On the cover: During the summer and fall of 1885, after months of discussion and planning, the city of Yakima was moved four miles to the north of its original location. Many motives were stated for the move which occurred shortly after the advent of the Northern Pacific Railroad. The railroad offered lots to those who would move and met the expense of those who would accept a lot in the new town instead of moving their buildings from the old. The 100th anniversary of the Yakima move is being celebrated this year.

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Ruth M. Amen
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Resolutions Committee — Margaret Zimmerman Freeman

PHOTO ALBUM
WHAT THOSE IN ATTENDANCE SAID IN

MEMORIAM: REINHOLD EICHLER
It seems like yesterday that we were in Regina at our international convention. Time does pass quickly in an organization where so much is happening and where growth is so constant.

Much has taken place in the past year. A chapel and a summer kitchen have been built. Our research materials have increased in volume to the extent where we have had to do some rebuilding and move our genealogy department to the upper level at headquarters.

Here we are at our 16th international convention in Yakima, Washington. What other organization can you name that in less than 17 years has had so many gatherings? We are all justifiably proud of AHSGR. For many of us it is our second family which has a reunion annually.

* * *

Sixteenth International Convention

Yakima, Washington

July 8-14, 1985
THE CONVENTION IS CALLED TO ORDER

When tours are over, board meetings adjourned and the big reception for everyone, hosted by the Central Washington Chapter, is history, it is time to get down to business and to call to order the 16th International Convention. Presiding was Mrs. Selma T. Hieb, International President.

Everyone joined in singing the familiar German hymn, Lobe den Herren, following the invocation by William Morris. From left are Frieda Brulotte, Arthur E. Flegel, Shirley Doty, William Morris and Selma T. Hieb.

Shirley Doty, State Representative of the 14th District, welcomed the group to Washington.

Frieda Brulotte, Convention Chairman, greeted everyone and promised a memorable week.
The Honorable Mayor Clarence Barnett welcomed the group to the City of Yakima.

Jim Weaver extended greetings from the Central Washington Chapter as its president.

Brian Butler presented the United States flag and David Berndt presented the Canadian flag. They posed here with President Hieb.
MEMORIAL SERVICE
Louise Potter

We pause during this opening session of our 16th International Convention to honor those members of our Society who have gone before us and who have contributed so much of their time and talent to AHSGR.

At this time we especially honor Emma Schwabenland Haynes, who passed from this life December 28, 1984. It is difficult to add to the wonderful tributes paid her by David Miller, Ruth Amen, Lawrence Weigel and Dr. Mathias Hagin as printed in the last issue of the Journal (Spring 1985).

A special person, Emma, as we all knew her, gave so much of her life to promote and foster our Society which was always foremost in her heart and mind.

At its inception in October of 1968, Emma was one of the Founders of AHSGR and a member of the Board of Directors continuing in that capacity until her death.

We will always be grateful for her many hours working for us, for you and for me, and AHSGR. In Germany, while her husband, Tom, was stationed there, she obtained countless books relating to our heritage; and in more recent years while they were living in Arlington, Virginia, her many hours tirelessly researching the passenger lists at the National Archives were invaluable. In addition, she wrote many articles about our heritage, knowing the need to preserve the ideals and culture of our ancestors.

No one has given more of himself or herself on our behalf, always ready to be of service when needed. She was a wonderful person and we miss her greatly.

In silence let us then remember Emma and those who gave of their lives in service to AHSGR and others.

PRAYER: Almighty God, unto whom all glory is given, be with those of our departed whom we have loved. May our memory of them never dim. May we so live that when our day is done we may enter Thy Kingdom and be reunited with them through Thy redeeming grace and power. Now bless us with the spirit that lived in those that we honor today. Amen.
A LOOK AT THE AHSGR FAMILY
The Keynote Address
Selma T. Hieb, International President

It is a distinct pleasure for me to welcome each member of the American Historical Society of Germans from Russia who has come to the city of Yakima to join in this grand family reunion, the Sixteenth International Convention of the AHSGR. We're delighted to be able to meet here in the beautiful Yakima Valley to spend several days together learning and listening, searching, singing, visiting, worshiping, renewing friendships, making new friends, and coming to better understand and appreciate this unique and exciting family. Each one of us assembled here is an integral member of this AHSGR family. We are all brothers and sisters united by our common heritage.

We are fortunate, I believe, to be living at a time when ethnicity is acceptable and encouraged in our country. As you know, this has not always been the case, especially during the times of the World Wars. Many of us probably experienced times in the past when we didn't say too much about our German background.

But grandpa and grandma, if only I could visit with you now and tell you how thankful and proud I am of the marvelous heritage you left to me. Now I understand why you spoke only in German to me, even though as a child it puzzled me. I know you would be so excited about this large family gathering here in Yakima this week where we strive to honor and preserve this tremendous heritage which all of us have received from people like you.

The AHSGR family is young. We came into being in 1968 as the result of the inspired dream of a few men and women who envisioned an organization of some sort to record and preserve this precious legacy. They corresponded and planned. They met and continued to meet. They did something about their dream. They worked; they sacrificed. They didn't give up in spite of difficulties or differences. Because of their perseverance, the American Historical Society of Germans from Russia was born. For as long as we exist, we shall all owe a great debt of gratitude to those courageous planners who had the foresight and determination to bring us into being. Let us never forget that! I salute David and Lydia Miller, Ruth Amen, Alice Heinz, and Gerda Walker, and those who joined early like Adam Giesinger, Arthur Flegel, the late Dr. Karl Stumpp and our beloved Emma Haynes who were all instrumental in guiding us safely and surely through our infancy. THANK YOU.

From that small beginning, the unforeseeable happened. Who would have dared to dream that so much could have been accomplished in these few years? Who would have dreamed that we could have encompassed such a large area, geographically, or knit together such a great number of members into such a viable historical society. Today we have 56 chapters in the United States and Canada, stretching from the east coast to the west and from Texas into Canada. Four more chapters will be receiving their official charters at this convention, swelling the number to 60. Let's take a look at this remarkable family.

The AHSGR family operates under the guidance of a Board of Directors which is elected at these annual conventions. This is a working board with members bearing the expenses of attending the meetings. It meets regularly to give direction to and set policies for the continuing growth and development of the society. Board members of this family have taken on additional responsibilities in specific areas.

Some are involved with memberships. It is vital that we continue to increase our membership. Our potential for further growth is still significant, and it is far from having been realized. Chapter organization is the specific responsibility of other board members. Help and guidance is given in the formation of new chapters; communication with existing chapters; maintaining proper relationships with the International Society; helping with problem solving;—these are all areas of endeavor. Very special skills are required for those who work with publications. The high quality of the AHSGR Journal, Clues, and Newsletter is evidence of the amount and caliber of work expended on them. Editors, writers, translators—all labor to provide informative and historically significant and accurate reading material for the benefit of all members of the AHSGR family. Discovering historical documents and obtaining them for our library and archives is the special responsibility of others on the board. Often manuscripts need to be translated from German, Russian, or Polish into English. Some board members work primarily to make this happen. Linguistics and the study of the various German dialects spoken by our ancestors is another interesting facet of work which needs to be developed further. Some Board Members are responsible for public relations and publicity. Some of you have enjoyed
the excellent slide presentations they have shown at previous conventions or used slides prepared by them at your chapter meetings. The Building Committee members have accomplished a great deal these past years with the completion of the new Headquarters Building in Lincoln, Nebraska. However, they are still active with the construction of buildings at the Heritage Center. The chapel and summer kitchen are nearing completion at this time. Some board members are responsible for the funds of the society, preparing the budget, and advising on finances. The gathering and recording of our folklore—those little traditional songs or sayings, games or customs which are unique to your own people—is another fascinating aspect of the endeavors of our family. Some board members have worked with long-range planning to set a proper course for the society's future. The genealogy material which expanded so greatly under the able direction of Arthur Flegel and others has now grown to be the largest on Germans from Russia anywhere in the world. It is obvious from this abbreviated report that the work of the Board of Directors encompasses all the aspects of interest to AHSGR.

The AHSGR Foundation headed by Ed Schwartzkopf is the fund-raising arm of our family. Alice Heinz was primarily responsible for its establishment and ably served as its president for a number of years. It costs a great deal of money to keep AHSGR going. The financial support of every member and chapter is needed.

Those of our family who have not had the opportunity to visit the Headquarters Building in Lincoln, Nebraska might find it hard to visualize the tremendous amount of work which takes place there daily. Although she has labored with pain and discomfort for many months, our indefatigable Executive Director, Ruth Amen, ably directs the activities carried on in every area of the building. Typewriters are clicking away in the secretaries' office handling the large volume of daily correspondence, filing membership cards, filling orders for books. The librarian is busy cataloguing books. Information is being fed into the computer in the computer room, which, by the way, is in use constantly. There is so much material waiting to be computerized. The copier is rolling off duplicates. The genealogist is trying to catch up with the accumulating queries as well as large amounts of new materials waiting to be processed. The work on the vertical file in an on-going project of several volunteers. Interlibrary loan requests are prepared for mailing. The processing and storing of rare and invaluable archival material fulfills one of the driving purposes of the early organizers of our society. These manuscripts now have a repository for safekeeping and are secured for our mutual benefit and for the benefit of future generations. Each new acquisition, each new publications enriches all of us.

Volunteers man the reception desk and escort visitors through the building and show them the museum and other buildings at the Heritage Center. Outside, the crew of regular volunteer workers may be painting the exterior of the chapel, laying sidewalk to the summer kitchen, or shingling a building. In the lower level, large groups of volunteers gather regularly to prepare for mailing the almost 6,000 copies of the Journal or Clues. The work at the Headquarters is unbelievably heavy. The Executive Director is doing a first-rate job of keeping everything working smoothly and efficiently.

The local chapter is where the smaller, immediate family meets regularly to engage in activities of special importance and interest of its members. It is important that chapters remember to be supportive both in program content and finances to AHSGR. It is exciting to read the newsletters of many chapters and learn of the activities carried on at the local level.

Throughout the entire membership at large there are many individuals who are working for the benefit of our family. Some are researching their family histories. The material they gather adds to the ever-growing collection at Headquarters, which in turn helps others research their family histories. Some are searching through such sources as old newspapers, church records, census records, and marriage records to take out that information which is valuable for our purposes. Others are typing obituary cards. Some are volunteering their time and talents for important chapter activities. Some are writing books. Others make noodles or perogi as fund raisers.

Have we all filled out our family records and charts and sent them to Headquarters? Will our great grandchildren be able to trace their roots? I hope so. Have you taken time to write the stories of your grandmother and grandfather or of your own parents? Don't let this information be lost! Do it!

You and I need to help preserve our precious heritage. There is room and need for all. Each can contribute something where ever he lives.

Much has been accomplished, much is being accomplished, but there is still so much which needs to be done. It hasn't all been easy. Nothing worthwhile ever is. We are scattered geographically—
many miles separate us—but we have a common bond to hold us together and to keep us working together. Whether our AHSGR family continues to grow, yea, perhaps even to exist will depend on each one of us. Our people have always worked hard to meet the challenges they faced. We must do the same. We are living in an age where change is taking place at an amazingly fast rate. There is an urgency to preserve as much of our heritage as possible while it is still available. As past President Adam Giesinger said in his 1980 keynote speech, "We must make our work secure for generations to come." I'm sure every person here thanks God for his parents and his grandparents, for their faith and their courage. I hope our grandchildren will be able to say the same thing about us.

In a recent homily, Dr. Paul Lundell of Omaha, Nebraska said, "Each generation has built upon the previous generations. No age starts from scratch. ... Tomorrow will be built upon today even as today has been built upon yesterday. Each generation is a link in the chain, inseparably attached to what has gone on before and what follows after." Let us forge strong and lasting links in the American Historical Society of Germans from Russia in our day.

A large banner hanging in the Fellowship Hall of the church I attend reads, "there are only 2 lasting bequests we can give our children—one is roots, the other is wings."

So once again, I bid you all welcome to this great family reunion. May it be a memorable occasion for each of you.

They Ye all smiles—Dr. W. E. Hieb (Bill), Sally President Selma T. Hieb (Sally) delivers the keynote and son Jim. address—"A Look at the AHSGR Family.”
A THOUSAND PLUS ATTENDED

The Yakima Center was the perfect place for a convention.

The registration area was a busy place as members picked up their packets.

The hospitality and information desk was ready with the answers to make it a memorable week.
AHSGR members are tops at attending meetings at their conventions.

In the foreground are members who were born in Russia. They were identified with special ribbons.

Seated, with hands folded, they are ready for the next speaker.
RESEARCHERS PACKED THE CONSULTING WORKSHOP

As at every convention the Genealogy Consulting Workshop was a very busy place. Louise Potter of Yakima was in charge and JoAnn Kuhr and Linda Kahler of the headquarters staff were on hand to help researchers along with a goodly number of members of the Central Washington Chapter. All the obituary files and family group charts, as well as a library of reference material, were transported to the workshop from headquarters and all of the pertinent maps were on hand to help fill in the gaps for the many who are preparing family histories.

Trays and trays of family group charts and obituaries were available.

It's all business when researchers find information to add to their files.

Tables were always filled.
Larger documents and maps were spread out on tables for study.

Mrs. Lydia Kraft (left) of Greybull, Wyoming and Mrs. Marie Worster of Buchanan, Michigan found some documents they hope will help them.
BOOKS! BOOKS! BOOKS!

Members browsed in the Convention Book Store between sessions and invested more than $9,000.00 in the books that were available there. In all there were 72 titles in addition to 35 maps and 66 Journals to choose from. Many of the books were published by AHSGR.

The crowds in the book store demonstrated how eager AHSGR members are for information on their heritage.

Mela Meisner Lindsay was on hand to autograph her book, The White Lamb.
THE SITUATION OF THE SOVIET-GERMANS IN THE USSR
AND FUTURE PROSPECTS

Dr. Eva Lindeman

"Herr Praesident, Frau Vorsitzende, meine Damen und Herren. Now don't be afraid, I won't continue in German, Some of you might have forgotten one or the other word so I think it's more important that you understand me instead of practicing or repeating German. Now my biographical data somehow got lost on the way here, but I want you to know who is speaking to you, who is addressing you today, and I will give you the data myself. The procedure has the disadvantage that afterwards I cannot thank the person who introduced me for the very flattering, undeservedly flattering words spoken about me.

Now I am a Berliner. That's where I was born and went to school. I went afterwards to the University in Heidelberg. I interrupted these studies of history, political science, and sociology because I got a scholarship to the United States where I went to Smith College in Massachusetts and took the Master of Arts there also in political science. I returned to Heidelberg, wrote my doctor's thesis, and while doing it I decided to become a diplomat. I was lucky, I was accepted for another three years training after having completed the Ph.D. in Heidelberg. And after three years of training for this career, my first assignment was Los Angeles. My second was New York. Then I returned to Bonn. From there on I went to Hong Kong where I was president information officer. I again returned to Bonn where I had to coordinate the cultural politics of the German government with the Communist countries. Since I did this so well, I was sent to Moscow afterwards. So those files which I studied in Bonn from one end, I saw in Moscow from the other end. That is probably the reason—my stay in Moscow—that you have invited me for your function. From Moscow I was transferred as Consul General to the General Consulate General in Bombay which was an extremely interesting assignment. I liked it very much; I stayed there also for four years. And when my time in Bombay ran out, I asked for an assignment in the United States because I wanted to return to the country where I had stayed so long, and worked a lot, and which I fell in love with. And the foreign office, which doesn't happen very often and in all cases, fulfilled my wish and sent me to Seattle. Now here I am as Consul General of the Federal Republic of Germany, and I am very glad and very thankful to have been invited and have a chance to speak to you.

