from the North Sea (on the Elbe River), was not the most logical choice for many emigrants. Bremen (and her sister city, Bremerhaven) had easier access to the sea, as did many other ports operating at that time. As previously discussed, Hamburg tried to make up for what it lacked in location by sending emigration agents throughout Germany, advertising Hamburg's inexpensive fares, modern fleet, and emigrant friendly town. The ploy worked to some degree. Although Bremen and Bremerhaven account for over half of the Germans who immigrated to America, it is reported that thirty percent of all European emigrants passed through Hamburg, including Russians and Austrians. Ferdinand and Gerhard chose Hamburg as their port for perhaps some of these reasons.

While waiting for a ship to depart, an emigrant stayed anywhere from four days to two weeks in Hamburg waiting to board. They stayed at inns or, by 1890, in accommodations provided by the shipping companies outside of the city. The guaranteed place to stay drew more emigrants, and the Hamburg city government appreciated not being forced to take care of the poor and destitute.

Leaving for America

When the Bartels brothers left Lübeck and began the first leg of their American journey, they may have stayed in one of the Hamburg inns as they awaited the arrival of their ship. Soon enough, the *Cimbria* loaded her passengers, and Gerhard and Ferdinand found room aboard in steerage (*Zwischendeck* in German), the area between the main or upper deck and the hold. Steerage was not noted for its

comfort. In fact, steerage allowed only six feet overhead with barely enough floor space (about fourteen-twenty square feet) to sleep on and also prepare food.

What was the passage like? Because Ferdinand and Gerhard did not leave personal accounts, one must compare and digest other immigrants' narratives to understand what Ferdinand and Gerhard likely experienced. Steerage passage crammed anyone and everyone into the tiny compartment, without respect to ethnicity, gender, or age. One female immigrant's account of the passage to America spoke of the discomfort of being crammed into such a small compartment during the journey across the ocean. "All us poor people had to go down through a hole to the bottom of the ship. There was a big dark room down there with rows of wooden shelves all around where we were going to sleep, the Italian, the German, the Polish, the Swede, the French, every kind."

Sleeping in steerage was an even greater challenge. Women, men and children all had to sleep together in the same room, sometimes even in the same bed because of lack of space, with only small half-boards up between them to keep them from rolling into each other. One German man further illustrated the tight, uncomfortable, and often embarrassing sleeping arrangements in steerage with his account of sleeping arrangements during his journey to America:

> *There were five of us, whom fate and our own volition had consigned to a space six feet square, with the audacious idea of resigning ourselves to the arms of Morpheus; but we were so squeezed together that the god could not have clasped an individual; so he must either take all five at once, or leave us to our fate. Our mattresses were spread..., and we crept in one after the other. When four had taken their places, two of them being men of colossal bulk, the space was filled, and the question arose–What was to become of the fifth? Lie across? That would have been uncomfortable for those below. Under our heads? That would not have been agreeable for him, who was the fifth man ... At last we all agreed to lie on our sides, and [the last man] squeezed in. Turning round was a thing not to be thought of; and thus we passed our first night in our long-desired ship.*

Besides uncomfortable sleeping conditions, weather conditions created havoc for those aboard. During storms, when the winds and waves tossed the ship to and fro, passengers in steerage suffered greatly. As if the conditions were not already unbearable, during storms, the situation worsened. An immigrant woman who endured one of these frightful storms recalled the nightmarish conditions associated with the storm:

> *On the fourth day a terrible storm came. The sky grew black and the ocean came over the deck. Sailors started running everywhere, fastening this and fastening that and giving orders. Us poor people had to go below and that little door to the deck was fastened down. We had no light and no air and everyone got sick where we were. We were like rats trapped in a hole, holding onto the posts and onto the iron frames to keep from rolling around ... We were never going to come to America after all! We were going to the bottom of the sea!*

Through all of the discomforts of the steerage compartment (crammed quarters, uncomfortable sleeping arrangements, and fear of death during perilous storms), Ferdinand, Gerhard, and all of the immigrants endured the arduous journey across the sea (which usually lasted only six to fourteen weeks, weather permitting). What did they feel when they saw land? After such negative experiences throughout the journey across the ocean, it is quite possible that the immigrants experienced unutterable joy when the first sign of land appeared in the distance. America lay within their grasp, and all of their American dreams could be fulfilled. An immigrant who endured many of the challenges described above offered these words describing how she felt to see land for the first time after the long passage from Europe:

> *Then one day we could see land! [We] stood and watched the hills and the land come nearer. Other poor people, dressed in their best clothes and loaded down with bundles, crowded around. America! The country where everyone could find work! Where wages were so high no one had to go hungry! Where all men were free and equal and where even the poor could own land! But now we were so near it seemed too much to believe. Everyone stood silent-like in prayer.*

Did Ferdinand and Gerhard Bartels and the other passengers of the *Cimbria* feel the same joy that this immigrant woman expressed when New York harbor appeared on the horizon on 13 September 1867?

Finding a new home

Once an immigrant arrived in America, the next decision to make was where to establish a permanent residence. Many chose to stay for a time in the port city (e.g. New York, Baltimore, etc.) for a time before continuing their journey westward, often settling in areas with a high concentration of people of their own ethnicity. German immigrants were particularly interested in establishing ethnic enclaves. Along the waterway route to the west from New York, Germans settled in several important areas, among them Buffalo, Cincinnati, Milwaukee, Chicago, and St. Louis. These cities had German populations, which encouraged other Germans to settle there as well. The German language could be heard in these cities at their German clubs, *Vereins*, and other community groups, as well as in their German neighborhoods. This protected environment permitted a slow acculturation into the startling American society for the newly arrived immigrants.

Milwaukee, a mecca of Germandom, became the Bartels brothers' destination. Whether the pair traveled overland via the railroad or an alternate route via the Great

Lakes is unknown. Thousands of German immigrants had made the same choice, but what drew the Bartels brothers? Family legend purports that Ferdinand and Gerhard selected Milwaukee because a third Bartels brother awaited the pair there, and they stayed with him in his "Polish flat" until the two could find accommodations of their own. Whether this is true or not cannot be determined from the available documents. Certainly Milwaukee worked hard to attract German settlement and may have attracted Ferdinand and Gerhard for the same reasons. Letters to Germany filled with glowing reports of Milwaukee coupled with the advertisements that ran in German newspapers left many Germans with only one conclusion: "Milwauky [sic] is all the rage!" John Kerler, Jr., an early emigrant, summarized Milwaukee's appeal in an 1850 letter to Germany:

> *My preference was for ... Milwaukee, because my father was mainly looking for a place in which Germans had settled and where one could manage better with his own language ... Milwaukee is the only place in which I found that the Americans concern themselves with learning German, and where the German language and German ways are bold enough to take a foothold ... You will find no other place in which so much has been given the Germans, and if you value this, you may safely prefer Wisconsin, and especially Milwaukee, to other places.*

Milwaukee welcomed the Germans and allowed them to slowly acculturate into American society. German conversations could be heard everywhere, especially in the many German enclaves or neighborhoods of Milwaukee. Kathleen Neils Conzen observed that "first and second generation Germans lived close to each other to a large degree ... and had the ability to perform all their activities within the geographic German settlement." Thus, the German language could be spoken freely among neighbors while shopping, dining, or performing any number of daily activities. The group provided stability and support for maintenance of their culture; a person was not alone in observing his or her heritage but could share it with those around.

Milwaukee maintained its mecca status for Germandom by offering a myriad of social organizations designed to meet the needs of its populace. Germans quickly established musical societies, free thinking associations, religious organizations, athletic societies, and cultural clubs, as well as a German language press. Church services and academic instruction held in the mother tongue postponed the inevitable total assimilation into American society. From Milwaukee's German Theater (touted as second only to the German Theater of New York City), the Steuben Society, and social and musical societies, to the Deutscher Club, Milwaukee had it all. In fact, National German-American Teacher's Seminary (where German language teachers were trained for service in public schools) opened its doors in Milwaukee in 1878. When it closed in 1919, the school had trained 335 German language teachers.

Germans also selected Milwaukee because land was plentiful there and its climate was similar to the climates and landscapes they had known in the fatherland. Immigrant farmers hoping to purchase parcels of land in the west passed through the railroad station in Milwaukee en route. Many would be Wisconsin farmers never made it past the railway station in Milwaukee. Those who did make it past the train station remained eager to cultivate the fertile soil with the harvest plants of Germany: wheat, oats, barley and rye. Furthermore, the climate and topography of Wisconsin mimicked that of certain areas of Germany; immigrants from those areas were more likely to settle in Milwaukee because it already seemed like home. Many immigrants preferred the wooded or forested lands. Because so many Germans settled in Milwaukee, they never suffered as a minority group. Instead, their solidarity provided the way for other ethnic groups to enjoy their own heritage.

Fig. 5 - Ferdinand Bartels family, circa 1895

Conclusion

What was the immigrant experience for Ferdinand and Gerhard Bartels and their numerous German counterparts who journeyed to America during the 19th century? Without the necessary documents and personal accounts, it is difficult for a family historian to be absolutely certain what these immigrants experienced. However, one can attempt to answer some of the questions regarding the immigration experience through other avenues: by examining the scholarly works on this topic, assembling personal accounts of immigrants of the same time period, exploring the validity of family myths, and extrapolating data from family records. By comparing and contrasting what is known about immigrants generally with what is known about the ancestor individually, one can speculate and hypothesize about all aspects of an ancestor's immigration experience, motivations for migration, the immigration route, the journey to America, and finding a place to settle in America. These plausible speculations can fill in the blanks that missing or nonexistent records have left and enrich the knowledge of an ancestor's experience.

Notes

1. Hamburg Direct Passenger List, microfilm no. 472878 (Family History Library, Salt Lake City), 874.
2. Maralyn A. Wellauer, German Immigration to America in the Nineteenth Century: A Genealogist's Guide (Milwaukee, Wisconsin: Haertlein Graphics, Inc., 1985), 9. The German Confederation and the other alliances like it only loosely aligned the innumerable German states, kingdoms, duchies, etc. It was not until January of 1871 that these principalities united into an entity known as "Germany". Notwithstanding, I will refer to the area as simply Germany unless otherwise indicated for explanatory purposes.
3. *Ibid*.
4. Shirley J. Riemer, The German Research Companion (Sacramento, California: Lorelei Press, 1997), 6.
5. *Ibid*.
6. Richard H. Zeitlin, Germans in Wisconsin (Madison, Wisconsin: State Historical Society of Wisconsin, 1977), 4.
7. Riemer, 7.
8. Zeitlin, 4.
9. *Ibid*., 4.
10. Wellauer, 18-19.
11. LaVern J. Rippley, The German-Americans (Boston: Twayne Publishers, 1976), 80.
12. Zeitlin, 5.
13. Wellauer, 16.
14. Raymond S. Wright, Meyers Orts- und Verkehrslexikon des Deutschen Reich, Vol. 2 (Baltimore, MD: Genealogical Publishing Co., Inc, 2000), 1047.
15. Viktor Wißmann to Adele Maurine Marcum, 7 September 2001.

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Lutheran Church Records: Looking for Lake Wobegon

by Irmgard Hein Ellingson[1]

Every week on Minnesota Public Radio, Garrison Keillor reports the news from his hometown Lake Wobegon, "where the women are strong, and the men are good looking, and all the children are above average." The spiritual needs of the approximately 1200 residents are served by Pastor David Ingvist of the Lake Wobegon Lutheran Church, by Father Wilmer Mizell (O.S.J.) of Our Lady of Perpetual Responsibility Catholic Church, and by a small group called the Sanctified Brethren.

One night a friend in the state of Washington attended a book discussion about Keillor's book Lake Wobegon Days. Some group members insisted that Keillor's reports were entirely fictitious and were skeptical that such a community existed in contemporary America. Others thought that Keillor's words might contain some truth. Recalling that I am a lifelong Midwesterner and a lifelong Lutheran, my friend telephoned me.

Certainly Lake Wobegon exists, I replied. Not only I have lived in and around it for the better part of a half-century but during most of it, I have been kind of a Judy Ingvist, the English teacher spouse of Pastor Ingvist. I may have lived beyond her role by acquiring my own seminary education, traveling abroad for archival and oral history research, and spending inordinate time on central and eastern European history. But Lake Wobegon is my world. My husband Wayne has served in six parishes in his twenty-six years of ministry, and now I serve in it as a rostered associate in ministry in the Evangelical Lutheran Church in America as well.

"In the Midwest everybody is a Lutheran," Keillor observed in one report [the actual title was "Ball Jars" and the focus was home canning]. "The Catholics are Lutheran. Even the atheists are Lutheran. After all, it's the Lutheran God that they don't believe in."

Exaggeration? Absurdity? Well, a visit to this world would allow you to experience the prevailing culture and to form your own opinion. It may even be that a visit to Lake Wobegon is necessary for your family history research.

The traditional genealogical approach

Keillor's story "The Flood" relates that with the coming of spring, Lake Wobegon's Norwegian bachelor farmers emerge to take up their seats on the bench outside the grocery store and look at the world with their jaundiced eyes. One day a stranger drove up to a couple of the bachelors sitting there in the sunshine. He rolled down his car window and asked, "Can I take this road to I-94?" One bachelor shrugged and replied, "I don't care."

As a lifelong Midwesterner and a Lutheran (although I'm not a Norwegian bachelor farmer!), I can be as jaundiced about outsiders trying to do genealogy as the farmer who was approached by the stranger seeking directions to the interstate.

Genealogists are told that original church records are still held at a local church in many instances and that some have been gathered into a church or state archives or deposited with a local historical society. Conventional research methodology is then shaped in two directions. Those who can identify an ancestor's religious denomination are directed to begin by searching for records in the "Locality Search" of the LDS Family History Library Catalog (FHLC) at <www.familysearch.org/>.

> *The library has a substantial collection of original church records and transcripts on microfilm. These include records of many denominations, particularly the Quaker, Presbyterian, Congregational, Lutheran, Reformed, and Roman Catholic churches in the eastern, southern, and Midwestern states. Search the library catalog to see what records are available in your state and county of interest.* [From <www.clanboyd.info/research/churchrec/>]

Next, a researcher is advised to write directly to the minister of the local church, as found in city, telephone, or church directories. A researcher could then write to a historical society or church archives that may have the records being sought. Finally one might write to the denomination's headquarters to inquire about the location of records for a specific congregation.

If the denominational affiliation is not known, then traditional approach points a researcher to family Bibles, local and family histories, cemetery records, and marriage records for leads. S/he is then told to check local histories and directories to find churches in an ancestor's area or neighborhood. Sometimes a researcher is also advised to contact a local library or historical society for information about area churches.

Well, that produces the jaundiced Norwegian-bachelor-farmer response from me. Yes, you might approach your genealogy by going to Salt Lake City and working your way back to the state capital and on down to the county seat and maybe eventually to my town. But that is the long way to Lake Wobegon.

Even upon finding their way to the appropriate community, researchers who are unfamiliar with that geographical area and its ethnic settlement patterns might have to work through a list of a dozen or more churches in search of their ancestor. A case study is offered by the search for an ethnic German named Heinrich Fischer, who was born in "Netzhausen, Hesse" in 1853. He was married 24 October

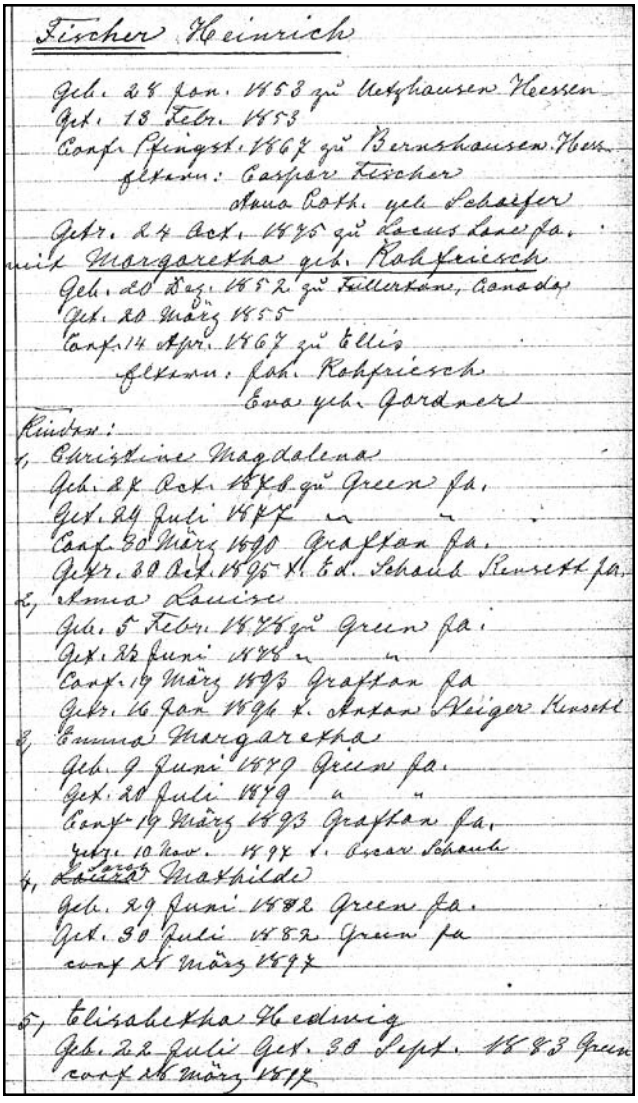
1875 in "Locust Lane, Iowa" to Margaretha Rohfriesch, who was confirmed in the Lutheran faith in Ellis, Ontario, Canada. They moved about eighty miles west to Worth County, Iowa, where they appear in the family register and other records of Emmanuel Lutheran Church in Grafton.

It happens that I am well acquainted with "Locust Lane," or simply Locust, a tiny settlement north of Decorah in Winneshiek County, northeastern Iowa, because I grew up in the area. When I first saw it in 1958, it had one house, a stone school, a general store with living quarters, and a Lutheran church with its parsonage. The store has been torn down in recent years. But very few other researchers would have recognized the "Locust Lane" reference.

then married there in 1865. Their first four children were all born in Winneshiek County, Iowa, including Edmund Albert, born 6 May 1870.

Even with a clue that led to Decorah, one would have then been confronted with a number of options and possibilities. The web site <switchboard.com> supplies twenty-one hits for the term "Lutheran Church" when linked to Decorah's ZIP code.

Many people recognize Winneshiek County and Decorah as being associated with Norwegian immigration in the Midwest (see <www.decorah-iowa.com>). Every summer people flock to Decorah for Nordic Fest. The colorful Norwegian trolls called *nisse* peek from lace-draped


Fischer Heinrich

Geb. 28 Jan. 1853 zu Netzhausen Hessen
Get. 13 Febr. 1853
Confr. Pfingstt. 1867 zu Bernshausen Hess.
Eltern: Caspar Fischer
Anna Cath. geb. Schaefer
Getr. 24 Oct. 1875 zu Locus Lane Ia.
mit Margaretha geb. Rohfriesch
Geb. 20 Dez. 1852 zu Fullerton, Canada
Get. 20 März 1855
Conf. 14 Apr. 1867 zu Ellis
Eltern: Joh. Rohfriesch
Eva geb. Gardner
Kinder:
1, Christine Magdalena
Geb. 27 Oct. 1876 Green Ia.
Get. 29 Juli 1877 " "
Conf. 30 März 1890 Grafton Ia.
Getr. 30 Oct. 1895 m. Ed. Schaub Kensett Ia.
2, Anna Louise
Geb. 5 Febr. 1878 zu Green Ia.
Get. 22 Juni 1878 " "
Conf. 19 März 1893 Grafton Ia
Getr. 16 Jan. 1896 m. Anton Steiger Kensett
3, Emma Margaretha
Geb. 9 Juni 1879 Green Ia.
Get. 20 Juli 1879 " "
Conf. 19 März 1893 Grafton Ia.
getr. 10 Nov. 1897 m. Oscar Schaub
4, ~~Louise~~ Mathilde
Geb. 29 Juni 1882 Green Ia.
Get. 30 Juli 1882 Green Ia
conf 28 März 1897
5, Elisabetha Hedwig
Geb. 22 Juli Get. 30 Sept. 1883 Green
conf 28 März 1897

Fischer, Heinrich
born 28 January 1853 in Netzhausen, Hesse
baptized 13 February 1853 in Netzhausen
confirmed Pentecost 1876 in Bernshausen, Hesse
parents: Caspar Fischer, Anna Catharina nee Schaefer
married 24 October 1875 in Locust Lane [note: north of Decorah inWinneshiek County], Iowa,
to Margaretha Rohfriesch
born 20 December 1852 in Fullerton [Ontario], Canada
baptized 20 March 1855
confirmed 14 April 1867 in Ellis [Ontario], Canada
parents: Johann Rohfriesch, Eva nee Gardner

Children:
1. Christine Magdalena
born 27 October 1876 in Greene, Iowa
baptized 29 July 1877 in Greene, Iowa
confirmed 30 March 1890 in Grafton, Iowa
married 30 October 1895 to Ed Schaub, Kensett, Iowa
2. Anna Louise
born 5 February 1878 in Greene, Iowa
baptized 25 June 1878 in Greene, Iowa
confirmed 19 March 1893 in Grafton, Iowa
married 16 January 1896 to Anton Steiger, Kensett, Iowa
3. Emma Margaretha
born 9 June 1879 in Greene, Iowa
baptized 20 July 1879 in Greene, Iowa
confirmed 19 March 1893 in Grafton, Iowa
married 10 November 1897 to Oscar Schaub
4. Sarah Mathilde
born 29 June 1882 in Greene, Iowa
baptized 30 July 1882 in Greene, Iowa
confirmed 28 March 1897
5. Elisabetha Hedwig
born 22 July 1883 in Greene, Iowa
baptized 30 September 1883 in Greene, Iowa
confirmed 28 March 1897

Fig. 1- Information on Heinrich Fischer from a German language family register

The Emmanuel family history register contained a clue, however. Heinrich and Margaretha's oldest daughter, Christine Magdalena, was married 30 October 1895 to Ed Schaub. The register contains a page for the family of Valentin and Caroline (née Suering or Suehring), who were both confirmed in the Lutheran faith in Ellis, Ontario, and

windows at passers-by. The art form called *rosemaling* is visible throughout the community. Grandmothers as well as the local bakery make *lefse*, *krumkake*, *rosettes*, and other Norwegian treats to serve with dark, rich coffee. Even area non-Norwegians do it. Wilma Hruska Zajicek made *rosettes* for the wedding of her 100 percent Czech granddaughter

Michelle and my son Gregg, for example, and my Volhynian German mother Minna Wedmann Hein makes *lefse* every year at the holidays.

A strong Norwegian heritage has contributed to every Lutheran church in the Decorah area: First Lutheran, Decorah Lutheran, Good Shepherd down the hill from Luther College, Washington Prairie, Big Canoe, Highland, Glenwood, Canoe Ridge, Hauge, Waterloo Ridge, Hesper, etc.

And then there is Locust. It is located within five to ten miles from five other churches in that list and every single one is now an Evangelical Lutheran Church in America (ELCA) congregation. But Locust was not settled solely by Norwegians. A group of Germans, mostly from Alsace but also from Hesse and Brandenburg, came there. They included the Barth, Bender, Blaess, Dresselhaus, Fischer/Fisher, Foltz/Folz, Groth, Gutzke, Jung/Young, Matter, Pahl, Pfister, Richert, Ruffridge, Schaub, Seegmiller, Stoskopf, Wendling, and other families who came there from previous settlement in Ontario, Canada, in the late 1860s and established themselves in the middle of all those Norwegians in Winneshiek County. An occasional reference to a name like André Barth has led some to wonder if they have French ancestry, but most modern descendants say that they are German even if they are not certain about their ancestral homeland.[2]

One could try to find "Locust Lane, Iowa" or "Locust, Iowa" in the FHLC. But a simple Google search for the first provides four hits, and the first hit places it in Pleasant Township, Winneshiek County, Iowa. A Google search for the second brings up a Mapquest link placing Locust ten miles north of Decorah. Neither names the church. The "towns" page on the site <www.rootsweb.com/~iawinnes/index.htm> notes that neither Locust nor Locust Lane are still in existence, which is more or less subject to interpretation. The "cemeteries" page places Locust Lane in Canoe Township and Locust in Pleasant Township. An additional problem is that the online index for the St. John's Lutheran Church cemetery is simply titled "Locust Cemetery, Locust, Winnesheik [sic] County, Iowa" and a smaller cemetery to the south is headed as "Locust Lane Cemetery, Locust, Winnesheik [sic] County, Iowa" (see the links posted at <www.rootsweb.com/~cemetery/iowa/cemeteries/locustcemetery.htm> and <www.rootsweb.com/~cemetery/iowa/cemeteries/locustlanecemetery.htm>).

When a researcher continues with Winneshiek County research, s/he will not find the word "Locust" in a telephone book. The county atlas and state road map do show Locust and County Road 38 leading north from Decorah is visibly marked as the "Locust Road." But when you get to Locust, not a single road sign tells you that you have, in fact, found Locust. You would have passed the Locust Lane cemetery on the paved road about two and a half miles south of Locust, and the church's cemetery (or "Locust Cemetery") is located a half-mile west on a gravel road.

The friendly folks at the Winneshiek County Genealogical Society or the Decorah Genealogical Association, however, would have made the right connections in a heartbeat. They know the church's name, location, background, and members.

Another challenge is that many congregations in the rural area and small towns of the Midwest now share the services of a pastor, whose office may not even be located in the church. The present pastor at St. John's is now part of the ministry staff at Decorah Lutheran Church, for example. Whether he has spent enough time with the St. John's records to know that it is the only German Lutheran congregation north of Decorah in Winneshiek County is another matter.

The issue is that a conventionally trained researcher will tend to slide past the point that the original church records are most likely still at the local church. Lutheran records, for example, are the property of the individual congregation. Their pastors do not submit duplicate records or lists of their ministerial acts to denominational headquarters. Furthermore, local leaders have often been reluctant to allow their records to be copied or filmed. The Archives of the ELCA, with sixty-two percent of all Lutherans in the United States, report that they hold microfilm for less than ten percent of ELCA related congregations (<www.elca.org/os/archives/geneal.html>). If that small of a percentage have allowed the denominational headquarters to film their records, it is a sure indication that very few have allowed other Lutheran repositories, much less the Family History Library, to film their records.

I encourage a researcher to gain some background knowledge of the church with which an ancestor was affiliated. In this case, a further examination of Lutheranism provides an enhanced understanding of congregational record compilation and maintenance.

Global Lutheranism

The Lutheran Church originated in the Reformation and is the oldest and largest major Protestant denomination, with a world-wide membership of over sixty-one million individuals. Lutherans regard themselves as part of the one holy Christian and apostolic Church that has existed throughout all ages.

In the early 1500s, a Roman Catholic monk named Martin Luther challenged the act of indulgences and other practices of the Church. The basic tenets of the faith proclaimed by Luther include three principles:

- *Sola gratia*, or grace alone: salvation occurs solely by the grace of God, not by human actions.
- *Sola fide*, or faith alone: justification is by faith alone through God's grace.
- *Sola scriptura*, or Scripture alone: the Bible is the sole standard to evaluate teachings and doctrines.

Lutherans believe that in the sacraments of Holy Baptism and Holy Communion, the believer is assured of God's love for a fallen world and the presence of Jesus Christ in the community of believers. Through the means of grace, which are God's Word and the Sacraments, the Holy Spirit inspires faith and empowers life according to God's will.

Lutheran origins

The following question came to me in an e-mail: "Have you any idea where the list of evangilshe [sic] Lutheran list is when Martin Luther separated from Catholics in the 1600s? Suspect they are in Berlin." The writer went on to say that he had decided to go back to "Lutheran origins" and trace his genealogy toward the present from that point.

First it must be noted that Martin Luther was disciplined by the Roman Catholic Church authorities for his beliefs but he never separated himself from the Catholic Church nor did he establish another church entity. *Die Evangelische Kirche* (literally the Evangelical Church but also identified as the Evangelical Lutheran Church or simply the Lutheran Church) came to be recognized as those who shared his views as articulated in the Augsburg Confession, a statement of faith made to the Holy Roman Emperor in 1530.

Luther inaugurated the world's first Protestant church in the Hartenfels *Schloßkirche*, or castle church, at Torgau on the Elbe River in Saxony in 1544. In the words of a German proverb: *Während Wittenberg als Mutter der Reformation gilt, wird Torgau als deren Amme bezeichnet*, or "if Wittenberg is the mother of the Reformation, then Torgau is its wet-nurse." See <www.uni-leipzig.de/~torgau/elbeday/historye.htm>.

The issue of who was Lutheran and who was Catholic was never a simple matter of a list drawn up on a certain date. The Reformation pitched Europe into decades of war with various attempts at compromise. The Peace of Augsburg of 1555 endorsed the principle *cuius regio, eius religio* (in Latin: he who rules, his religion) which meant that a prince set the religion in his territory:

> *[The] 16th century Reformation may be considered as a reinforcement of the position that the state should dominate the church. With the exception of Calvin's Geneva, the new Protestant states asserted control over the new churches. In Germany the established principle was that the official religion of a particular state would be determined by the religion of its ruler. At the same time 'left-wing' Reformation groups such as the Baptists and Quakers insisted upon separation of church and state*. [From The Encyclopedia of the Lutheran Church, vol. I, Julius Bodensieck, ed. (Minneapolis: Augsburg Publishing House, 1965), p. 493]

Individual religious tolerance on a national level was not addressed by the Peace of Augsburg, nor were reformed and radical churches such as the Anabaptists and Calvinists protected. Many such Protestant groups who lived under the rule of a Lutheran prince existed with the potential charge of heresy. Calvinists were not officially tolerated until the Treaty of Westphalia in 1648.

At about the same time as Luther, reformers were active in the south, particularly in Switzerland or the *Confederatio Helvetica* in Latin. These reformers included Zwingli and Calvin. Their adherents subscribed to the Helvetic Confession or Creed in *die reformierte Kirche*, or the Reformed Church. This was part of the Evangelical Church in German and Austrian lands. In Galicia and Bukovina, for example, Evangelical records distinguished between the Lutheran and Reformed individuals by the abbreviations A.C. and H.C. In certain communities in Galicia, an Evangelical Church would use the Lutheran form of the Creed on six or seven Sundays and then on the next, use the Reformed version.

Lutherans in North America[3]

Immigrants to the New World continued to speak and worship in their native languages and use worship resources and clergy from their countries of origin. Those who came from a particular region and settled together in America started their own churches. Many remained Lutheran. Others affiliated themselves with German Reformed Churches, with German speaking Evangelical Churches (later the Evangelical United Brethren), or with churches of other denominations. Various revivalist and confessional movements emerged in Lutheran churches in Europe and in America, and Lutheran immigrants were influenced by the fundamentalist movement here. Therefore, Lutheranism is expressed and experienced in a variety of ways in North America.

As more and more congregations were founded, groups would form a "synod" or church body. The twenty or more Lutheran bodies that eventually became part of the American Lutheran Church and the Lutheran Church in America had all been formed by the late 19th century. Massive immigration from traditionally Lutheran European countries resulted in the formation of fifty-eight Lutheran bodies in the U.S. between 1840 and 1875. This strong immigration continued through the first two decades of the 20th century.

The Lutheran Church Missouri Synod has been deeply conservative and relatively unchanged since it was organized as "The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States" in 1846-1847.

The Wisconsin Evangelical Lutheran Synod (1917-present) was formed from two entities: the "Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan and Other States 1917-1919" and the "Evangelical Lutheran Synod of Wisconsin and Other States 1919-1959." They were preceded by the "Evangelical Lutheran Synod of Michigan and Other States" (1860-1917), the "Evangelical Lutheran Synod of Minnesota and Other States" (1860-1917), the Wisconsin Synod (1850-1917), and the "German Evangelical Lutheran District Synod of Nebraska and Other States" (1904-1917).

Significant mergers occurred in 1917, when three Norwegian synods joined to form the Norwegian Lutheran Church of America (NLCA) and in 1918, when three German synods joined to form the United Lutheran Church in America (ULCA). In 1930, three churches with German origins formed the American Lutheran Church.

Thirty years later, in 1960, the American Lutheran Church (ALC) was established in a merger of the American Lutheran Church (German), the United Evangelical Lutheran Church (Danish) and the Evangelical Lutheran Church (Norwegian). The Lutheran Free Church (Norwegian) joined the ALC in 1963.

In 1962, the Lutheran Church in America (LCA) was formed in a merger of the ULCA (German, Slovak and Icelandic) joined with the Augustana Evangelical Lutheran Church (Swedish), the Finnish Evangelical Lutheran Church and the American Evangelical Lutheran Church (Danish).

A moderate movement in the Lutheran Church Missouri Synod was initiated in the mid-1970s. By 1976 these moderates had formed the Association of Evangelical Lutheran Churches (AELC). About 300 congregations and 110,000 people moved into the AELC from LCMS with the stated goal of promoting unity with the ALC and LCA.

On 1 January 1988, the ALC, LCA, and AELC formally inaugurated the inauguration of the Evangelical Lutheran Church in America, a multi-ethnic church reflecting the diverse American culture in which it lives and serves.

Taken as a whole, Lutherans represent one of the five largest Christian denominations in the United States. Twenty-five Lutheran church bodies are identified in the United States and Canada by the 2003 Yearbook Evangelical Lutheran Church in America (Augsburg Fortress, 2002), p. 775. The Evangelical Lutheran Church in America (ELCA) is the largest Lutheran group, with 62 percent of the Lutheran membership in the United States. Over 98 percent of the more than eight million Lutherans in the United States are affiliated with the three largest groups: the ELCA, the Lutheran Church Missouri Synod, and the Wisconsin Evangelical Lutheran Synod. Other contemporary Lutheran bodies are cited by <www.elca.org/os/archives/churchbodykey.html>:

•ELCIC, Evangelical Lutheran Church in Canada (1985-present) was preceded by the Evangelical Lutheran Church of Canada (1960-1985), which split from The American Lutheran Church in 1960 and gained full autonomy in 1966. The Canadian congregations of the LCA joined them in 1985 to form the ELCIC.

•AALC, American Association of Lutheran Churches (1987-present) is a split from the American Lutheran Church.

•AFLC Association of Free Lutheran Churches (1962-present) is a split from the Lutheran Free Church.

•LB, Church of the Lutheran Brethren in America (1900-present) is a split from the United Norwegian Lutheran Church.