Now when I came here I expected a good crowd, but I did not expect such a tremendous crowd. And I know you are moving towards the end of a very interesting function of a congress for a very fascinating subject, so I really have to work hard to add a little mosaic stone to the already very rich program you have had. The subject I am going to speak about actually does not fit this nice colorful group and the wonderful sunshine outside because it is a sad subject. You wanted me to speak about the situation of the Germans in the Soviet Union. Now there's a matter of semantics—what shall we call them—German Russians, Soviet Germans, Russian Germans. Sometimes I will just for the sake of being short call them Germans. They are in fact, all those I'm speaking about, are all Soviet nationals, Soviet citizens. They all have Soviet passports, but they are—as the Russians even say—of German nationality, which means of German origin. Now if I say something which you know already, I apologize, but for the sake of giving you a complete picture of what I'm going to say, I might be—say something which is better, more familiar, to you than it is even to me.

Now I'm curious; I was wondering; there's such a big crowd. Shall we make a test by lifting hands or arms which one of you was born in Russia. How many are there? There's quite a lot. A special word now to those, and I also have heard that among the audience, many of you are coming from far and wide. There's even one coming from as far an exotic place like New York.

Among the more than hundred nationalities in the Soviet Union, the Germans take a very important place. They are a reliable source of labor in the regions where they are living now, that is Siberia and Central Asia. Very little is known about those people because the Soviet Union would not admit any independent or any research at all about them. The precise data are veiled by official secrecy. There are today according to Soviet statistics and it even coincides with our own statistics—there are today almost two million Soviet Germans in the Soviet Union. There are, as you certainly know, descendants from colonies who were once invited, by Catherine the Great and her successor Alexander the First. Strangely enough, ironically enough, many of those Germans who went to Russia, did so not only for the sake of finding work, but also for the sake of finding religious freedom. At this time Germany was not a one nation a Deutscher Reich, it was divided into many sections, states and
they have not only jobs—80% of them are working—they also have good professions. For instance, in the average of just one child, and from my experience I can understand it. The fate of the Russian woman is so hard; reason is that (I don't speak of the Germans because they again have many children) the real Russians have an home in the evening, there is a lazy husband sitting around and letting the wife do the rest of the house work, medical profession 80% of all medical doctors are females. They do work very, very hard. When they come taking care of the child. He is just drinking. So I must say I had a lot of respect for these women who really were compensation, and, as I said, they were not allowed to return to their old house. Living conditions since 1964 have generally improved, but still much dissatisfaction remains among these Germans. Until 1970, however, they experienced a rapid recovery and the Soviet Union welcomed, and is still welcoming, the skilled and the diligent labor of the Germans. The rise of a new generation of Soviet Germans, born during or since the War, educated in Soviet schools, reared without the tradition and cultural influence and homogeneous communities, employed in modern factories, on farms and in offices along side with non-Germans with Russians and exposed to a ceaseless barrage of Soviet propaganda, all this accelerated the process of assimilation and threatens the eventual disappearance of German culture and identity. The decline of the traditional culture of the German language, the religion, threatens the end of Soviet Germans as a distinct nationality. Observers believe that virtually all that will remain in the Soviet Union as they become increasingly nationalized is their name and an official history tailored to Soviet taste. So far this has not yet happened, but it seems that it is quite an inescapable development, but since it hasn't happened yet, since many Germans in Russia still fear Germany, I will go into this a little more in detail.

They still try to maintain a little bit of a German tradition; that's the reason why all the problems arise. If they would rationalize, if they would become non-political or Communist-political, going along the line of Communist politics. If they would not insist on the German language, and if they would not insist on having any sort of religion or even words wanting to go to Germany they would be a prosperous group within the Soviet Union, and would have no difficulties whatsoever. But things are not so easy, fortunately or unfortunately. There is considerable information on their current status that they occupy an important place in the Soviet economy from the viewpoint of the German regime. Siberia and Central Asia are regions of rapid economic development. There is another reason why the Soviet Union likes Germans. In these regions especially, not only because of the economic development, but the population there is to a great degree rather Oriental or Islamic background in the central Asian regions, not so much in Siberia. These people, the Oriental origin people, have a lot of children and spread and increase fast whereas the so-called white Russians have as an average not more than one child. The reason is that (I don't speak of the Germans because they again have many children) the real Russians have an average of just one child, and from my experience I can understand it. The fate of the Russian woman is so hard; they have not only jobs—80% of them are working—they also have good professions. For instance, in the medical profession 80% of all medical doctors are females. They do work very, very hard. When they come home in the evening, there is a lazy husband sitting around and letting the wife do the rest of the house work, taking care of the child. He is just drinking. So I must say I had a lot of respect for these women who really were the pillars of the society, as the Russian society is. But their conclusion is, of course, women want to be mothers, but one child is enough. They physically cannot manage more. So the Soviet Union does have a population problem, and they are also not free of racial ideas. The white European Russians are still considered the superior, but officially one would not say so. But it's a fact. Strangely enough, what surprised me in the Soviet Union, is that, for instance, contrary to China where the government takes active steps in birth control, there aren't too many in the Soviet Union. There are too few. The Soviet Union does not enter into this privacy of the family. They do not propagote or encourage the families to have children, although they would like them to have them.
It is a private matter, and abortion is easily available, so the women do have mostly one child and not more. This again increases the value of the German Russians—after all, they are European Germans—and they have good workers and have lots of children. The Russian Germans are disappointed over the prohibition of returning to their former homes but they rapidly settled in their new surroundings in Siberia and Central Asia, and in the 50's and 60's achieved quite some progress and some prosperity. The occupation distribution among the German Russians in the main is that they are employed in lower and middle level positions—in agriculture and industry, in service competitions, in such jobs as field hands, equipment operators, managers, administrators, clerks, teachers, and so on. You do not find many among the academic and learned professions, but from what we hear of Russians in Germany they are, in general, quite heavy about what they have achieved considering the hardship they have gone through during the war, considering this very bad wartime experience.

There is among the Germans not much of a native intelligentsia, who could lead or take up a leading position and try to be spokesman of the other Germans. Those Germans do not accept these intelligent, these members of the intelligentsia so to say. The Germans do not seem to be politically active in so far that they together in order to form an opposition. They are complaining about things, and rightly so, but they do not form an organized opposition. Those who are, as I said, among the dissidents are individuals.

About the living standard, not very much information is available, but the reliability of them and the hard work and the efficiency has been recognized by the Soviet society. It is generously rewarded by the Soviet government. Judged by such criteria as the possession of private homes, pianos, electrical equipment, motorcycles, television sets, refrigerators, and other such luxuries, as they are in the Soviet Union, the Soviet Germans rank high among the consumers. The economic status has steadily improved, and today it is the main source of satisfaction with their stay in the Soviet Union.

In contrast to their economic circumstances today, the political status of the Soviet Germans is far less satisfactory. They are working on political lower levels. There are also quite a lot of party members among them, but they do not reach higher levels, especially on the national level in politics. It is more subdued, more modest, their contribution to Soviet political life. Again, it's not perhaps their fault, but it's probably the fact that they are not yet allowed to climb up higher in the political hierarchy which again creates insecurity and dissatisfaction among them. The Germans are almost never mentioned in the Soviet publications concerning the nationality question in the Soviet Union. Official history blandly omits to mention their existence and, of course, their treatment during the time of the war. Statistical handbooks, they just omit that Germans are existing or they are mentioned very vaguely. They do experience persecution and discrimination in regards to their German identity and worse, especially when they want to maintain or speak German language, maintain their German characteristics, and especially as I mentioned at the beginning, if they want to practice religion or even want to emigrate. But this persecution or harassment of the Germans does not seem, from what we hear from Russians who have gone to Germany, to be organized, and I think from what I have experienced in the Soviet Union, it is not even necessary to organize it. If people among the Russians try to be different, this is taken care of by the neighbors who will do their share in order to make this person's life miserable. Soviet citizens do complain about their country, of course, but if someone wants to be different, they will not make his or her life easy. I remember, for instance, this has nothing to do now with Germans in the Soviet Union. At my time at Sternau there was a program of exchange of students. America, Germany and other Western countries sent students to the Soviet Union to study at the Universities and vice versa. Those students from Germany, from America, found it fashionable (I don't know if they still do so) to find spouses among Russians and bring them back to their countries. This was possible, but the spouses, boys or girls, could mostly not leave together with the American or German. In Russia red tape takes longer than anywhere else, so it took some time to have these cases processed, and these young students had to return to their villages and wait until everything was ready, and then they could follow their then spouses to the western countries. From what we heard then when these young people had returned to their homes in order to prepare for leaving the Soviet Union they had a hell of a time because one can complain about the Soviet Union, but wanting to leave it and even having a chance to leave the Soviet paradise—this was unforgivable and considered treason. Why should one person be so lucky and be able to leave for a capitalist country. I think there is a great amount of envy also combined with this attitude, and if Germans now coming back to them do achieve more than the Russians
do by just being good workers, for instance, and then earning a little more and having a little more than others, or if they do now have a chance—even if it is a slight one—to leave the Soviet paradise for another country where milk and honey is flowing, of course, as they think even if the propaganda tells them differently, then envy is very strong, and they are not friendly towards those who go their own ways. So there is a very human element in the sometimes very bad treatment of the Germans in the Soviet Union. Actually it is very interesting that there are in the Soviet Union only two groups of people who have the possibility even if it is the Germans and it is the Jews.

With regard to the social status there is no firm evidence that the Soviet Germans as a nationality are—as I mentioned already—systematically subjected to discrimination. They actually do enjoy privileges as long as they go along the line of Soviet politics. They have the privileges, for instance, of employment, of advancement in work, of access to public housing, of social and medical services, of recreation, travel, vacation, of material and other rewards. And these things are not something negligible. They are the basics of life in the Soviet Union; not just so that you go and work and earn a little money, and then you have what you need. You need connections, you need recognition, and then you are rewarded with those things. So, if Germans go along the line, don't make life difficult for themselves and for others, they do enjoy quite a high standard of living. Now the current trend among the Soviet Germans is that the vast majority is integrating into Soviet society. The Soviet Germans do not appear to have any kind of political leadership as I have mentioned already.

Now we are coming to the said subject of protest and dissent. Again precise data are even less available because those Russians who go to Germany are very reluctant to speak about this question for fear, even when they are in Germany, of endangering friends and relatives who are still left behind. Dissatisfaction grew among the Germans over the reduction of emigration quotas. Now let me say the question of emigration of Germans from the Soviet Union, of course, rose after the end of the war. And throughout those decades the Russians when they let Germans go to Germany—I don't like to use the word return because many of the Russians have never been in Germany—they only feel German and feel Germany their home; but when they come to Germany, they have never seen it, and many of them don't even know the German language. Many of them have to take classes in order to learn German. The Soviet Union is actively preventing them from learning German. There are no German schools, for instance, anymore. There had been before the war, but not now any more. So, very little is known about it, and when the Soviet Union did let them return—go to Germany—it was never done for humanitarian reasons. When the people were asked in Germany what the reason was for their wanting to go to Germany, one would expect that they would first of all say for religious reasons, but this is not the fact. The Soviet Union must have been quite successful in really killing religion. You know, or you might not know, that in the Soviet constitution it is forbidden to teach religion. It is only allowed for parents to teach, but only their own children. A mother or father could not even teach the neighbor's child something about religion. Only their own children are the exception, so you can imagine how hard it is to teach young people religious questions. So the Russians from only very distant villages still maintain a very active religious life. Many of them do not have it any more. When they are asked why they want to go to Germany, the main reason is to live a free life. And the second is to be together with friends and relatives in Germany. But the Soviet Union, as I said, never let them go for humanitarian reasons—to let them be with other members of their family. Also, there is no interest whatsoever on the Soviet side, and since I said they are such good and reliable workers, the Soviet Union would much rather like to keep them in their country. They really are a loss unless they are the old and feeble people, but the Soviet Union always used these people as a pawn in their politics. When the political relations between Germany (West Germany, that is of course) and the Soviet Union were good, and they started to be not good they started to be a little better with our Ostpolitik. Since the Soviet Union was interested in having some treaties with the Federal Republic of Germany signed, they said if you sign (There was opposition in our Parliament), they said to the Germans if you sign this treaty which we are interested in, we will let a few more Germans leave the Soviet Union. So during those years of quite good Ostpolitik, lots and lots of Germans were allowed to leave the Soviet Union. I was at the German Embassy in Moscow at this time, and I saw these people going through our building and being processed and our legal section. You might be interested in learning those Germans never had a chance to speak to any one of us prior to being processed on the Soviet side. They were allowed to enter the German embassy at the moment when they had their stamp for leaving the Soviet Union, because then they needed some traveling papers. We also covered the expenses for them in order to now really travel to Germany. But they never had a chance, they were never allowed to speak to one of us and find out about
Germany; would you advise me; what shall I do; which section should I choose or anything. They were just traveling into some, well, empty space, so to say. But I heard just now when I was on vacation in Germany from someone who works in this field that the integration in Germany is quite good, and it is especially good for the reason that they do stick together—families, of course, get together so that they can, so to say, protect each other. The more recent one are helped by those who have already stayed a little longer in Germany. When the situation between Germany and the Soviet Union cooled off, that was about at the time of the Soviet invasion in Afghanistan, the development of missiles and others, and you know at the moment, it's the same with America. The political situations with the Soviet Union are nothing, couldn't be anything but—are not good by far. The number of those Germans allowed to return or go to Germany have decreased considerably. I think last year we had only a third or a quarter of the year before or so. It is very pitiful to see. There is nothing one can do, but perhaps wait until the political situation might improve again or that the Soviet Union might expect something from our country to do—mostly in the economic field—and then they might again permit a few more Germans to go to Germany and join their relatives there. So it is really a sad game played with human beings who have their own feelings and wishes. Altogether you are probably interested in it's about—it's not quite—a hundred thousand Germans-Soviet Germans—who were allowed or who have returned or gone to Germany throughout these past years. Let's hope there will be many more to come.

Now I have figures about immigration, but I think I should not bore you with these and rather give you a chance to ask a few questions which might be on your mind later on. The current trend and prospects now—I have already mentioned most of it—since the situation does go up and down, together, so there is not a fact one could rely on and say we will get more Germans to the Federal Republic of Germany from the Soviet Union; one just doesn't know. The Germans in the Soviet Union are also a very important factor for another reason which I will finally at the end mention to you. As I said, there are about a hundred nationalities in the Soviet Union, and the Soviet government has a very difficult task in maintaining a delicate balance between those minorities. And what is being done by way of privileges to one minority is watched very, very carefully by all the others. If the people are interested in having those Germans, or people of German origin returned to Germany if they want to return. With regard to America, you here and all those who have descendants from the Soviet Union need to exercise more influence on the American government in order to use its influence to get Germans who have relatives in the United States out of the Soviet Union. The Jews in America do put pressure on the American government, and the American government like the German is trying to put pressure on the Soviet government in order to get as many Jews as possible out of the Soviet Union. I don't know what the reasoning on your side is. There might be a question whether one should encourage emigration because an emigrant's fate is always a sad fate even if you leave a dissident country and go to a country where the living conditions are a little better. You still leave your home, your friends, your family and your neighbors, you leave everything you're used to. Should one encourage people to do so, or should one rather try to help them or at least wish them that they make the best out of a situation where they are. I must say, I just don't have the answer. I can only hope that those Germans who never will have a chance to leave the Soviet Union will have a fulfilled life even there, and will be successful in maintaining as much German tradition and perhaps even as much religion as possible.

Now I thank you for your attention, and wish you all the best.

Eva Lindeman—Consul General in Seattle.
ELEVENTH ANNUAL APPRECIATION LUNCHEON OF THE INTERNATIONAL AHSGR FOUNDATION

Report of the International Foundation of the American Historical Society of Germans from Russia

Edward Schwartzkopf

The past year is another year of progress for various structures at our Heritage Center.

The Chapel is beautiful with its distinguished design complete with copper steeple. Plastic protective windows are in place awaiting completion and installation of the lovely stained glass permanent windows. Some mill work remains to be done to size the pews for the Chapel. Carpeting and other furnishings are awaiting installation.

The Country Store is in place and awaiting refinishing of a display case and placing of other equipment and furnishings.

The Threshing Stone is sighted on the spot indicated on early plans. Thanks to the Golden Wheat Chapter from Wichita, Kansas for locating and delivering this priceless and rare treasure.

Sodding around most of the buildings and the C street parking lot has been installed and was showing excellent growth as of July 5th, 1985.

The Summary of Assets is always of great interest. As of May 25, 1985 our Assets totaled $848,460.02. An itemized listing is on page 20.

One word of caution—our checking account balance is not a true indication of our cash flow. Most of the monies reflected in our checking account balance are designated and committed for various structures or pieces of equipment. Illustration—the stained glass windows are in various stages of completion, money has been designated and placed in the checking account drawing interest until such time as complete payment must be made. This will require over half of our balance!

Report of the Nomination Committee of the International Foundation of AHSGR

John J. Kisner

The Nomination Committee of the International Foundation of the American Historical Society of Germans from Russia places in nomination the following individuals to serve as Trustees of the Board of Trustees for term of three years: (See Note 1).

Mrs. Joanna M. Deines, Portland, Oregon
Dr. Adam Giesinger, Winnipeg, Manitoba
Mr. Ralph L. Giebelhaus, Lincoln, Nebraska
Mrs. Rosemary W. Larson, Minneapolis, Minnesota
Mr. Jake Sinner, Lincoln, Nebraska

For a one year term, to serve out the term vacated by Ms. Haroldene Haase Cernansky, we place in nomination Mrs. Ann Smith, Chicago, Illinois. (Note 2)

John J. Kisner, Wichita Kansas, Chairperson Ralph L. Giebelhaus, Lincoln, Nebraska Jake Sinner, Lincoln, Nebraska

Note 1: Philip C. Kehling, Lincoln, Nebraska was nominated from the floor by Reubin Kessler, Spokane, Washington, Mr. Kehling agreed to serve. A written ballot was taken and the slate placed by the committee was elected.

Note 2: Ann Smith was elected to the one year term by voice vote. 18
Report on the Endowment Fund
Martha Stremel Issinghoff

As a means of securing the future of AHSGR, we introduced the Endowment Fund at last year's convention. A brief review of this program will refresh our memories and hopefully it will be an incentive for more of our members to participate in its promotion.

The Endowment Fund provides a steady long term income to the Foundation. To build up the Endowment Fund, we have two major methods of giving:

1. Wills. All of us should make a will. In doing so, we would encourage all our members to make bequests to AHSGR.

2. Gift Annuities. A Gift Annuity is a bequest given to the Foundation which during the donor's lifetime guarantees him an income. There are a number of tax credits for the donor. A large percentage of the payments to the donor is also tax exempt. This gift annuity is not considered a part of a donor's estate upon his death, but it goes directly to the Foundation and avoids estate and probate costs. Taxpayers can claim a charitable contribution, even if they don't itemize. In 1985 and 1986, the deductions will be 50% and 100%, respectively, of total actual contributions made, with no limit applied.

However, keep a close watch on this provision. Although it is scheduled to expire after 1986, it is quite possible that one of the tax reform proposals being considered by Congress may eventually modify or eliminate this provision before 1987.

Wills and Gift Annuities will build up the Foundation Endowment funds more quickly than if we depend only on outright gifts and bequests.

To date, we have the following members who have contributed gift annuities. Jake and Dorothy Sinner, Phil and Alma Kehling, Willie and Jack Sittner, all of Lincoln, Nebraska. Mrs. Hanna Deines, Portland, Oregon and Alex Miller, Chicago, Illinois. Total money received is $7,000.00.

To secure the future of our Society, we need all of you to give serious consideration to the endowment program. We trust that by 1986 we will have quadrupled the above amount.

For the sake of our new members, we would like to call your attention to the Foundation's on-going programs that are geared to everyone's income—the immigrant plaques and memorial donations—both programs are worthwhile and a beautiful and caring way to honor our ancestors and friends.

The immigrant plaques are still $300.00 for the first one. Two more may be purchased for an additional $100.00 each. Those of you who have visited the Heritage Center can fully appreciate the historical significance of these immigrant plaques.

On each table you will find memorial envelopes that we ask you to take home with you. Our memorials are not fully utilized. Memorial envelopes are used in the event of a death of a member of your family or a friend. Instead of sending flowers, we encourage all our members to make a contribution in the deceased person's name to AHSGR. It is a lasting tribute and it helps support the Foundation.

We would also encourage you to establish memorials to AHSGR with the mortuaries and to publicize this in the obituaries.

Donations have also been used in observing special anniversaries. In lieu of gifts for a 25th or 50th wedding anniversary, a donation in the celebrant's name is a beautiful way to commemorate these events. Extra envelopes can be obtained through headquarters.

The Endowment Program, the Immigrant Plaques and Memorials, if used, will help establish and secure the future of AHSGR.

We gratefully acknowledge and thank those of you who continue to support our efforts through the Foundation of AHSGR.
SUMMARY OF ASSETS
May 25, 1985

Checking Account Balance $ 50,261.18
Real Estate Balance 1,101.13
Stock - Value on May 31, 1986 48,383.50
   926 shares of Air Products
      and Chemicals (52 1/4)
Endowment Fund 7,000.00
Real Estate Valued at Purchase Price Heritage 133,814.21
Center Building at 631 D Street Summer Kitchen 492,400.00
Country Store Chapel 3,000.00
Store Building at 201 F Street Metal 3,000.00
Warehouse at 201 F Street 63,500.00

$848,460.02

TOTAL FOUNDATION CONTRIBUTIONS

June 1, 1984 to May 25, 1985

1984 Auction and Bazaar $ 5,333.58
Quilt Project 1,482.70
Chapter Contribution 12,319.41
Lincoln Chapter Quitters 1,674.00
Immigrant Plaques 2,400.00
Chapel 1,200.00
Stained Glass Windows 15,800.00
Pledge Payments 300.00
Major Donor Plaques 1,170.00
Memorials 2,973.00
Other Building Fund Contributions 4,047.89
Furnishings and Equipment 1,187.11
Birthday Club 336.00
Archives 105.00
Canadian Grant 1,513.20

Total Contributions $53,841.89

OTHER RECEIPTS

June 1, 1984 to May 25, 1985

Dividends $ 1,064.90
Translations 636.50
Rental Receipts 16,785.00

$17,486.40
### CHAPTER CASH CONTRIBUTIONS
#### FOR HERITAGE CENTER

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WE TOURED THE YAKIMA VALLEY

The countryside is breathtakingly beautiful.

The lush foliage and evergreens are everywhere.

And there are always the magnificent mountains.
We saw the fields of hops. Formerly we imported hops from Germany; now we export hops to that country.

Unusual Indian exhibits and museum displays.
At the Trenton Fruit Storage and Packing Plant we saw delicious apples sorted by size and color by computer controlled equipment. Finally they were packed into boxes as at the left, and we were invited to eat. Delicious!
The Quail Run Winery was the final stop on our tour. At left we are sampling the apples soaked in wine. Some of us also invested in a bottle of wine.
Meal times are always special at AHSGR conventions. They give us the opportunity to meet new friends and to exchange ideas and information. Sometimes we even find new "cousins." Yakima was no exception and the food was extra special. Four meal functions were included in the total registration package—two luncheons, the Saturday fellowship breakfast and the banquet.
Saturday morning is set aside for a fellowship breakfast. This year Jim Weaver, president of the Central Washington Chapter, presided and led the group in a familiar German prayer. New members were welcomed and life membership certificates awarded by Mary Froscheiser, Membership Chairman. Chapter presidents were recognized by President Selma T. Hieb. Charters were awarded to four new chapters by Martha Issinghoff. Then came the enrollment of 52 new life members by Phil Kerning, a member of the Lincoln Chapter. Life member fees are invested and the dividends and interest only used to maintain these memberships.
An enameled soup spoon carved from wood, an amber necklace, a beautifully embroidered headscarf and an old German Bible. Such precious heirlooms lie carefully wrapped in old family trunks upstairs in homes across the Pacific Northwest from Moscow, Idaho to Odessa, Washington. The names of these communities suggest a Russian origin as do smaller hamlets in Central Washington like Tiflis and Batum which developed into scarcely more than grange halls or grain stations. Much like the area, the people who live there are quiet but hospitable. Yet our folklore and history is as colorful as our family treasures and many can still speak in the language of those who brought the objects to America. Their native tongue was not Russian, they will emphatically tell you, but German and the saga of how these people came to live in this region is often told at family reunions and community Oktoberfests.

Through the music of "Auswandererlied" ("Emigrant Song") we sing of our people's struggles during the sojourn across Europe, the Atlantic and America. Each verse echoes the memories of men and women who left their Russian homeland in search of a better life. The only one whose memories span the entire epoch of Russian German settlement in Central Washington is a man who is with us here this afternoon, a native of Walter Khutor who came to this area as a boy at the turn of the century. His name has become synonymous with the massive campaign to irrigate the Central Washington drylands through the Columbia Basin Irrigation Project, One of the prime movers in this effort to bring water to 1,000,000 arid acres through the construction of Grand Coulee Dam, the world's largest hydroelectric facility, and its extensive canal system is our own Jacob Weber.

The reason our people came to this area reminds us of why they left Russia. The availability of land in the Midwest became increasingly limited by the early 1880s, and a number of Russian German families began investigating settlement opportunities in the Pacific Northwest. The heartland of this region was an immense plateau of virgin grasslands called the "Great Plain of the Columbia" by the first explorers. It stretched from the Cascades to the Bitterroots in what is now eastern Washington and after a series of government surveys in the 1870s, reports rapidly began circulating in Eastern newspapers about this fertile area. Its only town, the frontier settlement of Walla Walla, soon became a gateway to the region for immigrants coming over the Oregon Trail. Most of the newcomers who arrived were Americans but after 1880 groups of European colonist farmers were attracted to the Northwest through the ambitious advertising schemes of various railroad and land companies. Thousands of Europeans who had originally settled in the Midwest were lured to the region through promises of cheaper land and better climate. Among these were the Russlanddeutschen who, clad in Russian peasant garb, had traveled half-way around the world in search of a new homeland.

The Northern Pacific Railroad launched a massive campaign to encourage immigration to its lands in Washington Territory through its Oregon Improvement Company. The company relocated its headquarters from Portland to Walla Walla in 1881. Two groups of Volga Germans in Kansas and Nebraska contacted railroad officials about settlement opportunities in Washington Territory and were induced to travel to Walla Walla in 1882. The Kansas group under the leadership of Phillip Green and Peter Ochs moved to lands in Whitman County's fertile Palouse country near Colfax that fall. Some members of the Nebraska colony, which had been guided by Frederick Rosenoff, chose to remain in Walla Walla while the others relocated within a year to Ritzville in Adams County and to Klickitat County near Bickleton. When letters returned to relatives in the Midwest and Russia from these pathfinders, a major exodus of Russian Germans began to the Northwest which was facilitated by the completion of the Northern Pacific Railroad in 1883.

The first Black Sea Germans to the region were members of venerable Friederick Pflugrath's family. Pflugrath was a native of Pommerania who had emigrated to Bessarabia in the 1840s. At the remarkable age of 69, he brought his family to Marion County, Kansas in 1884. His oldest son, Samuel, had preceded the family to America by emigrating to Scotland, South Dakota in 1873, and another son, Gottlieb, had gone to Kansas in 1878. It was one of Friederick's youngest children, Ludwig sometimes called Louis, who first journeyed to the Pacific Northwest. Louis was thirty years old when he arrived in America in 1884. As was the case with the later Volga German colonists in Kansas and Nebraska, this Black Sea German found that most of the better land had already been claimed and several dry years had made the prospects for getting started even bleaker. By the mid-1880s...
however, the Northern Pacific Railroad was under new management which undertook an ambitious campaign to encourage settlement along its lines in the Pacific Northwest. Although the line was complete to Portland along the Columbia River, another route was being built through Central Washington which would cross the Cascade Mountains and permit direct travel to Puget Sound. This important line reached the city of Yakima near present Union Gap in 1884 with the first train arriving there on Christmas Eve. Much to the consternation of local citizens, however, railroad officials laid out a new town site a few miles north of the gap early in 1885 since local speculators were demanding too high a price for station and yard land near the old town. The progressive Yakima citizenry was not to be outdone, however. They simply moved their houses and businesses on cars or rollers up to the new site where the railroad was offering free lots. It was reported that some enterprising businessmen stayed open while rolling to the new Yakima. The Cascade Division across Stampede Pass was finally completed three years later.

With all the activity in land and railroad development at this time, Louis Pflugrath thought the region was worthy of investigation and in 1887 he journeyed to Washington Territory where he decided to homestead 160 acres several miles north of present Lind, Washington. A number of Volga German families from Nebraska had settled just east of this area near Ritzville in 1882. The year after Louis homesteaded, he was joined by his father Friederick and brother Gottlieb who also acquired land in the vicinity. According to Gottlieb's homestead affidavit, he plowed 80 acres of land that first year, built 2 miles of fence and lived with his wife and three children in a house that measured only 12x18 (336 sq. feet). Letters were sent from the Pflugrath's to their relatives in the Midwest and South Russia telling of the vast acreages available for settlement in Central Washington. Friederick's son Samuel was among the first to respond as he moved to Adams County from South Dakota about 1889. It was also in 1889 that the first member of another family destined to be prominent among Central Washington Russian Germans arrived in Washington. This was J. Adam Weber who first settled in Walla Walla. He relocated to Ritzville in 1891. During these same years many Volga Germans also journeyed to the region and Russian German settlement expanded in Walla Walla and Whitman Counties, from Adams County northward to the Odessa area in Lincoln County and in Klickitat County near Bickleton. The expansive, arid Quincy Basin in Central Washington's Grant County remained sparsely populated as the broad sage-covered plain received less than six inches of annual rainfall. Though the soil was fertile and sunshine abundant, the basin remained a wasteland until a generation of hardworking farmers, regional promoters, skilled engineers and politicians joined forces early in the twentieth century to make the desert bloom. (You know to which group our people belonged.)

With the westward periphery of Russian German settlement stalled roughly along the eastern border of Grant County in 1900, it was something of a bold step for the Weber family to ride across the barren plain in 1902 and file homesteads on land just south of Quincy. This included the family patriarch, Johann Adam, and his sons, Jacob, Christian and Henry. They were all natives of Walter Khutor in Russia who had just emigrated. Johann Adam's oldest son who bore the same name, had been farming near Ritzville for several years. The Webers dug one of the first wells in the valley in the middle of their property and used it to irrigate the fields. But it was difficult to begin farming the dry, sandy loam and one of them remarked that he thought of leaving the area more than once "but we were too poor to get away, though we had plenty to eat, food for our stock, as well as a roof over our heads." The Jacob Weber who is with us today is Johann Adam's grandson and remembers well those early years. He recalls the day he mischievously drained the water tank of a neighbor who had come to get water at his father Jacob's well. Unlike the conversation at the biblical site of the same name, the burly farmer went into a tirade and cursed the boy. It was Jake's first lesson in the English language. Soon afterward he started school in Quincy and was asked a question by the teacher. He answered in the only English he knew by announcing to her and the class, "Damned Dutchman, bad boy." I'm glad the name didn't stick. Jake also remembers having to shinny down the outside pillars of their home in order to sneak into town and see an activity deemed sinful by his Russian German elders—basketball. Fortunately for him and later generations of ball players, they later reconsidered their stand on this important theological issue.