•ELS, Evangelical Lutheran Synod (1918-present) was the Norwegian Synod of the American Evangelical Lutheran Church (1918-1957). It was also known as the "Little Norwegian" Synod, which split from the Norwegian Synod.

•LAT, Latvian Evangelical Lutheran Church in America (1975-present).

Lutheran church records

A general introduction to the theme of church records is included in Michael John Neill's article "Protestant Records," published in the March/April 2001 issue of Ancestry Magazine and is posted at <www.ancestry.com/learn/library/article.aspx?article=4120>.

The records in a Lutheran congregation include a register of ministerial or pastoral acts as well as minutes of various meetings, financial and legal documents, and printed materials. Records were normally kept by the pastor in his office, which was usually in the parsonage that the congregation provided to him and his family as their residence.

It is important to understand that a pastor may have served two or more churches in addition to the one that you are researching. Due to denominational histories, these churches may be located at some distance from one another. Here is an example:

•First Lutheran Church is an ELCA church located eight miles south of Ossian, Iowa, on the south (or Fayette) side of the Winneshiek-Fayette County line. At one time, First was a Hauge Synod congregation, part of a Norwegian pietistic group that separated from the Eielsen Synod in 1876. First was often identified in early records as "Stavanger Lutheran," a name that was also used by the "Rock Church" several miles north. The "Rock Church" is the present Stavanger Lutheran Church, which is also an ELCA congregation now. But these two churches were not part of the same denominational history. Instead First shared a history and a pastor with two more distant congregations.

•One was Hauge Lutheran, located seven miles north of Decorah near the Springwater Settlement in Canoe Township, Winneshiek County, or about thirty miles to the northwest of First Lutheran.

•The other was often simply called "South Fork" but its full name was the Hauge Evangelical Lutheran Church at South Fork. It was located across the state line in Section 12 of Preble Township, Fillmore County, Minnesota, about fifteen miles northeast of Mabel or about five miles east of the tiny settlement at Choice. It is approximately thirty miles northeast of Hauge Lutheran or about sixty miles from First.

A ministerial act is one at which a clergy person officiates, either as a representative of the church or, in the case of marriage, as a representative of the state. The pastor is charged with the duty of entering records of these ministerial acts and again, these registers were kept wherever the pastor had his office. In 19th and early 20th century America, this was usually in the parsonage, not the church.

In the Lutheran understanding of the ministerial office, a pastor presides at the two sacraments, baptism and Holy Communion. Infant baptism is practiced and chronological lists of persons baptized, with the names of parents and sponsors or godparents, are maintained in the parish register.

Sponsors and godparents were once required to be Lutherans but now they may be relatives or friends from other denominations, depending upon the synod and local tradition.

Affirmation of baptism, traditionally called confirmation, follows a two or three year course of instruction at about age fourteen. In the past, this was usually associated with an individual's first reception of Holy Communion, but more liberal contemporary practices provide for this in fifth grade or even earlier. Annual lists of individuals who have confirmed their faith are usually maintained in a section immediately following baptisms in the parish register. Researchers should check confirmation lists in addition to baptismal records to track a family's active presence in a congregation.

Most Lutheran congregations maintain chronological records that document those who have communed. Up until the mid-1900s, Holy Communion was only served several times a year. Once-a-month communion became the standard practice and now a number of congregations celebrate communion twice a month or even weekly. In the earlier registers, these records will usually follow the confirmation section.

Marriage is not a sacrament but rather a ceremony conducted by a pastor under the auspices of civil law. In Iowa, for example, a bridal couple obtains their marriage license from the county clerk of court and presents it to the pastor. The pastor signs the license with the bridal couple and their witnesses following the ceremony and then the pastor returns it to the clerk of court. The marriage is entered in a section of the church's parish register but the official documentation is held by the county clerk of court.

A pastor conducts funerals and burials. The death and burial section of the parish register will list the dates of birth, death, and burial as well as the specific location of burial. Older records may include the cause of death and any immediate family survivors. A church with its own cemetery may have a so-called "cemetery book," which may contain the person's obituary. In recent years, the cemeteries have been incorporated apart from the existing church and are administered by their own board or association who maintain these records. Information about the cemetery board members is usually available at the church office.

Membership in the Lutheran church was historically confined to married males who reached legal voting age. Women have been granted the right to vote in some Lutheran church bodies and some have now extended voting rights to those who have been confirmed. Bear these factors in mind when reading something like this:

> *Pastor Ide served the congregation from 1893-1895; the membership increased to 85 … The next pastor was Pastor John Landdeck who came in October 1895. By the year of 1900, there were 103 voting members listed, 425 communicants, and 688 souls.* [From The Emmanuel Lutheran Church, Grafton, Iowa, Centennial 1883-1983, p. 3]

Note the distinctions made between voting members, communicant members, and "souls," or baptized members in the 1890s. A *Mitglied* (German for "member") would be defined as a married male voting member who was the head of a household. The *Seelenregister* contained the entire list of the baptized "souls" in the congregation. It is important that a researcher understand how a congregation defined membership at various points in existence. In the past, membership lists were not typically prepared each year but now these can be readily generated with databased records.

A separate record book was initiated in the mid-1890s in many Midwestern Lutheran congregations. This was called a family register, or *Familienregister* (German) and *Menighedslemmer* (Norwegian), and was maintained in the immigrant language of the congregation. It was not included


Menighedslemmer
i
Stavanger
Norske Evang. Lutherske Menighed
i
Winneshiek & Fayette Counties, Iowa.
1903.

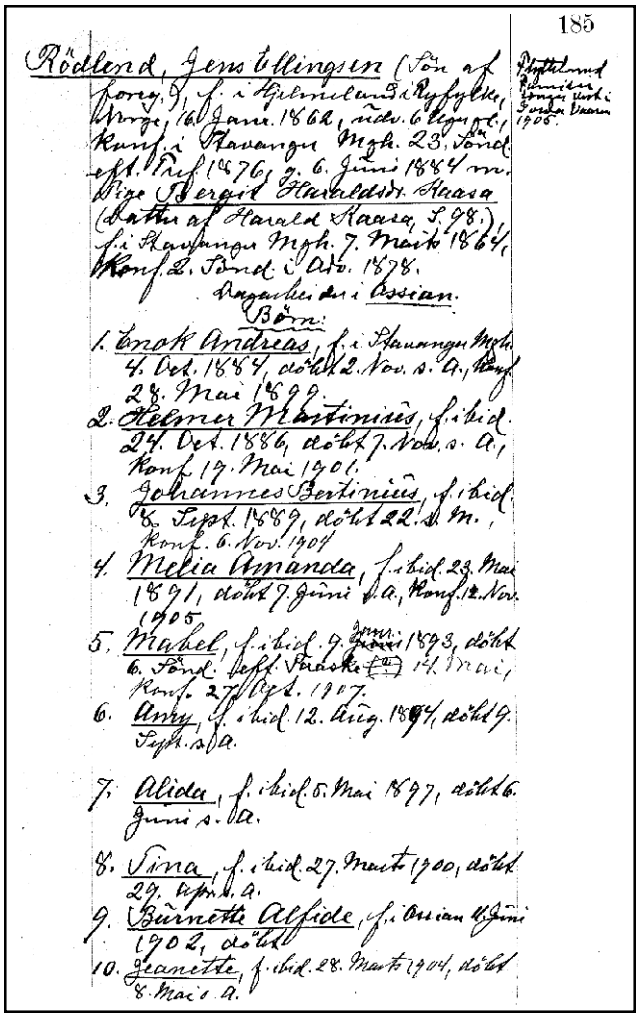
Fig. 2 - Menighedslemmer for Stavanger, Iowa

in the register that listed baptism, marriage, or funerals. It was an entirely separate book with a page or two for each family. A reader will leaf through it and find families listed in alphabetical order, generally one family per page.

The name of the family head appears at the top of the page. His birthplace and date, the date of marriage, possibly the date of his immigration, and his date of death if he had already died are entered. The dates and locations of his baptism and confirmation might be included.

Next will be the name of his wife with her birthplace and date, possibly the date of her immigration date, and her date of death if she had already died. Again, baptism and confirmation dates and locations might be included.

The names of their children will be listed next with the relevant birth, baptismal, confirmation, and other dates and places. This list is sometimes confined to children still living at home but that was not a hard and fast rule. It is also important to note the date that the book was prepared since other children may have been born later, but not added.



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Rödlend, Jens Ellingsen (Son af Sorey), f. i Hjelmeland i Ryfylke, Norge, 16 Juni 1862, nödd. 6 Aug. s. å., Konf. i Stavanger Mgh. 23. Sönd. eft. Trin. 1876, g. 6. Juni 1884 m. Hitra Bergit Haraldsdtr. Kaasa (Datter af Harald Kaasa, S. 98.), f. i Stavanger Mgh. 7. Marts 1864, Konf. 2. Sönd. i Adv. 1878. Dagarbeider i Ossian.

Börn:

1. Enok Andreas, f. i Stavanger Mgh. 4. Oct. 1884, döbt 2. Nov. s. å., Konf. 28. Mai 1899.
2. Helmer Martinius, f. ibid. 24. Oct. 1886, döbt 7. Nov. s. å., Konf. 19. Mai 1901.
3. Johannes Bertinius, f. ibid. 8. Sept. 1889, döbt 22. s. m., Konf. 6. Nov. 1904.
4. Melia Amanda, f. ibid. 23. Mai 1891, döbt 7. Juni s. å., Konf. 12. Nov. 1905.
5. Mabel, f. ibid. 9. Januar 1893, döbt 6. Sönd. efter Paaske (14. Mai), Konf. 27. Oct. 1907.
6. Amy, f. ibid. 12. Aug. 1894, döbt 9. Sept. s. å.
7. Alida, f. ibid. 5. Mai 1897, döbt 6. Juni s. å.
8. Tina, f. ibid. 27. Marts 1900, döbt 29. April s. å.
9. Burnette Alfide, f. Ossian 4. Juni 1902, döbt
10. Jeanette, f. ibid. 28. Marts 1904, döbt 8. Mai s. å.

Rödlend, Jens Ellingsen (son of Sorey), born in Hjelmeland in Ryfylke, Norway, on 16 June 1862 and baptized there on 6 August in the same year, confirmed in the Stavanger [Iowa] congregation on the 23rd Sunday after Pentecost 1876, married 6 June 1884 to Bergit Haraldsdatter Kaasa (daughter of Harald Kaasa, page 98), born in the Stavanger [Iowa] congregation on 7 March 1864 and confirmed on the second Sunday of Advent 1878. Day laborer in Ossian.

Children:

1. Enok Andreas, born in Stavanger congregation on 4 October 1884, baptized 2 November of the same year, confirmed 28 May 1899
2. Helmer Martinius, born "in the same place" on 24 October 1886, baptized 7 November of the same year, confirmed 19 May 1901
3. Johannes Bertinius, born "in the same place" on 8 September 1889, baptized on the 22nd of the same month/year, confirmed 6 November 1904
4. Melia Amanda, born "in the same place" on 23 May 1891, baptized 7 June of the same year, confirmed 12 November 1905
5. Mabel, born "in the same place" on 9 January 1893, baptized on the 6th Sunday after Easter or 14 May, confirmed 27 October 1907
6. Amy, born "in the same place" on 12 August 1894, baptized 9 September of the same year
7. Alida, born "in the same place" on 5 May 1897, baptized 6 June of the same year
8. Tina, born "in the same place" on 27 March 1900, baptized 29 April of the same year
9. Burnette Alfide, born in Ossian on 4 June 1902, baptized [no date entered]
10. Jeanette, born "in the same place" on 28 March 1904, baptized 8 May of the same year

Fig. 3- Entry in Norwegian language family register for the household of Jens Elllingsen Rödlend

This kind of a family register, admittedly a secondary source, may prove useful in connecting a researcher to the primary records or to the communities in which they may be found.

Lutheran research

Databases abound and linkages flourish in this day and age. Several points must be made clear from the outset, however, note that

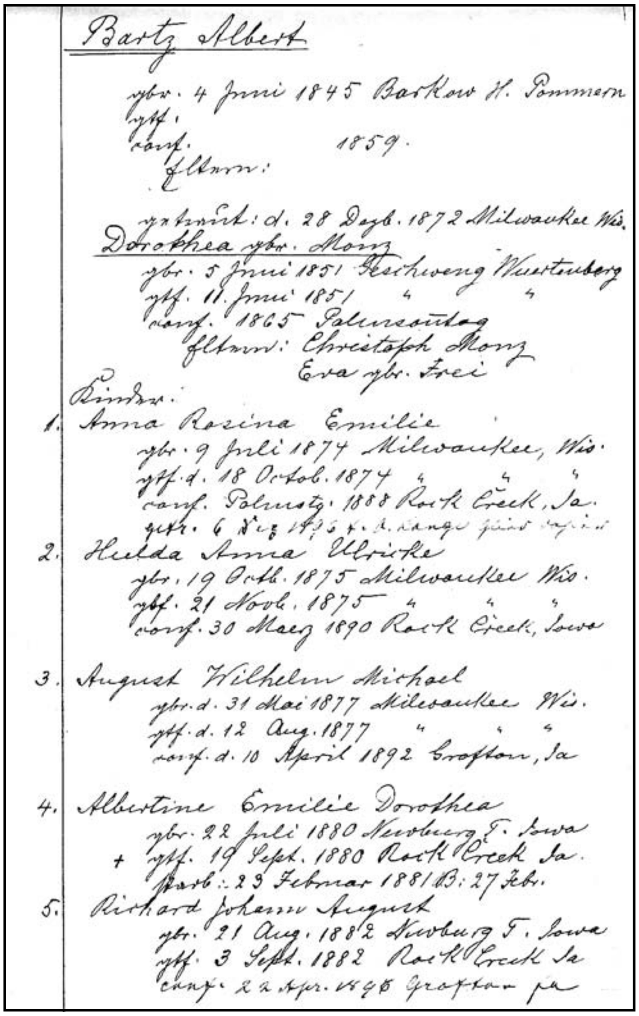
- •No index to all Lutherans past and/or present in the United States exists.
- •No database lists the names of every member, past or present, of any Lutheran body.
- •No Lutheran archival facility in the United States holds records for a Lutheran entity outside of the United States.

The ELCA Archives web site and that of Ancestry.com read verbatim:

> *Lutheran records are maintained and organized by and for local congregations, and are usually composed of chronological listings of pastoral acts, such as baptisms, confirmations, marriages, and burials. In some cases, records of communions and membership lists may be included. Other parish records include congregational annual and council meeting minutes, financial and legal documents, parish newsletters or other printed items, including congregational histories, as well as similar records for congregational organizations, such as women's, men's or youth groups.* (See <www.elca.org/os/archives/geneal.html> and <www.ancestry-and-genealogy.com/ChurchRecords/lutheran.html>).

The ELCA archives page continues:

> *Most of the information essential to tracing your family genealogy will be contained in congregational records, especially in the records of pastoral acts. Since these records are maintained ONLY [emphasis included] by the congregation, no*



Bartz Albert
gbr. 4 Juni 1845 Barkow H. Pommern
gtf.
conf. 1859.
Eltern:
getraut: d. 28 Dezb. 1872 Milwaukee Wis.
Dorothea gbr. Monz
gbr. 5 Juni 1851 Geschweng Wuertenberg
gtf. 11. Juni 1851 " "
conf. 1865 Palmsontag
Eltern: Christoph Monz
Eva gbr. Frei
Kinder:
1. Anna Rosina Emilie
gbr. 9 Juli 1874 Milwaukee, Wis.
gtf. d. 18 Octob. 1874 " " "
conf. Palmstg. 1888 Rock Creek, Ia.
getr. 6 Dez 189[illegible]
2. Hulda Anna Ulricke
gbr. 19 Octb. 1875 Milwaukee Wis.
gtf. 21 Novb. 1875 " "
conf. 30 Maerz 1890 Rock Creek, Iowa
3. August Wilhelm Michael
gbr. d. 31 Mai 1877 Milwaukee Wis.
gtf. d. 12 Aug. 1877 " " "
conf. d. 10 April 1892 Grafton, Ia
4. Albertine Emilie Dorothea
gbr. 22 Juli 1880 Newburg T. Iowa
+ gtf. 19 Sept. 1880 Rock Creek Ia.
starb: 23 Februar 1881 B: 27 Feb.
5. Richard Johann August
gbr. 21 Aug. 1882 Newburg T. Iowa
gtf. 3 Sept. 1882 Rock Creek Ia
conf. 22 Apr. 1896 Grafton Ia

Bartz. Albert
born 4 June 1845 in Barkow, Pommern*
baptized
confirmed
parents:
He was married 28 December 1872 in Milwaukee, Wisconsin, to
Dorothea née Monz
born 5 June 1851 in Geschweng, Wuertenberg
baptized 11 June 1851 in Geschweng
confirmed Palm Sunday 1865
parents: Christoph Monz, Eva nee Frei
Children:
1. Anna Rosina Emilie
born 9 July 1874 in Milwaukee, Wisconsin
baptized 18 October 1874 in Milwaukee, Wisconsin
confirmed Palm Sunday 1888 in Rock Creek, Iowa
married 6 December 1896 to A. O. Lange, are members of the church here in Grafton
2. Hulda Anna Ulricke
born 19 October 1875 in Milwaukee, Wisconsin
baptized 21 November 1875 in Milwaukee, Wisconsin
confirmed 30 March 1890 in Rock Creek, Iowa
3. August Wilhelm Michael
born 31 May 1877 in Milwaukee, Wisconsin
baptized 12 August 1877 in Milwaukee, Wisconsin
confirmed 10 April 1892 in Grafton, Iowa
4. Albertine Emilie Dorothea
born 22 July 1880 in Newburg Township, Iowa
baptized 19 September 1880 in Rock Creek, Iowa
died 23 February 1881, buried 27 February 1881
5. Richard Johann August
born 21 August 1882 in Newburg Township, Iowa
baptized 3 September 1882 in Rock Creek, Iowa
confirmed 22 April 1896 in Grafton, Iowa

Fig. 4- Entry in German language family register for the household of Albert Bartz

centralized lists of members exist at churchwide/synodical offices or archives. Therefore, it is essential that your letter of request contain as much information as possible, including full names, relevant dates, and place names. If you do not have this information, it is highly recommended that you turn to other resources, such as federal census records, state tax rolls, or similar sources, before you contact a Lutheran archives. This would be especially true if you are not sure that your relatives were Lutheran. Do not assume that because you are Lutheran, or some of your relatives may have been Lutheran in the past that all family members were Lutheran. Also do not assume that because your relatives were German, Swedish, Norwegian, etc., that they were Lutheran. Be prepared to find that your relatives may not have belonged to any church. Furthermore, the term 'evangelical' does not guarantee that a congregation was Lutheran. Reformed and other Protestant groups also use this term.

The second largest Lutheran body in the United States is the Lutheran Church Missouri Synod (LCMS). The Concordia Historical Institute (CHI) is their Department of Archives and History. Their web page <chi.lcms.org/famhist.asp> clearly states that:

> *No, there is no computer database containing the name of every person who has ever been baptized or married in a Lutheran church in North America! We receive questions from people hoping that is the case quite often. However, Concordia Historical Institute may be able to help you with your family history research in several ways:*
> *1. We do have the records of SOME [emphasis included] Lutheran congregations that contain information on baptisms, confirmations, marriages, burials, etc. Usually these are from disbanded congregations, since most Lutheran parishes retain their records locally. In a few cases, existing congregations have transferred their original records to us. We also have some*

records on microfilm. But our collection altogether represents a very small proportion of Lutheran church records. We can only provide certification that a record of an official act, such as a baptism or marriage, exists; we cannot provide original certificates. Before we can assist you with genealogical information, we must know that the individual or family being researched was a member of a particular Lutheran congregation. If the record is available, we will be glad to provide what information is at hand.

2. We can only provide certification that a record of an official act, such as a baptism or marriage, exists; we cannot provide original certificates. Before we can assist you with genealogical information, we must know that the individual or family being researched was a member of a particular Lutheran congregation. If the record is available, we will be glad to provide what information is at hand.

3. Even if we do not have the records of a congregation, we may be able to help you determine which existing congregation to contact. Place names change, but if you have the name of a pastor from a baptismal or marriage certificate, we may be able to determine which congregation the pastor was serving at the time and provide a current address. Give us as much detail as possible to help us pinpoint the best potential source of information.

The archives of the Wisconsin Synod, the third largest Lutheran body in the U.S., are located at the Wisconsin Lutheran Seminary in Mequon, Wisconsin. Their web page <www.wls.wels.net/library/archives/archiveindex.htm> advises researches to:

[Please] note that the Archives does not hold sacred records (Marriage, Baptism, Death), except in the rare instances when a congregation disbands, and there is no nearby WELS congregation to hold those records. For Marriage, Baptism and Death records, please contact the individual church.

A non-traditional approach to finding records

Many small town and rural Midwestern congregations were founded in the mid to late 1800s. The organizing members had often immigrated from the same or neighboring communities in their native land or further east in the United States. When they arrived in a new location, they tended to settle close together, often within walking distance. Their churches and parochial schools were established within that settlement area.

First, find the town or county plat books for the time period during which your ancestor lived in a neighborhood. Use those materials to determine which churches were located within a five to ten mile radius of your ancestor's home.

Next, consult the local historical or genealogical society, before you telephone the church office. Find out what they know about your family, their church affiliations, and other local entities. Determine which congregations had denominational histories and shared ministerial service as an aid to locating records in a pastor's office. Remember the example given above in regard to First Lutheran south of Ossian, Iowa, Hauge Lutheran north of Decorah, and South Fork Lutheran north of Mabel, Minnesota. The same pastor served them all at one time, in spite of the more than sixty miles and other Lutheran congregations between them. He was the one who kept their records.

Ask the local genealogists to direct you to the person or persons most familiar with the records of the congregation that you are researching. It is safe to assume that this will not

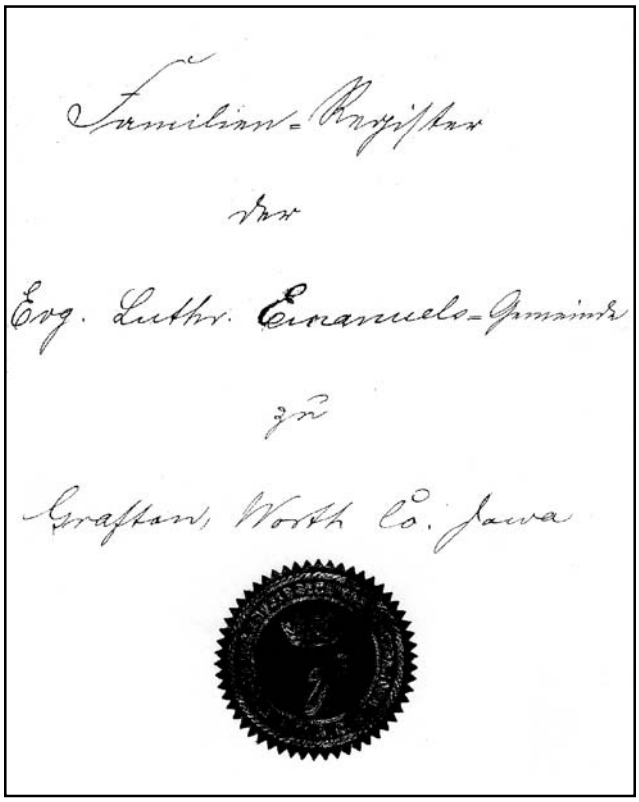


Fig. 5 - Family register title page for the Evangelical Lutheran Emmanuel Congregation, Grafton, Iowa

be the pastor or parish secretary. Contact that individual to find out if records have been published, filmed, translated, or otherwise made accessible. Learn what allowances exist for reading and copying the records. Many congregations will not allow records to be photocopied or photographed. I have worked in churches that require the pastor or a church officer to be present while someone examines the registers. This rule was strictly observed with me although I was already well known to the congregation in my own ministry

capacity. One must recall that these records are organized and maintained by and for the use of the congregation's ministry.

As you talk with local researchers, find out who else is researching the same church or the same families as you. Establish contact and communication networks with these persons.

The ties that bind

Garrison Keillor uses humor and folklore to describe the Lutheran ways here in the Midwest, my part of the world. You may have Lutheran ancestors who lived here at one time. Do you want to find them, to locate and to document them? Then find the ties that have historically bound people together out here.

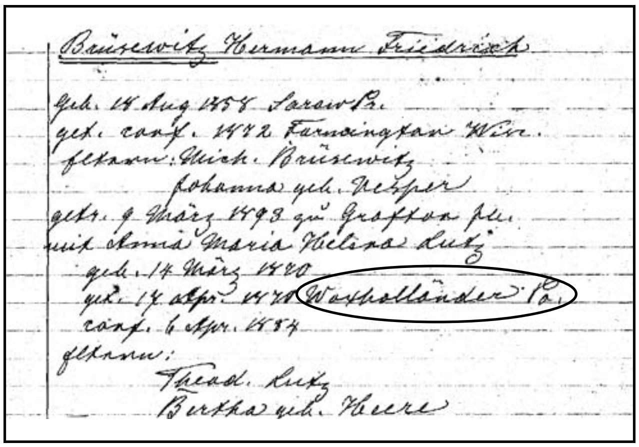


Fig. 6 - Family registers were not always accurate. Here a christening location is listed as Woxholländer, Pommern. Woxholländer was actually in Brandenburg

Contemporary society is increasingly impersonal and pluralistic. In the midst of rapid social change, we are lonely, separated from our own people, struggling to maintain relationships in our families and kinship systems, and longing for a sense of belonging. In one Keillor program, Robin and Linda Williams sang a haunting duet that expresses these emotions and needs:

As I walked out one evening
To breathe the air and soothe my mind,
I thought of friends and the home I had,
And all those things I left behind.
A silent star shone on me,
My eyes saw a far horizon,
As if to pierce this veil of time,
And escape this earthly prison.
Will there come a time when the memories fade,
and pass on with the long, long years,
When the ties no longer bind?
Lord save me from this darkest fear.
Don't let me come home a stranger,
I couldn't stand to be a stranger.[4]

People are probably still gathering in those churches where your ancestors once worshiped. They are people who believe that God comes to them in the Word and the Sacraments as well as through others who gather with them around the means of grace. These churches, and those people, share your roots. Through them, you will establish your connections in this time and place.

So maybe you will come to Lake Wobegon or a town right down the road. You might find that the women are indeed strong, the men good looking, and the children above average. The main thing is that you won't come home a stranger. You will come home.[5]

Endnotes

1. Irmgard Hein Ellingson is the immediate past president of FEEFHS. The American born daughter of Volhynian Germans, she has spent more than twenty-five years engaged in eastern European study and research. She earned a Bachelor of Science degree in political science and history from Winona (Minnesota/USA) State College in 1974 and a Master of Arts in theology with an emphasis in congregational studies from Wartburg Theological Seminary in Dubuque, Iowa/USA in 1993. Her credits include several books as well as shorter works that have been published in German, English, and Portuguese in the United States, Canada, Germany, and Brazil. Irmgard is a founding and continuing director of the Bukovina Society of the Americas (Ellis, Kansas/USA), an editorial board member of the American Historical Society of Germans from Russia (Lincoln, Nebraska/USA), and the former U.S. representative for the quarterly Wandering Volhynians (Vancouver, British Columbia/Canada). She is an associate in ministry serving Emmanuel Lutheran in Grafton and St. John's Lutheran, Rock Township and Faith Lutheran in Mitchell in rural Osage, all in north central Iowa. She is also an adjunct instructor of German at Waldorf College in Forest City, Iowa. Irmgard and her husband, the Rev. Wayne T. Ellingson, reside in Grafton.
2. It happens that my grandparents, Friedrich and Herta Wedmann, are buried at Locust as are members of the Rauter and Weiss families, but these post-World War II refugees from eastern Europe are not related to the German community at Locust.
3. Material in this section has been adapted from the Evangelical Lutheran Church in America's web site at <www.elca.org/co/roots.html>.
4. *Don't Let Me Go Home A Stranger* was written by Robin and Linda Williams with Jerome Clark, and was performed on Garrison Keillor's television broadcast *Home* in 1991.
5. I am greatly indebted to Dr. Timothy Kloberdanz, Paul J. Polansky, the Rev. Steve Parke, Dr. L. Shannon Jung, Craig Breit, the late JoAnn Kuhr , and my father, the late Albert Hein, as well as to my husband Wayne. All have often provided support and inspiration as we worked and reflected with one another in various contexts. With each, I have always been at home.

Ethics in Genealogy, More Than Being Nice:
the Heart of the Integrity of Your Research
by G. Alvin Murray, MCCSG, SGS Certified Instructor

Let me clear up a great public misconception about ethics and ethical practices in genealogical research. Too many people believe that this simply implies abiding by all of the formal laws and rules, and being sure to be nice or considerate in the way you treat the subjects of your research. This misses the entire point of ethics! Ethics is not as much about behavior as it is about attitude. Ethics is either at the core of someone or something, or it is not.

Because there are such widespread misconceptions on this subject, it is beneficial to look at the definition of the word "ethical". Ethical, from the Greek word *ethikos* for "moral character" and from the root *ethos* for "custom or habit", means both "having to do with standards of right and wrong as in ethics or morals" and "morally right as in the term 'ethical behavior'".

The first two definitions talk about morality, but morality does not necessarily translate into nicety, kindness, or consideration. One can be nice, kind, or considerate to another person but never stand up for what is right. A moral person relating in an amoral group is not necessarily seen as being nice or considerate in that group's value system. In general, ethical people are "nice", which is the reason for the confusion about its definition! Unfortunately, nice people are not necessarily ethical. When the term ethical is applied to research and professional conduct, the definitions take on a slightly different meaning. The other two definitions commonly found under ethical are "in accordance with formal or professional rules of right and wrong" and "products restricted by responsibility of use as in ethical drugs, ethical products, or ethical consulting".

These definitions shift slightly away from the emphasis on *ethikos* (moral character) back to the root *ethos* (custom or habit). An historical study of the development of the scientific method will also reveal that the earliest uses of the term "ethics" in scientific research regarded the establishment of formal methodological rules of observation and experimentation, which would ensure that scientists were preserving what they were observing and therefore would consistently arrive at accurate conclusions. This certainly had nothing to do with "being nice".

My hope in writing this article is to help you realize that ethics *must* be stressed in genealogical research because both of these nuances of meaning apply. We are dealing with people. Therefore, the moral standards for ethical behavior in relationships need to be followed. But we are also conducting what is more or less scientific research. Thus the idea of a set of rules or standards that lead to responsible observation and use of material also applies. While morality on its own, especially in the area of the study of families, can be very convoluted and controversial, the second emphasis of ethics is at the very core of proper genealogical research! Therefore, that is where the ethical emphasis of genealogy needs to focus, provided that the moral standards are not altogether ignored!

Investigative ethics

Ethics in genealogy can be related to two very fundamental principles of scientific investigation. First, the investigation must be as objective and unbiased as possible if you wish to arrive at valid results. Second, the subject matter being studied should never be significantly altered or damaged by your observation or experimentation unless there is absolutely no way to avoid it.

The use of scientific methods as a basis for this discussion can be validated by examining the process of genealogical research. We collect and examine evidence based on an original hypothesis that was formed from preliminary observations about family and the people around us. Then we test our evidence against certain established rules and principles about families and family interaction. Finally, we draw some conclusion as to whether or not we were right. We then use the facts that we were right or wrong about to form new or revised hypotheses and repeat the process all over again. This methodology most definitely parallels scientific study!

In genealogy we are studying the subject matter of families, quite often our own but occasionally, especially in the case of professional genealogists, others as well. Also, we are studying the historical documents and records related to those families. It is essential that we understand that a family is more than just a simple grouping of people. The true essence of a family, what makes it unique, gives it identity, and keeps it together is a rather esoteric blend of personality, shared memories, heroic family myths, shared experience and beliefs about themselves as a family. Whether that belief is centered on heroic pride or on guilt and shame, it is part of the underlying stuff of which the particular family is made.

Anything we do as genealogists during our investigation or reporting activities that disrupts that essence of family will change or damage the very family that we are studying. Scientifically, to change something that you set out to study pretty much invalidates your work because the original subject no longer exists as it did when you made your initial observations. If you truly want to write a family history that accurately reflects the essence of the family, you must not cause the family to significantly change because of your study. What we do and share must be tempered by our consideration of the preservation of the family as it existed when we began our investigation, good or bad. This applies even if you could help rid the family of feelings of guilt or shame by disproving some erroneous belief about

themselves. If doing so would significantly change the family that you are studying, then it is not your place as a genealogist to do so, regardless of good-hearted intentions.

Ethics in genealogy is more about being accurate, thorough, and reputable in your genealogical activities than about being nice, or kind, or loving. You must always consider whether or not destroying a part of a family's belief about itself (even guilt and shame) will have any significant effect on the family as a whole or on any individuals within the family. This could, in fact, not be as unkind as you might assume. If, for example, great-aunt Martha finds her justification at never being successful in life in a long-standing family belief of guilt and shame stemming from some event that you have found to be untrue, that revelation must be dealt with sensitively, just as it would if you were destroying some heroic family myth. To do otherwise, even if intended to make everyone feel better about the family, may actually be detrimental to Martha's self-image.

To keep from disrupting the families that we investigate, we must detach ourselves and try to mentally "get outside" the family, even if it is our own. It is amazing what new facts or revelations may come to light if we truly become objective and unbiased in our investigation. We free ourselves to hear things in a new way and very possibly realize new details about things we had always thought of in a certain way. Also, if we approach interviews with family members this way, we are much more likely to hear the real story. It is when we are involved or implicated in some way that some facts remain hidden by others.

Anyone who has had the opportunity to grow to adulthood with their parents will likely have experienced the change in the way parents relate to their children as they become an adult as opposed to being the parents' impressionable son or daughter. Most people are amazed the first time their parents speak candidly with them about events in their life. This is the effect of objectivity and detachment. So how do we detach and objectify ourselves from a family that we are integrally involved with? We must attempt to become a somewhat mechanical reporter, allowing the people we are interviewing to tell their own stories in their own way, regardless of our personal beliefs about their validity, and we record the stories the way they are told. We prompt, but not too insistently, for details or events we feel that they may have omitted, but we do so with discretion. Curiosity does not equal the right to know. Always remember that what someone chooses NOT to tell you is as much a part of them as what they choose to reveal. To ask them to talk about something that they wish not to share is to jeopardize the very essence of who they are within their own self-image. If this happens, you no longer have the story of who they were at the time of the events that they shared about, rather you have the story of who they have become due to your interview of them. Depending on the individual, these may be very different people and you have probably skewed the accuracy of your family history.