For several years following the turn of the century, the amount of rainfall in Central Washington was significantly above normal. This attracted more settlers which fueled regional development. Other Volga German families moving to Grant County during this period included the Amends, Emtmanns, Greggs, Kulms, Reiders, Swints and Toevs. Those from the Black Sea region included the Dormaiers, Reumans, Schorzmans, Stuhlmillers, Schulzes and Zimbelmans. Yakima which had only 1500 residents in 1890, boomed to over 14,000 by 1910. In that year Ritzville had 1860 residents,
An important sidelight in the Weber story concerns a farming venture undertaken by J. Adam and Jacob in 1909. The two brothers decided to go into partnerships on the management of a 40 acre orchard in the Wenatchee Valley near the mouth of Peshastin Creek. Both men moved there with their families and soon found that raising forty acres of apples was just as much work as 400 acres of grain. Word spread among Russian Germans elsewhere in the region of orcharding prospects in the valley and others soon came to find seasonal employment or investigate resettlement. Though the Jacob Weber family returned to Quincy several years later, other Russian Germans moved to the Wenatchee Valley following this lead including the families of Christian Koch, William Reiman, Gus Lobe and one of Samuel Pfugrath's sons, Adam. Later arrivals included the Bittermans, Goehners, Radachs, Weedmans and Goetzes. Like some of the others, Adam frequently traded his fruit with local Indians for salmon. Al Pfugrath, his son, laughed when he told me how comical it was to watch his Russian immigrant father try to speak in German to an Indian who hardly knew English! Somehow they all got by and the families prospered.

The number of first generation Russian Germans in Grant County swelled to 377 in 1920 while Chelan County registered 68. In 1916, Conrad Lautenschlager filed a homestead claim on land which had just been opened on the Colville Indian Reservation near the mouth of the Okanogan River. Lautenschlager was a native of Jagodnaja Poljana, Russia who had immigrated with his family in 1900 to Wisconsin and eventually to Endicott, Washington. He "broke out" the reservation land for wheat and pasture in 1916 while the family remained in Endicott until the following spring when they joined him to establish the genesis of a Russian German presence in that scenic region of North Central Washington near Brewster.

In the spring of 1917, the U & I Sugar Company recruited Russian German laborers from the Ritzville and Odessa areas to work in the beet fields of the Yakima Valley near Wapato, Toppenish and Union Gap. A number of Russian German families responded including those of William Eichler, George and Henry Wuertenberger, George Wortt and George Kissler. Most of these families originally came from the villages of Frank and Neu Doenhoff. By 1920 there were approximately 500 first generation Russian Germans living in Yakima County, and their settlement gradually progressed southward toward Sunnyside and Pasco, bringing the total number in Central Washington in 1920 to about 3000. In the same year a major study was begun by the Columbia Basin Survey Commission to determine the most feasible way to provide water to the vast region east of the Columbia River.

Officials in both Washington State and Washington, D.C. had long been convinced that the irrigation of the Columbia Basin was possible and could be done cost effectively. The basic resources were available: an abundant water supply from the Columbia River and the region's lakes; a vast expanse of adjacent fertile drylands in Central Washington; and a legion of farmers who had been lobbying for years in a vain attempt to attract government assistance for such a massive undertaking.

As has often been the case in history, it was through the efforts of the private sector that the governments became aware of the vast untapped potential of its greatest natural resource—the Northwest drylands. Farmers in the Yakima Valley formed the Washington Irrigation Company in 1892 in the state's first cooperative effort to bring water from Cascade Mountain lakes to the orchards for which the region is now famous. A similar project was begun about the same time by settlers in the Wenatchee Valley. For the thousands of Russian Germans and others who had settled on the Columbia Plateau east of the Columbia River, however, there were no high lakes to conveniently tap through the relatively simple gravity flow system. Many early farmers, like the Webers, had dug their own wells but the flow was not sufficient to irrigate large acreages and the area was without electrification so all pumps operated by wind or hand. Not to be outdone, however, some of the enterprising farmers of the basin had organized their own development league in 1900 and dubbed it the Quincy Valley Irrigation District. The district was organized to cover 500,000 acres in Grant County. A prime mover in the formation and management of the district was Conrad Weber, a cousin to Jacob. Additional support was given to the group by other Russian Germans who were moving to the area and most became members. But the early years were ones of frustration because of a perennial issue—lack of capital.

It was the same problem that had rendered the Carey Act of 1894 meaningless. Through this well intentioned law Congress made an attempt to irrigate western drylands by returning to the states millions of acres of land for development. In this way the state received title to one million acres in Central Washington, just as the Depression of 1893 hit the nation. Not surprisingly, nothing
happened and the hot winds kept on blowing from Yakima to Odessa. In 1902 the Federal Reclamation Bureau was established under the Department of the Interior through the support of President Theodore Roosevelt. Roosevelt loved the American West and his experiences here as a young man helped steel him for the rigors of national office. It is said that during a campaign swing through the Northwest in 1906 he remarked that the development of the Columbia Basin would present an appropriate challenge to the recently created Bureau which had been formed to help states develop their reclaimed lands. Since many such lands in the western states could benefit from irrigation, Roosevelt formed the Inland Waterways Commission in 1907 to plan these projects with interested states. It was in this atmosphere that Quincy farmers like Conrad and J. Adam Weber had worked together to form the basin's first irrigation district. None of the farmers held degrees in civil engineering or hydraulics but that didn't prevent a raft of gargantuan plans from being discussed. Some advocated that an extension of the Wenatchee Valley line be built under the Columbia River and then pumped in a series of cisterns up the steep western slope of the plateau into a canal that would cross the basin. Hydroelectricity would provide the power for the pumps to be generated by a dam across the Columbia River at Rock Island. Now this was in a time when there were no dams on the Columbia and few people, certainly not the Germans, could even pronounce "hydroelectricity." This plan was favored by Wenatchee interests. The most popular plan, however, was to divert water from Lake Pend Oreille in Northern Idaho to the Spokane River and then into an enormous canal which would run across the arid basin. Naturally Spokane interests favored this plan. Cost of either project was estimated to be at least $20,000,000.

In 1909 the Quincy District sent 75 delegates to the National Irrigation Congress held that year in Spokane. Harvesting stopped and the town virtually closed as residents from throughout the area converged on Spokane to lobby for development and government support. Christian Weber remembered marching through the streets in the big city singing a new song to the tune of Beulah land. Part of it went:

We've got the soil and attitude
We've got the sun to grow the food We've got the space and everything
But water we ask Congress to bring. Oh Quincy land, My Quincy land
And on this burning soil we stand Then look away across the plain
And wonder why it never rains, Till Gabriel blows the trumpet sound
And says, "the rain has gone around."

Notwithstanding the music provided by the farmers the assembly took little action to help them, calling only for more study. This did give impetus in the state to the formation in 1912 of the Washington Irrigation Institute in Yakima which undertook a twelve year project to create a master plan for development of the basin project. The region endured a drought between 1908 and 1913 and many farmers grew tired of waiting as they witnessed their wells run dry. Some moved away although the reminiscing Quincy District members presented a bond issue in 1914 to fund their irrigation plan. It was defeated, however, since many doubted that the farmers could ever repay such a huge loan. At the same time people throughout the nation became preoccupied with matters abroad as World War I raged in Europe.

It was in July, 1918 that Ephrata attorney Billy Clapp suggested an alternate plan for irrigating the basin to Wilfred Woods, editor of the Wenatchee World. Problems had been encountered with Idaho legislators who were not interested in providing Central Washington farmers with water from north Idaho lakes. The Wenatchee Valley plan was fraught with solvable but substantial engineering problems. Clapp suggested the construction of mammoth high dam across the Columbia River near the mouth of the Grand Coulee. This vast deep valley was a remnant of the ice age which was violently hewn from solid rock when the ice sheet blocked to Columbia's natural channel. The Coulee ran southward into the heart of the basin and water behind the proposed dam could be diverted down its course to the basin drylands. It was an astounding scheme since a dam at that point would have to be nearly a mile long and would back the river up clear to the Canadian border. No such structure had ever been built. Captivated by the plan, Woods started running editorials proposing such a project and both farmers and state officials were given something new to attack or promote. The state formed the Columbia Basin Survey Commission in 1919 to decide which plan was the most feasible and the
commission received considerable input from farmers throughout Central Washington. Persistent in their efforts, the farmers persevered through the twenties, when an apathetic governor sought to prevent state sponsored basin development, and through the early thirties when the nation reeled in economic depression. The farmers finally found an advocate in eastern Washington democrat Clarence Martin who became governor in 1933. Later that year the Columbia Basin Survey Commission recommended implementing the Grand Coulee Dam proposal and contracted with the Federal Bureau of Reclamation for its construction, which took eight years. The complex irrigation plan was called the Columbia Basin Project and was organized in 1939. Once again the principal group pushing for development was the Russian Germans and other farmers in the Quincy District which had carried on the fight for twenty years. Both Conrad Weber and Jake Weber were directors during these eventful years when they realized their efforts would not be in vain. Three new districts were formed to cover the entire 1,000,000 acre project. The director elected from the new Quincy District was Jake Weber. In 1941 Grand Coulee Dam began generating electricity and some water was diverted for irrigation in 1944. It was Jake who was asked to speak when they turned the pumps on. Work on the massive West Canal through the Quincy area took several years to complete and finally, in 1951, water finally reached the farmers who had struggled so long to see their dreams realized. It would have been appropriate that day for thoughts to be directed to Isaiah 43:19, "Behold, I will do a new thing; now it shall bring forth; shall ye not know it? I will even make a way in the wilderness, and streams in the desert."

Ladies and gentlemen, permit me to conclude my address with the introduction of a man who was with the very first group of our people to settle in Central Washington. A native of Russia, he and a few other visionaries have been the architect of improvements on a grand scale not just for the Russian Germans, but for thousands of others who have come to live in this region, a man who as much as any, made streams flow in the desert—Mr. Jake Weber.

PICTURE CREDITS

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SOME OF THE CUSTOMS OF THE VOLGA GERMAN VILLAGES
Elaine Frank Davison

I regret having to announce that our third scheduled speaker for this morning, Donna Weispfenning from Minneapolis, Minnesota, has had to cancel due to an illness in her family. I will be filling her time space on the program by sharing with you some of the customs of the Volga German villages.

My name is Elaine Frank Davison. I was born and raised in Walla Walla, Washington, the 9th child of Volga German immigrant parents, Johann Conrad Frank and Maria Catharina Knaub. I am a past member of the AHSGR Board of Directors and Board of Trustees, and am the village coordinator for Kautz (Werschinka), Russia, a Volga German village. I am also a member of the following AHSGR international committees: Folklore, Genealogy, and Research.

The following are statements I have heard so often in the past few years. I thought I would share these with you in hopes it might help others in similar situations.

1. "When I question members of my family, they show great annoyance and refuse to answer, even though I try to coax them."
2. "They always seem to resent questioning."
3. "I never knew my grandparents, and as a child I couldn't understand why my friends had grandparents they could talk about, and I had none."
4. "Half of our family lived in one state and the other half lived in another state, and they never visited back and fourth, not even to attend funerals."
5. "Why can't I find out anything about my father's family."
6. "Why can't I find out anything about my parents and grandparents."
7. "Why won't they tell me anything."

These statements have been made to me by various people in recent years. Sensitive family situations have and do exist, and the customs that surround these situations need to be explained in order to be understood that there should be no shame!

I do not know why some families are so reluctant to talk, but there are similarities in the stories I have heard. I have found that you need to know the customs of the "old country" in order to accept whatever information might be hidden. Sometimes, the reluctance to talk is that they are "ashamed" of something in the past, but really need not be. Every family in Kautz (or any of the other Volga German villages for that matter) had the same customs. As my uncle so aptly put it, "sometimes a baby comes into the world without a father—it happened then, and it happens now. Only then, we took care of our own." When a daughter (unmarried) found herself in the "family way," and couldn't get married, the parents usually took the child as their own and raised it as their own, and so the name of the real father was never known. To understand this, you have to know that in the "old country," the minister only came to the village twice a year, to perform marriages, baptisms, and confirmations. In the interim, the "Brotherhood" filled in with religious prayer meetings and song, and the village school teachers would do the necessary Sunday services and burials. The village school teacher was not allowed to preach, but he could read the sermon from a book. He was also allowed to baptize if the child was very ill and not expected to live. If the child lived, then the child would have to be re-baptized by the minister the next time he came to the village. The minister's parish consisted of 4 villages. He came to the village of Kautz once a month to preach, but only performed marriages twice a year, mainly near Christmas time, unless there was something "special" when he would have to be called in. Communion could only be given by a minister.

Sometimes a girl's family decided to leave for America, and the minister hadn't come yet so he could perform a marriage ceremony. Couples were separated because the young man was not allowed to go along.

When the young men of the village were called to serve in the Russian army, they were gone for 7 years in most cases. Sometimes a young girl was pregnant and her boyfriend was taken in the army and they didn't see each other for years. Hence, a discrepancy in some birth dates and marriage dates. Sometimes the young man was killed, so nothing could be done—sometimes the young man came home and there was a child hanging onto his/her mother's skirts when they were married.

Marriages were arranged between families, and if there was no young man to marry, then the parents would raise the child as their own.
There were also "problems" because of these arranged marriages, sometimes a brother-in-law would come after the sister-in-law when a girl married. She went to live with her husband and his whole family in one house. Most times all the husbands and wives, with their children, shared one communal bedroom! Sounds terrible, doesn't it? But, that is the way it was, and nobody knew what to do about it. Living space was very limited.

Sometimes, when a father died, and the mother remarried, or vice versa, the step-parent was not always the most loving to his/her step-children. Sometimes there were very harsh times, and unforgiving times to be lived though. This is a very familiar story in all my research!

Some people have an ability to block out the memory of a portion of their lives that were traumatic for them, and trying to coax them into telling you anything about the past only brings those memories back, so they will tell you nothing! It is only with patience and loving understanding that you may be able to get them to remember anything.

As told to me, in the old country, the young men had to be at least 18 years old to marry, unless something was wrong with the bride, then they were allowed to get married sooner.

If a widow with children remarried outside the village/dorf, and if she had children, she was allowed to take the daughter/daughters with her, but if she had sons, they remained behind in the village with the grandparents and were raised by the grandparents. The land allotment to a family by the government in Russia was tied to the sons. The more sons a family had, the more land they were allowed to have.

There is a story I would like to share with you. One that took years for me to piece together, because there was a memory block in this story too. In 1890, there was a draught in the Volga villages, and many, many families left the villages and traveled south to the line (linja), the Caucasus, to try to make a life for their families. A 5 year old girl and her 6 year old brother are the main part of this story. The father and grandmother of these children died of typhoid the following year, leaving the mother and grandfather and the boy and girl. There was another man, whose wife had also died at the same time, leaving him with small children, but this man was from a different village. This man needed a wife and mother for his children, and so the widower and widow were married and were going back to the Volga village, where he was from. The grandfather stepped in as he still carried authority. He allowed the widow, his daughter-in-law, to take the girl with her to her new marriage and village but the boy must stay in his village. The Land! The ever important land was necessary for survival. So, the family was split up. The boy remained in his village with a very loving grandfather and the girl went with her mother and step-father to another village, a days travel away by wagon from her home village. Years passed. No details during this time period. Her memory returns. The girl is now 16 years old and she was ready for confirmation. Her mother had had more children in her new marriage. She was confirmed. Soon after, her brother and her uncle (her mother's brother) came to the girl's new village to visit. They left early the next morning, which was Sunday. The family left for church, leaving this girl at home to prepare dinner. She was home alone, when her brother and her uncle returned, and took her back to their home village. "They kidnapped me and took me home," the girl said with a smile.

There was never any more contact with the girl's mother after this. Did the mother arrange for this "kidnapping"? We will never know! Years later, after the girl was married and had come to America, and had a large family of her own, word came that her mother and step-father died of typhoid in Russia. Three days of tears and wailing were all that her children heard. Then peace. I think there was final forgiveness, but the details could still not be shared by the girl, even at age 90 at her death.

This girl was my mother.
The date is April 8, 1877 in the Village of Kratzke, Russia. A baby girl is born to John Frederick Dietz and Maria Magdeline Dietz. Her name is Eva Elizabeth. I'm that little girl. I'm growing up in a loving family. I also experience hardship and happiness. We all had to work hard. Mother would take her children out to the field from early dawn to sunset and even though we were very small we had to learn to work. And, oh, how our arms and legs would get scratched, and of course during the summer, no shoes. Mother would spread a quilt on the ground so the little ones who needed a nap could sleep or rest.

When I was 8 years old, my mother passed away. My father remarried. My stepmother was a very good mother. At this early age she taught me to sew. When I was 10 years of age I was sewing white shirts for the men. Growing into the teens was great excitement. Oh! I remember the pretty wild flowers blooming after winters of blizzards for days, and snow piling higher and higher. I always looked forward to spring coming. So now I'm 16 and out with my girlfriend, picking flowers for her wedding. But we are not happy. You see, in our society we have matchmakers and they are older men who are out drinking and merry making. In other words, it was a feather in their cap if they could match up some pretty young girl with a young man or older man. We could hear them laughing about it. It would just tear my heart out thinking I might not have the chance to pick out my own life partner. At the wedding, one old man looked at me and said, "What a pretty filly" and winked at a brash fellow. My heart sank and I was sad. An older woman put her arm around me and said, "They are full of wine. See how their tongues wag loose on both ends." She presses me tight to her bosom and makes me a promise. "Liebschen, glaub muer, die Zeit bringt Rosen." Better, Dear One, believe me, in time live roses will bloom for you; you go now and sing. So the wedding dance began but I did not care for the young boys holding me in their arms to dance, fearing some matchmaker would find a husband for me. So I left the dance floor. I did not sleep this night. I could only think of going to America. You see, I had a secret in my heart. The school master had his eyes on me, and he had the same dream of going to America too. By then, by the time my 17th birthday was approaching the two matchmakers came to our house and, as usual, were drunk. Father asked them in but when they said that the village blacksmith would be a good husband for me, father stood up and said, "No." A hot argument went on and finally father asked my stepmother to speak. She said, "No." Stepmother was a good woman. After she had spoken, they left grumbling.

For a while I thought my dreams had all vanished. I did marry the school master. His name is David Meisner. As our family grew, David had to serve in the Russian Army, but our dreams never lessened. We heard more and more of America, and so he became more impatient as to when we could really plan. By this time my brother Fred had left for America. I made him promise to send us some money so we could go to the land of "milk and honey." In the meantime, David had to find another job with teaching. He went to a different village. Finally he got a job of overseer for a rich farmer in Kindsvater Khutor. We now had four girls. But then the Russo-Japanese War started and David was drafted. I drafted this surely would never let us go to America, but as time went on and the war ended, brother Fred did send the money. I hid it in the wall, where no one could find it. When David got back from the service, he hurried to get all his discharge papers in order. While he did this I packed our meager possessions. I made Zweiback and churned butter, wrapping it in a cloth soaked in salt water.

Finally, the day came to leave. David's brother, Alexander, was to take us to the train. My father and stepmother came to Kindsvater Khutor the Don Artchada. Never shall I see my Kasakenland in wild bloom again. It wasn't easy to leave. Three of my five children were buried there. But finally we arrived at the station. It was a long wait for the train. Lots of peasants were waiting. We crowded into the train and were finally on our way. The train stopped at all villages and more and more people got on. David got off the train now and then to buy dried fish to eat with our dried bread. One time he bought a baked chicken from a Jewish woman and a pail of milk for our two little girls. We met a couple, also from the Volga—the Erlichs and Reinerts. After weeks we finally arrived at this old Naval Station, which is Libau. We stayed in a Jewish Hotel while arrangements were made to board the ship. In the meantime we heard the Reinerts arguing with the authorities and David went to help. The Reinerts baby had died, and the mother did not want to leave the dead baby there, but to no avail, she had to lay the baby on a cart to be pushed away. Oh! Such heartache!
As we came into Germany we needed to be quarantined. This was such a drawn out affair. Not only did we get quarantined; our luggage was put through fumigation. After the soapy shower we received our clothes, as I check our luggage, the butter had melted all over our extra clothes. So be it.

The trip across the Atlantic was a miserable one. I never came out of the hold. The compartments were like cattle stations, very small and with hard bunk beds. Each family was cramped in these areas, with all of their children and meager possessions. The ship was not prepared for this many people so in a very short time the stench was almost unbearable. Most all became seasick. A Polish family was next to us. The mother had her small child wrapped tightly in a blanket and put it under her coat and held it tight as it had been sick and whimpering constantly. This went on for days, but with the moaning of most of the passengers, there were times I didn't hear the baby. After a time I realized that the baby was dead and the woman held on to it and stared into space. The baby had died but she didn't say anything. She didn't want it buried at sea. By this time we were getting close to America. David had spent lots of time wandering through the ship and sighted a ship close by. He came to me and said, "We are very close to our new homeland." We were so excited; as we came into Ellis Island the sight was beautiful. America means happiness and seeing the Statue of Liberty was like seeing a goddess holding out her arms to embrace us.

Inspection was more rigid but we soon passed. Many families were broken up because of the pink eye. You see, those that had pink eye could not enter the United States. The ones who were sick were either sent back to Europe or to South America. Many families were broken up. The government paid passage for the sick. Many families went to South America; others who could not afford it were broken up, some never reunited again. My brother Jakob took his family to Argentina. I never did get to see him again. We were fortunate. David bought some food which consisted of bologna and bread to eat on the train going to Chicago, Kansas City and on to Wakeeney, Kansas. As we left Kansas City the land looked very barren and, oh, we wondered if it was a mistake. But we arrived and the relatives were there waiting for us. We moved into a larger house with 12 rooms. Each room was an apartment. We lived here 2 years. The house was called "the beehive" because of the different nationalities of the tenants.

After 2 years David had paid off his sponsor. I did washing at the hotel to buy shoes and clothing for our family for by now we had another child. Soon we moved to a farm 17 miles south of town. There I had four more children. It was a good life but we had to work. We endured dust storms and raging grass fires. They were frightening. One night David had to hook up a team of horses to go fight the fire south of the farm. It came closer and closer. I had the children all asleep and I went out and caught all the chickens and tied their legs together and carried them out into the plowed field. Then I brought out a few of the cows and hobbled them and also the other 2 horses. Then I carried bedding and food and last I gathered my children. We spent the rest of the night out there watching the fire. Finally, we saw the glow getting smaller and smaller and by dawn we could see the wagon coming. Oh! what a joy that we were spared and David was safe. So there were the ups and downs.

Sunday was a day of rest and to praise the Lord. This was the most important part of our life. Christ came first; He was our comforter. I loved all the hymns but one I sang over and over was:

\begin{verbatim}
Jesu, Geh Voran
Jesu geh voran auf der Lebensbahn, Ruehret eigner Schmerz irgend unser Herz,
Und wir wollen nicht verweilen, Kuemmert uns ein fremdes Leiden,
Dir getreulich nachzueilen, 0 so gib Geduld zu beiden,
Fuehr uns an der Hand bis in Vaterland. Richte unsern Sinn auf das Ende hin.
Solls uns hart ergehn, lass uns feste stehn Ordne unsern Gang, Jesu, lebenslang
Und auch in den schwersten Tagen Fuehrsfc Du uns durch rauhe Wege, Niemals ueber Lasten klagen,
Gieb uns auch die noetge Pflege;
Den durch Truebsal hier geht der Weg zu Dir. Thu uns nach dem Lauf deine Thuere auf.
\end{verbatim}

After a number of years we were able to move to a farm at the edge of town. The house was large. The children were able to go to the city school. Here is where I got my sewing machine. What a beautiful thing this was. And a telephone—a box I could talk into, and could be heard. But who would I talk to? My neighbor who had one couldn't talk German. But we managed while living on this farm. The owner was a personal friend of Senator Capper and so he invited him to tour his farm and meet the immigrants. I cooked a chicken dinner for him. Oh! How I cleaned and baked. It was truly an honor for me.
In 1918 when we had the flu epidemic, many, many of our people died. David made coffins and I lined them. The tears were constant, for so many were our relatives. Shavings got pretty deep on the kitchen floor. But the children had fun playing in them. But, that, too passed. So life went on; some ups and downs. But God was always on our side. We knew by reaching out to him, help was always there. In 1936 David worked on a bridge crew where he had an electrical shock from a broken line. It left him an invalid for 3 years. By this time we lived in town. He passed away in 1939. I spent my time sewing, crocheting, seeing my children and taking care of my grandchildren. Evenings were spent with friends and brothers and sisters all of whom had come from Russia. We would take our hymnals and sing for hours on end. We never forgot to thank our heavenly Father for what we had. I lived to be 89 leaving children, grandchildren, great grandchildren and great-great grandchildren.

Christi Blut und Gerichtigkeit
Das ist mein Schmuck und Ehrenkleid.
Damit will ich vor Gott bestehen.
Wenn ich in Himmel wird eingehen!

Mrs. Rachel Newcomer as Evaliz.
KUDOS TO AL REIBER, A SUPER AUCTIONEER!

Thanks to AHSGR’s auctioneer, Al Reiber, and the contributions of many members, the auction in Yakima was another profitable event for the AHSGR Foundation. $4,482.00 was collected in high bids. An additional $793.73 was realized from the sales at the bazaar.

Altogether, then, the auction added $5,257.73 to the Foundation. Our sincere appreciation is expressed to all who participated.

Al Reiber with his helpers—as always his sister, Evelyn Kniss of Bayard, Nebraska and Mrs. Reiber (Betty).

There was the usual crowd of bidders—and some non-bidder observers.
CONGRATULATIONS, LINCOLN CHAPTER QUILTERS

Mrs. Katherine Strasheim and Mrs. Bertha Miller deserve our gratitude for donating all the material for the quilt which was displayed at the convention and drawn for on Friday evening. The quilting was done by the Lincoln Chapter Quilters who donate all the money they receive for quilting to the International AHSGR Foundation. Last year this amounted to $1,674.00.

This year tickets for the drawing were sent to every chapter to sell and most of them responded with enthusiasm as did those who attended the convention. In all, the quilt netted the Foundation $2,554.20.

The winner of the drawing was Mr. Alexander Kruse of Lincoln.

Mr. Alexander Kruse of Lincoln, Nebraska was the lucky winner of the quilt.
CHAPTER ENTERTAINMENT NIGHT

Washington Chapters went all out to entertain us with music, dancing and narrations on Thursday evening. Beginning it all was the singing of *Yetz ist die Zeit und Stunde da* by the Central Washington Chapter. Then Frieda Brulotte read a narration in the first person depicting the life of Catherine the Great from her early childhood until the day she was crowned Empress of Russia.

Familiar songs were sung by the Columbia Basin Chapter Singers with the setting in *Das Gasthaus*. Their pianist and director is Marian Meisinger. Following this, students of Franklin Junior High in Yakima paid homage to their ancestors by telling of the grand and great-grandparents they had known and what special and marvelous things they remembered about them.

The *Deutsche Tamers* of the Blue Mountain Chapter in Walla Walla were as delightful as were members of the Olympic Peninsula Chapter in Bremerton who demonstrated the polka.

Delbert and Delores Cook represented the Big Bend Chapter by singing a variety of duets which included sacred music, gospel songs and folksongs. Edith Winkler of Kennewick read a humorous poem written by Billy Starkel of Portland which described a lady's visit in Yakima. Then there was a fashion show of clothing worn by our ancestors. This was narrated by Gigi Partridge in German and Hannah Weber in English.

The evening's program closed with everyone joining in singing "America the Beautiful."
THE PROBLEMS AND VICTORIES OF RUSSIAN-GERMANS IN SIBERIA

Rev. Peter Deyneka, Jr.

Let me say a few words in another language here, and I'll explain them to you in a moment. It'll be of interest to you. Vse vy zdes' kotorye ponimaete russkii iazyk pozhaluista podnimeite odnu ruku. Everybody who speaks Russian raise one hand. Okay, so that your friends and neighbors next to you can know, be careful of that person. You don't know who they are.

My parents both came from Russia. We were raised in the Russian language in Chicago, and grew up in a Russian home, Russian culture and spoke Russian first, actually, before I spoke English. As Dick Scheuerman mentioned, being born on the north side of Chicago automatically all babies are inoculated as Chicago Club fans. If you're born on the south side, it's the White Socks. There were many, many dark years for the Cubs, but we saw them through, and things are going much better the last couple of years. Also, my mother had a strong right arm, so I learned to play the piano.

I commend you on your interest in genealogy. I read the program booklet and saw the great emphasis, and I've been following the Russian-German society activities over the past years. Dick Scheuerman and I and Dick's wife and my wife Anita were in Russia together several years ago so I've known of your activities and I commend you for this.

Let me tell you a little story about a fellow who came out of the seminary. He had studied for three years as I did in seminary. When he came out, he felt he had a lot to say that was really of earthshaking importance. He was going to his first service, probably to a German church in North Dakota. It was a farm community. He was really loaded, and he was really going to give it to these people; he wanted to make sure they understood all the important truths he had studied for the past three years. So he went to this evening service. He arrived and sat and sat there, and nobody showed up. Finally one little man came in and sat down in the back, and that was all the showed up. He didn't know what to do. I mean, here he was with all this valuable information, and should he waste it on this limited audience. Well, he didn't know what to do, so he went back to the man, and said, "Sir, it looks like you're the only one who has come. Now, I just don't know what to do. Should we have this meeting tonight or not?"

This little farmer looked up to him and said, "Well, son, I'll tell you, when it's feeding time here on the farm and only one cow shows up, I feed her."

"Well, okay, I guess that means we better have the meeting."

So they had the meeting, and sang their hymns and took the offering and then it was time for the sermon. The fellow started speaking, and after forty-five minutes, he gave the man everything he had learned the first year. An hour and a half went by, and it was everything he had learned by his second year. And two and a half hours later he went through his third year. He had given him everything he knew. He was feeling rather proud of himself. He sat down and sang the closing hymn and went to the back to greet the audience as they came up. As the elderly farmer came through the door, the preacher shook hands with him, and he said, "Well, what did you think of my sermon?"

The little old farmer looked up at him and he said, "Well, son, I'll tell you, if it's feeding time and only one cow shows up, I don't feed her the whole load."

Now, according to my watch, it's three minutes to eight, approximately, and I guarantee you we'll be out before twelve o'clock tonight, so just relax. We'll be out in good time. I had strict orders.

A great deal of your emphasis these past days have dealt with genealogy, have dealt with the past, as all of you have had relatives that have come out of Russia. It's been fascinating for you to trace your roots, your history, and try to understand a little bit of what took place in certain parts of Russia, possibly the ship on which your relatives came, which relatives have come and which might yet be back in Russia. I'd like to talk tonight very briefly about your forefathers who are still in Russia.