Not only must one care for the people that he is dealing with, but the materials that are used in genealogical study must be cared for as well. This includes taking great care in handling and preserving the condition of documents and artifacts that you have the opportunity to examine, but also includes respecting the rules of custodians of those materials. Many custodians have valid concerns regarding privacy issues or the condition of the materials in question that cause them to set the rules for access to those materials.

In order to ensure that someone sharing materials with you will continue to share them with others following up on your work, you must respect their rules of access to materials. As hard as it may be to accept, this includes respecting their refusal of access. Just as curiosity does not equal the right to know, knowledge of the existence of certain material does not equal the right to access it. There may be very valid concerns about privacy or the condition of the materials that causes someone to refuse to let you access them. It is imperative that you respect those wishes. Otherwise, your perceived lack of respect may cause you or others to lose access to materials that are currently available. This would be very detrimental to your ability to ever demonstrate to others the sources of your information. As genealogists, this is a hard pill to swallow, but a serious ethical consideration.

Respect for custodianship does not just relate to physical materials. It is also necessary, both from an ethical and legal perspective, to respect the custodianship of intellectual property. In this regard, be sure to abide by all copyright laws when quoting original or derived material. In most cases, this will involve not only citing the source and acknowledging the copyright holder but also obtaining permission to use the source material in the first place.

In my opinion, copyright and plagiarism concerns should only relate to original source material. There is no good reason to be quoting another's genealogical work. If they have done their work properly, they should have their sources cited. If so, use their source citations and go to the original sources to see the bigger picture. There may be additional information that they were not interested in but you would be. If they have not properly cited their sources, their information is unsubstantiated and worthless to serious genealogical consideration. To use it is to put the integrity of your own report in jeopardy.

One last note about investigative ethics in genealogy. Do not be too caught up with the search for the "truth". Absolute truth rarely exists when it comes to human experience. More likely, you will find multiple truths in genealogy - that which a family is to themselves, that which a family is to other people, and that which the family is when considered from a purely hereditary perspective. A good genealogist will find a way to incorporate all of these truths into a more-or-less consistently accurate report.

Ethical genealogical reporting

In order to write a good quality genealogical report, you must put ethics at the center of your report's quality and put your report's quality at the center of ethical considerations. To do so consists of two major elements - establishment of

the factual basis of your empirical data, and the fair representation of interpretive data. In other words, you need to prove that your facts are correct, and you need to present various interpretations of those facts in a fair and unbiased manner.

Proving your facts, and communicating that proof as part of your final report is perhaps one of the most overlooked elements of genealogy by the amateur family historian. If you are going to write something in a family history, back it up! Let your readers know why you drew your conclusion, and point them to the evidence. In other words, cite your sources, even if that source is as simple as "July 22, 2002 interview with Willard Lloyd Brodie, 74 years of age, conducted at the Pasqua Lake cottage belonging to Fred Brodie". Refer to an accepted handbook of genealogical standards, such as *Evidence: Citation and Analysis for the Family Historian*, by Elizabeth Shown Mills, to ensure that you cite your sources properly.

Do not use conclusions that have been drawn by other genealogists without first investigating their sources and performing your own analysis. You should not use other people's work except to find their original sources. I once had a professor in university who maintained that well-documented research that took a year to complete should only take a week to reproduce, and should come to the exact same conclusions. His point was that finding the sources of the information takes up the vast majority of research time and that a properly documented report should indicate very precisely where each information source is located, allowing subsequent researchers to perform the same actions in a fraction of the time. I agree with him. I spent hours and days going through entire reels of the Canadian Census microfilms for Wellington County in Ontario to find members of my family. With proper notation of the reel, division, page, family and line numbers, I can now find those same entries in just a few minutes. Proper citation of sources makes that possible.

Pay particular attention, when citing sources as to whether their location or condition are changeable in any way. If they are, be sure to include the place and time where you examined them. This allows others to "track them down" if necessary from there. If the condition of something may change, try to do something that can record the condition of the source as accurately as possible. This may include making extra notes about or photographing physical sources or tape-recording interviews with people to demonstrate that they were lucid and coherent at the time that you interviewed them. You should, of course, respect their wishes and always get their permission first. Not only are source citations important to prove your facts, but they are also a big part of the solution to one of the more difficult ethical questions in genealogy - how to reveal the factual truth without upsetting the essence of the family or individuals that you are reporting on.

Anyone who goes through the effort of properly doing genealogical research must also be willing to put some effort and consideration into the final stage of the process - the report. Genealogical reports or family histories can be done following a model used in scientific reporting. Facts are presented as pure facts in the data section. Conclusions are made in a separate section with relevant references to the data. Errata (those things that do not match the general conclusions) are reported separately and discussed objectively in an attempt to explain them. In a genealogical report, there are the listings and charts that represent the data section; there are the anecdotal reminiscences and the researcher's own observations and conclusions in a separate section; finally, there should be a section that objectively discusses any differences between various sources and/or conclusions in an attempt to explain them or point the reader to possible avenues for further investigation and clarification.

There is one extra consideration when dealing with a genealogical report, and it is a major one - privacy. Some of the facts need to be left out of the data section in a genealogical report to protect the privacy of individuals within the family. This relates back to the fact that not everyone is comfortable with even their basic vital statistical information being shared, even if the report is intended to be kept within their own family. This is especially true if these facts surround sensitive issues such as illegitimacy, adoption, or other sensitive issues within a family. These sorts of facts may jeopardize the essence of the family or individual and therefore significantly change the family being reported on.

In order to present an accurate report and keep all of these sensitivities and considerations in mind, we use a variety of objective and professional journalistic methods that reveal and conceal factual evidence at the same time. The commonly stated rule in genealogical reporting is that details about a living person's life should not be shared to any degree past common public knowledge without that person's specific written consent. This will ensure that the publication of your report does not disrupt the person or family whose details you include. This applies to each and every person included in your report so it is a good idea to ask for that written consent at the time that you are actually conducting your research. This consent should include an indication of the purpose of the report. Any change in purpose or form must have a new release obtained for these people. Someone may consent to family members knowing their vital statistics but may not consent to having the information published in a genealogical bulletin (or shared with a genealogical library). Therefore, these releases need to be very specific.

If you do not have permission to include personal details that does not mean that you cannot prove that the facts are known and substantiated. It is quite reasonable to note these people as "living" wherever the details would normally be shown, and indicate that source information is available pending their consent. This allows you to remain the objective research reporter and allows them to control who has access to their information. In my opinion, the commonly stated rule to omit details about living persons

does not really cover the fundamental reason for the rule. There is a very good possibility that sharing certain details about a recently deceased person could still affect someone who is living. Indeed, details about strong personalities that greatly affected a family's self-image generations back may even come into consideration when thinking about the core logic behind this rule. I personally would hesitate from being too strong in my destruction of false heroic family myths, even if they date back centuries, if that is where the family takes its identity from. Whenever these or other sensitive issues come to light in your research, it is very important to carefully consider how you are going to handle them in your report. Remember again one of the paramount principles is that you do not damage or alter the essence of the family or the individuals that you are reporting on.

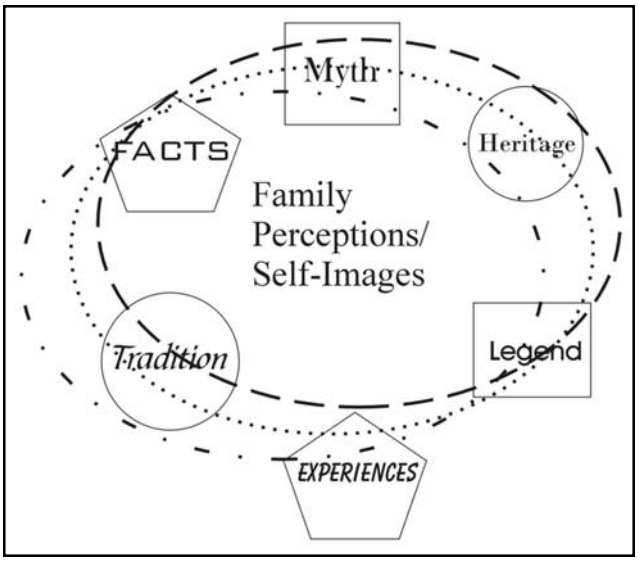


Fig. 1 - Genealogical facts are but a small part of what makes up the essence of a family

Sensitive issues can be dealt with in a number of ways depending on the type of issue they are and how you came by the information in your research. The first question to ask is whether or not the facts or issues that you have uncovered were generally known within your expected audience. Once again, something may be known but not generally discussed within a family. Therefore, including this information is not likely going to do anybody harm. However, it is imperative that you ensure this before you put the information in your report. The second question to ask regards where and how you obtained the information. Did the people affected by the issue offer you the information themselves, or did you have to do a little digging to come up with it? If the information was offered to you, it is likely that the individuals do not mind you (and presumably others) knowing the facts. However, never assume this! Always re-verify with willing sources that they really intended to share their information past your immediate confidence.

So, if you determine that these facts should not be openly shared, what then? Well, it is a very common genealogical practice to include facts without sharing them. Hiding facts in source citations, sort of "slipping them in sideways" is very common. Indeed, in the sense of your report's integrity, it is actually ethical to do so. A proven fact, even if sensitive to someone, requires inclusion in a report of your findings. This is especially true if that fact goes against some point of belief within the family. To exclude the fact would be to promote the false facts by staying silent. However, to include it in an open discussion may do damage to the fabric of the subject of your study.

This seeming ethical quandary has a very simple solution. Point them to the truth at the same time that you point them to your sources. The really great part of this is that you can do so to varying degrees of involvement and tact, depending on the situation. If the matter is a simple revelation of raw facts found in your sources, you can just cite the sources without including the actual data in your written report. Anyone who follows up your sources will learn the truth but you will not be the one who "spilled the beans".

If the matter involves a conflict between sources, especially if this happens to be a political matter between members of a family, you have some options. You can cite multiple sources without including any actual data (if the conflict is fairly evenly weighted). This leaves the reader to follow up with your sources and draw their own conclusion. You can also cite multiple sources and include data from one of the sources (especially if evidence seems to be weighted to one side), with or without a special notation regarding the discrepancies in the source materials. This will allow you to state the most probable of the conflicting facts, but also include the sources that contradict them.

Finally, if the conflicting sources are very divided, such as a major family political situation, you may need to include a general discussion about the difference of opinion and then include the conflicting data. It is very important when following this route that you do not identify the members of the family and their particular slant on the matter. It is also essential to remain coldly objective in your discussion of the issues and also protect the privacy of any family members who gave you information. You may wish to cite interview sources as "a family member" within your report to ensure that privacy is protected within the family. If you choose to do so, be sure to indicate in the general discussion that you are doing so to save your readers any frustration in looking for these "anonymous" sources.

The very last consideration is that some situations may exist that will affect one individual by revealing some fact and may affect another by hiding it. In this case, you must ask yourself which of the possible effects may be the greatest and which would affect the overall family the least? You must then decide which will do the least harm and choose your actions accordingly.

By determining the possible effects of your information on the family and persons that you are writing about, and by either reporting the facts or hiding them using one of the above methods, you should be able to maintain our two

primary goals - produce a thorough, objective, and accurate report that does not cause considerable effect on the essence of the family being studied.

Ethical problems with genealogy on the Internet

As an individual who deals with the Internet every day for my job, I must express my serious concerns about the growing reliance people have on the Internet to perform genealogical research. I have worked in Internet Support for the past nine years and am generally concerned with the lack of reliability of information on the net. Some recent studies have estimated that only forty to forty-five percent of information found on the Internet can be verified as complete, accurate, and reliable.

This most definitely applies to much of the genealogical information out there. I personally have examined hundreds of Internet sites in my search for leads to information about my family. I have counted perhaps a dozen or so that actually listed their sources. I have counted about twice that number of actual contradictions between information from different sites, some of them very major to accurate genealogical consideration.

First of all, we need to get something straight. It is nearly impossible to do any real research on the Internet. The Internet is a collection of tools that allow the sharing of pseudo-documents. Many people refer to the pages on the World Wide Web as "documents", but an examination of what a document is shows us that very few true documents exist on the Web. Even sites that offer scanned images of original documents cannot be taken at face value. Scanned images may not be of sufficient quality to reproduce faint penciled notations, or they may have been retouched in some way before they were published to the site. This retouching may not even be meant to deceive, but by changing the image from that of the original (even if intended to make the document more legible), the integrity of the information on the original document has been compromised.

A true document is meant to record or verify the facts surrounding some event, subject, or procedure. The integrity of a document is determined by how close to the original event its creation was and also by who produced the document. As soon as a document is copied, whether manually or photo-electrically, the possibility of error or loss of information is introduced. Very few documents "originate" on the Internet. Nearly all of the documents are copied from some other form and are "published" to a webpage of some kind. Also, the vast majority of the "documents" found on Internet sites do not indicate who actually produced the originals. Indeed, there is usually very little information available to verify the integrity of Internet material.

This is in contrast to traditionally published sources. Traditional media has an established process that includes legal considerations that keep it accountable for the integrity of the publications that it produces. Publishers must investigate materials submitted to them to avoid copyright liability. Most also go through an editorial process to ensure the internal integrity of material that they agree to publish. These review processes put traditionally published materials under scrutiny and allow grossly erroneous or inappropriate material to be weeded out and not made readily accessible to the public.

The Internet, on the other hand, does not benefit from such review. There are a few webspace providers that have begun to perform such discretionary practices, but the Internet model is not generally structured this way. On the Internet, you pay to have access to webspace (or it is provided free of charge by your Internet service provider), and you are free to fill it with anything you wish. You are your own author, editor, and publisher. No second set of eyes need even see your material before it is plastered on a billboard beside the information superhighway for all to see.

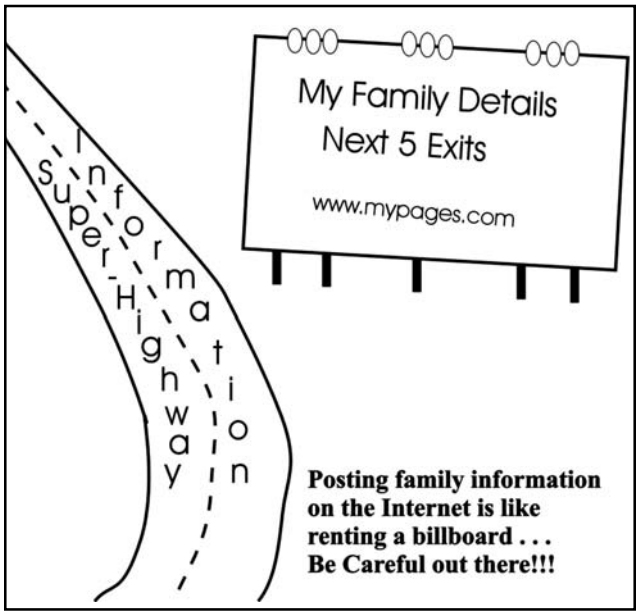


Fig. 2 - Be careful about what you post to the Internet!

Of course, laws regarding copyright and libel or slander most definitely apply to Internet websites, but none of the other "quality control" that is gained from traditional publishing practices enters into the Internet model in any way. Without that sort of integrity check, there is really no way to verify the reliability of information found on the Internet. Without verification of reliability, serious research is out of the question. Therefore, it is nearly impossible to do "research" on the Internet.

Genealogically speaking, the Internet has only one very useful function. That is to locate sources that can be used for legitimate research. This may be through references to the existence of true source documents or through e-mail, newsgroup, or chat room discussions with others that are conducting serious research. (As already mentioned, even scanned images should not be taken at face value, but should be considered a visual reference to the existence of the original.)

In short, the Internet is a place to garner leads in the same way as hearsay evidence or discussions around a coffee table would be. To rely on it as an actual source of genealogical information is to jeopardize the integrity of your genealogical work.

The second discussion to be had regarding use of the Internet almost makes me shudder. The Internet makes it easy to share information with all of your interested family members, but the feeling of intimacy that comes with being alone with your browser is a false one. If your information is readily accessible to your family members, there is a good chance that it is also available to cyber-stalkers and hackers as well.

Internet crime is one of the fastest-growing international criminal elements that exists today for the very reason that too many people throw information up on the Internet without ever considering the possible consequences. Believe me when I say that there can be very real and dire consequences! Our support desk has encountered the following situations that arose from innocently posting information to the Internet - a woman being physically stalked, an attempted kidnaping, commercial and credit card fraud (in one case amounting to $75,000), and numerous harassment complaints (some to the point of seriously issued death threats). Another Internet crime that has made news of late (although I have not personally dealt with any cases of it) is identity theft, whereby another person collects information about you from sources revealed on the Internet and then "takes over" your legal identity. All of these "cyber-crimes" are very real. Indeed, part of my job is to refer people to the Royal Canadian Mounted Police to help them deal with these very real criminal activities. And many of these crimes arise from naively posting personal information on the Internet.

Genealogy, by its very nature, involves personal information. To publish genealogical information on the Internet is to risk these sorts of activities being taken against the people that your information is about. It becomes paramount, therefore, to ensure the protection of personal privacy when publishing to such an open medium. Remember that putting something on the Internet is not just publishing it. More correctly, it is like plastering the information up on a billboard beside a major highway. The general rule of thumb for information being posted to the net is to always assume that someone you would not want to have the information will get it. Assess the risks of them having it and then decide whether it is reasonably safe to publish the information.

Remember to also consider implied information in this assessment. It may be your great-grandfather who took up residence at a certain address or land location, but if your family is still tied to that location, it can identify where a member of the family might be found. This is only a slight risk in the case of ordinary people, but may not be so if the family is well-known due to wealth or fame of some kind.

Also falling into this category are source citations. It is important that you indicate that information you do post to the Internet is reliable. However, citing your sources on such an open medium may prove risky. Remember that any information in those sources could be found out if the sources were examined. To keep this source of information out of the wrong hands, you can include a reference where interested persons can request sources. By this method you can monitor who requests those sources and who you share them with. Not only does this help protect the individuals that you post information about, it may be a source of leads to other relatives. If they are legitimately interested in your sources, they are probably somehow linked to at least one member of your family.

There are a few more ways to protect your information and limit your risks of becoming a victim of Internet crime. There are security and encryption tools that can make information less accessible to undesirables. If you are going to put any type of personal information on the Internet, make sure to educate yourself about how to properly secure the transmission of information through *Secure Sockets Layer* (SSL), *Pretty Good Privacy* (PGP) or other secure site technologies. Look for "members-only" posting sites that have a good membership privacy policy. They can greatly reduce the exposure of your information to the general Internet public. If using your own webspace, learn how to password-protect access to it so you can decide when to allow others to see your information.

If you are paying for goods or services over the Internet, make certain that credit card transactions are securely encrypted and do some research on the site or company that you are dealing with to ensure that they are reliable and trustworthy. If you engage in these activities often, you may wish to limit your financial liability (such as obtaining a separate credit card or bank account for Internet use only). If you then manage that account by only having the funds necessary for the purchases that you plan to make, your possible losses will be limited to the amount of your current purchases.

Last but not least, avoid the "fifteen minutes of fame" game. Do not post genealogical information to the Internet just because you can. Consider alternative methods of getting the information to others. Remember that most people who can browse websites can also receive e-mail. Also, with CD burners now commonplace, HTML files can be easily burned to a CD for distribution instead of being posted to a website. Unless you have a very good reason for publishing your information to the web (such as collaborative work between family members worldwide, or an attempt to attract other leads by showing what family you are collecting information about), avoid the risks. If you simply want to "let the world know" about your family, forget about it. Chances are they are not really that interested, unless it is for the wrong reasons!

Hopefully, this article will help shift your focus on ethics from being a "consideration" when performing genealogical research to being one of the driving forces at the core of how you conduct yourself in all aspects of your genealogical pursuits.

The Family History Library Catalog

by Steven W. Blodgett, AG, MLS

Unique challenges of the Catalog

To meet the needs of its world audience and unique collection, the Family History Library Catalog has adapted conventional rules for cataloging. Beginners and experts search for records of their ancestors in a library catalog focused on genealogical results.

The Family History Library Catalog has led in development of standards for description of genealogical materials. When compared to other libraries, the following areas of catalog description and access are particularly advanced:

1. Microfilmed original records
2. Printed family histories
3. Localities
4. Genealogical subject access
5. Multiple language materials

For consistency the Catalog follows standard international descriptive principles. Books are cataloged similarly in many libraries, but other unique materials such as microfilms are generally not adequately described in most libraries. Microfilms require special care to make them understandable to beginning patrons.

Description and access to microfilmed original records

Microfilms can be intimidating to beginners trying to find their ancestors. The Family History Library Catalog description attempts to take the mystery out of this medium by providing a detailed road map of what is on each film and where the material is located on the film. Few other libraries provide this simple, consistent approach to all microfilms.

Microfilms are now numbered into the two million range. Some microfilms have more than one item on the film. The content of each item is described. The film number and item number are the call number for retrieval of the film, or for ordering the film in a Family History Center. Some records are spread over several films and items. Each is included in the catalog description for the record.

Original materials housed in archives are usually accessible only through inventories created by the archive. Libraries have published materials and share catalog descriptions with other libraries. But archives do not often share their original records, and the materials are described in library terms for the first time in the Family History Library Catalog. Archival descriptions can vary in scope of coverage, level of access, detail of description and type of organization. Family History Library descriptions attempt to bring access down to bite-sized pieces understandable to all patrons through simplified subject headings for beginners.

Description and access to printed family histories

Printed family histories provide challenges for most libraries. These are often not written or published through normal channels and cataloging for them does not exist in shared cataloging databases.

The Family History Library has one of the largest family history collections in the world. Other prominent libraries have begun to follow Family History Library guidelines for family genealogies.

The Family History Library adapts the rules for cataloging this type of material to provide access to additional surnames covered in the books not mentioned on the title page. The cataloger reviews the indexes and tables of contents or chapter headings for surnames that would otherwise not be accessible to the ordinary researcher. The Family History Library provides access to approximately seven times as many surnames as other institutions.

Family histories printed by individuals and families often lack basic descriptive items needed to identify the material and make it usable to others. The catalog has adopted guidelines to supply this information so these materials are not lost to users.

Comprehensive world wide approach to localities important to record access

Localities are not covered adequately under normal cataloging procedures used in most libraries and archives. The Family History library catalog provides an innovative approach that allows users to find everything in the library by the locality for which the record was kept. This approach demands a comprehensive as well as historical approach to the localities of records.

Because the Family History Library Catalog provides comprehensive locality access the user does not need to know the actual author or title of a particular record in order to find the materials needed. Consistency in providing locality access is a necessity for patrons and acquisitions control functions of the library. Important geographical dictionaries and gazetteers are obtained and used to provide consistent locality access for those searching for ancestors in the records available in the library. Localities shown in the library catalog are uniquely identified for every place for which records are available.

Locality jurisdictional access is a difficult concept to present. For instance, if a record covers inhabitants of an entire county it will be important for everyone with ancestors living in that county to find that record. If it only covers one town, they need to be able to find it under the name of the town.

Locality coverage is provided by listing the catalog description under the place covered by the record. All places where an ancestor lived did not necessarily keep records. It is vital to discover the place that had jurisdiction over the locality where an ancestor lived. All of the places in the world that provided records are listed in the catalog in a consistent hierarchy. The largest places that kept records are

countries or states. These are followed subordinately by smaller jurisdictions such as counties or provinces, which are further followed by towns, parishes or other record keeping bodies.

Genealogical subject access to records

Materials of genealogical value are usually not created as "genealogical" records. The catalog approaches the material with an eye to its genealogical value, then incorporates that value into the description that appears in the Family History Library Catalog.

Genealogical value of a record determines the relative importance it will have in the catalog. Knowing that a record is of prime importance helps a beginning patron who desires easy access to information about his ancestor. The subject categories that are applied to a record are the result of a decision about the value or usefulness of a record.

The subject headings include categories such as Vital records, Church records, Cemetery records, Census, Court records, and Land and Property records. The subject headings are combined with the locality to give an idea of the type of record available for a given place.

Individual family surnames are also used as subject headings. Printed family genealogies can be searched by surname in the catalog for surnames prominently covered in the printed work.

A consistent approach to multiple language materials important to a world wide audience

The myriad of languages represented in the genealogical records of the Family History Library present challenges not faced by other libraries. Records in languages other than English are now in the majority. With an ever-increasing collection, and a world wide audience, native language access is a vital element of the catalog.

The Family History Library Catalog standards for cataloging in English were adapted to accommodate materials in many languages. The languages spoken by primary and secondary users of the cataloged records are considered from each area of the world.

Most libraries choose a single language in which to catalog. The Family History Library approach uses English and local languages to best meet the needs of users. Language tools and staff expertise are prerequisites for such an ambitious approach. As a result, users from throughout the world are provided catalog access in their own languages, and those in North Americ English access English to the same materials.

Broad, long-term perspective

The Family History Library Catalog keeps working long after the cataloger's work is done. The Catalog reaches more people throughout the world than any other Family History product. The original card catalog at the Library in Salt Lake City has evolved through several metamorphoses into the current Internet Access Catalog that has millions of users worldwide.

Through it all the cataloger's challenge has remained constant: to provide access in a simple, understandable way to the myriad of the genealogical books, microfilms and other materials gathered throughout the world over the last hundred years.

Versions of the Family History Library Catalog

Description & Search	Release Date
Early versions of the catalog	1894-1965
Card Catalog (Family History Library)	1965-1984
Card Catalog on microfilm (Family History Centers)	1974-1998
Microfiche (Family History Centers). Four searches: *Locality*, *Author/Title*, *Surname*, *Subject*	1980-2000
FamilySearch DOS. Four searches: *Locality*, *Surname*, *Film/Fiche*, *Computer Number*	October 1980
FamilySearch Internet. Seven searches: *Place*, *Surname*, *Title*, *Film/Fiche*, *Author*, *Subject*, *Call Number*	August 1999
Compact Disc [purchase]. Eight searches: *Place, Surname, Keyword, Title, Film/Fiche, Author, Subject, Call Number*	March 2000
Webview (Patrons use in Salt Lake City). Eight searches: *Place, Surname, Keyword, Title, Film/Fiche, Author, Subject, Call Number*	Current
Oracle Libraries (OLIB) Worldview (Staff use in Salt Lake City). Multiple technical views and searches	Current

World War I Draft Registration Records

by Joanne M. Sher

Introduction

As a result of the passage of the U.S. Selective Service Act in May of 1917, twenty-four million men registered for the draft in 1917 and 1918. This constituted almost one-fourth of the entire population of the United States at that time.

All male residents between the ages of 18 and 45 (those born between 1872 and 1900) were required to register. This included aliens, declarants, and full citizens. More than one in five registrants were immigrants.

Family history researchers will find World War I draft registration records to be invaluable sources of genealogical information, often providing places of birth and the names of additional family members.

Historical background

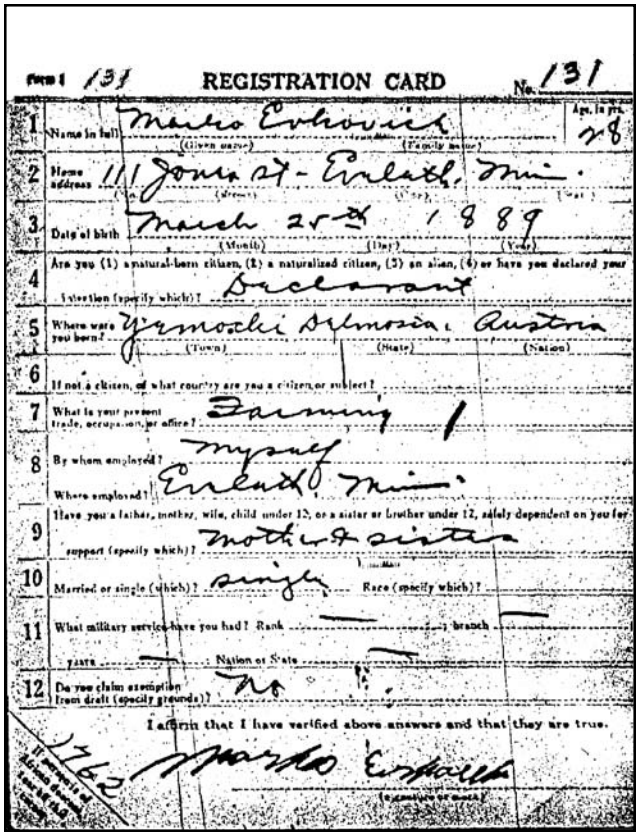
Though World War I broke out in Europe during the summer of 1914, the United States did not become involved until April of 1917. President Woodrow Wilson and members of Congress did not like the idea of a draft but realized that the number of soldiers needed could not be raised solely by enlistment.

Following the passage of the Selective Service Act local draft boards were established across the nation. These were organized by counties, or for cities with populations over 30,000, by wards. Smaller towns and some counties had only one draft board while larger cities had multiple boards. For example, Gogebic County, Michigan had only one board for the entire county, while New York City had 189 boards.

The states of Connecticut, Massachusetts and Rhode Island had draft boards organized by state districts. Alaska, Hawaii, Puerto Rico and the District of Columbia also participated in the draft registration.

Some men enlisted in the Armed Forces before their registration dates occurred. Others, labeled as "slackers", never registered.

Fig. 1 - Registration card for Marko Evkovich



First Draft Registration, 5 June 1917
All men ages 21-31

The first registration for the draft took place on 5 June 1917. This involved men ages 21-31 that were born between 6 June 1887 and 5 June 1896. Nine and one-half million men registered that day including more than one million aliens.

The First Draft registration cards contained twelve questions for each registrant to complete. The registration card (figs. 1 and 2) for Marko Evkovich of Eveleth, Minnesota provided his town of birth in Croatia and showed that he had taken out his First Papers of naturalization. Note that he stated he was supporting his mother and sister. Research later showed that they never came to this country, although he was likely sending money to them.

1. Name in full, age in years
2. Home address (house number, street, city, state)
3. Date of birth (month, day, year)
4. Are you (1) a natural-born citizen, (2) a naturalized citizen, (3) an alien, (4) or have you declared your intention?
5. Where were you born? (town, state, nation)
6. If not a citizen, of what country are you a citizen or subject?
7. What is your present trade, occupation or office?
8. By whom employed? Where employed?
9. Have you a father, mother, wife, child under 12, or a sister or brother under 12, solely dependent on you for support?
10. Married or single? Race (specify which)?
11. What military service have you had? Rank, Branch, Years, Nation or State
12. Do you claim exemption from draft?
I affirm that I have verified above answers and that they are true.
Signature or Mark

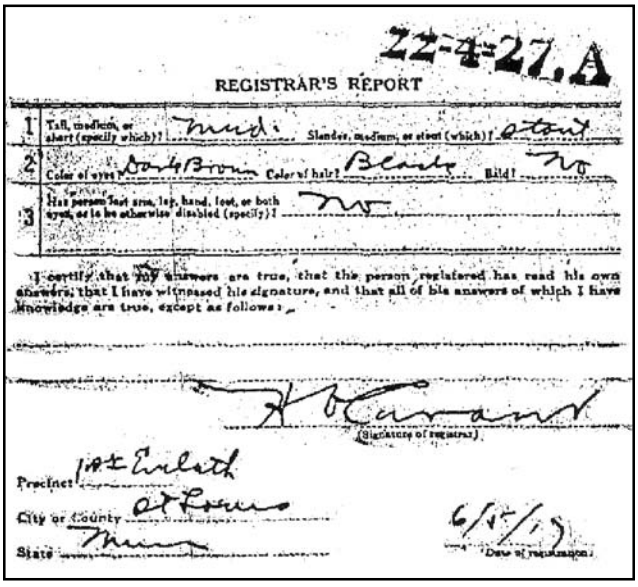
If the person was of African descent the bottom left hand corner was cut off.

The back of the registration card was for the Registrar's Report:

1. Tall, medium or short; slender, medium or stout?
2. Color of eyes? Color of hair? Bald?
3. Has a person lost arm, leg, hand, foot or both eyes, or is he otherwise disabled?

I certify that my answers are true, that the person registered has read his own answers, that I have witnessed his signature and that all of his answers of which I have knowledge are true, except as follows: _____

Signature of registrar, date of registration
Precinct number
City or county
State


22-4-27.A

REGISTRAR'S REPORT

1 Tall, medium, or short (specify which)? Medium Slender, medium, or stout (which)? Stout

2 Color of eyes? Dark Brown Color of hair? Black Bald? No

3 Has person lost arm, leg, hand, foot, or both eyes, or is he otherwise disabled (specify)? No

I certify that my answers are true, that the person registered has read his own answers; that I have witnessed his signature, and that all of his answers of which I have knowledge are true, except as follows: _

(Signature of registrar)

Precinct 1st Duluth

City or county St Louis

State Minn

6/12/17

Date of registration

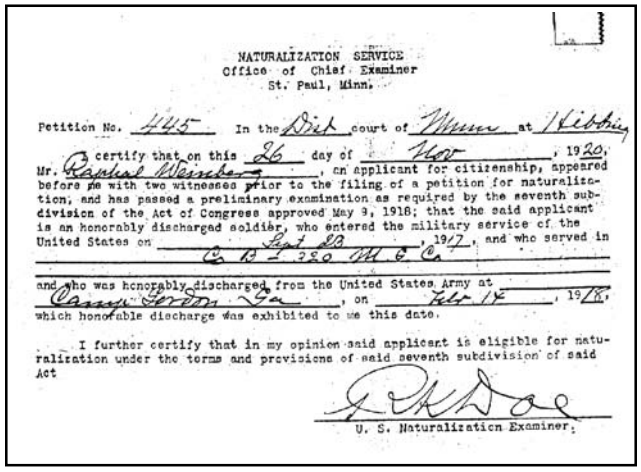
Fig. 2 - Registrar's report for Marko Evkovich

Instructions to guide prospective conscripts were printed in the newspaper prior to registration day. Registrants did not fill out their own cards. Personal information was verbally given to the registrars though men were urged to write down the information before going to register.

On 5 May 1918 Congress passed an act regarding naturalization which waived the five-year waiting period requirement and the filing of a declaration of intention for soldiers serving in the U.S. military service. Many soldiers were naturalized at military camps and nearby courts. Later acts of 19 July 1919 and 26 May 1926 extended those provisions (see fig. 3).