We live, obviously, in a world that is filled with a great deal of strife. We've had an exciting time here tonight; the meal was outstanding, I thought the fellowship was wonderful. We've forgotten while we are in this lovely room the seriousness of everything that is taking place around the world-events that have reminded us so recently with bombs exploding in so many different places and hostages being held. We are reminded again so solemnly of the problems in which we find ourselves. The course for some of you is much more serious than for others, for some of you still have living relatives back in the Soviet Union. Some of you are corresponding with them; maybe you've seen
some of them recently. And so you are thinking of them tonight, and possibly they're thinking of us here tonight. Let me tell you briefly about one group of Christians, many of whom were Russian or German Russians. They were leaders in this congregation in Siberia south of Novosibirsk, the city of Barnaul. We met, my wife and I, a number of leaders, a number of the Germans who had come from this area several years ago. As we heard their story, with all the fascinating details, we thought, "Well, here is something that will make a good magazine article somewhere." The world should know of the things that we were hearing. They were speaking to us in Russian, because as you know, the people who grew up there are fluent in both languages—Russian and German. As I told you, I was raised in the Russian language. As the story came pouring out from these people who had just come out of Russia and were in this barrack-type building in West Germany. Fortunately I turned on my cassette tape recorder. And as I said, we thought, "Well, here's a good magazine story." But then information kept pouring and pouring and pouring out. We were there for about a week interviewing these people hour after hour. We were just fascinated and challenged and saddened by so much of what they said. It's important for us to know what's happening today, because the story of the German Russians and their fellow Christians in the church there is a story that is being repeated in hundreds and even thousands of churches and communities across the Soviet Union today. You see, history has pretty much frozen in the Soviet Union in the past twenty years. So what has taken place in the past twenty years in the smaller communities and the larger communities is pretty much today what it was then, and then what it is today. So telling you briefly the story of the Germans in Barnaul south of Novosibirsk in Central Siberia really brings us up to date on what is happening right at this moment as we are enjoying the freedom and the happiness of this fellowship together. To begin with, as you know, nothing like this could have happened in the Soviet Union twenty years ago or today—where people from all over could come freely and meet in such informal and happy circumstances to talk about interesting subjects and not feel threatened and have real freedom to speak out and to discuss and to talk together. I've been in Russia four different times and we have people going in and out constantly as the result of our work. We do a great deal of research every week on the Soviet Union, on the contemporary needs and problems of what is taking place. As we were in the Soviet Union and because we have done so much studying on the contemporary situation of Russia and know the language, we've studied a great deal of activities of the KGB and what is taking place related to the KGB. Just sitting down at a table as we sat tonight is not a simple matter in the Soviet Union, especially if you are a tourist, because many of the tables are bought—that is, there's a microphone hidden in the table—to say nothing, of course, of the hotel rooms where you might stay. We had Russians who live there, who work in these hotels, talk to us privately about this. You know, it's not a joke. There are microphones in the hotel rooms, and especially if certain people come, they will put you in the right room, so you do want to be careful what you say in these rooms. This is just a little bit of real life in Russia today and something that makes us very, very grateful and thankful to God for the privilege that you and I have of living in the country that we live in today.

In May 1972 twenty Christians, a number of them German Russian leaders, stepped off the train in Moscow. They came from Barnaul. There were fourteen adults and six children. It was just two weeks before President Nixon was to visit Moscow and the Soviet Union. These Christians came very burdened, very concerned because all that had taken place in the previous twenty years in Barnaul. The purpose of these Christians—their goal—was to dash past the KGB guards standing in front of the American Embassy—to break through forcibly, physically, past those guards and get into the U.S. Embassy. Now, of the twenty people, one stood off down the street to watch what would happen so he could telephone back to Barnaul to report. Of course, the KGB wasn't aware of that man there. They didn't know who he was; they didn't realize he was with the other nineteen. Fifteen of these people broke through. Of course, I can't give you the entire story in the few minutes we have. Some were battered and beaten. But fifteen did get through—three men and one little boy didn't. These three men and the one little boy were taken back to the police station and were threatened and questioned and, of course, were extremely frightened as to what was going to happen next. The KGB, the secret police, ask them, "Now, why did you do this? Why did you embarrass us? President Nixon is coming from America in just a few days. Why did you do all this that is going to be known around the world in just a matter of hours? Aren't you sorry for what you've done?"

And these three answered, "Aren't you sorry for the way you've been treating us for the past twenty years as Soviet citizens, as Russian citizens, Germans having lived all our lives in Russia, and people with Russian passports being treated almost like animals for twenty years, being extremely mistreated?"
Meanwhile the fifteen that were in the U.S. Embassy told their story, and the Americans in the Embassy realized they couldn't do too much for these people. They had to forcibly, really, move them out. And so in two days they all met together, the nineteen. (The twentieth man meanwhile telephoned back to Barnaul to tell the people what had taken place.) Meanwhile back in Barnaul, then, the KGB was informed; they went around talking to members of the family who were now in Moscow. We talked with one of the wives now in West Germany who told us her part of the story. She was back in Barnaul; her husband was in Moscow. He was in the police station; he didn't make it through. The KGB went to this lady back in Barnaul and said to her, "Aren't you ashamed of what you've done? Don't you wish that your husband hadn't gone to Moscow?" She said to them, "My only wish was that I could have been with him."

The KGB agent said to her, "I'm so concerned about your family, and I'm so concerned about these nineteen who are in Moscow and what might happen to them."

She said to him, "Why weren't you concerned when we came to you over the past twenty years with all of our heartaches and problems and difficulties?"

This story was this, very briefly. In 1944 about ten people gathered in a house in Barnaul. They were the start of a church there. By the late 1950's over 500 people, many of them German, were now gathering in the only Protestant church in the large city of Barnaul. It was an Evangelical Baptist Church. They were worshiping God and were having wonderful fellowship together, but in 1960 the Russian government saw that the Protestant churches, the Mennonite, the Baptist, Evangelical, and the Lutheran churches were making wonderful progress and were growing as they were preaching the Gospel. Marxists with empty souls and empty hearts were listening to these people who had found real life and the purpose of life in Jesus Christ as they came to know God in a personal way. Many Marxists were coming to these meetings or coming to hear the Gospel through the believers who were in these churches. By 1961, in Barnaul the government put a lock on the church door. You see, the government tried to divide the congregation and then hoped to eliminate it by taking one of their own chosen men and forcing him to become the pastor of this church. The only problem was that this man was not a godly man; he was not a Christian in the truest sense. He was chosen by the secret police, a plant, and they were going to attempt to force him on the church at Barnaul and hopefully then scatter the church. Eventually the government man, you see, would water down the message of the Gospel and eliminate this testimony for God, this living witness, in this communist city. So the government thought if they could just force this man on him everything will be fine; they'll fulfill their purposes. But the Christians stood strong, and among them, as I said, many German leaders in the church. They refused to accept this man—and in fact they excommunicated him—and when they did this, the government then put a lock on the door. They thought "Ah ha, we've got you now. We'll shut the church, and that'll be the end of you."

But they weren't counting on the bravery and the boldness of the witness of these Christians in Barnaul. What the Christians did was this. They said, "Okay, if the government won't allow us to meet in this registered official building, we'll start meeting in our homes."

1961 was a turning point in Russia. As not only this took place in Barnaul but all across Russia as Khrushchev thought he could eliminate the church physically from the face of Russian soil. Barnaul was one of those test cases, but it didn't happen. These German Russians as well as their fellow Christians began meeting in the houses in Barnaul. To make a long story short, several years later as the church continued to go on with a lot of power and influence in that city, meeting now in homes, the government sent a bulldozer one day and flattened the house where they were having the meetings. They thought surely that this would take care of it, but it didn't. They started meeting in another house. Sometimes the secret police would come to the meetings and bring sirens. They would wind up those sirens inside the meeting, inside the church, and the Christians would just calmly start singing. And they would sing and sing and sing until the arms of the secret police got tired, and they had to stop the sirens. Then they would go on singing and preaching, and they'd preach the Gospel to these secret police agents in the meeting. The government didn't know what to do with these people. There was physical abuse. Five of the preachers of this church were arrested including two of the preachers who were Germans, Arthur Schuster and Joseph Budamir. These men were sent to slave camps in other parts of Siberia simply because they were effective ministers of the Gospel of Jesus Christ in an atheistic society. Life went on this way. The children were maltreated in the schools. There was terrible persecution against these Christians not only in Barnaul but all across Siberia and the Soviet Union. German Christians all across the Soviet Union were mistreated.
as were other Christians to the point where the Christians in Barnaul finally said, "Okay, we've done all that we could."

They sent out about three hundred fifty documents from this one church to the United Nations, to other Western organizations, to church organizations trying to plead their cause. Nothing happened. The persecution continued. Finally the Christians said, "We've done everything we can." As good citizens—these people were hard workers and good citizens of the Soviet Union—they had done their best. There was no reason for them to be treated the way they were being treated. So it was at this point they decided, "Okay, we'll go to the American Embassy. Certainly they'll be able to help us somehow."

And so as my story began, these nineteen courageous people tried to find help in the American Embassy, of course, not understanding that a foreign embassy on Russian soil has very little influence. The only help that was given was that their plight was made known, and organizations like ours and other similar organizations then tried to make their cause known in a greater way all across the United States and Western Europe.

I finish with this. It's not enough for us just to feel sorry for these people and to be concerned about our relatives and friends back in Russia. **Something** can be done to change the situation. We as a Christian outreach organization with a couple of hundred workers, many of whom speak Russian, have discovered at least three ways that we can help these people in a very practical way. In helping them we must affect the communist government of Russia with the Gospel. Now here is what can be done. Christian radio broadcasts in the Russian language are blanketing the Soviet Union from twelve international radio stations daily. I represent the Slavic Gospel Association. We are broadcasting some 500 programs every month in the Russian language covering all parts of Russia. And what I want to say in the nutshell is this: Almost every home in Russia has a short wave radio, and short wave radio listening is the most popular form of entertainment in Russia today. Almost every home in Russia tunes into foreign stations to try to find out what is happening in the world. As they tune into the foreign stations, they come across these Christian programs that speak to their hearts. The message of Jesus Christ is a message of hope, encouragement and change, and it can change the hearts and lives of communist leaders.

One brief story. When I was in West Germany a few years ago, I met a German young man who had just emigrated from the Soviet Union. He told me a fascinating story of how he had been in the Russian army and while stationed in Siberia he used to listen to our broadcasts. This was his only source as he was indoctrinated in atheism and communism in the Russian army. But that wasn't the thrilling part. One day at a little meeting house near his army base he met an elderly man who stood up and said, "I was in the communist revolution in 1917. I helped to overthrow the Czar's government. I stayed on in the army. Over the years I became an officer until I became a general in the Russian army and a communist party member. Now recently I was listening to my radio and I came across these strange broadcasts that talked about God."

To make a long story short, this man—this army general—bowed his knees in front of his radio and received Jesus Christ into his life as his personal Saviour from sin, and he became a new creature in Jesus Christ. He life was changed. His actions were changed as a Christian now. He turned in his communist party card, and that's when the persecution began for him. But this German who told me the story said, "This former general began traveling around Siberia testifying to the power of God." **Something** can be done to help these people in Russia through radio.

A second thing can be done. The congregations in Russia need **Bibles** and Christian literature and we as a mission organization are producing these and are getting them into Russia by various means.

The third thing that can be done is this: There are at least four hundred Christian leaders in prison tonight, many of them Germans. For Christians, for leaders of churches like the one in Barnaul, they need to be remembered and prayed for and encouraged. There is a program we started some years ago called "Strategic Prayer for Russia." There are forty-thousand Americans enrolled in this program now. The point of the program is this: you know how to pray, and you'd like to pray for specific Christian leaders who are in prison in Russia. We will send you the names of two of these with their addresses, the name of a church in Russia, and communist party leaders, and we ask you to pray for them and write to them. Every single letter will be read by some communist official, and your letter will be a testimony to the fact that we have not forgotten them. If you are interested in praying for Christian leaders in prison, at the table as you leave I have a few of these brochures. **Help yourself**.
to one of them, also our newsletter entitled "Breakthrough". It tells how God is working in communist Russia today. We invite your prayerful concern with the fact that something can be done to reach and change Russia. This is what I have committed my life to, and I encourage you to join us—to be concerned not only about our relatives in the past years, but let's take the Gospel to communist Russia today. It can be done; it is being done. May God help us to expand this outreach to reach more of communist Russia with the Gospel of Jesus Christ. Thank you very much.

Mr. Peter Deyneka, Jr.

Place these dates on your calendar now.

Seventeenth International Convention

July 14-20, 1986 Oklahoma City,
Oklahoma
REPORTS TO THE SIXTEENTH INTERNATIONAL CONVENTION

Report of the Executive Director
Ruth M. Amen

The year since our convention in Regina has been as full of activity as all the others which preceded it. Work on the building of the Heritage Center has continued with the addition of three new buildings — the Country Store, a Chapel and the Summer Kitchen. Included is the furnishing of the latter with appropriate items from the museum. We are indebted to Jake Sinner who supervises all the building projects and to the many volunteers who cooperate with him.

Some major changes in the use of space in the headquarters building during the past year have included moving the genealogy materials to the second floor to give much needed added space for the fast-growing files which are so important to our members who are researching their family histories. With this move came the installation of an IBM PC-XT computer. Five staff members received special training in entering information on the computer. Our membership, the surname exchange and inventory have been entered on the computer as well as information on our library and archival collection so that we are beginning to receive interlibrary loan requests in this way.

Our headquarters staff now numbers five full-time and four part-time. In addition we have a number of volunteers who work on a regular schedule. These are in addition to the large corps of volunteer receptionists who are an enormous help in greeting visitors and taking them on tours.

To really know what happens at 631 D Street members must visit. We were delighted to have a large number of members of the Homestead Chapter in the Yankton-Freeman area of South Dakota visiting during one weekend this spring.

It is of interest to know that during the past year 12 mailings to all members have been handled at headquarters. These also require a large group of volunteers.

Planning for this 16th International Convention was also a major responsibility. Much credit is due Frieda Brulotte and her co-workers for help in programming and handling all local arrangements. Regrettably I cannot be in Yakima to enjoy what I know will be a wonderful week.

My special thanks go to Sally Hieb who had to step in very unexpectedly as president and in past weeks has spent many hours at headquarters filling in for me during this time when I have had to have further knee surgery due to a second siege of infection.
Report of the International Secretary John

J. Kisner

The Board of Directors of the American Historical Society of Germans from Russia has met three times in the past year. The post convention meeting was held following the convention in Regina, Saskatchewan. It was held to introduce the new members to the Board and to elect officers. Don Darner was elected President; Sally Hieb, Vice President; John J. Kisner, Secretary; and Henry Grenemeier, Treasurer. Ruth M. Amen was rehired as Executive Director.

The Board next met on November 1, 2, and 3, 1984 at the National Headquarters in Lincoln, Nebraska. Due to the resignation of Don Darner, Sally Hieb was affirmed as President and Lew Marquardt was elected Vice President. To fill two vacancies on the Board, George Gette and Ruth Freehling were elected. A Statement of Policy for Employees was adopted. We were honored by an invitation from the Lincoln Chapter to share in their annual Broda dinner.

The Executive committee met at the National Headquarters on February 8 and 9, 1985 in lieu of a full Board meeting in order to reduce cost to Board members. Reports were submitted by mail on each committee's program and needs. The convention program was reviewed with the Executive Director to help finalize the schedule.

The final meeting of the Board was held prior to this convention, July 8 and 9,1985 at the Yakima Convention Center. The main order of business was revision of the AHSGR International Bylaws.

While we are all aware that our Executive Director has had a long year of pain and surgery, we owe a debt to her and the Headquarters staff with able assistance of our President, Sally Hieb, that the work of the Society continued to function with all its normal efficiency.