Second Draft Registration, 5 June 1918
Supplemental Registration, 24 August 1918
All men turning 21 since previous registrations

The second registration for the draft took place on 5 June 1918. This involved men that were born between 6 June 1896 and 5 June 1897. A supplemental registration was also held on 24 August 1918 for those born between 6 June 1897 and 24 August 1897. A smaller number of men registered at those times.


NATURALIZATION SERVICE
Office of Chief Examiner
St. Paul, Minn.

Petition No. 445 In the Dist court of Minn at Hibbing

I certify that on this 26 day of Nov, 1920, Mr. Raphael Weinberg, an applicant for citizenship, appeared before me with two witnesses prior to the filing of a petition for naturalization; and has passed a preliminary examination as required by the seventh subdivision of the Act of Congress approved May 9, 1918; that the said applicant is an honorably discharged soldier, who entered the military service of the United States on Sept 18, 1917, and who served in Co B 336 M G Bn

and who was honorably discharged from the United States Army at Camp Gordon Ga, on Feb 15, 1919, which honorable discharge was exhibited to me this date.

I further certify that in my opinion said applicant is eligible for naturalization under the terms and provisions of said seventh subdivision of said Act

U. S. Naturalization Examiner.

Fig. 3 - Naturalization record for Raphael Weinberg of Hibbing, Minnesota

The Second and Supplemental Draft Registration cards contained ten questions for the registrant to answer (see fig. 4 on following page):

1. Name in full, age in years
2. Home address (house number, street, city or town, state
3. Date of birth (month, day, year)
4. Where were you born? (city or town, state, nation)
5. I am (1) a native of the United States, (2) a naturalized citizen, (3) an alien, (4) I have declared my intention (5) a noncitizen or citizen Indian (Strike out lines or words not applicable)
6. If not a citizen, of what Nation are you a citizen or subject?
7. Father's birthplace (city or town, state or province, nation)
8. Name of employer, Place of employment (house number, street, city or town, state)
9. Name of nearest relative, Address of nearest relative (house number, street, city or town, state or nation)
10. Race: White, Negro, Indian or Oriental (strike out words not applicable)

I affirm that I have verified above answers and that they are true.

Signature or Mark of Registrant

As with first draft registration cards, if the person was of African descent the bottom left hand corner was cut off.

The back of the registration card was for the Registrar's report:

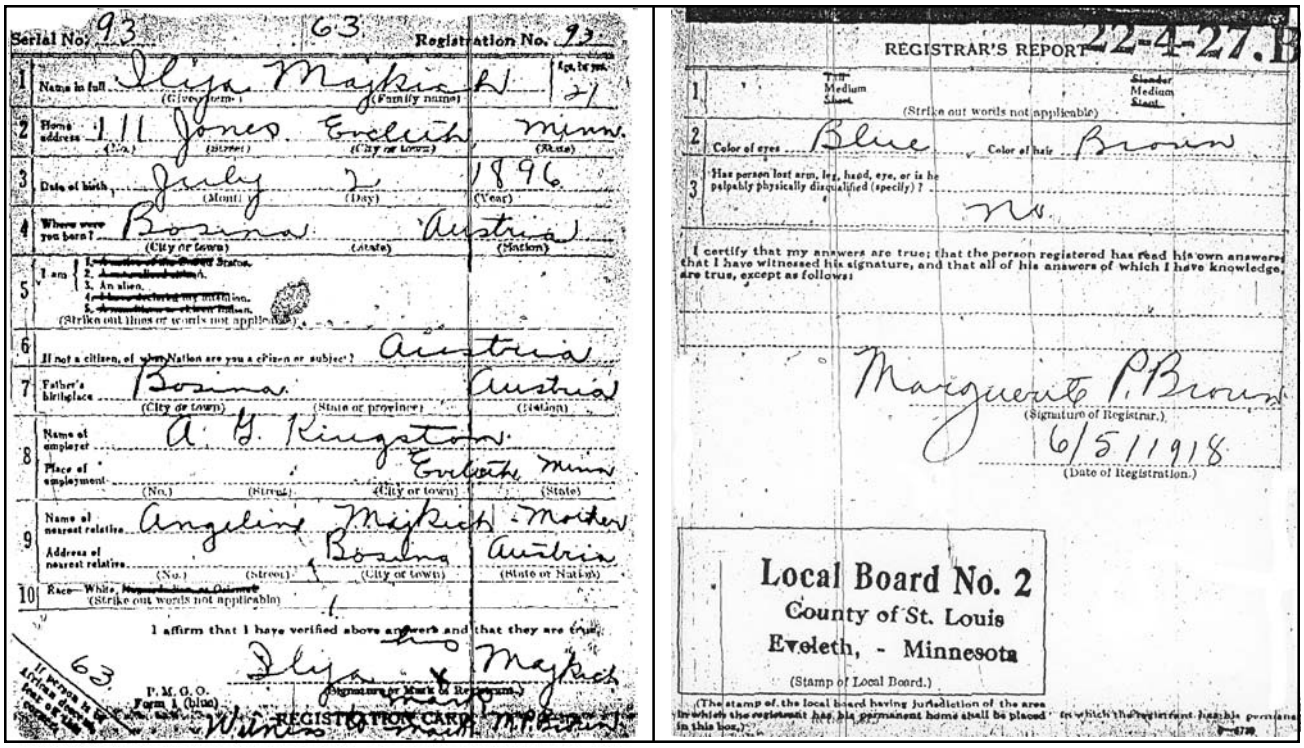


Fig. 4- World War I draft registration for Ilija Majkich of Eveleth, Minnesota. This record showed that his mother was still living in Bosnia. Note that he made his mark instead of a signature.

---

1. Tall, medium or short?
2. Color of eyes? Color of hair? Bald?
3. Has person lost arm, leg, hand, foot or both eyes, or is he otherwise disabled?

I certify that my answers are true; that the person registered has read his own answers, that I have witnessed his signature, and that all of his answers of which I have knowledge are true, except as follows: _____
Signature of Registrar, Date of Registration
Stamp of Local Board

Third Draft Registration, 12 September 1918
All men ages 18-21 and 31-45

The third and last registration for the draft took place on 12 September 1918. Males born between 13 September 1872 and 5 June 1887 as well as those born between 25 August 1897 and 12 September 1900 were required to register.

Newspapers of the day carried guidelines to help those who would be registering (see fig. 6).

The Third Draft Registration cards contained twenty questions for the registrant to answer (see fig. 5):

1. First name, middle name, family name
2. Permanent Home Address (house number, street or F.F.D. number, city or town, county, state
3. Age in years
4. Date of birth (month, day, year)
Race
5. White
6. Negro
7. Oriental
Indian
8. Citizen
9. Non-Citizen
U.S. Citizen
10. Native Born
11. Naturalized
12. Citizen by father's naturalization before registrant's majority
Alien
13. Declarant
14. Non-declarant
15. If not a citizen of the U.S., of what nation are you a citizen or subject?
16. Present Occupation
17. Employer's Name
18. Place of Employment or Business(No.) (Street or R.F.D. number) (City or town) (County) (State)
Nearest Relative
19. Name
20. Address (house number, street or R.F.D. number, city or town, county, state
I affirm that I have verified above answers and that they are true.
Registrant's signature or mark

Registrar's Report:

Description of Registrant
Height
21. Tall
22. Medium
23. Short
Build
24. Slender
25. Medium
26. Stout
27. Color of eyes
28. Color of hair
29. Has person lost arm, leg, hand, eye, or is he obviously physically disqualified?
30. I certify that my answers are true, that the person registered has read or has had read to him his own answers, that I have witnessed his signature or mark and that all of his answers of which I have knowledge are true, except as follows:

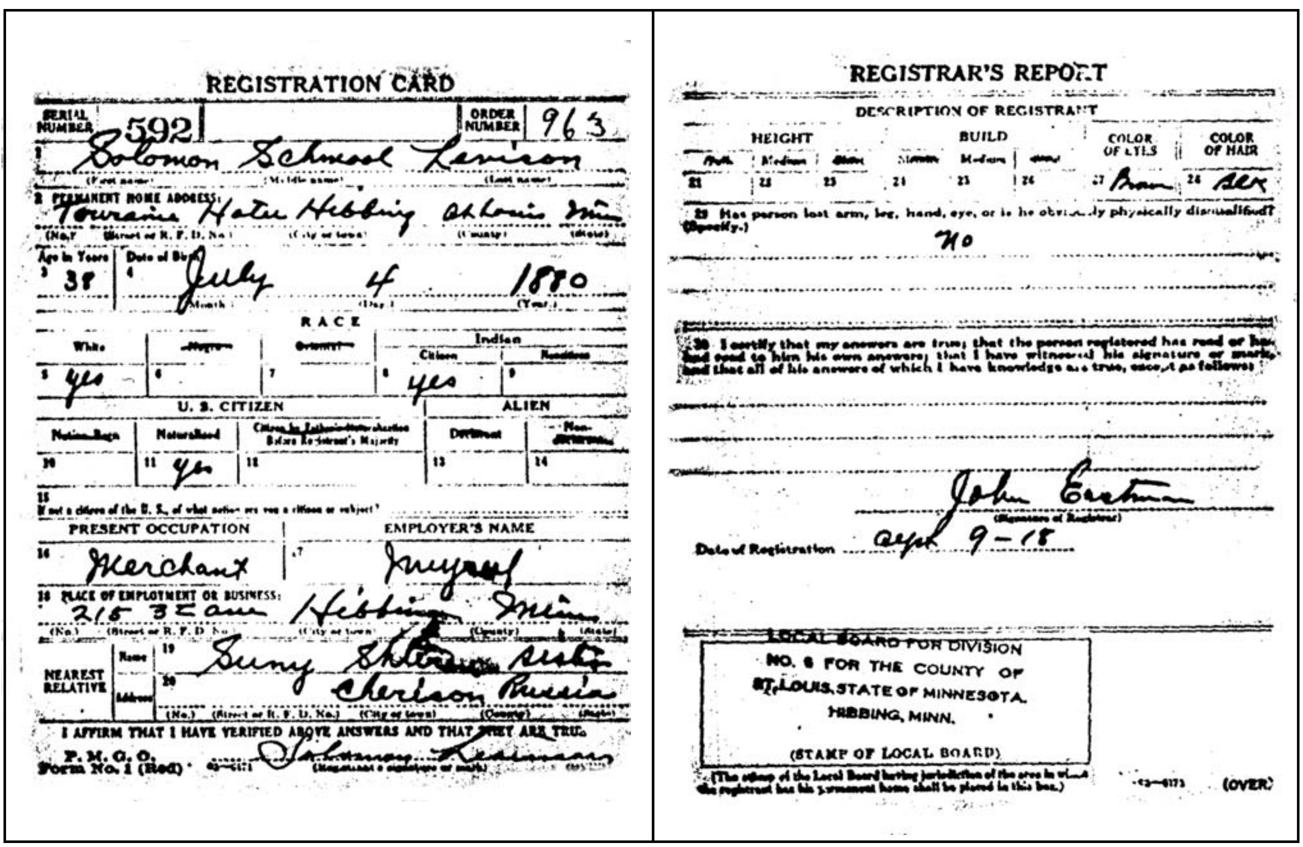
Signature of Registrar
Date of Registration
Stamp of the local board having jurisdiction of the area in which the registrant has his permanent home shall be placed in this box

The draft registration cards also contained serial/registration numbers and order numbers. For an explanation of those items refer to John J. Newman's book, Uncle We Are Ready! Registering America's Men.

Availability of records

The original World War I Draft Registration cards are at the National Archives and Records Administration Southeast Region in Atlanta, Georgia <www.archives.gov/research_room/genealogy/military/wwi_draft_registration_cards.html>. They have been microfilmed by the LDS Church (i.e. the Genealogical Society of Utah) and are available through the Family History Library and its network of Family History Centers. Film numbers can be found in the Family History Library Catalog available at <www.familysearch.org> or any Family History Center under the subject heading **United States -- Military Records -- World War, 1914-1918**. John J. Newman's book, Uncle We Are Ready! Registering America's Men contains listings of National Archives and Record Administration (NARA) and Family History Library film numbers for each state, broken down by county and local draft board. Some larger cities are listed under the name of the city rather than under its county location. Connecticut, Massachusetts and Rhode Island were organized as state districts.

Fig. 5- World War I draft registration card for Solomon Levinson of Hibbing, Minnesota. His sister is identified by name and residence in Russia



REGISTRATION CARD

SERIAL NUMBER 592 ORDER NUMBER 963

1 Solomon Schmool Levinson
(First name) (Middle name) (Last name)

2 PERMANENT HOME ADDRESS: Touraine Hotel Hibbing St Louis Minn
(No.) (Street or R. F. D. No.) (City or town) (County) (State)

Age in Years 3 38 Date of Birth 4 July 4 1880
(Month) (Day) (Year)

RACE
White 5 yes Negro 6 Oriental 7 Indian: Citizen 8 yes Noncitizen 9

U. S. CITIZEN / ALIEN
Native Born 10 Naturalized 11 yes Citizen by Father's Naturalization Before Registrant's Majority 12 Declarant 13 Non-declarant 14

15 If not a citizen of the U. S., of what nation are you a citizen or subject?

PRESENT OCCUPATION 16 Merchant EMPLOYER'S NAME 17 Myself

18 PLACE OF EMPLOYMENT OR BUSINESS: 215 3rd ave Hibbing Minn
(No.) (Street or R. F. D. No.) (City or town) (County) (State)

NEAREST RELATIVE Name 19 Sunny Shtern sister Address 20 Cherson Russia
(No.) (Street or R. F. D. No.) (City or town) (County) (State)

I AFFIRM THAT I HAVE VERIFIED ABOVE ANSWERS AND THAT THEY ARE TRUE.

P. M. G. O. Form No. 1 (Red) Solomon Levinson (Registrant's signature or mark)

REGISTRAR'S REPORT

DESCRIPTION OF REGISTRANT
HEIGHT: Tall 21 Medium 22 Short 23
BUILD: Slender 24 Medium 25 Stout 26
COLOR OF EYES 27 Brown COLOR OF HAIR 28 Blk

29 Has person lost arm, leg, hand, eye, or is he obviously physically disqualified? (Specify.) No

30 I certify that my answers are true; that the person registered has read or has had read to him his own answers; that I have witnessed his signature or mark, and that all of his answers of which I have knowledge are true, except as follows:

John Eastman (Signature of Registrar)

Date of Registration Sept 9-18

LOCAL BOARD FOR DIVISION NO. 6 FOR THE COUNTY OF ST. LOUIS, STATE OF MINNESOTA. HIBBING, MINN.

(STAMP OF LOCAL BOARD)

(The stamp of the Local Board having jurisdiction of the area in which the registrant has his permanent home shall be placed in this box.) (OVER)

Each regional branch of the National Archives holds the microfilms pertaining to the states and territories in that region. A complete set of draft registration card films is available at the National Archives in Washington, D.C. Some additional repositories such as the Allen County Public Library in Fort Wayne, Indiana; the Wisconsin Historical Society in Madison, Wisconsin; and the Iron Range Research Center in Chisholm, Minnesota have selected World War I Draft Registration films. Also check local Family History Centers for films that may have been placed on permanent loan. The subscription genealogical website, Ancestry.com (<www.ancestry.com>) is now scanning in images of WWI draft registration cards.

Individual records can also be requested from the National Archives and Records Administration Southeast Region. For more information, fees, and a request form see the National Archives & Records Administration website at <www.archives.gov>, write the National Archives & Records Administration, Southeast Region, 1557 St. Joseph Ave., East Point, GA 30344-2593 or send an e-mail request to: <archives@atlanta.nara.gov>.

GUIDE FOR REGISTRANTS
TOMORROW'S DRAFT RULES

So much confusion has arisen with regard to requirements of the 18-45-year draft registration tomorrow, that Draft Director Dan Mahoney asked The News Tribune to print the following general guides:

Enrollment places will be open between 7 o'clock in the morning and 9 o'clock in the evening.

Besides the local boards, there will be additional emergency stations for the registration.

All males between the ages of eighteen and forty-five years of age, inclusive, must register, except those who have already registered in the 21-31-year draft and those now in the military or naval services of the United States. This applies to aliens as well as to citizens. Diplomatic representatives are excepted.

Placards will be posted on every block, guiding registrants to enrollment addresses.

Policemen will have lists showing where registrants may appear. When in doubt ask a policeman.

If you expect to be out of town tomorrow, go now to your local board and fill out a registration card. If you are now out of town and will not return by tomorrow, send immediately to the local board of the hall of records for a registration card, fill it out before the local board of the town you are in and mail it in time to reach your home board by tomorrow. This is imperative. Absence from the city will not be an excuse for failure to register.

If you are ill tomorrow and cannot go to a registration place, send a relative or friend to answer questions for you. This, too, is imperative.

If you have any doubt as to whether you are among those required to register, settle that doubt by making inquiry of a local board official. Legal advisers will be stationed at registration places.

Failure to register is punishable by one year in prison, a fine of $1,000 and induction into the army immediately after the term is completed.

Fig. 6 - From the Duluth News Tribune, 11 Sept. 1918

Using the Records

A master index of all of those who registered is not available. There are some published indexes for individual locations such as one for the state of Oregon that is available on CD-ROM from the Genealogical Forum of Oregon, Inc. An index to some draft boards that were located in the borough of Manhattan, New York City can be searched at <www.jgsny.org/WWI_Draft_1.html>.

The draft registration cards from all three registrations have been filed together on the microfilms. They are arranged by state, then by county or city, and then in alphabetical order by surname. In this way it is possible to find men with the same surname that were living in the same location.

While it's not necessary to know in which registration a male ancestor participated it is important to know what his address was in 1917 or 1918, especially in urban locations. Check city directories, old letters of correspondence, and the 1920 Federal Census for addresses. To locate the correct local draft board in larger cities refer to FHL film no. 1498803, "Maps of WWI Draft Registration Boards" or the CD-ROM that is included in John J. Newman's book, Uncle We Are Ready! Registering America's Men.

Research Tips

Not all registered men actually served in the military during the war and not all men who served in the military registered for the draft. Some men enlisted in the U.S. Armed Forces before their required date of draft registration. Others chose to fight before the United States became involved in the war. Some went to Canada (part of the British Empire in 1914) and enlisted in the Canadian Expeditionary Force (CEF). If a man enlisted for military service a draft registration card will not be found.

If the registrant was working or studying away from home on his draft registration day he may have registered with a draft board located in a different section of town or in a different city, county or even state. The draft registration cards of students, traveling salesmen, and those working on ships will often be found in locations other than a permanent residence. Take the time to look at variations in the spelling of surnames. Bear in mind that some cards may have been alphabetized incorrectly due to the interpretation of the handwriting. They also may have been mistakenly filed by given name rather than surname. It is important to look at the name and address of the closest relative listed. Previously unknown locations and married names may be provided. A last word of advice, don't overlook the separate films for each state that contain registration cards for Indians, prisoners, the insane, those in hospitals, and late registrants. Several states may be combined on one film.

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The Swabian Colonies in the South Caucasus

by Joseph B. Everett

During the first quarter of the 19th century, the turmoil of the Napoleonic wars, crop failures, and religious revivals resulted in emigrations of thousands of Germans from Württemberg, Alsace, the Palatinate, Baden, Bavaria, and Prussia. While many emigrants traveled to America, thousands of others responded to the invitation of the German-born Catherine the Great of Russia, whose 1763 Manifesto opened up large areas of South Russia for immigration[1] and whose policies of recruiting German colonists continued through the early 1800s under Tsar Alexander I.[2]

German colonization of the Volga and Black Sea regions of tsarist Russia is well documented. Lesser known is the story of the Germans who settled in the Caucasus region. While fertile lands and political and economic incentives were the primary motivator for German immigrants to the Volga and Black Sea, early immigrants to the Caucasus were driven by religious zeal. The earliest and most significant wave of German colonists to the region were members of an obscure Protestant sect known as Chiliasts (pronounced **kil**-ee-asts) from Swabia, in Württemberg. Believing that the second coming of Christ was imminent, the Chiliasts wanted to travel to the place where they expected him to appear again: Mt. Ararat in Transcaucasia. Their name comes from the Greek *chilias*, meaning thousand, in reference to the millennium. They never completed their journey to Mt. Ararat, and thousands of them wound up settling instead in the Southern Caucasus near what is today Tblisi, Georgia.

Most authors of Russo-German history have made scant, if any mention of the German colonies in the Caucasus. In his Memories of the Black Sea Germans, Joseph Height provides a detailed account of the journey of the first German colonists to that area, but he says almost nothing about their fate beyond the first year of their arrival, focusing instead on the members of the sect who chose to abandon the millennial quest for the promise of the fertile Black Sea soil. Other accounts tell the story of the German Russians as a whole with only little information about the Caucasus settlements.[3]

Why have the Caucasus Germans received less attention from historians? One reason is that fewer descendants of those Germans have survived. During World War II, all of the Germans from that region were deported to Siberia, and large numbers perished on the journey or later in labor camps. By contrast, many of the German Russians from the Volga and Black Sea regions emigrated before World War I, most to America. During World War II, many of those who had not already emigrated from the Volga and Black Sea areas were also sent to Siberia; still, several thousand managed to escape and return to Germany under the protection of Hitler's advancing armies. Those who escaped brought records with them and their descendants have largely been the writers of the history of the German Russians. Because few of the Caucasus Germans managed to escape the Soviet Union, fewer of their records are known, and their voices were silenced through the long years of the Cold War. While Russo-Germans in America were freely publishing stories of the Volga and Black Sea colonies, Caucasus Germans were struggling to survive amid continuing anti-German prejudice in post-Stalinist Kazakhstan and Siberia.

Since the Soviet *Ausreisedekret* of 28 August 1986, which finally allowed Germans to emigrate from the Soviet Union to Germany in significant numbers, more than 2,000,000 Germans from Russia have been repatriated to Germany.[4] This newest and largest wave of Russo-German migration has only lately received some attention from American scholars. In Germany, the focus of scholars has been on problems of integration and economic development for these new immigrants, rather than on historical accounts. The new immigrants themselves have been preoccupied with adjusting to a new country and ethnic identity -- in many cases even learning to speak German -- while also struggling to make ends meet. Many have not looked back to revisit the story of their past. Nostalgia has only slowly emerged among some of these immigrants for their "homeland" in Siberia and Kazakhstan and for their parents' and grandparents' stories village life before deportation.

The number of these new immigrants who descend from the Caucasus Germans is unknown, but significant. There also still remain untold thousands who have remained in their new homelands in Siberia and Kazakhstan. Their stories may be found around their kitchen tables, but not yet in many history books. Those that have been written are in Russian or German, but have not yet reached their English-speaking cousins of Russo-German heritage.

The following is a brief account of the history of the Germans who settled in the South Caucasus, from the development of the Chiliast religious movement in Germany to their journey to the Caucasus and their deportation to Siberia over a century later.

The Swabian Chiliasts were not unlike most Germans to emigrate to Russia. The Tsars called for German colonists because they hoped "to form a protective barrier against Asiatic intruders" and they expected that the Germans would "serve the Russian peasantry as an exemplary model in the pioneering and cultivating of the newly conquered territories".[5]

By 1804, several thousand Germans had immigrated to the Black Sea region of Russia, mostly from the southwestern German principalities.[6] Their reasons for leaving Germany were largely related to the difficult political situation there at that time. Germans had endured

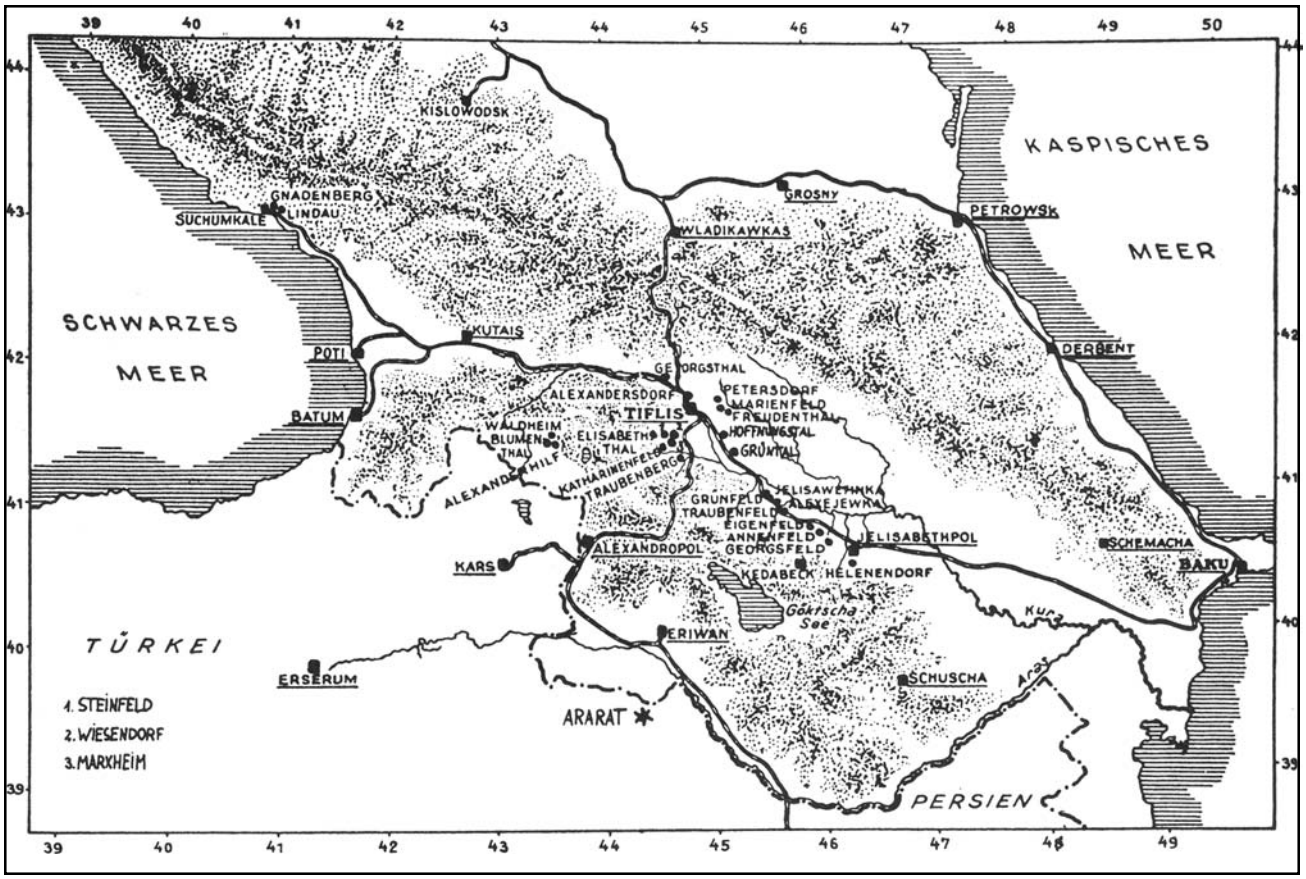

Fig. 1 - Map showing the Caucasus colonies. Reprinted from Heimatbuch der Ostumsiedler

political suppression particularly under Napoleonic occupation but also under their own princes. They had been forced into military service for their homeland as well as for France. Scarcity of land, failing crops, and heavy tax burdens added to their hardships.[7]

Russia was an attractive alternative because of the favorable conditions offered by Tsar Alexander I. In an edict dated February 20, 1804, he guaranteed certain rights to colonists that had originally been granted by Catherine the Great. Those rights included freedom of religion, exemption from taxes for ten years, and freedom from military and civil service. Alexander's edict granted the colonists 160 acres of free land with advanced subsistence money in the form of a loan to aid them in building homes and establishing farms. Immigration was restricted to families with a husband and wife with children. Each family was required to prove that it had assets of at least 300 guilders. The Tsar did not want any indigent farmers or unmarried people because he expected the colonists to bring prosperity to the empire and not drain its resources. The edict also provided preferential treatment for experienced farmers.[8]

The poor conditions in Germany and the contrasting prosperity promised for colonists in Russia set the scene for Chiliast visionaries. A Pietist Separatist movement had already developed in Württemberg in protest to reforms made in the Lutheran Church. Having lost faith in the established church, they formed their own congregations. Like the Quakers, they placed great emphasis on avoiding worldliness and strove to live pious, exemplary lives. They also believed in every faithful follower's ability to receive personal revelation. Believing that they were receiving personal revelation, some "revolutionary Separatists" began preaching Chiliasm: the doctrine of the imminence of the millennium.[9] Indeed, the turmoil of the Napoleonic wars had created an Armageddon like atmosphere in Germany and many were led to believe that the end was near.[10]

Russia, on the other hand, appeared to Chiliasts as a "haven of refuge for the faithful of the last days".[11] One Herr Jung Stilling from Baden recounted a prophecy made in 1740 that the second coming would be in 1836. He also prophesied that the kingdom of God on the Earth would be "established in the East".[12] Others pinpointed the coming of Christ at Mt. Ararat in Transcaucasia.[13] These Chiliast prophets began persuading the faithful to emigrate to Russia.[14]

Not only did Chiliasts view Russia as a "haven of refuge," they also believed that its leader, Tsar Alexander I was a true man of God. When he defeated Napoleon in 1812, many were enamored by his religious character.[15] "Swabian Chiliasts ... [regarded] him as the 'white eagle' of Revelations, just as they considered Napoleon the 'black angel', the incarnate Anti Christ."[16] The Tsar's benevolent

offer to Germans who could colonize his empire contributed to this belief.

The first group of Swabian Chiliasts to travel to the Caucasus departed in September 1816. They traveled on the Danube on a crowded boat to the Russian port of Ismail. There they were placed in quarantine for several weeks under very difficult conditions. From Ismail, they traveled by land to the previously established German colony of Grossliebental, where they stayed the winter awaiting permission to travel on.[17] By the following spring, the first group of forty families had been joined by hundreds more.[18] In July permission was granted to depart for the Caucasus.[19] Because of the difficulty of their journey to Grossliebental, however, 300 families had chosen to forgo moving to the Caucasus, content to settle in the Black Sea region.[20] Only thirty-one faithful families chose to go. They traveled by wagon along the Black Sea coast and across the Caucasus mountains, arriving in Tiflis [now Tblisi, Georgia] on 20 September. They soon established the colony of Marienfeld, not far from Tiflis.[21]

Fig. 2 - The journey to the Caucasus. Reprinted from <u>*Heimatbuch der Ostumsiedler*</u>

In 1817 and 1818, about 7,000 other Chiliasts had been making the same journey via the Danube to Grossliebental. Their journey was treacherous. Overcrowded ships led to the death of hundreds from disease. In Ismail, where they were quarantined for four weeks, a fever epidemic killed 1,200 of them. Desertions further whittled away at their numbers.[22] When they finally reached the Black Sea area, all but 400 families chose to settle there rather than go on to the Caucasus.[23] Those that stayed behind settled in the Grossliebental and Hoffnungstal districts near Odessa; Sarata and Teplitz, Bessarabia;[24] the Crimea[25] and several other previously established colonies.

Despite all of these desertions, 400 faithful families were prepared to make the trek from Grossliebental to the Caucasus by the spring of 1818. To their frustration, the government was opposed to sending more immigrants there.[26] The Chiliasts sent two representatives, Koch and Frick, to Moscow to petition the Tsar. They told Tsar Alexander that the time had come when the prophecies of the Old and New Testaments were to be fulfilled and the chosen were to gather at the place where the coming of the Lord would take place, which was in the Russian Empire, namely in Georgia, not far from Mt. Ararat.[27] Alexander, impressed with their faith, granted their petition and allowed them to settle with the others that had gone to Tiflis. One hundred other families that had earlier decided to settle in the Black Sea region joined them, making 500 the total number of families.[28]

These 500 families left in May 1818 with the Tsar's blessing. The 100 families that had already settled in Grossliebental sold or gave away their homes. One Johann Georg Hohn, who remained in Grossliebental, said that he knew of a man who received a free house with land and cattle from a departing Chiliast. Hohn also said that "the families who went to the Caucasus received 500 rubles to buy a wagon and horses and each person received 40 kopecks for daily food rations."[29]

But the journey for these 500 families was not as safe as the first group's had been the year before. Among those who left was Johann Hohn's son in law, Johann Horter, with his family. During the difficult journey to the Caucasus, said Hohn, all of Horter's children died but the oldest daughter. Hohn also reported that all but a few emigrants that had embarked from a nearby colony died along the way.[30] Four hundred eighty-six of the 500 families made it to their destination, although many of the surviving families had lost family members.[31]

The first of these 486 arrived in Tiflis in September and October, the last 125 families arriving in November.[32] They established six colonies in addition to Marienfeld: Hellendorf, Annenfeld, Alexandersdorf, Petersdorf, Elizabethtal, Katharinenfeld, all of which were within one hundred miles of Tiflis.[33] Some artisans and craftsmen also settled in a suburb of Tblisi. Of the 1,500 Chiliast families who had left Württemberg, a little over 500 eventually arrived. Thousands of people had lost their lives in the journey and thousands of others had stayed behind to settle the fertile Black Sea region.[34]

Unfortunately for those that survived to settle in the South Caucasus region, their struggles were far from over. During the first year, 256 more people died of fever.[35] The most immediate hardship they faced was the poor soil.[36] The soil of the Black Sea region was extremely fertile, and farmers there were rather prosperous. The average farmer could easily afford four to eight horses and twenty to forty head of cattle. Because they had such plentiful harvests of grains, potatoes, and corn, the colonists became lazy, yet they still had surpluses.[37] One settler who ran a bakery wrote to family in Germany:

> *Each Saturday ... the local farmer hauls a load of wheat into the city, and when he has no more wheat to sell, he hauls bulrushes, burian, cow manure* [for fuel]*, butter, eggs and the like, all of which brings a good price.*[38]

The mountainous Caucasus region, by contrast, was hot and dry. Settlers could only hope to grow food by irrigating the barren soil.[39] The Caucasus were also void of forest land, forcing colonists to find an alternative to wood for building homes.[40]

One of the most devastating trials faced by the colonists in the South Caucasus was the war between the Russians and the Persians in the 1820s. During the war, Turkish and Kurdish marauders attacked the German settlements. An account of a raid on the village of Katharinenfeld on 26 August 1826 presents a graphic picture. One eyewitness, a missionary named Salete said that infants were "spiked with lances", wives violently raped, and men tied to horses and dragged about. People were rounded up like cattle, stripped, and killed or left naked.[41] Another eyewitness described this scene: "A young woman ... in trying to escape [was] shot in the spine, so that she instantly fell and slowly expired in the most excruciating agony."[42] That witness continued: "little children were bound together in pairs then slung across the horse's backs, like articles of baggage." One man had been killed with twenty two thrusts of a lance. The attackers burned homes, cornfields, and gardens. The raid on Katherinenfeld left 250 families homeless, thirty people dead, while 140 men, women and children were carried away as slaves.[43]

The tremendous struggles faced by the colonists in the South Caucasus severely hampered their population growth. Although 517 families (perhaps 2,000 people) had settled by the end of 1818, the population took fifty years to double, reaching a total of only 4,000 in 1869. Sickness, war, and difficulty raising crops had kept the death rate high for the first several years. In addition, not many others came to settle in that area because the Black Sea region was much more inviting.