The Board is made up of members from many chapters both in the United States and Canada. They give of themselves to represent not just their local area, but rather AHSGR as an international organization, for which they are often criticized by their local members. They receive nothing in return for their expenditure of time, effort and money except the pride in their small part of what AHSGR has accomplished and is still doing to both preserve and build on our proud heritage. While they need hearing your concerns, I am sure a kind word of encouragement would also be appreciated.

Membership Committee Report

Mary Froscheiser

The membership committee recommends the deletion of the special student membership for the following reasons:

1. Inadequate response even considering the limited trial period.
2. Administrative difficulty of processing.
3. Unfair exclusion of non-student young people.
4. Membership discrimination against the senior citizen age group.

However, the committee also recognizes the benefits which this student membership fee attempted to realize; the primary one being increased membership and involvement of young Germans from Russia.

In its place the membership committee would like to institute a new program to be known as the "Liebling" program.

AHSGR members are asked to sponsor a new membership with special emphasis on our "Younger Generation."

At renewal time for membership include a membership for a new member.
A motion has been made to accept the "Leibling" program for one year in conjunction with the Publicity Committee.
ASHGR Nominations Committee Report
Lewis R. Marquardt

Madame President, Distinguished members of the American Historical Society of Germans from Russia.

In complete accordance with the adopted Bylaws of the American Historical Society of Germans from Russia, your Nominations Committee for 1985 is composed of the following five Board of Director members: Mrs. Evelyn Cook, Wheat Ridge, Colorado; Mrs. Mary Froscheiser, Lincoln, Nebraska; Mr. Reuben Goertz, Freeman, South Dakota; Mrs. Ann Smith, Chicago, Illinois; and myself, Lew Marquardt, Littleton, Colorado.

Our assigned task this year was to arrive at a slate of ten Board of Director candidates to be presented to the AHSGR membership at large for their approval. Subsequently our committee began their task early in the year and commenced compiling a running tally of names, areas of representation, and specialized interests of nominees, all considered to maximize the Board's combined strength and internal working conditions. Our concern in locating this year's **best blend** of ten candidates recognizes the possibility that we may have overlooked some excellent candidates, and perhaps we have. We therefore encourage each of our members to submit those names to the Board (or to Headquarters) whenever possible for future consideration.

As last year, then, the task before us was not easy. As all of our members know and as established by our present set of Bylaws, each year the board must rotate ten, out of a total of thirty, members. Good replacement candidates are invariably difficult to locate and there are always those members leaving the Board who by dint of the requirements stated within those very Bylaws, cannot legally return. Such again is the case this year.

Therefore, through long and tedious hours, through much correspondence and careful scrutiny, we have queried AHSGR members at large, the present Board of Directors as well as elected executives of this society. We now wish to (present our Nomination Report which we will place before you tomorrow, today. That report will state that we wish to place in nomination) for AHSGR Board of Directors the following ten candidates. Some of them are returnees who have spent their required year off the Board, some of them are second-year Board members eligible for renomination, and still others are new candidates for us, all of whom are eager to go to work for AHSGR. Listed in alphabetical order, then, they are: (first, the returnees) Mrs. Margaret Freeman, Santa Monica, California; Mrs. Mary Froscheiser, Lincoln, Nebraska; Mr. Brent Mai, Sharon Springs, Kansas; and Mr. George Schmeidt of Acampo, California. New members are: Ms. Nancy Bernhardt Holland, Lincoln, Nebraska; Mr. Arthur Flegel, Menlo Park, California; Dr. Adam Giesinger, Winnipeg, Manitoba; Mr. Timothy Kloberdanz, Fargo, North Dakota; Mr. Ronald Neuman, Edmonton, Alberta, Canada; and Mr. Anthony Schwan of Phoenix, Arizona.

Furthermore there remain two additional candidates, presently serving on the Board of Directors, duly selected and appointed by the Board, who replaced two earlier candidates who no longer serve. Due to a controversial interpretation of the Bylaws we submit those names to the membership for approval for an additional two-year term. The candidates herein mentioned are Mrs. Ruth Freehling, Racine, Wisconsin and Mr. George Gette of Regina, Saskatchewan.

Madame President, all of the above-named candidates have provided the required signed acceptance-of-position statement and should they be elected by our membership will provide a well-balanced cohesive Board of Directors representing some fifteen different states as well as three provinces within Canada.

Respectfully, your AHSGR Nominations Committee for 1985 presents this report to our membership at large and moves its acceptance.
Genealogy Committee Report
Margaret Freeman and Curt. Renz

This past year the genealogy committee has been co-chaired by Margaret Freeman and Curt. Renz, with the assistance of Arthur Flegel, Gerda Walker, Delbert Amen, Rosemary Larson, Brent Mai, Elaine Davison, Ron Neuman, and Marianne Wheeler. JoAnn Kuhr of the headquarters staff has also met with the group.

Working more closely with the chapter genealogy chairmen has been an important goal. To that end, the annual genealogy chairmen's breakfast has been reinstituted, and was received enthusiastically by those present.

Society membership is taking an increasing interest in genealogical research. Evidence of this growth is seen in the expanding of the surname exchange in Clues. It is now growing at the rate of five pages a year. The enthusiastic interaction displayed by our members in attendance at this year's convention is additional evidence of this fact.

One goal for this committee is to work with the chapter genealogy chairmen to develop procedures and programs suitable to their needs. A genealogical checklist for Germans from Russia is now available to members to assist them in their personal research.

Obituaries have been microfilmed from A through E, with all cards referred to by the cross-reference cards also being filmed. A very thorough job is being done by volunteers Lucille Hedges, chairperson, Irene Dinges, and Dorothy Wiens. Files of obituaries have been expanded by another four drawers with the addition of the obituaries mounted by many other dedicated volunteers throughout the continent.

The number of genealogical sources and resource aids is increasing. Another goal is to purchase them for our library and archives.

We are encouraged by the number of our society members who are adding to our resources by doing research such as microfilming local church records, developing cemetery lists, extracting naturalization records, recording oral histories, and contributing local histories.

Many people have been involved in manning the convention genealogy workshop. Members of the committee, along with the host chapter and the headquarters staff have generously contributed their efforts in assisting those who travel many miles at considerable expense to do research.

We seek to create better communication between the membership at large and the society as an organization.

Our long-range goal is to extend our records to include other East European Germans.

Translations Committee Report

Leona Pfeifer

The members of the Translations Committee have worked as diligently as ever to serve our members by translating material which ranges in nature from a few scribbled notes on postcards, to church documents, family letters and newspaper articles. There is no paucity of requests for translations. As in the past most of the material to be translated is in the old German script, and as in the past, the committee is in need of more translators. At the risk of sounding like a broken record, I am once again making a plea for additional translators, especially people who can read the script. If you are willing to render a much needed service to AHSGR in this capacity, please let us know by sending your name and address to Headquarters in Lincoln.

After several years of work, Dona Reeves-Marquardt and I have completed the translation of the Weigum manuscript. Hopefully you will see this work as a publication in the near future.

My service to AHSGR as chairman of the Translations Committee terminates this year because my term as a Board member has expired. I want to take this final opportunity to express my sincere appreciation to all who have served so well on my committee. Your help and cooperation made my tasks as chairman much easier and more enjoyable. Thank you again.
The purposes of our committee are:
1. Be alert to books and publications regarding the life of Germans while living in Russia or while pioneering in the Americas and obtain these books for our archives.
2. Collect materials and objects illustrative of German colonists and their descendants.
3. Search for historical information relating to the religious and civil life of all Germans from Russia.
4. Be alert to the location of church and civil records that will be useful to members in their genealogical research and obtain copies where possible.

The following members of the committee have sent me a report:

**Elaine Davison** continues her work on the village of Kautz. Since 1979 she has published five volumes of information on "Unsere Leute von Katz" plus a village map and is presently entering family information on the villagers of Kautz and their descendants into a computer for easier accessibility of information and family connections,

**Alex Dupper** reports that he has been translating documents from the Russian language into English. At present he has almost completed a translation of the paper, "Ethnographical Studies of German Settlements in the USSR" by Victor Maximovich Zhirmunskii. Mr. Zhirmunskii periodically visited Volynia, St. Petersburg, the Black Sea, Crimea, Trans-Caucasus and the Volga areas. He attended the 1929 German Folklore Congress at Fribourg, Germany at which he addressed the attending members. This paper will give us some new insights into our history.

**Reuben Goertz** whom we all know has done and continues to do a tremendous job in the Dakotas making our AHSGR heritage known.

At present he is helping put together a kit to be sent to schools in South Dakota telling about the Germans from Russia. This is a pilot project and if successful will be used for other ethnic groups. This "kit" consists of a slide show, a small library and objects for a "hands on" display. Some of the objects used are a mud brick, broom brome, beer mugs and kraut cutters. There are also many mounted pictures with printed explanations. This sounds like a good project for our chapters to make our society better known.

Another project in which Reuben has been involved is supplying information and material for the book, *German Russian Folk Architecture in South Dakota*. The book is dedicated to Reuben and "Jimmy" Goertz since it was Reuben's idea originally. The book shows how the German Russian immigrants transplanted their architecture from the villages they left in Russia to the plains of the Dakotas.

Reuben has also been busy with a film titled: "Folk Building of the South Dakota German Russians." The film depicts "buildings which were conceived, designed and built by everyday, common people who had no formal training in architecture." The film follows the development of building from earth to frame construction. As a consequence of the extensive research done for the films and books—many of the older homes have been placed on the National Register of Historic Places.

Another film for which Reuben is furnishing information and pictures is titled, "South Dakota: A Meeting of Cultures" to be shown for the South Dakota State Centennial which will be in 1989. This film reviews the cultures that have immigrated to South Dakota in which the Germans from Russia play a prominent part.

**Lawrence Weigel** as well as being an excellent collector of song and folklore of Unsere Leute has a knowledge of historical information and material in Ellis County, Kansas which is rich in Volga German history. At present he is in contact with Dr. Victor A. Schaefer of South Bend, Indiana, a retired librarian, who is writing a book about the Volga Germans and Ellis County and using the dialects to find the origins in Germany.

Lawrence has made a discovery of note. He obtained a copy of a telephone directory of Bamberg in Bavaria, Germany. In it he found 100 family names identical to family names in Ellis County,
Kansas. Bamberg is a city of 80,000 yet it is not in an area generally known to have had emigres to Russia. Since I have spent a great deal of time in Ellis County the past year I will mention items of which I have learned in this area. Seven diaries or papers of a personal or historic content have been written by the following:

**Balthazor Brungardt**
- Portions of this diary have been published in a 1978 AHSGR journal.

**Athanasius Karlin**—portions of this diary have been published in a 1978 AHSGR journal.

**Dreiling**—excerpts have been included in the book, *Conquering the Wind*.

**Jacob Schmidt**—this diary will be published soon by Rev. Blaine Burkey of Hays, Kansas at the request of the Jacob Schmidt descendants.

**August Walter**—a history of the "Katherinestaedter" who settled in Catherine, Kansas and lists the colonists and their villages of origin in Russia.

**Anton Wasinger**—wrote a family history.

**Joseph Linenberger**—this manuscript was written about the period 1770-1780 on the Volga River. Mr. Linenberger wrote this in the year 1902-1907 after his wife died. Excerpts from this manuscript are incorporated in the books, *Conquering the Wind*, in *Grandfathers Story* by Helen Hall and in numerous genealogies by Helen Hall. This manuscript contains the story of Hanjoerg Linenberger who was captured by the Kirghiz when they raided the Volga villages in the early settlements in Russia.

These papers and diaries were all written about the turn of the century.

**Frank Windholz** from Victoria, Kansas has done a great deal of research in the Catholic church records. He has compiled church records consisting of an alphabetical listing of families belonging to the following parishes:

- St. Fidelis, Victoria, Kansas known as "The Herzoger"
- St. Anthony of Padua, St. Peter, Kansas with Al Riedel
- St. Mary's, Ellis, Kansas
- St. Ann's, Walker, Kansas
- Church of the Assumption, Marienthal, Kansas
- Holy Cross, Pfeifer, Kansas
- Sacred Heart, Emmeram, Kansas
- St. Mary's, Sitka, Kansas

He has also published "The Johannes & Barbara Windholz Family" genealogy and "The Franz and Ann Wasinger Family" history. These are all valuable sources of information for genealogists including the parish registers.

I am presently working on the history of St. Mary's parish in Ellis, Kansas. 1986 will be the centennial year of the organization of this parish. Plans are being made to make this a great event. In order to verify many of the events in the beginnings of St. Mary's church history—which records have been lost—I have purchased microfilm of the early Ellis newspapers. This has proved very helpful. Ellis was first settled by the Irish Catholics as the Kansas Pacific railroad was being built through Kansas. Then the Bukowina (also known locally as the Austrians) and the Volga Germans came in the late 1880's and 1890's.

As you know there have been many German language newspapers published in North America. I would like to enlist your aid in researching these papers. If you cannot read German—search the other old newspapers in your area. These are located at the universities, libraries, and historical societies. Each state historical society will have all or most of the newspapers published in that particular state or province. We would like you to index but preferably copy the articles, obituaries, family stories, and letters that appear in these papers about our people. Special periods of time that should be researched are the time when each town, village, or city was settled in the United States and Canada by our people. This is to give you a few ideas of things that need to be done—so let's get searching.
As we enjoy our Sixteenth International Convention, there comes the realization of the importance of each and every member's active involvement, support and participation in the recruitment of members.

Our membership goal has considerable room for growth. We need all of you to help in recruiting these people. We need new members and they need us. Let's tell them about the largest collection of Russian German genealogical information anywhere.

Don't forget the most important thing of all. Ask them to become members. Personal contact is our most effective source for new members.

The challenge is great. Let's make it.