The hardships faced by the colonists and the failure of the millennium to be ushered in 1836 also cooled the Chiliast zeal, which softened to a more traditional Lutheran belief. Nevertheless, the South Caucasus settlers retained their independence from the main body of the Lutheran church. They had their own Evangelical Lutheran Synod in Hellendorf, which remained independent from the Evangelical General Consistory in Petersburg until 1928.[44] The German colonies throughout Russia remained segregated according to religious denomination. They rarely intermarried with colonists of different faiths. This was especially true for the South Caucasus Germans, who were isolated by the Caucasus Mountains from other German settlements. The Caucasus Germans were exclusively Evangelical and exclusively settled by people from Württemberg.[45] This was not because they refused other settlers, but a result of their remote location.

Isolation was another reason that the German population in the South Caucasus grew slowly. Growth was substantially lower there than in other regions. While other regions continued to receive immigrants from Germany throughout the mid 1800s, few new immigrants settled in the Caucasus after 1818. From 1857 until 1927, only 1,200 people immigrated to the Caucasus.[46] While over 1,000,000 Germans were living in European Russia in 1897, only about 20,000 lived in the South Caucasus.[47] By 1911, there were 22,000 people living in the Caucasus as opposed to the Black Sea districts of Kherson, 169,313; Taurida, 133,924; and Yekatarinoslav, 123,160.[48]

Although the struggles the South Caucasus settlers faced hampered population growth for many years, the colonists eventually overcame their hardships and prospered. The chief reason for their prosperity was the development of wine production. The warm climate of that region, although not good for many crops, proved to be very conducive to raising grapes. In other regions, including Bessarabia and the Crimean peninsula, wine was also produced; however, the South Caucasus Germans became the highest producers. The colonists developed innovative methods of irrigation. They adopted the use of chemicals to kill fungus and insects. These methods, combined with the favorable climate and the industriousness of the colonists, produced a harvest per acre four times that of German vineyards. The German South Caucasus harvest comprised just under nine percent of the total grape harvest in Russia.[49]

In 1843, twenty-five years after the South Caucasus Germans had established their settlements, they boasted a yield of 673,930 liters of wine. In 1868, production grew to 735,068 liters, but by 1914, they were producing 28,436,600 liters of wine, 209,000 liters of cognac, 255,300 liters of raw spirits and 360,000 liters of brandy.[50]

> *The huge barrels in the wine cellars of the wine growers association Concordia were an impressive proof of German achievement. Whereas [Georgians and Armenians] produced only 18 hectoliters per hectare [4,860 liters per acre] in the poor years 1925/27, the Caucasus Germans produced 60 hectoliters [16,200 liters per acre]. Through a retail company the wine reached all important cities in Russia.*[51]

In 1854, local administrators of the Russian Empire were impressed not only with the wine production in the South Caucasus, but also with the harvest of beans, vegetables, and tobacco, livestock raising, and silkworm cultivation. One administrator observed that the German colonists had taken the "naked steppe" and transformed it into "radiant fields".[52]

The wine growers contributed to the development of a school system in the German settlements.[53] They were encouraged by Baron Nikolai Alexandrovich Korff (1834 1883), who worked to establish public schools, especially in the German settlements.[54] The German schools were better than Russian schools. While literacy among German settlers in 1897 was 100 percent, only twenty-two percent of Russians were literate. Even the most remote German villages had schools, most offering instruction for children 7 to 15 years old.[55] After 1880, Russian was taught in all German schools except in the German language and religion

classes. Outside of school, children and adults continued to speak German everywhere.[56]

Not only did the Germans outdo the Russians in wine production and in education, they also dominated land ownership. In 1869, 4,000 colonists in the South Caucasus owned 70,200 acres.[57] This was at a time when the average Russian was a peasant serf who could only work the land owned by his Lord. With the rights guaranteed by Alexander I, Germans enjoyed self-administration. Furthermore, they were given land with the freedom to buy more and as a result the Germans owned a disproportionate amount of the land. In 1914, Germans comprised six percent of the population in South Russia, but owned twenty-four percent of the arable land.[58]

German versatility and industriousness was apparent in the way they developed scientific methods to increase wine production, but also in the methods they use to build their homes. In the Caucasus region, the settlers had to find alternatives to wood for building homes because there were virtually no trees.[59] Many of the methods they developed were adapted from the customs of local people. In typical German fashion, they perfected ideas invented by others. To build their homes, they used stone and clay bricks, which were made by mixing clay with straw or horse manure and water, then pouring the mixture into molds and baking them in the sun.[60] Because of the hilly landscape, the settlers had to adapt the layout of their villages to their surroundings. As much as was possible, streets were laid out straight as in other German Russian villages. Limited space led more prosperous settlers to build two and even three storey homes. Irrigation techniques made it possible to grow trees and the wealthy settlers built wood framed houses. As their prosperity increased, the wealthy settler's homes grew from two rooms to four or six rooms. Wine growers also built fermenting rooms and large cellars. Many houses were surrounded by a stone wall, which had a wooden gate. Many trees grew on these estates in stark contrast to the "treeless steppe".[61]

All this prosperity, however, did not sour relations with the native peoples of the South Caucasus. On the contrary, the Germans and their neighbors lived on friendly terms. German industriousness was admired by the Russians, who developed the phrases *Akuraten kak njemetz* (as exacting as a German) and *Njemtskoe slovo* (a German's word, referring to German honor).[62] Non-Russian Caucasus natives, in particular, developed close ties with the German colonists. When the colonists first arrived, indigenous Armenians accepted them with no apparent difficulty and even provided shelter for them in the winter of 1818-1819 and helped them build homes and plant crops in the spring. The Germans ultimately adopted many local customs. Through the years, Armenians, Georgians, Azerbaijanis and Germans labored together, hired one another as maids and nannies, and entered into business partnerships.[63] One Azerbaijani historian was inspired to write a book on the "Azerbaijani Germans" because of the close friendship of his father to one of the German colonists.[64] And when the German colonists were deported from Tiflis, their Georgian friends waved tearfully from every house to bid them farewell.[65]

Tragically, the tremendous prosperity that had supplanted tremendous hardship was replaced in the 20th century with trials that were worse than any the Caucasus Germans had ever experienced. These trials began to emerge as early as 1871, when some of the rights granted to the original colonists were reconsidered by Alexander III. According to his ruling, the German colonists were no longer exempt from military service. The colonists also lost their right to self administration and came instead under the jurisdiction of the Russian Ministry of the Interior.[66] These changes angered many colonists and many Black Sea and Volga Germans emigrated, but the reforms did not severely affect the prosperity of the Caucasus Germans, so they remained.[67]

The situation worsened severely, however, during World War I. Viewed as "the enemy within", Germans were discriminated against. The German language was outlawed and many were conscripted to fight on the front against their historic brothers from Germany.[68] In addition to the war, the communist revolution of 1917 weakened the economy. But the civil war following the revolution totally destroyed it. The Caucasus region was among several that were especially hit. The abolishment of the free market under Communism uprooted the German settler's way of life.[69] Germans owned 14, 750, 000 hectares of land in Russia in 1914, but Bolshevik reforms were aimed at abolishing private property and distributing the land to the poor.[70]

> *Frequent requisitions of agricultural produce accompanied by acts of terror, heavy punishments for those who sold their produce on the free market ... led to the total destruction of the formerly prosperous German village.*[71]

In 1921-22, a crop failure led to famine and in 1928-29, Stalin's collectivization plan forced thousands of Germans onto *kolkhozy* (communes). Another famine hit in 1932 33, mostly a result of the tremendous waste caused by the collectivization. The two famines resulted in approximately 350,000 German deaths. German intellectuals were wiped out in Stalin's purges of 1936-38.[72]

In World War II, the Nazis planned to capture the regions heavily populated with Germans and "free" their displaced brothers. The Nazis invaded Russia on 22 June 1941, and Stalin retaliated by ordering the deportation of all Russian Germans to Siberia. About 350,000 managed to escape deportation and fled to Germany, but very few of these came from the Caucasus region.[73] In a Nazi military communication dated July 24, 1942, it was reported that "Germans who were in the Caucasus in the [First] World War have been as good as wiped out".[74]

Thousands of Germans were rounded up from villages and placed on freight trains and transported east. One man managed to escape and reported "some trains carrying about 3,000 German women and children were bombed from the

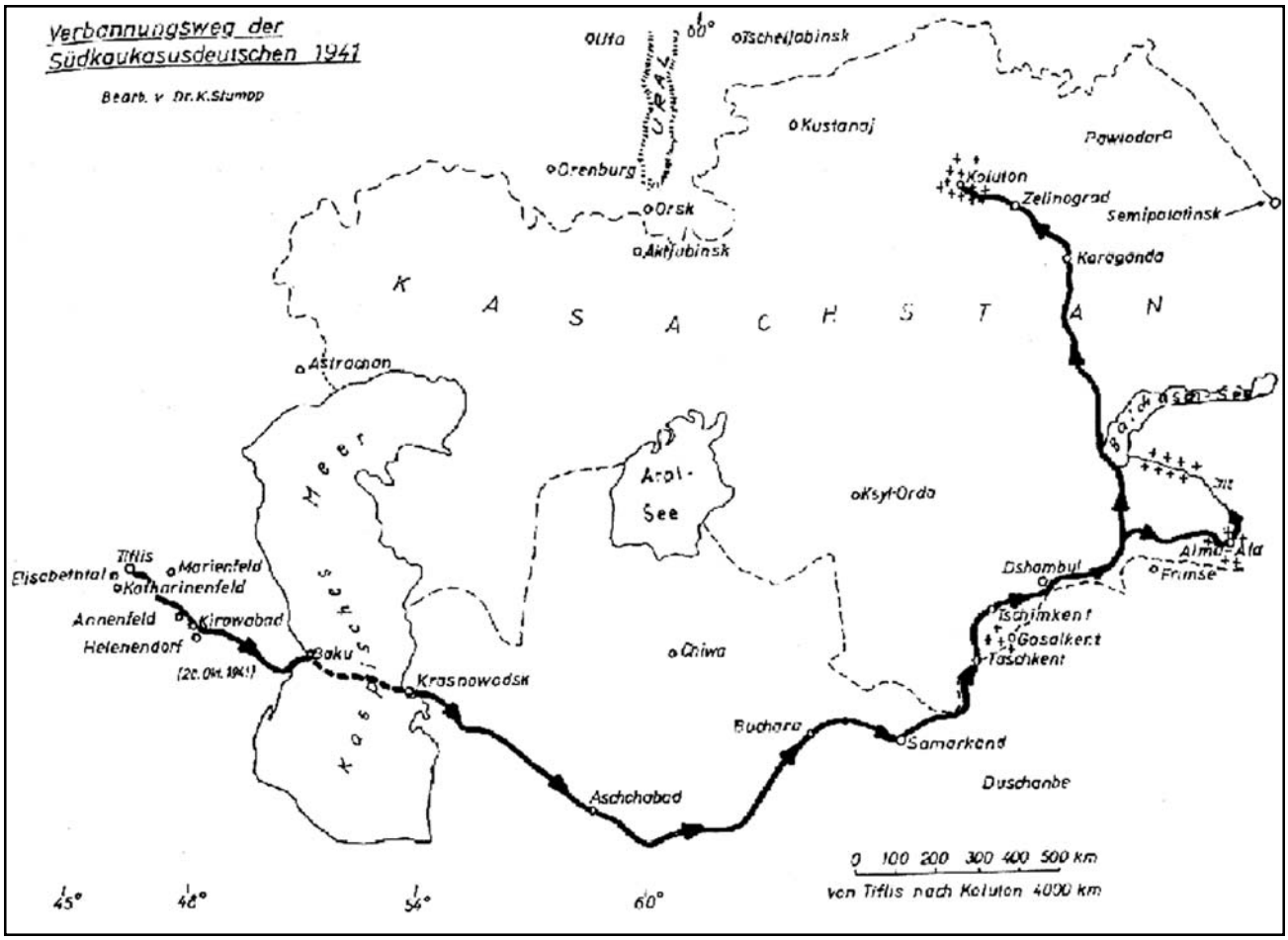

Fig. 3 - Deportation map. Reprinted from Heimatbuch der Deutschen aus Russland

air near the railway station ... and a large part of the evacuees were killed". The same man witnessed other trains with Germans from several districts, including the Caucasus.[75]

The route of the deported Germans from the Caucasus to Siberia took them across the Caspian Sea. The crossing took 26 days at the cost of thousands of lives. "On one ship alone 775 people died of cold."[76] Many of the Caucasus Germans were put to work in labor camps near Alma Ata,[77] while the majority were taken to Sokhotin in Siberia.

> *The entire journey took about three months in conditions made even more harsh by an early and exceptionally severe winter. In one train alone, 400 children died in the cattle cars on the journey.*[78]

In Siberia, men were forced into the labor army to work in mines and other places of hard labor. Women children and older men were placed in fenced settlements with watch towers, where deportees lived under close supervision. "Many died of hunger and cold after selling their last pieces of clothing."[79] In all, 650,000 to 700,000 were deported.[80]

The history of the Germans from Swabia who settled in the Caucasus mountains is tragic. They endured tremendous hardships to reach their "haven of refuge" only to suffer from raids, illness, and poor harvests once they arrived. Their dreams of Christ's second coming shattered, they nevertheless endured and became prosperous, particularly in wine production, and enjoyed friendly relationships with their neighbors, the native peoples of the Caucasus. Sadly, their prosperity came to a violent end under Stalin's ruthless ethnic bigotry.

By the 1960s many of the Volga Germans were returned to their homeland from the Siberian camps, but none returned to the Black Sea or South Caucasus regions. Today there are no purely German settlements in European Russia, except in Ufa, Orenburg, and Aktjubinsk – all of which are in the east, near the Urals. Only in Siberia and Kazakhstan (especially Alma-Ata) do some German villages exist.[81] The Caucasus have no German settlements remaining. As mentioned, millions of Russo-Germans have been repatriated to Germany since the late 1980s. How many of these were from the Caucasus and how many Caucasus Germans remain in former Soviet Republics is unknown.

Many questions remain. What became of the Caucasus Germans after deportation? How many of the 25,000 Germans deported from the Caucasus survived the deportation and the camps? What was life like for them in the camps, and post-Stalinist U.S.S.R.? How many are still in

Russia, Kazakhstan, or other former Soviet republics today, and how many managed to immigrate to Germany or elsewhere? As they find difficulties assimilating to the modern German culture, will we see a new wave of Russo-German migration, from Germany to America? Much of their story is still to be found in the hearts and minds of these Russo-Germans today, waiting for the oral historian to unlock them. Additional answers may also be found in the archives of the *Deutsches Ausland-Institut* in Stuttgart and in archives of the former Soviet Union. Their story is waiting to be told.

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21. Height, *op. cit.*, 57 and Giesinger, *op. cit.*, 39-40.
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34. Height, *op. cit.*, 59.
35. *Ibid*, 57 and Giesinger, *op. cit.*, 42.
36. Giesinger, *op. cit.*, 42.
37. Height, *op. cit.*, 87-89.
38. *Ibid*, 88.
39. Giesinger, *op. cit.*, 42.
40. Stumpp, *op. cit.*, 42.
41. Height, *op. cit.*, 58.
42. *Ibid*.
43. *Ibid*.
44. Stumpp, *op. cit.*, 110.
45. *Ibid*, 18,21.
46. *Ibid*, 31.
47. Fleischhauer, *op. cit.*, 278; and Ingeborg Fleischhauer and Benjamin Ankus, The Soviet Germans: Past and Present (London: C. Hurst and Co., 1986), 70.
48. Stumpp, *op. cit.*, 21.
49. *Ibid*, 91.
50. Fleischhauer, *op. cit.*, 233.
51. Stumpp, *op. cit.*, 91.
52. Fleischhauer, *op. cit.*, 235.
53. Stumpp, *op. cit.*, 91.
54. Fleischhauer, *op. cit.*, 295.
55. Stumpp, *op. cit.*, 28.
56. *Ibid*.
57. Fleischhauer and Ankus, *op. cit.*, 21.
58. Stumpp, *op. cit.*, 25.
59. *Ibid*, 42.
60. *Ibid*, 58.
61. *Ibid*.
62. *Ibid*, 68.
63. Aukh, E. -M. Aukh, "Nemetskie Kolonisty v Zakavkaz'e." In Rossiiskie nemtsy na Donu, Kavkaze, i Volge (Moscow: Mezhdunarodnyi soiuz nemetskoi kul'tury, 1995), 101-119.
64. Mämmäd Schämsäddin Oglu Dschäfärli, Politicheskii Terror i Sud'by Azerbaidzhanskikh Nemtsev (Baku, 1998).
65. Frau K. "Die Aussiedlung der Deutschen aus dem Sudkaukasus." In Stumpp, Karl. Heimatbuch der Deutschen aus Russland (Stuttgart: Landsmannschaft der Deutschen aus Russland, 1966).
66 .*Ibid*, 29.
67. *Ibid*, 21.
68. *Ibid*, 31.
69. Fleischhauer and Ankus, *op. cit.*, 45.
70. *Ibid*.
71. *Ibid*.
72. Stumpp, *op. cit.*, 32-33.
73. Fleischhauer and Ankus, *op. cit.*, 78, 87.
74. *Ibid*, 78.
75. *Ibid*, 74.
76. *Ibid*, 78.
77. Stumpp, *op. cit.*, 34.
78. Fleischhauer and Ankus, *op. cit.*, 78.
79. *Ibid*.
80. *Ibid*, 87.
81. Stumpp, *op. cit.*, 40.

Molodia:

Settlement and End of the Only Catholic Swabian Parish in Bukovina

by Father Norbert Gaschler, i.P.
edited by Michael Augustin; translated by Irmgard Hein Ellingson

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Introduction

If the following account can be written four decades after the Roman Catholic parish at Molodia disbanded, it is only because we are fortunate to still have these resources available to us:

- •a handwritten chronicle by Father Gregor Schie, 100 lines, 1926, noted as [S]
- •a typed manuscript about Molodia by Father Adolf Botkowski, 400 lines, 1937, noted as [B]
- •a number of pages from the marriage banns for the Czernowitz parish in the Bischöflichen Diözesanarchiv in Regensburg, Germany [note: Bischöflichen Zentralarchivs Regensburg online at <www.kath.de/bistum/regensburg/archiv>] and coded as "R"
- •relevant insights from three reports following visits to the archives in Vienna, coded as "W"
- •most of Schematismen der Erzdiözese Lemberg, 1817-1930, coded as "L"
- •various *Ahnenpässe* collected at the archives of the Kaindl-Gesellschaft in Stuttgart [Translator's note: the present location of these materials may be at the Bukowina-Institut in Augsburg, Germany, online at <www.bukowina-institut.de>], coded as "KG"

Some publications are footnoted in the text below and documented to the numbered item in the source references.

Places of origin for the Molodia settlers

> *The first German settlers came to Rosch and Molodia, which was already a large community, from Hungary and Banat seven years after the Austrian occupation. A large number of the settlers originated from southwestern Germany, the Rhineland Palatinate, the Rhineland, Hesse, but none from what may be properly called Swabia. The strong German Bohemian and German Moravian settlement began later*. [S]

Ten years later,

> *It was im possible to identify the places of origin for the first settlers with any degree of certainty. Only four of the original families remained. But new settlers arrived, especially from Bohemia. These included the Rieger, Kisslinger, Hornung, Muschig, Neumann, Klein, Hicke, and other families. Others like the Brodern family came from Switzerland. Still others, like the Hartmann and Huber families, came from Swabian lands in southern Germany*. [B]

From the oldest Bukovinain church records in which we have in the West [1], we can determine that a number of names appear in Molodia which were not included among those of the families who settled there in 1782, e.g.:

1809: Maria, daughter of Ignaz Exner, Molodia resident
1816: Martin Grandl (= Krandl), Molodia colonist, and Susanna Müller, widow, daughter of Georg Tanhauer (= Tanhauser), Molodia resident, and Maria Anna Beer
1823: Friedrich Hank, farmer in Molodia, and Theresia Bitay, Molodia
1823: Johann Riezer [Rieger?], farmer in Molodia, and Magdalena Dittrich [Dietrich], Molodia
1824: Peter Huber, Molodia subject, and Catharina Klepsch of Rosch
1824: Joh. Hirschmüller - Bosch [Rosch?] and Marianna Hubert [Huber] in Molodia
1825: Franz Anton Weckend of Molodia with Anna Kunzelmann of Rosch
1825: Josef Klein with Josepha Muschik, Derelui ...

That is the final entry in the marriage banns record that was maintained for all the villages in the Czernowitz Roman Catholic Parish and also for the couple whose marriage contract was first published in 1938 [2].

The marriage record entry for the bride of Friedrich Hank includes the note that her father came from Swentnow, Galicia. Johann Rieger's entry states that he was born in Boczendorf, Moravia, and his bride, née Dittrich [Dietrich] was born in Königsau, Galicia. The birthplace of Josef Klein was clearly noted as Deutsch-Lodenitz, Moravia.

Even so it can be determined that there were also Evangelical settlers: Susanna Müller, the bride of Martin Grandl, was Evangelical, Peter Huber and Catharina Klepsch were both "of the Evangelical religion" and it was further noted that the bride's father came from Bandrów, Galicia. Johann Thian (Dian or also Dean) and Maria Anna

Beer were the only ones whose ancestors were among the emigrants.*[For first person reports on life in the village of Bandrów, see FEEFHS Journal 7: 127-140. - Ed.]*

These places of origin have been confirmed using the World War II era *Ahnenpässe* which drew upon available church records to identify places of origin: Hartmann from Großsachsenheim in Württemberg, Flegel from Dahle in Moravia, Ottenbreit from the Egerland [note: now northwestern Czech Republic], Thiele from Reigersdorf in Bohemia, Wagner from Königswalde in Bohemia. Aside from that, a Rieger came from Wolfpassing by Klosterneuburg in Niederösterreich [Lower Austria], according to Father Horning.

Many of the first settlers must have spent some time in Banat. Karl Beer was born 1776 in Krawatz or Krawakos, which was Grabatz or Garabos in the Romanian Banat. Marianne Hoidt (= Haid) was born in 1771 in Schalat or Scholat which was identified as being in Banat but could not be found there ... [note: the most likely possibility seems to be Csatád, Torontál, Hungary - Kirchenbuch, 1767-1879, Katholische Kirche, Lenauheim (Banat), based upon a reference to Schadat in Kreis (county) Timisch, Torontal, Banat in an *Ahnenpaß* in the possession of Ev Vielvoye; another might be Szólád, Somogy, Hungary, which has Roman Catholic and Reformed records listed in the Family History Library Catalog].

Although their places of origin were so different, the Molodia people were united and as one as a "Swabian" community and in the course of time, Molodia became the only Catholic Swabian parish in Bukovina.

Of course we will not enter a discussion of the Moloda Schwäbisch dialect here. It may be simply noted that they used *naa* instead of *nee* and *haam* instead of *heem* and so on but *Kerbei* instead of *Kerweih*. There are other particularities but that was also the case in other Swabian villages in Bukovina, the Banat, the Dobrudscha [Dobrudja] and elsewhere. These differences in vocabulary and pronunciation belong to the Schwäbischen dialect in eastern and southeastern Europe.

Church supervision and the first spiritual care:
Molodia as part of the Bakau Bishopric

When the first twelve or thirteen Catholic families settled in Molodia, the [Roman Catholic] churches in Bukovina were affiliated with the Catholic bishopric Bakau (Bacau) in Moldavia. Beginning in 1782, the bishop was Dominik Peter Krawosiecki, who resided in the small city Sniatyn on the Galicia-Bukovina border to be as close to his diocese as possible and to have a secure income as the priest of that locality.

There was not one single Roman Catholic parish in Bukovina at that time. The region was under military administration and so Catholic soldiers and clerks had access to the military chaplains who were under the supervision of field bishop Kerens in St. Pölten in Niederösterreich [Lower Austria]. He was supported in his duties by a field superior in Lemberg and a vice superior in Czernowitz. The former was Prokop Mund and he was succeeded by the former Jesuit Wenzeslaus Kekert who came from Leitmeritz, Bohemia. He was further supported by ten clerics in nine locations in addition to the Franciscan father Márttonffy as a so-called *Grenzpfarrer*, literally "border priest," for the first Catholic Hungarian colonists in Bukovina. Molodia belonged to the Czernowitz sphere of influence. The wood frame *Huldigungshalle* [literally ovation hall, or hall of acclaim] in Czernowitz had been remodeled as a chapel. It was dedicated on Christmas Eve 1777 and the first worship service was the Midnight Mass.

The Catholic colonists from Molodia could go to this chapel when they wanted to attend Mass, hear a sermon, and receive the Sacraments. It was difficult for them to make the eleven kilometer trip across the Derelui stream when the water was high and they could not cross by foot. So in emergencies and other pressing moments, it became the custom for all Catholics and Protestants in Bukovina and elsewhere to call upon the nearest Orthodox priest to baptize newborns and bury the dead if they did not have their own priest/pastor or it was difficult to reach him. But if one wanted to marry, then one had to go to his own priest or pastor, wherever that person was located.

On Christmas Eve 1785, Emperor Joseph I issued a hand billet proclaiming that the Catholics in Bukovina had been withdrawn from the supervision of the field bishop and placed under the jurisdiction of a neighboring diocese.

All Catholics were counted at the beginning of 1786 to gain an overview of the situation. In addition to 3,301 military persons, there were at that time 3,609 Catholic civilians in all Bukovina, including seventy-two individuals in fourteen families in Molodia. [3]

Molodia becomes a *de facto* part of the Archdiocese of Lemberg

On 1 November 1786, not only did Bukovina pass from military to civil administration, but it also became a new *Kreis*, or county, of the Kingdom of Galicia and a part of the Archdiocese of Lemberg.

This would have probably not have spiritually or otherwise affected the new settlers in Molodia. General Karl Freiherr von Enzenberg, the provincial governor up until this time, was opposed to this new order and was probably not unjust when he wrote:

> *Den Katholiken ist und wird es einerley seyn, ob sie unter der Oberaufsicht des Herrn Bischofs und Episcopi Castrensis (= Feldbischofs) oder jener des Przemisler oder Lemberger Bistums stehen [3].*
>
> *It has been, and will be, all the same to the Catholics as to whether they stand under the supervision of the field bishop, or under the Przymysl or Lemberg bishop.*

In Czernowitz, the emperor's edict only resulted in one change. The previous vice superior Kekert was named

Pfarrer [priest] and *Dechant* [dean] by terms of a *Gubernialdekret* dated 5 May 1787, and therefore had to take leave of his regiment at the end of March 1788. The result was that new church record books had to be started for the new parish. This was retroactive to 1775, in that all baptisms, marriages, and burials of civilians were transferred from the military records to the new parish record books. This took place for the Catholics in Molodia in the fall of 1782. [4]

Molodia becomes a *de jure* part of the Archdiocese of Lemberg

Rome acknowledged the new situation in a decree dated 11 April 1796 and placed Bukovina under the *de jure* jurisdiction of the Archbishop of Lemberg. At the time, the archbishop was Ferdinand Gozdowa von Kicki, and he was succeeded two years later by his nephew Kajetan Ignaz von Kicki. The latter visited the Czernowitz and Sadagura parishes in 1800. It is not known if he conducted confirmations. It is certain that he celebrated a *Pontifikalgottesdienst* in the parish church, and it is most likely that Catholics from Molodia also took part, if only with the simple wish of seeing a bishop for the first time in their lives.

We may also safely assume that many Molodia people were present on 29 July 1814, when the newly plastered *Pfarrkirche* in Czernowitz was dedicated by Father Kekert. After the death of *Ehrendomherrn* [honorary canon], *Landesdechanten* [provincial dean] and *Pfarrherrn* Wenzeslaus Kekert on 15 February 1818, the pastorate remained vacant until the arrival of the new priest, Anton Kunz from Altstadl in Moravia, on 30 May 1822. Today the only Roman Catholic priest in northern Bukovina serves here.

In the meantime, two general visitations of Bukovina had been conducted by Archbishop Alois Graf [Count] von Ankwicz. He confirmed 1,312 persons in the course of three visitation days in Czernowitz at the end of June 1820 in Czernowitz [W].

That was about forty percent of the 3,247 Catholics in Czernowitz with eighteen associated parishes and if in general the rural population is more devout than that of the cities, one may safely assume that about half of the people of Molodia were confirmed at that time. That must be recognized from the visitation report:

> *Die Stadtgemeinde bittet aber nicht nur um mehrere Geistliche, sondern vorzüglich um einen guten deutschen Prediger. [W]*
>
> *The city congregation asks for not only more clerics but most of all for a good German preacher.*

One was accustomed to the outstanding sermons of the first priests who themselves were only striking transients such as Rohrer and Reichmann, for example. The new cleric Anton Kunz demonstrated his diligence in contrast to that of his predecessors when he wrote the Gedenkbuch der römisch-katholischen Pfarrkirche von Czernowitz in der Bukowina vom Jahre 1775 bis 1825 [Memorial for the Roman Catholic Parish Church in Bukovina from the Years 1775 until 1825] in Latin and in 1825 began to organize separate record books for Molodia. The parish that was organized in 1901 actually had its own church books dating to 1825.

In this book, the Evangelical Lutheran congregation is listed with 197 souls in the city of Czernowitz in 1825, and with 430 souls in the villages of Rosch and Molodia. Figures are not given, however, for the Roman Catholic parish, which numbered 5,019 Catholics at that time in the city and in the eighteen associated villages, so that we cannot know how many Catholics there were in Molodia. Only by consulting the original text could one determine whether or not the conditions in Molodia were discussed. Dr. J. Polek published only *Ausgewählte Capitel*, or selected chapters, from it. Therefore one knows nothing about the number of Catholics in Molodia. The available *Schematismen* for the years 1817 to 1848 supply only the count for the associated localities and their distance from the parish, but not their names, and whether there was a *Trivialschule* or primary school in the village.

The report of the 1826 general visitation was previously not available but one knows that Archbishop Ankwicz was staying in Czernowitz at the end of June and festively consecrated the *Pfarrkirche* or parish church, most likely with the participation of many Catholics from Molodia. Archbishop Ankwicz was named Archbishop of Prague by Emperor Franz I in 1833. The place of the noble's son from Galicia was taken by a farmer's son, Franz Xavier Luschin, who was called from Carinthia as he had served as *Fürstbischof*, or prince bishop, of Trient [now Trento] beginning on 12 November 1823. He arrived in Lemberg in November 1834 and announced at his enthronement that "this was not the place for his work and residence." He requested a further "and not such a subordinate position" and was named *Fürsterzbischof* of Görz [now Gorica, Slovenia] on 9 January 1835. He was succeeded in Lemberg by the bishop of Tarnopol, Franz von Paul Pistek, a native Czech who spelled his name according to necessity as Pisztek in Polish or Pischtek in German. Emperor Ferdinand named him as Archbishop of Lemberg in 1835. A year later, he conducted the canonical general visitation in Bukovina. His report has not been located but that of his second visitation, conducted in Bukovina in 1842, is available.

Proposal for separation from the Czernowitz parish: The Franzthal locality

Archbishop Pischtek wrote the following report of his visitation to Emperor Ferdinand on 12 December 1842:

> *Diese weite Entfernung - zumal in einem akatholischen Lande - der Pfarrkirchen voneinander, welche noch dermalen an manchen Orten 5 bis 6 Meilen beträgt, bewog daher schon*

meinen Vorfahrer und mich aus Anlass der vor 6 Jahren daselbst abgehaltenen Generalvisitazion die Eröffnung neuer Lokalien in Storzenitz, Putilla, Wama, Franzthal, Josephfalva, Andreasfalva, Solka, Dorna und a.m. bei den hierländigen Behörden in Antrag zu bringen. [W]

These vast distances separating parish churches by distances of five to six miles, and this in a non-Catholic land, so much concerned my predecessor and me as a result of the general visitation conducted to open new localities in Storozynetz, Putilla, Wama, Franzthal, Joseffalva, Andreasfalva, Solka, Dorna so that we bring it to the attention of the officials in this land.

By *Vorfahrer* or predecessor, he would have hardly meant Archbishop Luschin because he only remained in Lemberg for about ten months. One must assume that after his visitation in 1826, Archbishop Ankwicz circulated a proposal to provide Franzthal with a local chaplain. If the two archbishops did not propose the larger community Molodia for this, but rather proposed the smaller village Franthal, then there would be only one reason for that: Franzthal was located rather more halfway between the two extended parishes in Czernowitz and Sereth.

The local officials gave themselves time. Archbishop Pischtek died at age sixty on 1 February 1846 and the new archbishop, Lukas Baraniecki, was only named in December 1849, after the revolution year 1848, and was then consecrated on 13 January 1850. There was a major change in the history of Bukovina at this time as well. On 4 March 1849, Bukovina was named as an independent Crownland with its own provincial administration and government. Who would have been thinking about the establishment of new parish ministries?

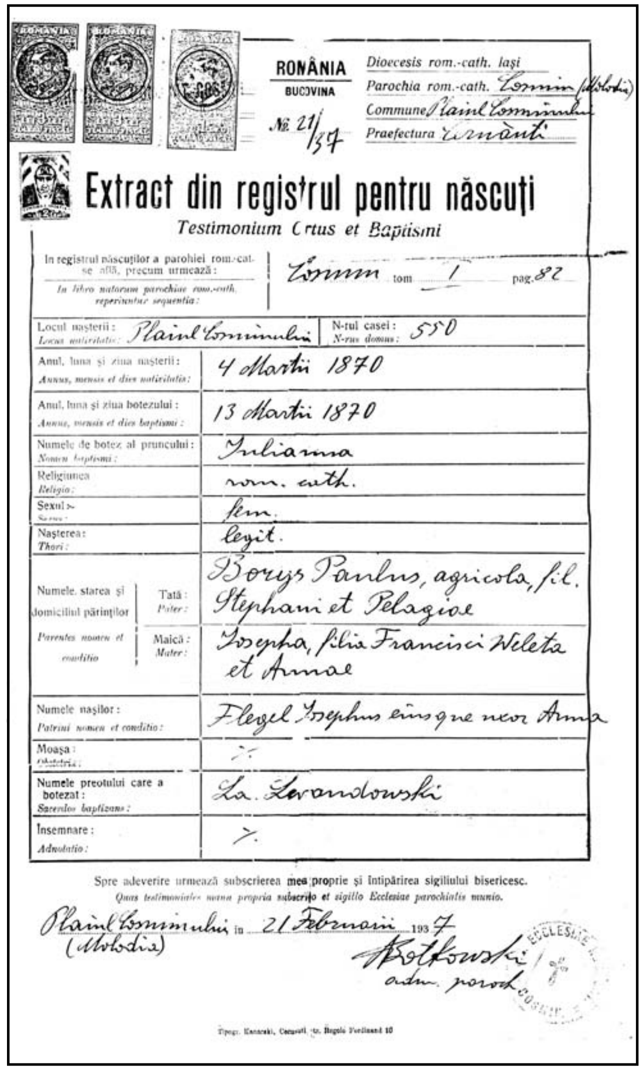
In the 1857 *Schematismus* one sees the parish report for the previous year, 1856, in which the *eingepfarrten Orte*, or associated localities, are entered. Molodia with the colonies Derelui and Franzthal, a total of 410 souls, are listed with the Czernowitz parish. Until the establishment of the Molodia parish, the number of souls in each of these three parishes was never given separately, so that we do not know the number of Catholics who were in Molodia.

The Molodia curacy

In the year 1857, fifteen years after the previous general visitation, the archbishop from Lemberg made a visitation. Lukas Baraniecki compiled a report containing twenty-two folio pages for Emperor Franz Joseph I on 30 March 1859. On page five, he proposes to not only separate the German colony Rosch with its 1,138 souls from the Czernowitz parish, but also to establish a curacy in Molodia:

Nicht minder wäre eine Curatie in Molodia, einer deutschen Colonie, welche 2 Meilen von Czernowitz entfernt ist, und durch einen Fluss in die Mutterkirche zu kommen oft verhindert wird, (daher der Indifferentismus dieser Menschen) zu errichten, und die Dörfer Derelui, Franzthal, Czahor, Korawia, Kuczurmare, Kuttulbanski, Ostrica, Woloka aus der Czernowitzer Pfarre, dann Mihuczeni, Kiczera, Preworokie, Terescheni und Tristiana aus der Serether Pfarre, endlich Lukawitza, Marmonitza und Zuren aus der Bojaner Lokalie auszuscheiden und nach Molodia einzupfarren daher deren Seelen sich auf 761 belaufen. Auch ist hier seit Gründung dieser Colonie ein Platz für die Kirche und eine Trivialschule. (W)

Not unlikely would be a curacy in Molodia, a German colony which is two miles from Czernowitz, and whose way to the mother church is often obstructed by a river (therefore the


ROMÂNIA
BUCOVINA
№ 21/37
Dioecesis rom.-cath. Iaşi
Parochia rom.-cath. Cernin (Molodia)
Commune Plainl Cosminului
Praefectura Cernăuţi

Extract din registrul pentru născuţi
Testimonium Ortus et Baptismi

In registrul născuţilor a parohiei rom.-cat. se află, precum urmează: / In libro natorum parochiae rom.-cath. reperiuntur sequentia: Cernin tom 1 pag. 82

Locul naşterii: / Locus nativitatis:	Plainl Cosminului — N-rul casei: / N-rus domus: 550
Anul, luna şi ziua naşterii: / Annus, mensis et dies nativitatis:	4 Martii 1870
Anul, luna şi ziua botezului: / Annus, mensis et dies baptismi:	13 Martii 1870
Numele de botez al pruncului: / Nomen baptismi:	Julianna
Religiunea / Religio:	rom. cath.
Sexul: / Sexus:	fem.
Naşterea: / Thori:	legit.
Numele, starea şi domicilul părinţilor / Parentes nomen et conditio — Tată: / Pater:	Borys Paulus, agricola, fil. Stephani et Pelagiae
Maică: / Mater:	Josepha, filia Francisci Weleta et Annae
Numele naşilor: / Patrini nomen et conditio:	Flegel Josephus eiusque uxor Anna
Moaşa: / Obstetrix:	./.
Numele preotului care a botezat: / Sacerdos baptizans:	La. Lewandowski
Însemnare: / Adnotatio:	./.

Spre adeverire urmează subscrierea mea proprie şi întipărirea sigiliului bisericesc.
Quas testimoniales manu propria subscribo et sigillo Ecclesiae parochialis munio.

Plainl Cosminului (Molodia) in 21 Februarii 1937
Boltowski
adm. paroch.

Tipogr. Kanarski, Cernăuţi, str. Regele Ferdinand 10

Fig. 1 - Birth certificate of Julianna Borys, born 4 March 1870 in Molodia; she married Michal Uhryn and later immigrated to Regina, Saskatchewan. Photo courtesy of Wiflred Uhren, Tulsa, Oklahoma

indifference of these people), and to separate the villages Derelui, Franzthal, Czahor, Korawia, Kuczurmare, Kuttulbanski, Ostrica, and Woloka from the Czernowitz parish, then Mihuczeni, Kiczera, Preworokie, Terescheni and Tristiana from the Sereth parish, and finally Lukawitza, Marmonitza, and Zuren from the Bojan locality and to align them with the approximately 761 souls in Molodia. Place for the church and a primary school has been here since the establishment of this colony.

Archbishop von Baraniecki died a quarter-year later on 30 June 1858, during a general visitation in Cieszanow in the Lubaczów deanery. With him died the thought about a parish in Molodia. The German priest in Czernowitz, Anton Kunz von Koppenstein, died on 31 July 1864, at the age of seventy-eight, and a Pole was named as the new priest a year later. Dr. Ignatius Kornicki probably spoke fluent German since he had completed theology studies in Vienna. He scarcely exerted himself on behalf of his German parishioners in Molodia and not at all for the establishment of a parish there.

Die Pastoration scheint sehr vernachlässigt gewesen zu sein, weil bis 1885 (also über 100 Jahre) kein Gotteshaus bestand. [S]

The pastoral ministry appeared to be neglected because until 1885, or for more than one hundred years, no house of worship stood there.

Kirchweih without a church

So everything continued as it had always been. The Molodia people belonged to the Czernowitz parish and would have probably celebrated the church's patron saint with *Kreuzerhöhung*, lifting up the cross, on 14 September, the Festival of the Holy Cross. They would have celebrated *Kerbei*, their own church fair or festival, two weeks later as best they could without their own church building.

Das Kirchweihfest wurde seit Menschengedenken stets an Michaeli gefeiert, wohl vielleicht deshalb, weil bis zu diesem Tage die Haupternte beendigt wurde. [B]

The Kirchweih or church fair was probably celebrated on St. Michael's Day, people thought, because they would have completed the main part of the harvest by then.

Because the Archangel Michael was the patron saint of the German people, his feast day on September 29 had been a holiday throughout German lands ever since the synod in Mainz in the year 813. Even after the Reformation, he was honored in Lutheran areas as the national healer of the Germans and his feast day was celebrated as the harvest festival in other German lands. One can read about this in various reference works. The *Kerbei* in Molodia was celebrated according to Swabian custom and for two days. On the preceding day, a fourteen to sixteen meter *Kirchweih* tree was set up in front of the *Wirtshaus*, or tavern, and then colorfully decorated. Also on the preceding day, the boys probably began to go house to house to sell *Lose* or tickets for the large *Kerbeituch*, which they carried on a pole as though it was a costly flag.

Naturally the first *Kirchweih* day included a festival worship service in the *Pfarrkirche* in Czernowitz. This would have been followed by a correspondingly festive meal at home. The joy and good manners were far exceeded by the beer and the schnapps that were later consumed in the course of music and dancing in the tavern. The *Kerbei* in Molodia always worked out that way. We can no longer determine the reasons that prevented the Catholic Swabians in Molodia from building a church or even a chapel in the course of a century. But that they celebrated their *Kirbei*, their *Kirchweih*, for decades without actually having a church, was once the case for all the so-called *Schwaben*.

Construction of the local church

In the meantime, the first 100 years since the settlement had passed. The population in Molodia and its two colonies, Derelui and Franzthal, had climbed to about 1,000 Catholics. A young German chaplain, the former Jesuit Johannes Peters, had come to Czernowitz. Probably he was invited to *Kerbei* on the Feast of St. Michael 1881, which was about six months after he took up his term of service. Maybe he had already been in Molodia, maybe he only came there later, and

mit Entsetzen erkannt, dass in Molodia der Alkoholgeist den Geist Christi im Volke verdrängt hatte. Eine Abhilfe war nur dann möglich, wenn die Leute eine eigene Kirche haben werden und eine intensive Seelsorge die Gläubigen anleiten würden, die rohen Sitten abzulegen. [B]

with disappointment recognized that alcohol had overcome the spirit of Christ in Molodia. Remedy would only be possible if they had their own church and intensive spiritual care was directed to believers in order to conquer the rough customs.

Since the people had long wanted their own church, his proposal was immediately, positively taken up. Four farmers exerted a lot of effort to make the church construction become a reality: Georg Kirsch, Georg Klein, Adam Lang and Franz Zimmer. A fund drive soliciting donations began in the community and throughout Bukovina. The government supported the work with a large cash sum. Soon the bricks were prepared. Everything appeared to be going well, when suddenly a dispute flamed in the community and the project was threatened. From the beginning, there had been two parties of German colonists: the lowlanders, who

were primarily farmers, and the highlanders, who made their living mostly as freight haulers. Differences in possessions and status existed among all Swabians.

The lowlanders wanted to have the church rather more in their neighborhood. The highlanders, whose homes were situated on the edge of the large pasture, more or less situated among the Romanians, wanted the church to be in the center of the community close to the place where the militia building was later erected.

The community officials took the wishes of the highlanders into account and had designated a building lot for the church. The excavations for the pillars, the frame work, and for the erection of a cross were dug but when people came back a week later to set up the planks and the cross, the Romanian residents were already there on the spot to obstruct the construction of a Catholic, or "German," church. People said that the Romanians had been set up to do it by the lowlanders, who provided them with schnapps. So the highlanders had to agree to the construction of the church in the lowland.

Masons from Rosch took over the construction of the church. The various fetching and carrying as well as delivery of the materials were donated by the entire Catholic community. The church was finished in late summer 1885 and was dedicated by the city pastor and prelate Dr. Kornicki on 8 September 1885. [B]

The new church was named *Unserer Lieben Frau vom Rosenkranz*, or Our Dear Lady of the Rosary. Why it was not consecrated to the Archangel Michael cannot be established. Did the spiritual leaders in Czernowitz hope to curtail the festivities at the *Kerbei* in some way? Then they should have considered another name since the Feast of the Rosary occurs on 7 October which is also the anniversary of the battle at Lepanto, where the Christians achieved a glowing victory over the Turks. The Molodia people could continue to celebrate their *Kerbei* on the first Sunday of October, even if not in as boisterous a manner as in the past.

Pastoral care by the Jesuits

The hope for a local priest remained unfulfilled but Father Kornicki had entrusted the spiritual care of Molodia to the Jesuits, who in the same year 1885 opened a mission house in Czernowitz. So the German fathers of the Society of Jesus took over the regular worship services and sermons in the new church, bestowed the sacraments, gave religious instruction, and so on. Father Wagner concerned himself with the cultivation of the German hymns. Singing in the German churches was not especially good in Bukovina since they were too far from the main German-speaking areas. The Jesuits, who were mostly from Silesia, brought many beloved hymns from Germany, not from Austria, to Bukovina. The spiritual care by the Jesuits was supervised by Father Tobiaszek. But when his successor, the military priest Josef Schmid from Suczawa, took over in 1893, Tobiaszek withdrew the contract and assumed the spiritual care of Molodia with his chaplains. Did he hope to draw Molodia people closer to Czernowitz?

Father Franz Eberhardt, the builder of the *Residenz* and the *Herz-Jesu-Kirche* [Sacred Heart of Jesus Church], was a native of Berlin. The city of Czernowitz honored him by naming the street on which the church and the Residenz are located for him. It was renamed *Strada Macedoniei* after World War I.

Establishment of the Molodia Catholic parish

On 23 January 1893, or still in the lifetime of his predecessor, they filed a request for the establishment of a parish with the provincial government. They had to wait eight years until their wish, their efforts (someone had threatened to rent the completed rectory to a Jew and had actually turned it over to a finance minister for his residence!) were fulfilled by the new Archbishop of Lemberg, Dr. Joseph Bilczewski. Father Botkowski recorded relevant excerpts from the decree numbered 1206 and dated 10 April 1901, in his manuscript. There one can read:

> *Die Gläubigen Bewohner aus Molodia haben schon vor einigen Jahren aus eigenen Mitteln die gemauerte Kirche unter dem Titel des hl. Rosenkranzes der seligen Jungfrau Maria erbaut. In dieser Kirche pflegen nun der Pfarrer und der andere Klerus von Czernowitz das hl. Messopfer darzubringen, das Wort Gottes zu verkünden und die hl. Sakramente zu spenden.*
>
> *The devout residents of Molodia built a plastered church with the name The Holy Rosasry of the Blessed Virgin Mary using their own materials some years ago. In this church, the priests and other clerics from Czernowitz offer the holy Mass, proclaim the Word of God, and bestow the holy Sacraments.*

In recent times, these believers built a rectory and thereby fulfilled the promise that they had made to the provincial government in Czernowitz on 24 January 1893 that they would not only build and maintain a church but also the rectory and the other business buildings, and furthermore to rebuild any or all of these buildings if and when the need should arise.

In the same manner, these believers had pledged in the same statement that they would acquire the church furnishings out of their own resources and would provide for the fire insurance for the church and the rectory. They donated land parcel 944/2 for the support of the priest in his garden which was purchased by the community at a price of 46 florens in 1897, and also land parcel 192 for the cemetery, which was purchased from Leo Wihard at a price of 19 guilders in 1899. In addition, the members of the community had also pledged that they would, at their own expense, supply the priest with a shipment of sixteen meters of beech wood from the forest at Franzthal or another neighboring forest by the end of October.

Auf Grund der Bitten der Gläubigen aus den Gemeinden Molodia, Derelui, Franzthal, Kotulbainski, Zuren, Czahor, Korawia, Marmornitza und Lukawitza mit Zustimmung der Pfarrei Czernowitz und Bojan .... bestimmen wir die Errichtung der Pfarrei Molodia.....und erheben die erwähnte Kirche in Molodia zur Pfarrkirche und geben ihr außer der Gemeinde. Molodia F auch noch die oben erwähnten Gemeinden mit den Bewohnern des lateinischen Ritus, statten sie aus mit allen Rechten. und Privilegien, die den Pfarrkirchen von Rechtswegen zukommen. [B]

At the request of the believers from the communities Molodia, Derelui, Franzthal, Kotulbainski, Zuren, Czahor, Korawia, Marmornitza, and Lukawitza, with the agreement of the Czernowitz and Bojan parishes, we vote for the establishment of the Molodia parish and raise the identified church to the level of parish church and donate it from our community. Molodia and the communities listed above with its residents of the Latin rite, are hereby equipped with all rights and privileges that are properly bestowed upon the parish church.

This was the proposal that Archbishop Lukas Baraniecki had made about four decades earlier and was fulfilled with the exceptions of the communities Kuczurmare, Ostrica and Woloka, which remained with Czernowitz, and all five communities from the Sereth parish, of which none came to the new parish Molodia. It is hard to determine how many Catholics lived in the newly established parish in April 1901 because the *Schematismus* is not available. In 1897, Molodia with Derelui and Franzthal had reached a peak of 1,608 Catholic believers. Immigration to Canada began in 1898 so that the number of souls dropped to 1,320 in 1904. R. Fr. Kaindl wrote at the beginning of the 20th century:

Molodia ist zu einer stattlichen Ansiedlung von etwa 1.500 katholischen Deutschen geworden; ein Teil musste leider infolge Mangels an Gründen in den letzten Jahren auswandern und gründete in Kanada die Colonie Mariahilf. [5]

Molodia has become a stately settlement of about 1,500 Catholic Germans; a portion of them was forced to emigrate in recent years due to a land shortage and they established the colony Mariahilf in Canada.

Fig. 2 - The Paul Borys family of Molodia, Bukovina, circa 1915. Photo courtesy of Wiflred Uhren, Tulsa, Oklahoma

The establishment of the Molodia parish was effected by Archbishop Bilczewski a scant quarter-year after his consecration, so that the arrangements must have been made much earlier. One may assume, but cannot be certain, that the memorandum of the Union of Christian Germans in Bukovina [6] had been delivered following his general visition in Bukovina by Dr. Josef Weber, a native of the German Bohemian village Fürstenthal and consecrated bishop of Lemberg, in Czernowitz in June 1898. The report of his visitation is not available. The memorandum, however, contained not only requests for more priests but also for the establishment of more German parishes, above all in Molodia with more than 14,000 Catholic Germans.

The first resident priest and his work in Molodia

> *Im Jahre 1901, am 5. September, zog der erste neuernannte Pfarrer Georg Schie in die Gemeinde ein. Trotz des Regenwetters wollte das Volk vor Freude es sich nehmen lassen, den langersehnten Seelsorger im Triumph zu empfangen. Unter der Leitung und der stillen Arbeit dieses Priesters ist viel Segen auf die Gemeinde herabgekommen. Indem er die Raiffeisenkasse gründete, spornte er viele zur Sparsamkeit an und rettete dadurch manche Familie vor dem wirtschaftlichen Ruin durch Alkohol. Auch förderte er gemeinsam mit dem Schuldirektor Leopold Zawichowski den deutschen Kulturverein und gewöhnte viele lieber daran für den Verein zu arbeiten als ins Wirtshaus zu gehen. Ihm ist es darum zu verdanken, wenn die Sittlichkeit in dieser Gemeinde, wie schon erwähnt wurde, sich so sehr gehoben hat, dass man mit Recht behaupten kann, dass keine Gemeinde in dieser Hinsicht ihr gleich kommen kann,*
>
> *On 5 September 1901, the first newly named priest Georg Schie moved into the community. In spite of the rainy weather, the people wanted to joyfully receive the long-awaited pastor in triumph. Many blessings abounded to the community under the direction and the quiet work of this priest. He founded the Raiffeisenkasse [the bank] and encouraged many to become thrifty and thereby saved many families from economic ruin brought on by alcohol. He and the school director Leopold Zawichowski led the German cultural society and encouraged people to choose to work for the community rather than to go to the tavern. It is due to him that the morality in this community was increased so that one could justly say that no other was its equal in this regard,*

as established ten years after his departure. [B]

> *Er hatte in einem guten Vierteljahrhundert die Pfarrei Molodia religiös und sittlich geprägt, in dem er die Bruderschaft vom Hl. Herzen Jesu und 15 Gruppen des so genannten lebenden Rosenkranzes gegründet hat:"8 für Frauen, 3 für Männer, 3 bis 4 für Mädchen und 1 für Burschen. [S]*
>
> *Within a good quarter-century, he influenced the religious faith and moral customs of the Molodia parish so that the Brotherhood of the Sacred Heart of Jesus and fifteen groups of the so-called Living Rosary were established, eight for women, three for men, three or four for girls, and one for boys.*

Naturally this did not all taken place from one day to the next. He also improved the furnishings of the church over the course of time.

> *Es fehlte so gut wie alles an Paramenten und anderen Geräten und wurde nach und nach angeschafft. Vieles wurde auch erbettelt von den Paramentenvereinen in Linz und Wien. Die Freigebigkeit der Gemeinde war in der ersten Zeit wirklich groß und anerkennenswert. Der Hauptaltar wurde umgebaut. Die Marienstatue, die Statue des hl. Josef und hlst. Herz-Jesu sowie der Altar wurden von der Firma Stufleser in St. Gröden, Tirol geliefert (heute Werkstätte für kirchliche Kunst Ferdinand Stufleser, Ortisei/Italien). Die Stifter waren Anton und Ferdinand Kisslinger. Der Bretterfußboden, morsch und wacklig, wurde durch einen Zementfußboden ersetzt. Im Jahre 1910 wurde die alte Kirchturmspitze abgetragen und eine leichtere dafür ausgeführt. Kirchenfahnen wurden nachträglich recht viele angekauft. [S]*
>
> *Practically everything was lacking in terms of paraments and other furnishings and these were eventually obtained. Many things were begged from the parament associations in Linz and Vienna. The generosity of the community was great and noteworthy in these early years. The main altar was rebuilt. The statue of Mary, the statue of St. Joseph and the holy heart of Jesus as well as the altar were furnished by a company called Firma Stufleser in St. Gröden, Tyrol, Austria. This is now Werkstätte für kirchliche Kunst Ferdinand Stufleser in Ortisei, Italy. The donors were Anton and Ferdinand Kisslinger. The floor boards, decayed and shaky, were replaced by a cement floor. In the year 1910, the old steeple was removed and a lighter one placed. Church flags were belatedly purchased in rather great numbers.*

According to a Bukovina priest who knew him, Father Gregor Schie was born in Galicia in 1866 and ordained in 1891. He must have grown up in Czernowitz, however, because he celebrated his first Mass in the Jesuit chapel in

Czernowitz in July1891 [7]. Accordingly his parents must have lived in the vicinity of the mission house, because one typically conducted his first or one of his first holy Masses in his home town. After his *Kooperatoren* years, he became a primary school catechist in Suczawa and Czernowitz, and served as such until he was transferred to his first and last parish in Bukovina. He left Molodia in October 1926 and hastily wrote Chronik der katholischen Pfarrei Molodia, in which he explains:

> *Schreiber dieses hat wohl die Pfarrei in 1. Linie wegen seiner österreichischen patriotischen Einstellung verlassen, aber es muss hierbei offen bekannt werden, auch infolge der offenen wie versteckten Schikanen von Seite der polnischen geistlichen Behörden, und wollte seinen Lebensabend wenigstens friedlich und in Ruhe verbringen. Er gedenkt in Sacrificio missae (hl. Messopfer) und Gebeten seiner gewesenen Pfarrkinder und wünscht ihnen alles erdenklich Gute, vor allem jedoch das Beste vom Besten: Salutem aeternam (das ewige Heil). [S]*
>
> *This writer would have left the parish primarily because of his Austrian patriotism but also, as must be openly stated here, as a consequence of the public as well as secretive chicanery on the part of the Polish spiritual officials, and instead wanted to spend his twilight years at least in peace and quiet. He acknowledges the offerings and prayers of his former parishioners and wishes them every possible good, above all the best of the best. Salutem aeternam (Eternal Salvation).*

He assumed a pastoral position in Burgenland, Austria, and then a parish. He died in retirement in Vienna on 26 January 1948.

The School

According to the 1824 report of the teacher Danalsky to the *Gubernium* in Lemberg, a German school had already existed for a number of years in Molodia. [8] In the *Schematismen* for Lemberg, the *Trivialschule* in Molodia was cited for the first time in 1845, which is rather puzzling because the Rosch school had been regularly entered beginning in 1817.

Until 1873 there was a single-grade Catholic school or concordat. [S]

After 1892 they were no longer called *Trivial-* but rather *Gemeindeschulen*, or village schools. Until 1899 Romanians and German attended school together. In a previous year and for some years to follow, instruction was offered in Franzthal. In the first, instruction was with two languages and in the central school in Molodia there was parallel instruction in three. [8]

That is all a bit confusing in that in the same year, 1905, a six-grade school in Polodia [sic] and a single-grade school in Derelui and Franzthal for the preceding year were reported. In 1914, the last year before the war, a two-grade school is listed in Derelui and Franzthal but the classes were unchanged in Molodia.

In 1925, the following listing was made: Molodia, one school with five classes, Derelui, Franzthal and *Nationalschulen*, or Romanian civil schools, in the associated communities.

Ten years after 1918 [and the end of Hapsburg rule], most of the schools in Bukovina had been "romanianised". The 295 German children in Molodia were allotted four hours of instruction in German per week. There was no German instruction for the sixty-seven German children in Franzthal and Derelui is not even mentioned. [9]

Romanian school politics were altered in each change of government. In a purely church-related statistic, we find the following for the Molodia parish: "German civil school, three Catholic Germans who can teach," and in Czahor "120 Catholic Germans. No German instruction." [10]

Organizations and Clubs

In addition to the religious organizations and the already identified German cultural association, there was a volunteer fire department and also the ethnic German youth club "Buchenhort" that was started in 1926. In the year 1933, a village group was formed with the Catholic German Club and the Young Men's and the Young Women's Clubs. If the latter were a revival of the already existing Catholic youth groups or were something new is difficult to determine. At this time it was known that rings around the youth were formed by all possible representatives of various directions on the one hand, and by the priests on the other. The celebration of the harvest festival was a significant event at this time. After the community thanksgiving service in the church, the youth organization had its own separate celebration.

The economic situation

The Germans who moved to Bukovina from the Banat in 1782 appeared to be in a poor economic condition.

> *Alle waren arm; sie verfügten nur über einige Wagen und schlechte Pferde ... Man muss eingestehen, dass General Enzenberg sich dieser armen Leute wacker angenommen hat.[5]*
>
> *All were poor; their means consisted only of wagons and poor horses … one must vouch for the fact that General Enzenberg honestly, valiantly received these poor people.*

This happened with support, which was not much, but sufficed. But one must wonder when one reads:

> *Ende Juni 1783 hatte also, da die Ansiedler - zusammen 22 Familien - von ihren Früchten leben konnten, die Unterstützung aufgehört. [5]*

At the end of June 1783, the support ended in that the settlers - together twenty-two families, lived from their own fruits.

As is generally known, harvest begins in northern Bukovina in the mid-July. All that they would have been able to harvest to this point was grass and hay for livestock! Milk, butter, and cheese are not adequate for full nutrition. So it took a while until that happened and throughout that time, there was need for daily bread and after the cholera, there was even a serious famine in the years of 1865 and 1866. [8]

Here it must be noted that the first settlers received their pieces of land in the so-called lowland which was simply called *das deutsche Feld*, or the German field, until 1940. Those who came later settled in the upper part of the village in what was called the highland. These people sought to support themselves as freight haulers. When the *Reichsstraße* from Czernowitz to Sereth was built, they took over the delivery of gravel and up until the time that the railroad was built, handled the traffic to Moldavia via the border village Zuren. When freight hauling became less viable, they tried to support themselves as factory and sawmill workers in Czernowitz. [B]

The situation was portrayed as such at the turn of the century:

Wirtschaftliche Verhältnisse waren triste. Die Verschuldung durch die Wucherbank Schloßer eine überaus drückende. Die Verschwendung (rauschende Hochzeiten 4-5 Tage lang, Trunksucht der Männer, Kartenspiel der Arbeiter bei der Götzbschen Brettsäge in Czernowitz) ein Ruin des Volkes. Deshalb hat sich Schreiber d. gleich zu Anfang seiner Amtstätigkeit veranlasst gefühlt, einen Raiffeisenkassa-Verein zu gründen und anfangs ihm Alles zu sein: Obmann, Zahlmeister, etc. und war auch die Kassa etwa 3 Jahre von 1902-1905 in der Pfarrkanzlei untergebracht. [S]

Economic conditions were hard, the indebtedness to the bank was pressing, the absenteeism (hasty weddings with four or five day honeymoons, the alcoholism of the men, the card playing of the workers at the Götzbschen sawmill in Czernowitz) were the ruin of the people. Therefore Schreiber determined at the beginning of his tenure to establish a bank finance association and to be everything for them: chairman, paymaster, and thereby the finances in the parish offices were restored to order in about three years, from 1902 until 1905.

Bitter waren die 4 Kriegsjahre, weil wir an der vordersten Front waren. Von 1.8.-30.11.1917 waren wir direkt in der Feuerzone. Die einzelnen Episoden dreimaliger russischer Invasion, ebenso vielfacher Rückzug etc sind noch in frischer Erinnerung und können von Jedermann genau erzählt werden. [S]

The four years of war were bitter because we were right on the front lines. From 1 August to 30 November 1917, we were directly in the firing zone. The separate episodes in the three Russian invasions but even more so in their retreats remain clear in the memory of the people and everyone can accurately tell about them.

Molodia mourned for twenty who died in the war. [8]

Emigration

The great immigration to Canada began in 1898 and continued until the [First World War]. It may be safely stated that half of the total population [of Molodia] immigrated to Canada, especially to the area around Regina, Saskatchewan. In the year 1908, the priest P.J. Kasper OMI came from Molodia to visit to Maria-Hilf, Saskatchewan, a community of Molodia Germans, in the course of his parish ministry. [S]

The name of the colony Maria-Hilf indicates that it was devout Catholics, and not the weakest in faith, that had left Molodia. According to reports from visitors in 1974, the immigrants had preserved not only their faith but their particular German dialect even into most recent times. This is a tribute to all immigrants from Molodia, as reported in the article [translated] 'The German Catholic in Foreign Lands," Bonn, Nr. 6/1974:

Regina/Canada. Pope Paul VI has named Dr. Adam Exner, OMI, who comes from a German family in Regina, as the new bishop in Kamloops, British Columbia ... His parents emigrated from what was then the Austrian crownland Bukovina ... His 80-year old mother was able to attend his consecration.

His father is no longer living. On his death picture is noted: Joseph A. Exner, born 1888 in Melodie [sic] Austria, died 27 March 1968 in Yorkton, Saskatchewan.

It should be noted that he is the fourth Canadian bishop who comes from a German-speaking family, as shown by the fact that German was still spoken in the Exner home.

The last resident priest and special events up until 1940

After Father Schie departed, the Catholics in Molodia were served by Hans [Johann] Bojescul from Bojan. He was born in Radautz and was a German in spite of his Romanian name. After he left the priesthood and the service of the church, another German from Radautz, August Zolandkowski, moved to the Sereth parish in 1935 and served as the priest in Molodia. There he gave up his priestly service. Each instance caused a sensation and each was a test

of faith for the Molodia people, who coped without incurring damages.

After 1 January 1930, the parishes only compiled records for churchly matters because civil records offices were instituted in Bukovina and on 15 August 1930, Bukovina was joined to the Diocese of Jassy. The only general vicarage for Bukovina, the one established at the beginning of 1920 by Archbishop Bilczewski of Lemberg, remained in existence under the new bishop Michael Robu of Jassy.

In August 1932, the 150th anniversary of the first Swabian settlement in Rosch and Molodia was celebrated. On September 1, 1933, the parish numbered 1,718 souls and in 1935, the thirty-one year old Bukovina priest Adolf Botkowski from Joseffalva came to serve Molodia. He not only built a German Catholic youth home but also researched the old wedding traditions and preserved them in writing. [2]

In July 1937, the newly ordained priest for the archdiocese of Bucharest celebrated the first *Primiz* in Molodia with the great and happy participation of his people.

In that same year, the *Reichsdeutsche* [German from Germany] Hubert Wiegard came to serve as the pastor in Molodia. He had come to Bukovina in 1933. He presided at the last *Primiz* to take place in Molodia which was held on the Feast of St. Peter and Paul 1939. This was for Georg Exner, who had been newly ordained as a priest for the Diocese of Jassy and therefore Bukovina. Both priests had been students in the late 1920s at the German-Catholic private high school in Radautz, which had been under the direction of their countryman, Professor Georg Brodner stand, who gained recognition for his efforts on behalf of the Germans in Bukowina.

The end of the Molodia parish

In the autumn [of 1939], there were 1,028 people resettled from Molodia, 375 from Derelui, and 105 from Franzthal into the German Reich. The parish records were handed over to the German *Umsiedlungskommission* and are unfortunately now lost. The other church furnishings were left there. Thereupon the parish ceased to exist. After many completely German parishes were closed in the course of resettlement from southern Bukovina, the Bucharest government with the Bishop of Jassy and the General Vicar of Czernowitz, considered that a reorganization of parishes in the entire Bukovina area was necessary. This was announced in the government press on October 2, 1943. Molodia, or Cosmin in the Romanian language, again belongs to the Roman Catholic parish in Czernowitz [11]. It is not known how many Catholics live there.

At this time the former parishioners of Molodia were resettled in eastern Upper Silesia, for the most part. As the war front drew closer in 1945, the great flight to the west began for them. Their last pastor, who had not been permitted to remain with his former parishioners but was instead directed to a position in the Iser mountains, lost his life in the turmoil during the spring of 1945. No further information could be learned about his fate. The five families who returned to the old homeland at the end of the war were not permitted to remain in Molodia but were instead sent to forced labor in Russia. Most of them perished in misery there. Only a few individuals from these families returned to the German Federal Republic.

Molodia today

Northern Bukovina and Molodia belong to the Ukrainian Soviet Socialist Republic, with its capital at Kiev. Czernowitz is only a county in the vast Soviet Union and has long since lost its significance. Only sparse and contradictory reports come from there to the West. Molodia people who have returned to the old homeland in recent times report that only the foundations remain of the former Catholic Swabian church in the Molodia parish. They are the last traces of the first Swabian settlement in Bukovina dating from 1782 to 1940 but they will soon be blown over, blown away, as well.

A message of thanks

I wish to express my heartfelt thanks to:

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•Father Hornung for important details from himself and from his cousin Mrs. Rieger in Thalheim

•Mr. Robert Wolf for his inquiry with Mrs. Julianne Kirsch and Mrs. Gertrud Kussy from Molodia and now living in Hallstadt by Bamberg.

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FEEFHS Convention 2004 Summary

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The Federation of East European Family History Societies strives every year to host a conference that brings together those with an interest in their ancestral heritage in central and eastern Europe, who wish to learn from experts and to share experiences. It is therefore gratifying when that goal is achieved. One attendee wrote in response to the question: What did you MOST enjoy from this conference? "Meeting great people of similar interest in one place, great speakers." One wrote, "Camaraderie with fellow researchers." Another wrote "Sessions, participants, lunch and dinner speakers, all of it!"

Co-host of the Conference was the Polish Genealogical Society of Michigan. President Jan Zaleski contributed significantly to the overall success of the conference in publicizing and running it, and in compiling and printing the syllabus. His right hand person in this effort was Kathleen LaBudie Szakall.