Continuing then with the membership statistics:

A comparison of membership totals:

June 1, 1986  5,266
June 8, 1984  5,646 (5,877 on December 31, 1984)
June 1, 1983  6,243
July 22, 1982  6,214

A comparison of membership groupings:

<table>
<thead>
<tr>
<th>Membership Grouping</th>
<th>June 1-83</th>
<th>June 8-84</th>
<th>June 1-85</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Members</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Life Members</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$10 Student (for '85 only)</td>
<td>765**</td>
<td>738***</td>
<td>491*</td>
</tr>
<tr>
<td>$25 Supporting (for '83 &amp; '84)</td>
<td>304</td>
<td>453</td>
<td>514</td>
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<tr>
<td>$50 Contributing</td>
<td>96</td>
<td>97</td>
<td>—</td>
</tr>
<tr>
<td>$100 Sustaining</td>
<td>12</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>$25 Renewals ($20 for '83-'84)</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Exchange</td>
<td>4,061</td>
<td>4,242</td>
<td>4,233</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

| Charge                                  | 5.243 | 5.545 | 5,266 |

** 74 of these are returnees *** 90 of these are returnees * 56 of these are returnees

Non-Renewals:

<table>
<thead>
<tr>
<th>Membership Grouping</th>
<th>June 1-83</th>
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<th>June 1-85</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Chapter Areas Outside Chapter Areas</td>
<td>836</td>
<td>789 198</td>
<td>928 232</td>
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<tr>
<td></td>
<td>216</td>
<td>1,052</td>
<td>987</td>
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5 States leading in new memberships:

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<tr>
<th>State</th>
<th>June 1-84</th>
<th>June 1-85</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. California</td>
<td>134</td>
<td>76 66</td>
</tr>
<tr>
<td>2. Kansas</td>
<td>94</td>
<td>65 49</td>
</tr>
<tr>
<td>3. Nebraska</td>
<td>70</td>
<td>36</td>
</tr>
<tr>
<td>4. Colorado</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>5. Washington</td>
<td>62</td>
<td></td>
</tr>
</tbody>
</table>
Life Memberships by Chapters:

- Arizona Sun — 5
- Arizona Sahuaro — 2
- Big Bend — 5
- Blue Mountain — 4
- Calgary — 4
- Center of the Nation — 1
- Central California — 18
- Central Oklahoma — 3
- Central Washington — 9
- Colorado Hi Plains — 6
- Colorado West — 0
- Columbia Basin — 2
- Denver-Metro — 26
- Edmonton & District — 0
- Flint, Michigan — 7
- Golden Empire-Bakersfield — 3
- Golden Gate — 19
- Golden Spread — 8
- Golden Wheat - 20
- Greater Detroit — 4
- Greater Seattle — 16
- Greater Sheboygan — 10
- Greater Spokane — 3
- Heart of America — 6
- Heritage Seekers of Southwest Kansas
  - Homestead — 1
  - Kansas City Area — 5
  - Lincoln, Nebraska — 87
  - Lodi — 3
  - Melon Valley — 1
- Mid-Nebraska — 2 Nation's
- Capital Area — 5 Nebraska
- Panhandle — 5 North Central
- Washington North Star of
- Minnesota — Northeast Kansas
  - 2 Northern Colorado — 16
- Northern Illinois — 14 Oklahoma
- Harvesters — 1 Olympic
- Peninsula — 2 Oregon — 34
- Palouse Empire — 0 Platte
- Valley of Nebraska - Post Rock — 10 Rainier — 3
- Regina & District — 5
- Sacramento Valley — 6 Saginaw
- Valley — 23 South Central
- Michigan — Southeast Wisconsin
  - 8 Southeast Wyoming — 3
- Southern California — 21
- Southwest Michigan — 3
- Southwest Nebraska — 3
- Sunflower — 7 Western Idaho — 0 Winnipeg — 1 Yellowstone
- Valley — 3 Non-Chapter Areas
  - 46 Total - 514

MEMBERSHIPS BY STATES, PROVINCES AND COUNTRIES June 1, 1985

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<tr>
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<th>Members</th>
</tr>
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<tr>
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<tr>
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<tr>
<td>Arizona</td>
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<td>British Columbia</td>
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<td>Hawaii</td>
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<td>Idaho</td>
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<td>Louisiana</td>
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<td>Maryland</td>
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<td>New Jersey</td>
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<td>New Mexico</td>
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<td>New York</td>
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<td>North Carolina</td>
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<td>North Dakota</td>
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<td>Nova Scotia</td>
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<td>Ohio</td>
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<td>Quebec</td>
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<td>Tennessee</td>
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<td>Old Mexico</td>
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<td>Spain</td>
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<td>Switzerland</td>
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<tr>
<td>Virgin Islands</td>
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<tr>
<td>Total</td>
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Folklore Committee Report  
Timothy J. Kloberdanz

According to our society's Bylaws, the three primary objectives of this committee include: (1) the collection and preservation of folklore pertaining to the Germans from Russia; (2) the preparation and publication of the "Folklore Forum" and other relevant material in the AHSGR Journal, and (3) the planning of folklore programs for the annual convention.

It is a pleasure to report that considerable progress has been made regarding each of the aforementioned goals. Our folklore collection continues to grow, aided primarily by individual members who periodically send in items ranging from Crimean German folk medicine to Volhynian German "animal commands." All of these items are carefully filed, studied, and preserved for future reference.

Since last year, a number of folklore-related articles have appeared in our journal. These included the "Folklore Forum" (that focuses on Mennonite folk traditions in Kansas), two installments of Lawrence A. Weigel’s popular series "We Sing Our History," and three separate articles by AHSGR researchers that dealt with German-Russian women's folklore, tradition and creativity in folk songs, and the use of nicknames. (One might also mention the excellent translation of the autobiography of the Volga German Folklorist Peter Sinner that was done by Adam Giesinger.) The next "Folklore Forum" is already in press and focuses on "Folk Narratives of the Germans from Russia." It features sixteen folk stories and these fascinating items range from a well-known story about the fox and the wolf to a highly amusing personal narrative about a young Kansas bachelor who tries—and tries—to make Nudelsupp just like his mama. AHSGR members who still have stories or other folklore to share are encouraged to send these on to headquarters for inclusion in the "Folklore Forum."

This year we were again fortunate to have several folklore speakers at our convention. On behalf of the other members of this committee, I would like to thank the three participants in the 1985 Folklore Symposium who so graciously agreed to share their time and talents with us: Jens Lund of Olympia, Washington; Rachel Newcomer of Ephrata, Washington; and Donna Weispfenning of Minneapolis, Minnesota. Special thanks also are due Elaine Frank Davison of Walla Walla, Washington, who chaired the Folklore Symposium in my absence.

Chapter Organization Committee Report  
Martha Stremel Issinghoff

To me, presenting the charters to our new chapters is a privilege and a major highlight of our convention. Our chapters are the lifeline of our society. New chapters indicate continued growth. We still have many areas that need chapters. We presently have three areas that have expressed a desire to organize.

I’m delighted that we have 4 new chapters to add to our chapter family. I want to congratulate and thank their presidents for their efforts on behalf of AHSGR. Charters were presented at the Saturday morning breakfast. Mr. Byron Leinweber is president of the Fox Valley Chapter, Oshkosh, Wisconsin. Accepting the charter for Fox Valley was Mr. Carl Weber.

Mr. Raymond Geis is the president of the Oklahoma Harvesters, Alva, Oklahoma. Accepting the charter for the chapter was Mrs. Nellie Lehl Lohrding.

Mr. Leland Schleich is the president of the Melon Valley Chapter in Rocky Ford, Colorado. Accepting the charter for this chapter was Phillip Kuhn.

Washington state is blessed with its 10th chapter. It is with great pleasure that the charter was presented to the Rainier Chapter, Tacoma, Washington. Receiving it was a true German from Russia, Mrs. Elsie O'Shea, their president.

We extend our congratulations and wishes for continued success to all these new chapters.
Linguistics and Oral History Committee Report
Dona Reeves-Marquardt

"I never spoke English until I went to school. We always spoke German at home." How often we have heard that comment from our people. But for many, our first language, German, has passed from our remembrance into nostalgia, a laden scrap we encounter when we shuffle through forgotten pages of our childhood, put aside until we hear once again the harmony and dissonance of German measures. Then we struggle to recognize the messages of a trusted dialect, or we unconsciously compare what we hear to the more recognizable, more familiar nuances of our own dialect, knowing that our Ross is someone else's Gaul, is someone else's Pferd. Inevitably, we envy the conversant fluency and ease of expression, regretting our loss or hesitance to respond in what has become now, in our maturity, a foreign language.

For many of our people, however, German is yet a mother tongue, a precious reminder of our heritage and a unique means of expressing ideas and perceptions which cannot be separated from our culture and history. German is the language through which we best interpret events of the past, remembrances of home and family, our sorrow and our joy. Unfortunately, the number of German dialect speakers among our people diminishes each year. This prized resource, a remnant of our identity, will pass from our heritage unless we take steps now to preserve the particular perspective that the dialect lends our world. Its loss is one we can ill afford, if for no other reason than that which was illustrated by Vern Beilman in our last Journal. With the help and research of Prof. William Kiel, Mr. Beilman found supporting evidence for the location of his German ancestral village through dialect variations spoken by his family. Whether our personal goal for dialect research is, in the end, genealogy, or whether our goal encompasses a broader purpose of group identity and cultural configuration, taped recordings of life experiences, spoken in comfortable German, can lend greater richness, pattern, and texture to our perception of who we are and who we have been.

This Committee urges our members, both as individuals and as chapters, to participate actively in collecting German language recollections from our people. The procedure is simple, the cost as nominal as a cassette tape. Committee members Dr. Paul Schach and Leona Pfeifer continue to collect recordings and to encourage their students to tape, collect, and interpret. However, we have heard from too few of our members since the Committee was organized last year. We need volunteers who are willing to reminisce in their special kind of German an hour or so before a cassette recorder, to speak of friends and family, adolescent adventures, home life and work, music, school, anything that one or two speakers can enjoy sharing together. We urge you to contact Headquarters or the Committee members (Margaret Freeman, Reuben Goertz, Tim Kloberdanz, Lewis Marquardt, Leona Pfeifer, Paul Schach, and myself), if you wish to assist.

Public Relations Committee Report
Lewis R. Marquardt

Your AHSGR Public Relations Committee for 1985, being composed of Mrs. Margaret Freeman of Santa Monica, California, Dr. Larry Metzler of Fresno, California, and myself, Lew Marquardt of Littleton, Colorado, reports that our committee project for this year is still in the working stage. We are attempting to create a traveling exhibit for AHSGR, some sort of fold-a-way display device capable of telling our important story, that when shipped or carried to various places can easily be unfolded, stood up, and when reassembled, will display certain of the highlights of AHSGR to others.

Additionally we are attempting to compile hand-outs containing public relations suggestions and describing techniques and details for those of us not at headquarters to publicize or otherwise get out the word concerning AHSGR to others. We need to allow ourselves to be known, ladies and gentlemen, we need to have our voices heard, we need to spread the story of our exciting society, whether through newspaper, radio, or television. Yet, as of now, this committee project is on hold. Should there be those among us here gathered today who are especially adept at public relations and/or advertising of any sort, would you be so kind as to get in touch with any of the committee members mentioned earlier and either volunteer your assistance or give us those suggestions necessary to complete our assigned task.

Thank you sincerely.
The 1985 Resolutions Committee of the American Historical Society of Germans from Russia, meeting in Yakima, Washington, is composed of the following members: Dr. Dona Reeves-Marquardt, Buda, Texas, Dr. Larry W. Metzler, Fresno, California, and myself, Margaret Zimmerman Freeman of Santa Monica, California.

Resolutions, although sometimes lightly considered, are nevertheless an important and heartfelt component of each of our sixteen conventions. Our society owes its current well-being to the efforts of dedicated individuals and groups whom we, through this small token, would like to recognize in some measure.

**Whereas** the Executive Director, Miss Ruth Amen, under trying and stressful circumstances, completed the numerous pre-convention tasks, be it resolved that special thanks be given to her selfless concern for the prospering of our society.

**Whereas** the Headquarters staff, under her directions, implementing from the initiation of the plan through the long hours of service at the convention to the conclusion of the event, demonstrated their continuing reliability, imagination and resourcefulness, be it resolved that we express our gratitude to them for their diligent effort.

**Whereas** our president, Selma T. Hieb, under unique circumstances, demonstrated gentility, integrity and firm leadership, be it resolved that we acknowledge the advancement of our society during her tenure of office.

**Whereas** we want to recognize the dedicated service given by the retiring members of the Foundation Board of Trustees and the International Board of Directors, Mrs. Evelyn Krieger Cook, Mrs. Haroldene Haase Cernansky, Mrs. Selma T. Hieb, Dr. Lewis R. Marquardt, Mrs. Leona Pfeiffer, Mr. Gordon L. Schmidt, and Mr. Lester Harsh, be it resolved that their unremunerated and substantial service be saluted.

**Whereas** the visible evidence of our heritage is reflected by the continuing efforts of volunteers building our Heritage Center under the expert leadership of Jake Sinner, be it resolved that we recognize his leadership, work and expertise and the aid of the craftsmen who assist him.

**Whereas** the continued success of our yearly convention is contingent upon the countless individuals from the far-flung chapters who give their time, money and physical resources to attend the convention, support the society, and contribute their labor to the auction and to the bazaar, be it resolved that we share with one another the fellowship and pride in our common heritage. Furthermore, we value our resolute auctioneer, Al Reiber, who each year literally enriches our coffers. We thank him for his talent which benefits us all.

**Whereas** a fundamental goal of our society is shared research, be it resolved that we acknowledge each presenter at this convention for advancing our knowledge and extending our perspectives of who we are, have been and will be.

In this centennial year of the city of Yakima, we want to extend our congratulations to its citizens and to their spirit of civic pride reflected in their beautiful convention center, the warmth and welcome extended to us by individual citizens, the recognition given to our society by the local media, recognition and welcome by the honorable Mayor Clarence Barnett and the honorable State Representative Shirley Doty.

Last but foremost, we especially wish to applaud the Central Washington Chapter with Convention Chairman Frieda Brulotte, whose unstinting devotion has secured the pleasure of all in attendance. The hard work of each chapter member resulted in making this an enjoyable and memorable experience for all.

The sum of any convention is made of its individual contributions. We take pride in what we have learned from each other. We realize, furthermore, no contribution is as great as that made by our forefathers and foremothers that we might be here today to reap their rewards. We hope that they might have been proud of what we have accomplished in Yakima in 1985.
Alex Miller and his sister, Nathalie Johnson of Northern Illinois Chapters are strong supporters and never miss a convention.

Alex Stier of Lincoln took time to visit with his cousin, Linda Smith of Fresno. At right are Lydia Chrisman and David Pfeister, also of Fresno.

One of the tour groups—a happy, good looking group.
Waiting for the next move on the tour.

The Lincoln bus load posed in the hotel lobby. In addition to a good time at Yakima, they enjoyed a post-tour to Reno and Salt Lake.

Some of the Lincoln gang between sessions at the convention.
From left: Frances Amen, Linda Carter, and Linda Lange of the quarters staff take a “breather” for the next tour of duty.

The pool at the Holiday Inn was a welcome change during the hot spell turned on for us by Yakima.

A view from one of the bedroom windows at the Holiday Inn.

The D. B. Schwartzkopfs seem to be enjoying the bus ride while on tour.
WHAT THOSE IN ATTENDANCE SAID

My brother Alex and I enjoyed everything very much. The Washington folks showed us a wonderful time. Met folks from before and, as always, made new friends.

* * *

It was a nice convention, and the facilities were excellent. Everything went perfectly.

* * *

Frieda Brulotte was a super Convention Chairman. She worked very hard each day and kept everything going smoothly and on time. She was tireless. The facilities were #1 and all Reiny Eichler said they would be.

* * *

It was just great to see so many friends here. I think there are about 27 members here from Fresno and we're so proud of that. We miss you and get well schnell.

* * *

This has been a super convention: excellent location and facilities. Many wonderful workers. The Lincoln genealogy set-up was the best ever—so much space and so many goodies.

* * *

The people in Yakima are doing very well by us, and the representation from all the chapters is great.

* * *

The tour was nice. Enjoyed the visit to the apple and wine country.

* * *

Yakima did a wonderful job hosting the convention. I enjoyed it all and besides missing you (Ruth), I missed the "Village" gathering. This is such a pleasant way to meet and get acquainted with our "Village kin." I hope they will do this at forthcoming conventions.

* * * I have met so many new and wonderful

friends, and also found new information.
IN MEMORIAM

Reinhold Eichler

July 24, 1912-August 12, 1985

All of us were saddened to learn of the death of Reinhold Eichler. A boating accident resulted in his drowning in a lake near Yakima. Reiny was a member of the International AHSGR Board of Directors and was devoted to the society and its programs. He joined AHSGR in 1971 and with Eloise, his wife, organized the Central Washington Chapter in 1972. He served as the chapter president during its first two years. It was Reiny who invited us to have the 1985 convention in Yakima. The convention center was everything he promised and it was a satisfaction to his family that he lived to see the annual gathering such a huge success.

Reiny grew up on a farm in the Wapato-Toppenish District. He was in the refuse business from 1936-1972. He married Eloise Reesman in 1939. They and their 4 children are all life members of AHSGR. At the recent convention Reiny pledged $100.00 along with other members so that Central Washington Chapter also has a life membership. His whole life was AHSGR. He loved his people and was always promoting growth in membership.

Surviving Reiny, in addition to Eloise and their children, are the following sisters and brothers, all members of AHSGR: Frieda Brulotte, Alma Markwood, Lenora Anabel, Martha Hein, Arthur, Edward and Richard.