Not enough can be said about the work of FEEFHS Webmaster Ceil Jensen in putting together the program and attending to a myriad of conference details. She devoted enormous amounts of time and energy to the conference. The comment of one participant is most appropriate: "Ceil, Ceil, Ceil! Where do I begin? Thank you so much for the outstanding conference you organized. It was simply fabulous." She organized a staff of assistants who each gave untiring effort to the success of the conference. Thanks to Patti Brundirks who handled most of the registration matters. FEEFHS officers in Salt lake City helping with conference arrangements were Kahlile Mehr, conference chair, and Miriam Hall-Hansen, FEEFHS treasurer.

Dave Obee, FEEFHS President, started the conference with a light-hearted look at researching on site in eastern Europe entitled "This Must Be Lidsbark-Warminski." One must expect the unexpected such fighting with the local police, falling on your face in a forest, arguing with archivists, and more. His conclusion was that it's worth it if only just to trudge down the dusty streets where your ancestors trudged, In a second plenary session on Saturday, Adele Marcum presented and answered questions concerning the Ancestry.com website, the premier portal for genealogical information about North America. As such, it provides needed clues to those who need to cross the ocean.

After the Friday luncheon, a presentation was made to Michigan Lt. Governor John D. Cherry. In compiling her own ancestry, Ceil Jensen found that they shared a mutual heritage through Michael Adamski (1830-1910). The compiled information, copies of documents, and photographs of the ancestral homeland were presented on CD to the Lt. Governor and shown to those who were at the presentation. Lisa Alzo, of Slovak heritage, delved into the heritage that is brought to the fore by genealogical research in discovering the details of their lives, and not just dates and places at the Friday evening banquet. The conference keynote addrress was delievered by Thomas K. Edlund at the Saturday luncheon. Professor Edlund discussed the sixty year history of microfilming original records in the archives of central and eastern Europe by representatives of the LDS Church.

Most of the conference consisted of five concurrent sessions dealing with research and sources in the various countries of central and eastern Europe, general topics, researcher skills such as reading archaic script, and general topics such as immigration. Unlike most genealogical conferences that focus on a single ethnic group or region, the breadth of topics at a FEEFHS conference is comprehensive. Approximately thirty presenters in seventy presentations covered topics from Jewish immigrant through the Port of Galveston to Latin for Genealogists, to the Vital Records of Galicia, and Stalin's Secret Records.

A major emphasis of the conference was Poland. Traveling all the way from Poland to present was Kasia

Fig. 1 - Program chair Ceil Jensen

Grycza, a researcher and travel guide to those wishing to undertake research in Poland. She charmed conference participants with her personality as well as providing expert assistance in doing Polish genealogy. In addition to several sessions, she gave a banquet speech on her rewarding experiences in the endeavor. A second European from Luxembourg, Jutta Missal, lectured on the scripts, phonetics, and transcription of the Germanic and Slavic languages. Many of the presenters were foremost in the field and came in from all points of the compass to share their expertise.

The conference also addressed local collections of interest. Kris Rzepczynski wrote after the conference, "Thanks again for inviting me to speak on behalf of the Library of Michigan at the recent FEEFHS conference. I had a nice attendance at my program, and introduced a lot of new people to our collections at the Library ... Thanks again."

A conference can lead to many unanticipated benefits. Brother Joseph Martin reports as follows: "Just had to tell you of my recent "zinger" following the FEEFHS conference. I attended the Donauschwaban lecture by Wally Schlegel ... Then I sent Wally an e-mail to ask her a few questions. She referred me to one of the books in her syllabus. It turns out to be a collection the 1767 *Status animarum* records for my Tolna county (one of seven counties compiled in book form). Was I excited? I would, of course, love to be able to search the book, but only the Library of Congress has it. So I sent an email to "Ask a Librarian" at LC, and asked if they would do a lookup for me or send a list of researchers ... I received the package in the mail this week ... I have located 16 of my families there!"

Another presenter, Lisa Alzo, wrote to Ceil about her experience. "I just wanted to drop a quick note to commend you on the job you did with the conference. I truly enjoyed myself and hope that others were able to take something positive away from my sessions. The time I spent getting to know other speakers and participants was definitely worth the trip for me."

Fig. 2 - FEEFHS President Dave Obee and conference chair Kahlile Mehr

An attendee, Jann Soltis, wrote to Ceil: "I haven't had much time for hobbies lately so I especially appreciated the break from all my web work and the chance to see old friends again. I am still reeling from all the information tossed around at that conference. I thought I was fairly knowledgeable in the world of genealogy but boy was I wrong. I can't believe how much I've learned (and how much bigger my genealogy "to do" list is now!)."

Approximately 150 attended the conference. We know that we did not please all attendees in all areas. We appreciate those who advised us about presentations and other matters that could have been improved. These suggestions will help guide the planning for future conferences. Consider joining FEEFHS along with the Germanic Genealogy Society and the Czechoslovak Genealogical Society International, and others in Minneapolis in 2005. The conference will be held at the Four Points Sheraton. Look at the back cover of this journal for details.

Introduction to Magnate Landowner Records

by Gayle Schlissel Riley

Who were the Magnate Landowners? The Magnates were feudal lords who lived on large estates, owned castles, towns, and villages. They wielded great political influence. Their chief income came from taxes and the produce from lands the peasants (serfs) worked. Some magnates held private armies.

Landowners consisted of several groups. They were the Magnate Landowners known as *Magnacy* or *Szlachta* (gentry), the general nobility, sometimes land poor but titled, and the Catholic Church.

In every country of Eastern Europe (Poland, Belarus, Ukraine, Lithuanian, etc.) one might find patches of land owned by these Magnates.

What is it that makes this source exciting? If your family came from a town owned by the Magnates there could be many years of records accumulated in their personal archives.

For myself, the Wawel Castle in Krakow contained the Tarnowski family archive, holding records (1310-1951) for the town of Tarnobrzeg. Do not expect to find birth, death or marriage records.

Types of documents one would find among the magnates records are:

- •Business records of the estates
- •Tax lists, e.g. honey tax and tax on sellers of liquor
- •Inventories of people and animals
- •Guild records
- •Court documents
- •Land deeds, plat maps, maps of the magnates' holdings
- •Proclamations
- •Some contain the 1764/5 census for the Jewish population
- •The magnates provide protection for its citizens, relief when the crops failed and loans to rebuild

Where can these records be found and how can one get some for their town? The first place to look is the Polish archive website . There are many books and websites that can direct you to information on your town and where records are located. Among these is a website I designed to help people locate their records. Patricia Grimsted Kennedy published many books which provide detailed inventories of other areas in Eastern Europe which would be helpful if your Magnate owned land in other areas.

Now, how can you get this information? You could go to the archive where your records are located. Most archives will not search that kind of research for you, so you must hire a researcher or go yourself.

My website <people.stevemorse.org/gayle.riley/>, shows examples of documents, links and more complete articles on the magnate landowners.

Society for German Genealogy in Eastern Europe
"A Polish and Volhynian Group"

Background

SGGEE is the genealogical society for Germans from Volhynia and Russian Poland. Incorporated in Canada in November 1998 as the Society for German Genealogy in Eastern Europe, it was the inspiration of Jerry Frank of Calgary, Alberta, Carol Castleman of Portland, Oregon, Victor Gess of Lafayette, California and about seventy other interested people from all over North America who met in Calgary in July 1998 and decided to form a genealogical society dedicated to this specific area of Eastern Europe. SGGEE is a not-for-profit genealogical society.

Objectives

The main objectives of the Society are:

to provide a forum for people interested in the ancestry, culture and history of Germans from Volhynia (in the western part of present-day Ukraine), and from the region formerly known as Russian Poland, with special interest in German states formerly in modern Poland such as West and East Prussia, Posen, and Silesia

to promote and undertake genealogical research of such people and their descendants while living in Europe and their subsequent migration to the western hemisphere

to collect and preserve material relevant to genealogical research and studies such as books, manuscripts, maps, photographs and microfilms

to organize and maintain an Internet website where members may access information on the Society and where the research of the Society and its members may be made available

Accomplishments

As of 2004, SGGEE has approximately 400 members around the world including Canada, USA, Germany, Australia, and Denmark.

Through the efforts of our members, SGGEE has been able to accomplish the following during the last six years:

Maps

Volhynia: Starting with several old maps showing only about 800 villages (limited indexing), SGGEE now has a new map with over 1500 German villages fully indexed

Russian Poland: Starting with several old maps showing less than 2000 villages (no indexing at all), SGGEE now has a new map with over 3600 German villages fully indexed.

Databases

SGGEE has a pedigree database with over 274,000 individuals (includes 141,423 extractions from Russian Poland records) and over 72,000 individuals extracted from the St. Petersburg records for Volhynia. It also has a "Parish Records Index" (PRI), an index of original Polish records with approximately 250,000 names.

Galizien Database: This database is an index of Germans who lived in Galicia from about 1778 to 1880. The index contains about 290,000 names with the villages the individuals lived in. From this, full family information can be found in the individual "Village Files".

Library

The SGGEE library has photocopies of most St. Petersburg records from Volhynia, a full set of the periodical Wolhynische Hefte, photocopies of Captured German War Documents, photocopies and extractions of records for Zale, Belchatow, Lipno, and Poddëbice parishes, community history books, general references, and a variety of other periodicals.

Journal

SGGEE produces a forty page journal quarterly. The publication covers a variety of topics concerning Volhynia and Poland including many family histories and letters.

Website

SGGEE has a full featured web site in both English and German at <www.sggee.org>. There is a public section and a members only section. In the public area, one can find film data for parish microfilms, extraction of the St. Petersburg Consistory microfilms, a variety of research and translation aids, maps, and many links to other sites of interest to genealogists. In the members only area, one can find special detailed maps of Volhynia and Russian Poland, an index of families found in regional history books, the pedigree database, membership database, full copies of all journal issues in Adobe PDF format, and access to a special research database of original Polish records.

Listservice

Our Internet mailing list is an active one and currently has over 415 subscribers.

Ongoing research and projects

It is our intention to obtain full coverage of all German settlements in Russian Poland, translation and extraction of early Volhynian original church records, extraction of Podolia records on the St. Petersburg microfilms, extraction of Kiev records on the St. Petersburg microfilms, and translations of various German language articles.

Indexing of many Lutheran Parish Records in Russian Poland has been ongoing for a few years. Upon receipt of Official Permission from the head of the State Archives in Poland, these Indexes will be open to the public on the website. Extractions from EWZ records are continually being added to the Pedigree Database. English translation of Russian KGB files from the Zhitomir Archives has begun, but will be a long process. As we progress, other new databases will be added to the website as they become available.

Conventions

SGGEE holds an annual convention in a variety of locations. One of the main features of SGGEE conventions is a Research Room where a major portion of our library and most of our databases are available for viewing. Various experienced members are available to assist in research and to answer questions. As a relatively small group, many members also find this is an ideal time for social fellowship with their fellow researchers.

Current Executives

The current executive board of SGGEE consists of :
President: Dick Stein, Calgary, AB
Past President: John Marsch, Swift Current, SK
Vice President: Earl Schultz, Calgary, AB
Treasurer: Ken Schultz, Calgary, AB
Recording and Corresponding Sec: Ursula Bachman, Sherwood Park, AB
Other Directors: Karl Krueger, Gaithersburg, MD; Carol Burns, San Francisco, CA; Jan Textor, Ballensbaek Denmark; Miles Ertman, Edmonton, AB.

Annual membership

In Canada: C$40.00
Elsewhere: US$30.00

Contact information

To contact SGGEE or to obtain more information, please send correspondence to:

SGGEE
Box 905 Stn "M"
Calgary, AB Canada T2P 2J6

or contact us on the web at:

Website: <www.sggee.org>
Public Listserv: <www.sggee.org/listserv>
General Correspondence: <contact@sggee.org>
German Correspondence: <kontakt@sggee.org>
Convention information: <convention@sggee.org>
Database inquiries: <databases@sggee.org>
Journal related items: <editor@sggee.org>
Accounting and bills: <finance@sggee.org>
Library enquiries: <library@sggee.org>
Listserv Administrator: <gpvlistserve@sggee.org>
Membership items: <membership@sggee.org>
Website related items: <webmaster@sggee.org>

Participants at the 2004 August SGGEE convention in Calgary, Alberta

The Germanic Genealogy Society

by Delphine Richter Thomas

With 600 members worldwide, the Germanic Genealogy Society is celebrating twenty-five years of helping members learn how to research their German ancestors. Based in Minneapolis-St. Paul, Minnesota, the society formed as a branch of the Minnesota Genealogical Society in 1980.

Beginnings

Planning began in November 1979 when a group of people, interested in German family research, formed an organization called the German Interest Group (GIG). On 10 January 1980, the group officially began. The first five presidents were Kermit Frye, Mary Bellingham, Marcia Paulsen, Kent Cutkomp, and Deloris Mellon, most of whom are still active leaders in the society.

In 1980, the group held monthly meetings with speakers on topics including German history, basic German resources, visiting and corresponding with places in Germany, and German immigration to Minnesota. Attendance at the all-day workshop was so large that the group quickly ran short of space, food and chairs. Dues were just $2 a year.

In addition to educational meetings, the GIG pursued three long-term projects: a compilation of five generation charts, a central resource listing of German genealogical books and periodicals held by members, and an inventory of Minnesota cemeteries with predominantly German burials.

In 1981, a locality and surname index project compiled the areas of Germany and the U.S. where members researched. A precursor to the book Germanic Genealogy, called Beginning Research in Germany, was written by the group leaders and sold for $1.00. By the end of 1981, the group had 162 members.

In the 1980s, study groups for geographic regions in Germany and former German areas were formed. These study groups have evolved into the Regional Resource Contacts and even into separate subgroups. From the early days, the newsletter kept members informed of upcoming events and gradually added more articles on research techniques and resources. This eventually evolved into the newsletter and quarterly journal published since 1999 (see details below).

One of GIG's most significant accomplishments was the creation and growth of a library collection of books, maps, and periodicals related to German genealogy. Funds to purchase books for the library at first came from member donations collected at the meetings. An agreement with Concordia College (now Concordia University) in St. Paul enabled the GIG collection to be safely housed in the college library, making it readily available to researchers. (See below for library details.)

The other major undertaking from the 1980s into the 1990s was writing and publishing several versions of Research Guide to German-American Genealogy. This work evolved into the publication of the 517 page acclaimed handbook Germanic Genealogy: A Guide to Worldwide Sources and Migration Patterns. Authors Edward Brandt, Mary Bellingham, Kent Cutkomp, Kermit Frye, and Patricia Lowe were early members of GGS and continue to update and revise this valuable resource (see details below).

New name, expanded goals

In 1992 the group changed its name to the Germanic Genealogy Society (GGS). The term Germanic denotes the inclusion of ethnic Germans, sharing a common culture, beyond the boundaries of modern-day Germany. GGS has always supported education as a factor in its goals. GGS promotes research of ancestors from German-speaking countries including Germany, Switzerland, Austria, and areas within Eastern Europe. The goals of GGS are to:

- •provide an association of those interested in Germanic genealogy
- •provide opportunity for exchange of ideas relating to genealogical practices and experiences
- •hold meetings for the instruction and interest of its members
- •foster and increase an interest in Germanic genealogy
- •collect or write, and publish genealogical and historical materials helpful to researchers of Germanic descent

GGS has created several subgroups, including the Pommern Regional Group and the Ostfriesen Genealogy Society of America, now a separate organization. Both groups have large memberships and are active in offering workshops and newsletters to their members.

GGS today

The GGS Board of Directors meets on a regular basis to discuss and plan future events. The current Board of Directors includes the elected officers, President, Vice-President, Past President, Treasurer, Recording Secretary, and the appointed Board Members, who are committee chairpersons or members-at-large. The committees include Research, Connect Newsletter Editor, Journal Editor, Membership Database, Membership, Book, Web Mistress, Regional Resources, Volunteer Coordinator, Technology Support, Library, Corresponding Secretary and Sales.

GGS Library

GGS maintains a large and growing reference library of over 1200 titles housed in the Concordia University Library Technology Center Reference area, 1282 Concordia Avenue, St. Paul, Minnesota. The collection consists of books, maps, newspapers, periodicals, including various German language publications, newsletters from other

Germanic genealogy societies, and family histories. GGS does not have records such as census, cemetery, birth, death, marriage, etc. GGS encourages researchers to use this collection. Materials do not circulate. Telephone to verify their hours: (651) 641-8237. The Concordia staff does not do research or lookups. GGS does offer a limited research service within this collection. There is a charge to non-members. The library home page is <www.csp.edu/virtuallibrary/index.htm>. The online library catalog is <webpac.clic.edu/cpac.html>. The library chairperson may be contacted regarding questions about the collection at <ggsqueries@hotmail.com>. The list of titles in the collection is at the GGS website <www.rootsweb.com/~mnggs/GGS.html>.

Fig. 1 - Main entrance to the Concordia Library

Germanic genealogy book

Germanic Genealogy is available at many public libraries and history centers. This comprehensive handbook was reviewed and highly acclaimed by Library Journal and Heritage Quest. Time listed it as an outstanding book for genealogists. This book helps both beginning and advanced researchers. Especially useful is the country-by-country guide to sources, addresses of archives and societies, history of Germanic regions, historical and modern maps including boundaries, German word list, and German naming patterns and place names. The annotated bibliography and timeline are also helpful. Currently the second edition of this book is out-of-print. A newly revised edition is expected to be available in 2005.

Newsletter and Journal

At the end of 1998 with the newsletter growing in size and in content, GGS decided to separate the news from the research articles. The GGS Connect is the newsletter with news about upcoming conferences, speakers, seminars, and workshops as well as recent activities of GGS.

The quarterly journal, Germanic Genealogy Journal begun in 1999, provides in-depth articles written by members and other experts in Germanic genealogy. It offers how-to articles, descriptions of members' research and travels, book reviews, research tips, and an ongoing series for beginners in Germanic research. In the recent years, outlines and notes from the GGS Spring Conference have been summarized, which enables members worldwide to benefit from the Conference.

Fig. 2- Reference desk at the Library Technology Center

Regional resource contacts

Another outstanding service of GGS is the Regional Resources Contacts, who are members experienced in researching a specific geographic region. They are willing to work with members to provide research tips and share information. A list of these Regional Resource Contacts is available in the Germanic Genealogy Journal.

Programs and conferences

GGS offers three programs or workshops each year with experienced GGS members presenting or leading discussions. GGS focuses on topics directed to all levels of genealogists from beginners to advanced researchers. Panel discussions and sharing of ideas have been popular. Recent topics have included:

- •Top Ten Books in the GGS Library and How to Use Them
- •Beginning Germanic Genealogy
- •Advanced Germanic Genealogy
- •Specific resources such as the Meyers gazetteer
- •Deciphering Gothic Script
- •Presentations of various Germanic Regions such as Pommern, Bavaria, etc.
- •Internet Resources for Research in German History and Genealogy
- •Minnesota Resources: Reference Materials Valuable to Germanic Genealogy and Where to Find Them
- •Geography and History of Germany and Central Europe and Their Impact on Historical and Genealogical Records
- •How to Write Your Family History

GGS also offers a major one and a half day conference each year, usually in the Spring with nationally recognized professional speakers. Past conferences have featured such noted speakers as Dr. LaVern Rippley, Marion Wolfert, Horst Reschke, Larry O. Jensen, Henning Schroeder, Kenneth Smith, Annette Burgert and Shirley Riemer. In a Friday evening session and a full day of Saturday sessions, plus a German luncheon, attendees enjoy an incomparable experience. The speakers offer a wealth of tips, background information, and histories. Most of the speakers provide excellent handouts which attendees find very valuable as reference tools.

GGS also participates in conferences held by other societies. For example, GGS has contributed to the Minnesota Genealogical Society Spring Program for many years. GGS offers several breakout sessions with a panel of GGS members responding to questions from the audience. The Minnesota History Center (MHC) has been the site of a winter meeting involving the use of research resources at MHC. In April 1999, GGS participated in the Society for German America Studies annual symposium, held in New Ulm, Minnesota. SGAS is a national scholarly society based in Cincinnati, Ohio. The symposium focused on the 1848ers and their migrations, language (*Plattdeutsch*), religion, poetry, and genealogy. GGS offered presentations to complement and expand the conference focus.

GGS participates in German cultural events in Minnesota. This has been a great opportunity to celebrate German culture and customs. *Rheinfest*, St. Paul, Minnesota, is a festival of food, entertainment, and crafts. The sister city of Neuss, Germany is involved in this event also. *Stiftungsfest* or Founder's Day in Young America, Minnesota features German customs including German ethnic music, food, dress, and history of our ancestors.

GGS has an annual business meeting each year usually in November. All members are cordially invited. The business meeting is usually held at a local German restaurant, which combines business with a typical German lunch and a program.

GGS website

The GGS website <www.rootsweb.com/~mnggs/GGS.html> is growing fast. It has information about the society, including upcoming events, library news, bylaws, regional meetings, and translation services. You are also able to access the current GGS Connect newsletter. The list of library holdings is available, as is the comprehensive topic index to articles in the Germanic Genealogy Journal. A new feature includes links to websites mentioned in articles in the journal. It includes a membership form for new members or renewals.

Join us!

We invite you to join our organization to further your own Germanic research goals and to participate with others who share your fascination with German family history.

Membership is $12.00 per year payable by check or money order made out to the GGS. Mail to the GGS Membership Committee, PO Box 16312, St. Paul, MN 55116-0312. A membership packet will be mailed to you. Membership information is available on our web site <www.rootsweb.com/~mnggs/GGS.html>. For further information about GGS, direct questions to the GGS mailing address or send e-mail to <ggsqueries@hotmail.com>.

Fig. 3 - Germanic Genealogy Society Board Members

Reprinted from the Germanic Genealogy Journal (Winter 2001) with permission of the author and the Germanic Genealogy Society.

Starting Points for Germanic Genealogy

by Lois Edwards

Emigration patterns can provide clues to your ancestral region or emigration time period. Even if you know the village name and U.S. arrival date, emigration patterns can help you better understand your immigrant ancestor's life.

The previous two articles in this series described the regions, rivers, and ports of Germanic Europe. Building on that geographic background, this article provides an overview of major emigration and immigration patterns of Germans coming to America. These patterns came about through changes in the mode of transportation, industrial development, business and economic activities, and political changes in Europe and in America.

Keep in mind that these generalizations do not apply to every immigrant. Much more detailed information exists than can be included in this overview.

The first German individuals to come to America were glass makers and carpenters who landed in Jamestown, Virginia, in 1608 along with English colonists. The first major group of Germans who came to America landed in Philadelphia in 1683.

In the 18th century, most emigrating Germans came from western and southwestern German states near the Rhine. The people of the Palatinate (in German, Pfalz, pronounced "faltz"), known as Palatines, came to America in relatively large numbers during this period. Many sailed from the ports of Amsterdam and Rotterdam in the Netherlands to Philadelphia. Most of the earliest German immigrants settled in Pennsylvania, although many went to New York, New Jersey, Maryland, Virginia, South Carolina, and Georgia.

In the 19th century, German immigrants landed at several US ports. Beginning about 1819, more immigrants landed in New York City than in Philadelphia. After the Erie Canal was built in 1825, they traveled along the Hudson River, the Erie Canal, and the Great Lakes to New York and northern Ohio. Others traveled from Pennsylvania westward to the Ohio River and on to Cincinnati and other river cities.

During the 19th century, several additional departure ports served emigrants. In the 1830s and 1840s, Germans from Alsace (Elsaß) region traveled down the Seine to the port of Le Havre (the harbor of Paris) in France. Ships that sailed from New Orleans to Le Havre bringing cotton to the mills in Alsace were empty on the return trip, so passengers were welcome. The immigrants landed in New Orleans and took steamboats up the Mississippi (after 1830) to St. Louis and perhaps up the Missouri River. They settled in Missouri, Illinois, and Iowa.

Beginning in 1828, Bremen (and its port Bremerhaven), located at the mouth of the Weser, became an important passenger port for Germans. Ships sailed from Bremen to Baltimore to pick up loads of tobacco. Passengers landed primarily at Baltimore or New York City. Some went to Galveston, Texas. Many of the Bremen passengers came from the central and northeastern German states. After the development of railroads in German areas (1835-1850), more emigrants could reach Bremen relatively easily. More Germanic people emigrated through Bremen than through Hamburg, even though Hamburg is better known today.

Beginning in the 1840s, Hamburg became an important emigration port. Its steamship company was designed primarily for passengers. Emigrants used the Elbe and the railroads to reach Hamburg. The ships sailed directly to New York City or to Hull in England and then from Liverpool to New York City. This "indirect" route, which included a train trip between Hull and Liverpool, was cheaper than the direct route. Many of the emigrants, especially after about 1870, came from the northern and eastern parts of German lands, including Pomerania, Posen, Silesia, West Prussia and East Prussia. These immigrants tended to settle in Wisconsin, Illinois, and Minnesota.

In the 1840s, Antwerp joined Bremen, Le Havre, Hamburg, and Amsterdam/Rotterdam as a major departure port. Passengers disembarked in Boston or New York City.

American cities with large German populations included Philadelphia, New York City, Albany, Rochester, Buffalo, Cleveland, Toledo Detroit, Chicago, Milwaukee, Cincinnati, St. Louis, Louisville, and San Antonio. Almost 7,000,000 Germans immigrated to the U.S.

Summary chart of emigration and immigration patterns

Time Period	German State(s) of Residence	Departure Port (River)	Major US Arrival Ports	Major US Settlement Areas
1683-1820	Rhineland Palatinate, southwest German areas	Amsterdam Rotterdam (Rhine)	Philadelphia, New York City	GA, MD, NC, NJ, NY, PA, SC, VA
1820-1860	Southwest German states	Amsterdam Rotterdam (Rhine)	New York City	(same as above) Northern OH
1820-	Alsace, southwest German states	Le Havre (Seine)	New Orleans	Midwest States: IA, IL, MO
1828-	Central German states	Bremen (Weser)	Baltimore, New York City, Galveston	MD, NY, OH, PA
1840-	Northwest German states	Antwerp (Scheldt)	New York City	NY, OH, PA
1845-	Northern and eastern areas	Hamburg (Elbe)	New York City	IL, IN, MN, OH, WI

East European Genealogical Society (EEGS)

by Brian J. Lenius and Dave Olinyk

East European Genealogical Society Inc. membership supports a registered non-profit organization identifying and marshaling genealogical resources for east European research. We invite membership from all persons interested in east European genealogy including all ethnic groups and religions. Members are encouraged to submit information about any resources that they have discovered to be of help to their research.

The East European Genealogical Society is a member society of the Federation of East European Family History Societies (FEEFHS). The major difference between the two organizations is that the EEGS is a member-based society focusing on individual members while FEEFHS is primarily a federation of member-based societies focused on organizations.

Society Background

The roots of the EEGS began in 1989, when an informal group of researchers with varied interests in east European family history and genealogy began to meet on a monthly basis. The researchers felt a need to develop and share genealogical knowledge about east Europe. This was at a time preceding the break-up of the Soviet Union and the collapse of the Iron Curtain in Europe. These monumental historical events could not be foreseen at the time. Almost nothing was known, even by the most knowledgeable genealogists, about archival holdings in east Europe or what fate had befallen the countless numbers of church record books after the war.

There were several reasons to form a multi-ethnic organization. Firstly, many research problems and difficulties were common amongst the various ethnic groups and geographic areas of east Europe. All researchers could therefore benefit from these group discussions and strategy forming sessions, regardless of their ethnic or geographic origins in east Europe. Secondly, many of the founding members had ancestral roots that were from more than one ethic background or area of east Europe and a multi-ethnic group provided the opportunity to pursue research in different areas from within one organization. Thirdly, it was soon discovered that the knowledge or new discoveries by researchers from one ethnic group in one geographic area was often relevant to research for other ethnic groups or other geographic areas. Therefore the motto "Success by Multiethnic Cooperation" was adopted. As a result, a multiethnic organization like the East European Genealogical Society often announces new sources for one ethnic group that were inadvertently discovered by researchers of another ethnic group. This has resulted in a plethora of groundbreaking articles being published in the East European Genealogist.

The group that began to meet in 1989 became the East European Branch of the Manitoba Genealogical Society and held its first official meeting on January 16, 1990. From a small initial group of ten members, the East European Branch grew steadily over the next six years. As a result, the East European Genealogical Society Inc. was formed and held its first official meeting on 13 March 13 1996. The EEGS assumed all activities previously offered by the East European Branch. Membership in the new society continued to quickly grow and for most of the past five years has exceeded 400 members who are located in all parts of the United States of America, Canada and even a few overseas.

Membership Benefits

Some benefits of membership in the society include receiving the New Members Package, receiving the East European Genealogist (EEG) quarterly periodical, help locating ancestral villages, limited research guidance, access to the library and map collections, submissions to the Surname-Village Index, and monthly meetings featuring tours of local (Winnipeg) resources or feature speakers.

New Members Package

The "New Members Package" includes several helpful articles such as "Sources to Determine the Ancestral Village Name" and "Political Divisions of the Austro-Hungarian, German and Russian Empires." Also included are maps of the pre-WWI Austro-Hungarian, German, and Russian empires and map keys for the society's three major map series. As well, the package includes a listing of the contents of EEG back issues and the society's constitution. Optional forms for new members are also included in the package. These include a query form for publication in the journal; a Surname and Village-Town Index form; a journal back issues order form; a form for having the society locate an ancestral village; and an eastern European research interest form.

The Journal - East European Genealogist

Publication of the East European Genealogist began in the Fall of 1992 and has continued, uninterrupted ever since. At the time of this writing, the forty-eighth journal issue is about to be published (Volume 12, Number 4). While each issue appears to be a thin periodical, the accumulation over twelve years, when put together, form the equivalent of a seven cm. or three inch book and consists of well over 1000 pages (excluding covers and membership lists).

Over 100 major feature articles have been published for a broad range of topics, ethnic groups, and geographic areas of Europe. Almost all the feature articles are original material that has not been previously published elsewhere. Our Society prides itself on these articles as they were specifically selected to advance members' research in Europe. In many cases, the feature articles have introduced new sources, record types, regional histories, and even

archival inventories which were previously unpublished in North America. Although the mandate of our Society includes all of east Europe, we have attempted to strike a balance between equal treatment of all areas and treatment of areas of interest to the ethnic/geographic makeup of our membership.

Back issues of all issues of the East European Genealogist are available. The cost of each back issue is $5.00 (Members) or $8.00 (for non-members). A $30.00 discount is applied to orders of the complete set of back issues. Minimum order is $8.00. A complete listing of the titles of articles and authors can be found on the EEGS web site at <www.eegsociety.org/back.html> and an order form can be found at <www.eegsociety.org/order.html>.

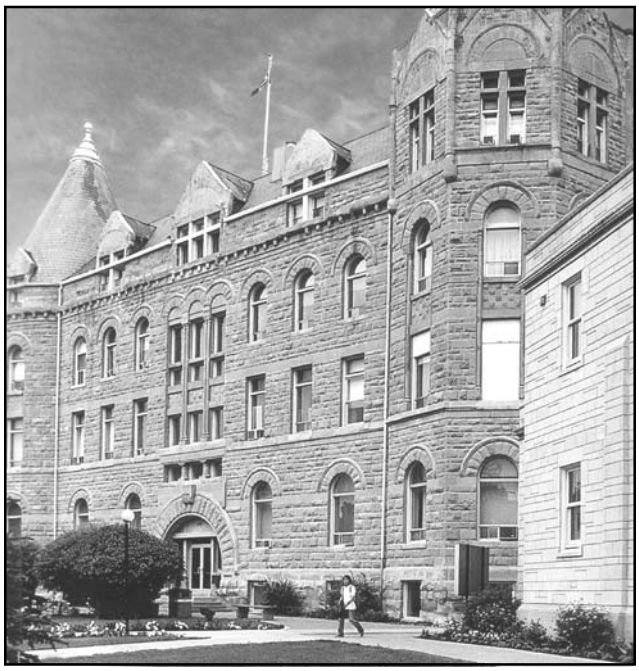

Fig. 1 - The EEGS library and map collections are housed in the historic University of Winnipeg

Library

The Society's map collection and library holdings are held at The University of Winnipeg. The collection is non-circulating which will ensure that all items are available for use at all times. Any visitors to Winnipeg can be reasonably certain that all holdings will be available.

The Society's map collection is located in the Map Library of The University of Winnipeg, Geography Department (Room 5C16). The Map Library is open 8:30 to 4:30, Monday to Friday. To use maps after hours, contact the Map Librarian at (204) 786-9750. Maps that are requested for use outside these hours can be brought to the circulation desk in the main library for use during regular library hours.

The East European Genealogical Society owns three excellent map series. Series one is titled Generalkarte von Mitteleuropa and covers most of middle Europe and east Europe up to a north/south line which runs approximately through Kiev and Odessa in Ukraine (1:200 000 scale). Series two is titled Karte des Deutschen Reiches covers the former area known as East Germany, northern Poland and part of Lithuania (1:100 000 scale). Series three is titled Ukraina Oblast: Topograficheskaia Karta and covers all of Ukraine and the immediate edges of bordering countries on 1:200,000 scale maps.

Our books, periodicals, and microforms are available in the "Special Collections Room" of The University of Winnipeg Library. The EEGS has journal exchanges with twenty societies and institutions. The journals are catalogued and stored on the same shelves as the books. Some societies publish newsletters in addition to their journals. These are placed in our vertical file. The Special Collections Room has an exceptional area for reading and laying materials out. It is quiet, well lit, and comfortable.

Locating ancestral villages

The Society will attempt to locate ancestral villages and provide photocopies of map sections and information on ordering maps for the area for members. The exact location of an ancestral village or town is important to determine where any records may be kept and for planning any visits to the homeland. The same village name can exist in different provinces or states and even different countries, so it is vital to determine the exact location.

Map keys for the Society's three major map series are included in the New Members Package so members who know the exact location of their ancestral village and simply want a photocopy of a map of the area can simply indicate the map sheet number on a form that is provided. For those who do not know the location of their ancestral village, gazetteers are useful in finding your ancestral village location. Gazetteers are usually available at a nearby city or university library or through a local Family History Center (LDS). The Society also has a number of good gazetteers in the Society library collection. The Society will also assist members in finding ancestral village locations and provide photocopies of the located village area. To have a village located, new members are supplied with a form to fill out with as much information as is known about the village. The society will also include the map number / series and information about obtaining the full-size maps. A fee of $3.00 for postage and handling is non-refundable if the village cannot be located from the information supplied to us.

Limited Research Guidance

The Society will provide general advice to members regarding research strategies and direction in how to go about conducting research. The society does not conduct specific personal research such as searching church record or other books. For certain geographic areas (such as Galicia for example), individual Society members have accumulated sources of specific information about the whereabouts of genealogical records in archives and are willing to share this with EEGS members.

Monthly Meetings

Monthly meeting are normally held between September and May on the third Wednesday of each month in Winnipeg. Members are advised of upcoming meetings through e-mail or telephone reminders. Meetings usually consist of a feature speaker or a tour of a local facility of interest to east European genealogists and family historians.

Society Web Site - <www.eegsociety.org>

A web site has been maintained since 5 November 1997 to assist and inform current and prospective members about Society news and benefits. The site provides the current requirements and benefits for membership with the Society. In addition, the web site contains a listing of all back issues of the Journal complete with the titles of the major articles published in each issue. For convenience, a form is also provided for ordering back issues and applying for membership. The web site is also used to announce the topics and locations of the Society's regular monthly meetings. The largest portion of the web site is devoted to the "Surname-Village Index".

Surname-Village Index

The Society's Surname-Village Index is comprised of thousands of entries submitted by members consisting of ancestral east European village names associated with surnames. The submitted information is added to the Society's web site database. Major Internet search engines, such as *Google*, periodically index our web site. This means that a member's surnames and village names will be found when anyone in the world conducts a general search of the Internet. Many members have made contacts all over the world and made invaluable strides forward in their research through this membership benefit. The Surname-Village Index can be found on the Society webpage at <www.eegsociety.org>.

Society members can benefit from submitting to the Surname-Village Index even if they are not on the Internet. By submitting the Surname-Village Index form provided in the New Member's Package, the member's information will be added to the database and will be placed on the society website. Internet users that find a member's surname or village entry and submit their postal address to the society will receive the postal address of the society member. The society will also provide the member with the Internet user's postal address. This means that even if you are not on the Internet you may correspond with others in the world researching your village or your surname.

How do I join?

EEGS membership is based on the calendar year (1 January to 31 December). The fee is $28.00 per year (CDN funds if you live in Canada or US funds for all others) and will include all four Journals for the year. Newcomers who join part way through the year will receive all issues already printed for the calendar year.

To become a member and/or purchase back issues, send checks or money orders to the "East European Genealogical Society" at the following address:

East European Genealogical Society
P.O. Box 2536
Winnipeg, MB
CANADA R3C 4A7

For further information about the society, the society can also be contacted in the following ways:

Society info. and voice mail:(204) 989-3292
e-mail: <info@eegsociety.org>
Website: <www.eegsociety.org>

Fig. 2 - The EEGS map collection is housed in the Map Library of the Geography Department, University of Winnipeg

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Revisiting Old Sources to Obtain New Leads

by Edward F. Rozylowicz, Ph.D.[1]

We speak from experience. When we began our genealogy work, we were presented with so much information on newfound microfilm records that all to often some of their significance and importance was overlooked. Inexperience, lack of awareness, and overwhelming archaic scripts clouded our vision and as a result, pivotal leads were inadvertently ignored. So our advice to the reader is to read and re-read previously examined records for hidden or subtle clues. Experience and time should make us realize that past records may hold additional clues. It is just as important, however, on first reading or scrutiny of a newly located "record", that one should look at every single notation in any given record.

Fig. 1 - The birth record of Stephan Rożyłowicz. Is it typical of most birth records you have seen for Gallicia or Bukowina? Look again!

We wish to share with the reader just three of our personal experiences with regards to extracting leads from records. These are leads that could potentially expand your own area of ancestral search and add immeasurably to your success. This article will detail in four parts how we found success in expanding our base of knowledge on ancestral families by focusing our attention to:

1. Obscure notations lead to new ancestral villages
2. House numbers help track family movement
3. House numbers lead to the history of a house
4. Photographs show more than an image

Part I – Obscure notations lead to new ancestral villages

By way of background introduction, we were at a time and place in our research where we were moving back-in-time from a known ancestor down that ancestor's paternal branch. Other than the name of a particular ancestor's father, we knew nothing of places or dates associated with that parent. We were looking for substantial leads to confirm known facts and perhaps learn new ones. This particular ancestor (uncle Stephan) had ten siblings confirmed as being born in the time period 1892 to 1908.

For starters, imagine that you located a record that looks similar to fig. 1. What would you be able to glean from it? Besides the usual given name, Stephan Joseph, the birth date (Jan. 30), the baptism date (Feb. 2), the midwife (obst. Maria Pasunska) and the parents' (Rożyłowicz) and godparents' names, the balance of phrases and dates appear insignificant or confusing. But they are very important.

The record is that of my uncle, Stephan Rożyłowicz, born in Chernowitz, Galicia, Austria, year 1903. We were looking for any information that would lead to confirming Stephan's father's (our grandfather's) place and date of birth. The quality of the original microfilm was fair, but the readability of this particular entry was poor. There were some left-hand margin notes but those notes were impossible to read and decipher on the microfilm reader. Using a digital camera (Sony MVCD-1000), we captured the image from the microfilm reader. We further processed or digitally enhanced the image using a graphics editor to increase brightness and contrast. It was also possible to magnify the image. Finally, those notes shone like beacons in the night – clear and unambiguous (fig. 2).

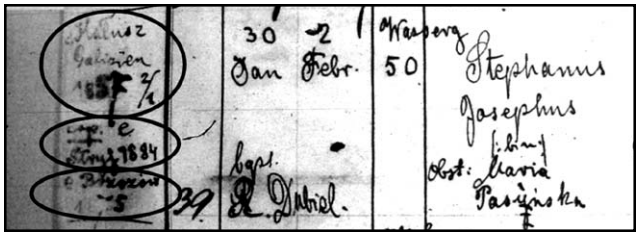


Fig. 2 - Birth record of Stephan Rożyłowicz digitally enhanced and enlarged. Note the three distinct notations which lead our research in new and successful directions

Once processed and enlarged, the image clearly revealed three facts that would prove pivotal in the direction our research would eventually take:

1. Kałusz, Galizien, 1857, 2/1
2. cop., Stryj, 1884
3. Brzozów, 1875

Immediately we were struck by the significance of those notations. Notation number 1 could imply that one of the individuals (possibly the father) was born in the Kałusz region of Galicia in 1857. Notation number 2 indicated a marriage (cop.) in Stryj in 1884. Could it have been the marriage date of the parents? Notation number 3 was a

mystery but perhaps indicated that the mother was from the Brzozów area – time frame 1875. This was, of course, speculation that would need microfilm review, if microfilms were available for the place and time in question.

Ordering and reviewing LDS Family History Center's microfilms for each of the villages (parishes) in the time frame noted resulted in limited success. We could find no singular instance of any reference to any of Stephan's parents on the paternal side. However, and this is a big plus, we located four apparent additional siblings for Stephan that preceded the earliest known child, born in 1892. Although these references were only in indexed form, their sequential dates (1885 – 1892) was virtually certain proof that they were the descendants of Stephan's father and thus his brothers and sisters. We can be almost certain that they belong to our family, as the surname Rożyłowicz in Galicia has been exclusively limited to our family to date. These records were located on a microfilm for the Roman Catholic parish of Stryj. This film is one of only four films in the LDS inventory associated with the town of Stryj for Roman Catholic records. We were looking for a marriage in Stryj, which we did not find, but found four births instead. Good enough for us. Now the number of siblings numbers is fifteen. Grandfather was prodigious.

So there you have it; an arcane notation extracted from a microfilm record led us to discover, at the minimum, additional siblings of an ancestor. However, the degree of success did not end there. True, we have found no records alluding to a marriage, but we have made progress.

This investigation of the notations might have ended at this point after exhausting all LDS films appropriate to our search – but the search went on! Because many of the parish books (or even the bishop's copies) for Kałusz, Galicia, Austria were still unfilmed, perhaps the further books or copies might still be available at the State Archives. In August 2001, we made an odyssey to Ukraine for the express purpose of visiting the Chernowitz Oblast Archives and the Central State Historical Archive in L'viv (TsDIAL) for some personal research. Before the trip, with the assistance of our colleague from Canada (Brian J. Lenius), we made preparations to identify the catalogued items [Ukr. *sprava*] that dealt with our specific interest.

With the first opening of the books at TsDIAL, we met with success immediately. Record after record seemed to leap off the pages. Yes, grandfather was born in 1857, confirming notation number 1 (fig. 2). Additionally, brothers and sisters of our grandfather were located, as well as another earlier generation with the discovery of a grand-grandfather and a grand-grandmother.

Facts that had eluded us for the longest time, had finally revealed itself. We owe it all to that little scrap of information buried in the margin of a microfilmed record. We still have to find the Brzozów connection and we are confident that it is a piece of the puzzle that will be found in time.

Moral of Part I – study each and every record for the little out-of-the-way notations in the margin. Be it penciled in, cryptic, or faded, for it holds a myriad of leads if only one has the temperament and the tenacity to decipher and understand them.

Part II – House numbers help track family movement

Much too often, vital information on a record is ignored because one does not know what to do with it or what relevance it has on the overall facts. However, subtle clues are there to be discovered if one knows how to read them.

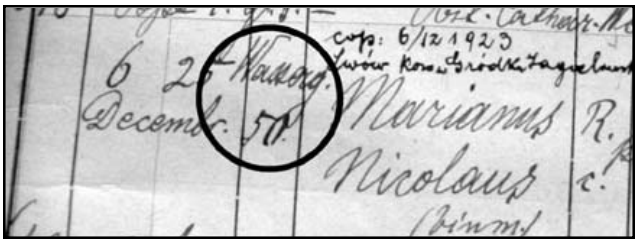


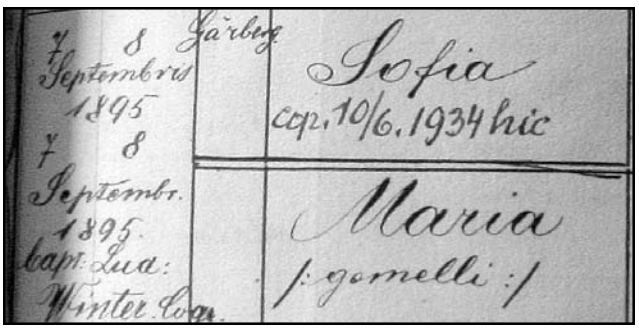
Fig. 3 - Birth record of Marian Rożyłowicz showing the house number and street name in Chernowitz

Consider the birth record shown in fig. 3. This is the birth of my father in Chernowitz, Galicia, Austria in 1901. The circled information denotes the residence, or street and house number at the time he was born and recorded in the parish register as required by Austrian law.

You may then ask, "What is the value of this information?" In the particular case of our family, eight siblings were born in Chernowitz between 1894 and 1908. It would be presumptuous to assume that they were all born in the same house over the fourteen year time frame. For historical accuracy, each and every birth record should be studied to determine precisely the place of residence at each sibling's birth. This would indicate if the family had roots in one locale, as perhaps a private home or a farm, or moved from place to place, as when living in flats (apartments).

Because my grandfather was a locomotive engineer (driver), his profession required him to move often. He lived in Kałusz, Stryj, Kołomyja in Galicia, Austria and Chernowitz in Bukowina. It would be safe to assume that he would live near his assigned post and be within walking distance of the train depot or station. Moving would not only be likely, it would almost be a requirement.

Fig. 4 - Birth of Sofia on "Garbengasse"



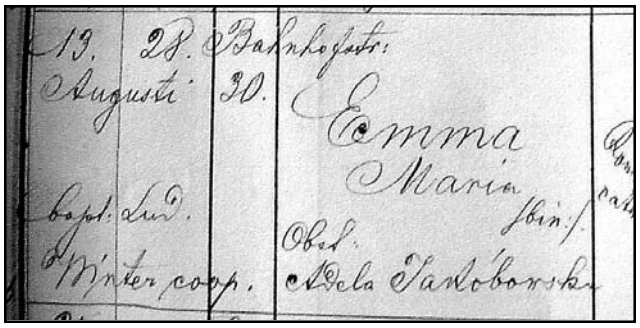


Fig. 5 - Birth of Emma on "Bahnhofstrasse"

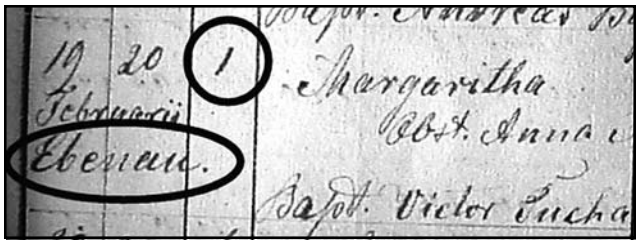


Fig. 6 - Birth record showing place of birth as house number 1 in Ebenau

Having birth records for all of the siblings born in Chernowitz (incidentally all captured, enlarged and enhanced using digital photography) we compiled a list of all the different addresses associated with these siblings (see figs. 3 to 5).

To better visualize how each child fit into the pattern of movement of the family in those intervening years, we tabulated (charted) the extracted data and developed Table 1.

The importance of this table may only be realized if one has an interest in the migration of a family. Chernowitz was the final location in which our paternal ancestral family was identified as a family unit before the children dispersed. Where they lived was important.

Although we could extract the old street addresses from the birth records, determining the modern street names is somewhat more difficult. Fortunately, during our August 2001 trip to Chernivtsi (Chernowitz), we were guided in this task by Maria Nykyrsa, Chief of Department, Chernivtsi State Oblast Archives, Chernivtsi, Ukraine. Maria not only assisted us in gaining access to the archived parish books that were pivotal in our research, but she also took an interest in our visit. Maria took us on a brief walking tour of Chernivtsi and polled various old archived telephone books looking for the streets in question.

The table was assembled after our return from the Ukraine, but rest assured the next time we visit Chernivtsi we will explore the city using a modern city map and attempt to locate the modern streets and the houses (if they still exist).

Retracing the steps of our ancestors is an odyssey we look towards with great expectations. All of this was achieved because we paid attention to an address in an archived record.

Part III - House numbers lead to the history of a house.

Following the same premise as given above, regarding street and house number data on birth records, this next example is, for me, truly serendipity.

In our L'viv Archive (TsDIAL) visit of August 2001, we recorded (photographed) many records that eluded us until then. This included our grandmother's (Jahnsohn) birth record in the village of Ebenau, Gródek Jagielloński, Galicia which was a German colony prior to World War II and is now Stodilki, Horodok, Ukraine. In fact, we located a total of five Jahnsohn (aka. Janson) birth records, all indicating births in House number 1 in Ebenau (fig. 6).

Interesting, but so what? Well, in our many exchanges of information with Brian J. Lenius (EEGS Editor and our Canadian colleague) we shared our findings with Brian who, with great excitement and interest, came back with some astounding news. House number 1 in Ebenau is a common thread that runs between our two German Galician families spanning the time period from 1806 to 1906.

According to Brian, who has a gift for recalling the smallest detail, House number 1 in Ebenau was owned and occupied by our ancestral Jahnsohn family from 1806 to 1875, and then passed on to a branch of his Lenius family, who owned and occupied House number 1 from 1875 to 1906.

Table 1 - Street addresses at time of birth -- Chernowitz, Galicia, Austria

Name of child	Birth Year	Street address (Old)	Street Name (Modern)	Location
Helena	1894	Weidengasse 22	Nicopolska	
Maria	1895	Garbengasse	Mozart	
Sophia	1895	Garbengasse	Mozart	
Julia	1897	Weidengasse 28	Nicopolska	
Emma	1898	Bahnhofstrasse 30	not found	RR Station
Ladislaus	1900	Wassergasse 50	Sevastopol	RR Station
Marian	1901	Wassergasse 50	Sevastopol	RR Station
Stefan	1903	Wassergasse 50	Sevastopol	RR Station
Jadwiga	1905	Kaliczanca 403	Odesska	RR Station
Leo	1908	Kaliczanca 403	Odesska	RR Station

Fig. 7 - House no. 1 in Ebenau (now Stodilki, Ukraine) in 1999. Photo courtesy of Brian J. Lenius

Brian had visited the area in 1999 and spent some time in Stodilki. As shown in fig. 7, he found House number 1 still standing. He stated that House number 1 is one of the last houses in the village of Ebenau still standing from prior to World War II and the only one known to retain the name "Ebenau" on its edifice (fig. 8). After the war the village of Ebenau was absorbed into the nearby village of Stodulki.

By observing information like the house number on a birth record, and by collaborating with another researcher who is searching the same village, one can gain a detailed history of one of an ancestral home. In addition, I now have a photograph of the actual house of my ancestors. All of this from one scrap of information extracted from a birth record.

Part IV – Photographs show more than an image

For those of you who are fortunate to possess some rare or vintage photograph of an ancestor from an era when photography was still glass-plate or daguerreotype, look at those prints carefully. Forget the subject matter for a moment, ignore the faded appearance or the cracks or folds. Look at the margins of the photo or the back. There is most likely a wealth of information that is prime and crucial in your search for information on that ancestor.

In our own case, for years we looked at many of our cherished photos and failed to see beyond the faces of our family members. Our most treasured photo is of our paternal

Fig. 8 - House plate read "1 Ebenau" in 1999. It is now "14 вул. оріхова" which translates to "14 Walnut Street". Trees dating from the time of the German Colony are still found in the village. Photo by Brian J. Lenius

Fig. 9 - Photograph of author's grandmother taken in Kołomyja, Galicia, circa 1890s. Note the Studio label at the bottom

grandmother (fig. 9) who was a lovely woman, young and vibrant, pictured in a classic early 1890's pose taken in a photographer's studio. As many times as we looked at that photo, other than the name of the photographer at the bottom, we looked past the other imprinting, both front and back. Until we had an epiphany of sorts.

We traced our paternal grandfather from Kałusz to Stryj, Galicia, Austria and then to Chernowitz, Bukowina, Austria. One day we realized that this photo held yet another stop on his travels through southern Galicia. Imprinted on the base of the photo and on the back, the phrase "Kołomyja" held little importance to us until we realized that it is the name of a town between Stryj and Chernowitz (fig. 10).

It then dawned on us that perhaps our search for additional ancestral information should include the various parishes in Kołomyja. It is not likely that anyone would travel to a remote village simply to have their photograph taken. In all probability they lived in the community.

Moral of Part IV – labels on photos that go unnoticed can lead to new locations of research for your ancestors.

Endnote

1. The accomplishments of Ed Rozylowicz with his genealogy and family history in little over a year are outstanding. He has pursued all sides of his family in Ukraine, Poland, and Romania with remarkable success. While many records were already microfilmed, when there were no records on film, rather than simply give up as many do, Ed remained undaunted. With a research trip to Europe, he personally found key records in Ukrainian archives. In this article, Ed cites examples of research progressing well beyond names and dates by closely re-examining every detail on documents already in your possession.

Fig. 10 - Closeup of the studio label (above) and studio imprint on reverse of photo (below), both indicating Kołomyja

The following societies and organizations have homepages or Resource Guide listings on the FEEFHS web site at http://feefhs.org. To find the homepage of a particular society, use the web site index.

AHSGR, California District Council
3233 North West Avenue
Fresno CA 93705-3402

AHSGR, Central California Chapter
3233 North West Avenue
Fresno CA 93705-3402

AHSGR International
631 D Street
Lincoln, Nebraska 68502-1199

AHSGR, North Star Chapter
6226 5th Avenue South
Richfield MN 55423-1637

Along the Galician Grapevine
c/o Glen Linschied, P.O. Box 194
Butterfield, MN 56120-0194

Anglo-German Family History Society
14 River Reach
Teddington, Middlesex, TW11 9QL, England

Apati/Apathy Ancestral Association
191 Selma Avenue
Englewood FL 34223-3830

Avotaynu, Inc.
155 North Washington Avenue
Bergenfield, New Jersey 07621-1742

Banat Online Discussion Group
c/o Bob Madler 2510 Snapdragon Street
Bozeman, MT 59718

BLITZ (Russian-Baltic Information Service)
907 Mission Avenue
San Rafael CA 94901; St. Petersburg Russia

Bukovina Society of the Americas
P.O. Box 81
Ellis KS 67637-0081

Bukovina Székely Project
c/o Beth Long
San Diego, CA

California Czech and Slovak Club
P.O. Box 20542
Castro Valley CA 94546-8542

Center for Mennonite Brethern Studies
169 Riverton Ave.
Winnipeg, Manitoba, Canada R2L E5

Concord/Walnut Creek Family History Center
1523 North El Camino Drive
Clayton CA 94517-1028

Conversations with the Elders (Chelyabinsk, Siberia)
c/o Fr. Blaine Burkey, O.F.M.Cap. St. Crispin Friary
3731 Westminster Place, St. Louis MO 63108-3707

Croatian Roots Research Service
161 East 88th Street
New York NY 10128-2245

Czech and Slovak Genealogy Society of Arizona
4921 East Exeter Boulevard
Phoenix AZ 85018-2942

Czech and Slovak American Geneal. Society of Illinois
P.O. Box 313
Sugar Grove IL 60554-0313

Czechoslovak Society of Arts and Sciences (CVU)
1703 Mark Lane
Rockville MD 20852-4106

Davis Genealogical Club and Library
c/o Davis Senior Center, 648 A Street
Davis CA 95616-3602

East European Genealogical Society Inc.
P.O. Box 2536
Winnipeg, MB R3C 4A7, Canada

European Focus Photography
P.O. Box 550
Bountiful UT 84011-0550

Family History Library
35 North West Temple Street
Salt Lake City UT 84150-1003

Family Tree Genealogical & Probate Research Bureau
Falk Minsa UTCA 8
Budapest, Hungary H-1055

Galizien German Descendants
2035 Dorsch Road
Walnut Creek CA 94598-1126

Genealogical Forum of Oregon, Inc.
2130 SW 5th Avenue
Portland OR 97201-4934

Genealogy Unlimited, Inc.
4687 Falaise Drive
Vancouver, British Columbia, Canada V8Y 1B4

German-Bohemian Heritage Society
P.O. Box 822
New Ulm MN 56073-0822

German Genealogical Digest, Inc.
P.O. Box 112054
Salt Lake City UT 84147-2054

Germanic Genealogical Society
c/o Del Thomas, 9835 Bonnie Glen Parkway
Chicago City, MN 55013-9346

German Genealogical Society of America
2125 Wright Avenue, Suite C-9
La Verne CA 91750-5814

German Research and Translation, Inc.
1001 South 1020 West
Woods Cross, Utah 84087-2074

German Research Association, Inc.
P.O. Box 711600
San Diego CA 92171-1600

Germans from Russia Heritage Collection
c/o NDSU Libraries, P.O. Box 5599
Fargo ND 58105-5599

Germans from Russia Heritage Society (GRHS)
1008 East Central Avenue
Bismarck ND 58501-1936

Germans from Russia Heritage Society
1008 East Central Avenue
Bismarck ND 58501-1936

GRHS, Northern California Chapter
6304 39th Avenue
Sacramento CA 95824-1912

Gesher Galicia
1658 Estate Circle
Naperville IL 60565

Glückstal Colonies Research Association
611 Esplanade
Redondo Beach CA 90277-4130

Goshen College Mennonite Historical Library
1700 South Main Steet
Goshen, IN 46526

Gottscheer Heritage and Genealogy Association
174 South Hoover Avenue
Louisville CO 80027-2130

Heimatmuseum der Deutschen aus Bessarabien
Florienstrasse 17
70188 Stuttgart, Germany

Institute for Migration & Ancestral Research
Richard-Wagner-Str. 31
D-18119 Warnemünde, Germany

Immigrant Genealogy Society
P.O. Box 7369
Burbank CA 91510-7369

International Institute of Archival Science
Glavni trg 7
62000 Maribor Slovenia

Jewish Genealogical Society of Illinois
P.O. Box 515
Northbrook IL 60065-0515

Jewish Genealogical Society of Los Angeles
P.O. Box 55443
Sherman Oaks CA 91413-5544

Jewish Genealogical Society of Michigan
P.O. Box 251693
Detroit, MI 48325-1693

Jewish Genealogical Society of Oregon
c/o Mittleman Jewish Community, 6651 S W Capitol Hwy.
Portland Oregon 97219

Jewish Genealogical Society of Pittsburgh
2131 5th Avenue
Pittsburgh PA 15219-5505

Jewish Historical Society of Southern Alberta
914 Royal Avenue SW
Calgary, Alberta, Canada T2T 0L5

Kashubian Association of North America (KANA)
P. O. Box 27732
Minneapolis MN 55427-7732

Landsmannschaft der Deutschen aus Russland
Raitelsbergstrasse 49
70188 Stuttgart, Germany

"A Letter from Siberia"
c/o Fr. Blaine Burkey, O.F.M.Cap., St. Crispin Friary
3731 Westminster Place, St. Louis, MO 63108-3707

Lietuvos Bajoru Karaliskoji Sajunga
c/o Daiva Zygas, 950 East Lobster Trap Lane
Tempe AZ 85283

Mennonite Historical Library
c/o Goshen College1700 South Main Street
Goshen IN 46526-4724

Mesa Arizona Family History Center
41 South Hobson Street
Mesa AZ 85204-102141(no mail to this location)

Milwaukee County Genealogical Society
P.O. Box 27326
Milwaukee WI 53227-0326

Milwaukee Wisconsin Family History Center
c/o Shirley A. Schreiber, 9600 West Grange Avenue
Hales Corners WI 53130

Minnesota Genealogical Society
5768 Olson Memorial Highway
Golden Valley MN 55422

Monroe, Juneau, Jackson Genealogical Workshop
1016 Jane Drive
Sparta WI 54656

Moravian Heritage Society
c/o Thomas Hrncirik, A.G. 31910 Road 160
Visalia CA 93292-9044

Ontario Genealogy Society
40 Orchard View Boulevard, Suite 102
Toronto, ON M4R 1B9, Canada

Palatines to America
611 East Weber Road
Columbus, Ohio 43211-1097

Picton Press
P.O. Box 250
Rockport, Maine 04856

Pokrajinski Arhiv Maribor
Glavni trg 7
62000 Maribor, Slovenia

Polish Genealogical Society of America
c/o Paul Valaska, Pres., 984 Milwaukee Avenue
Chicago IL 60621-4101

Polish Genealogical Society of California
c/o Les Amer, P.O. Box 713
Midway City, CA 92655-0713

Polish Genealogical Society of Greater Cleveland
c/o John F Szuch, 105 Pleasant View Drive
Seville, OH 44273-9507

Polish Genealogical Society of Massachusetts
c/o John F. Skibiski Jr., Pres., P.O. Box 381
Northhampton MA 01061

Polish Genealogical Society of Minnesota
c/o Greg Kishel, 446 Mt Carver Blvd
St. Paul MN 55105-1326

Polish Genealogical Society of Michigan
c/o Burton History College 5201 Woodward Street
Detroit MI 48202

Polish Genealogical Society of Minnesota
5768 Olson Memorial Highway
Golden Valley MN

Polish Genealogical Society of New York State
299 Barnard Street
Buffalo, NY 14206-3212

Die Pommerschen Leute
c/o Gayle Grunwald O'Connell, 1531 Golden Drive
Herbutus, WI 53033-9790

Die Pommerschen Leute (Pommern Newsletter)
c/o IGS Pommern SIG, P.O. Box 7369
Burbank CA 91510

Pommerscher Verein Freistadt
P.O. Box 204
Germantown, WI 53022-0204

Romanian American Heritage Center
2540 Grey Tower Road
Jackson MI 49201-2208

Routes to Roots (Jewish)
c/o Miriam Weiner, C.G., 136 Sandpiper Key
Secaucus NJ 07094-2210

Rusin Association of Minnesota
c/o Larry Goga, 1115 Pineview Lane North
Plymouth MN 55441-4655

Sacramento Muti-Region Family History Center
8556 Pershing Avenue
Fair Oaks CA 95628

Santa Clara County Historical and Genealogical Society
2635 Homestead Road
Santa Clara CA 95051-1817

Saskatchewan Genealogy Society, Prov. Headquarters
P.O. Box 1894
Regina, SK S4P 3E1, Canada

Schroeder and Fuelling
P.O. Box 100822
51608 Gummersbach, Westfalen, Germany

Silesian-American Genealogy Society
1910 East 5685 South
Salt Lake City UT 84121-1343

Silesian Genealogical Society of Wroclaw, "Worsten"
P.O. Box 312
PL 50-950 Wroclaw 2 POLAND

Slavic Research Institute
c/o Thomas Hrncirik, A.G., 31910 Road 160
Visalia CA 93292-9044

Slovak Heritage & Folklore Society
c/o Helene Cincebeaux, 151 Colebrook Drive
Rochester NY 14617-2215

[Slovak] SLRP- Surname Location Reference Project
c/o Joseph Hornack, P.O. Box 31831
Cleveland, OH 44131-0831

SLOVAK-WORLD (Slovakian Genealogy Listserver)
c/o Forest Research Institute
Zvolen, Slovakia

Slovenian Genealogical Society
Lipica 7, 4220
Skofja Loka, Slovenia

Slovenian Genealogy Soc. International Headquarters
52 Old Farm Road
Camp Hill PA 17011-2604

Society for German-American Studies
c/o LaVern J. Rippley, Ph.D., St Olaf's College
Northfield MN 55057-1098

Society for German Genealogy in Eastern Europe
P.O. Box 905 Str "M'
Calgary, Alberta, Canada T2P 2J3

Society of Svenskbyborna
c/o Karl-Olof Hinas
Gute, Bal, S-620 30 Slite, Sweden

The Swiss Connection (Swiss Newsletter)
2845 North 72nd Street
Milwaukee WI 53210-1106

Theresientaler Heimatbund
Hofwiesenstrasse 16
D -74405 Gaildorf, Germany

Towarzystwo Genealogiczno-Heraldyczne
Wodna 27 (Palac Gorkow)
61-781 Poznan, Poland

Transilvanian Saxons Genealogy and Heritage Society
c/o Paul Kreutzer, P.O. Box 3319
Youngstown, OH 44513-3319

Travel Genie Maps
3815 Calhoun Avenue
Ames IA 50010-4106

Ukrainian Genealogical & Historical Society of Canada
R. R. #2
Cochrane, Alberta T0L 0W0, Canada

United Romanian Society
14512 Royal Drive
Sterling Heights MI 48312

Die Vorfahren Pommern Database
c/o Jerry Dalum, 9315 Claret Street
San Antonio TX 78250-2523

Western Australian Genealogical Society
Attn: Journals Officer, Unit 6, 48 May Street
Bayswater, Western Australia 6053 Australia

Worsten Genealogical Society of Wroclaw, Poland
P.O. Box 312
PL 50-950, Wroclaw 2, Poland

Zichydorf (Banat) **Village Association**
2274 Baldwin Bay
Regina, Saskatchewan, S4V 1H2, Canada

FEEFHS Membership Application and Subscription Form

Name of Organization or Personal Name: _____

_____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone:_____ Fax: _____ E-Mail: _____

(Please check the appropriate box below to indicate your desired involvement with FEEFHS.)

□ Organizational Membership

□ Under 250 members (dues $35 per year)
□ 250–500 members (dues $45 per year)
□ Over 500 members (dues $60 per year)

□ Individual Membership (dues $35 per year)

□ Family Membership (dues $40 per year for two family members sharing one *Journal* subscription)

□ Non Member Subscription to *FEEFHS Journal*

□ Personal ($35 per year)
□ Library or Archive ($40 per year)

If you are applying for FEEFHS membership, please complete the reverse side of this form.

Additionally, a donation towards the FEEFHS Website is greatly appreciated.

$_____ Website Operating Expense

Mail your check or bank draft with the appropriate membership dues or subscription fee in U.S. dollars to:

FEEFHS Treasurer, P.O. Box 510898, Salt Lake City, UT 84151-0898

Benefits of FEEFHS Membership

-Subscription to *FEEFHS Journal* and electronic newsletter.
-Homepage on the http://feefhs.org website for your genealogical society or genealogy related business.
-Promotion of your genealogical society or genealogy related business, it's publications, projects, and services.
-Assistance in locating resources and training for new and developing genealogical societies.
-Opportunities for networking and collaboration with other FEEFHS members.
-Opportunities for FEEFHS co-sponsorship of your society's conferences and other events.
-Preferred involvement in FEEFHS International Conventions and other FEEFHS sponsored events.
-Preferred invitation to publish in *FEEFHS Journal*, on FEEFHS website, or in FEEFHS monograph series.
-Query privileges in *FEEFHS Journal* and on FEEFHS website.
-A listing on FEEFHS online *Resource Guide to East European Genealogy* for professional researchers.
-Right to select a representative from your organization to serve on the board of directors of FEEFHS.
-Right to vote annually for FEEFHS officers.
-Opportunity to serve on FEEFHS committees.
-Opportunity to serve as a FEEFHS officer, etc.

FEEFHS Membership Application (continued)

(Please answer the following questions as part of your membership application.)

Your representative on the FEEFHS Board of Directors

Name: _____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone:_____ Fax: _____ E-Mail: _____

Editor of your Organization's Publication

Name: _____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone:_____ Fax: _____ E-Mail: _____

Name of publication: _____

Questions for Member Organizations

Major conferences and/or special events: _____
_____

Terms of membership, including dues: _____
_____

Do you provide translation services? _____ Which languages? _____
Do you provide research services? _____ Please describe: _____
_____

Questions for Individual Members and FEEFHS Board of Directors Representatives

Ethnic/religious/national area of interest: _____
Language skills: _____
Computer skills:_____
Type of computer: _____ O/S: _____ Word processor: _____ Modem speed: _____

Will you volunteer to participate in the following FEEFHS activities? (Check all that apply.):

___ Speak at FEEFHS conventions
___ Staff a FEEFHS table at a non-FEEFHS event
___ Prepare lists of archives, libraries, holdings, etc.
___ Type transcriptions/extractions, etc.
___ Write HTML for FEEFHS website
___ Mentor a new or developing society
___ Answer genealogy research queries
___ Write or solicit articles for *FEEFHS Journal*
___ Translate articles for FEEFHS publications
___ Extract data from microfilm/fiche
___ Compile bibliographies
___ Serve on convention planning committee
___ Participate in research projects
___ Be a contributing editor for *FEEFHS Journal*
___ Publicize FEEFHS events & services in your area
___ Serve as a FEEFHS officer

(Please attach additional information, comments, and suggestions, if necessary.)