

Along the Galician Grapevine 1 April 2006

20 November 2005 to 1 April 2006

Our website address is

<http://www.galziengermansdescendants.org/Mennonite/Mennonite.htm>

Please refer to this site for the family genealogical data together with latest copy of the news letter "Along the Galician Grapevine" and other material relevant to Galician families.

Distribution of Along the Galician Grapevine

There will no formal notification of the availability of a new issue of the news letter. It is recommended that you periodically review the web site. It is also recommended to those family members that do not have home access to the internet that they explore the possibility of using their local library or college if one is available. Also most elementary and high schools have access to the internet but personal use may be difficult to achieve.

Please remit your Email address to tpmiller@ieee.org if you want to be notified about significant changes and updates. Your Email address will not be disclosed without your permission and not be used for any other purpose

Direct mailing of the news letter will only be sent to recipients that submitted \$3.00 [per issue] in advance to the attention of Glen Linscheid. gvtl@rconnect.com

The family files have been updated as of **5 October 2005**. You may want to replace prior versions of your downloads with these updates.

Searchable files

There 30 links listed on the web home page that are searchable with an **Acrobat PDF reader**. The Acrobat format is used to insure the transportability of the data files across various machine architectures. This reader is available off the web at no cost. There is a link on the home page to this reader that you may use. **You must use the Acrobat reader to access the linked files.**

There are 20 surname files plus the following 10 links;

- 1] **Introduction and Description of the Galician Family Study;**
- 2] **How to search for a family member;**
- 3] **Alphabetical list of Galician family members;**
- 4] **Alphabetical list of Galician recorded family deaths.**
- 5] **List of updates made to the Galician Family Study data files in prior Publications.**

Bachman Bergthold Brubacher Ewy Forrer Hubin Jotter Klein Kintzi Laise Linscheid Merk Miller Rupp Schmidt Stauffer
ba be br ew fo hu jo kl ki la li me mj/ms rj/rh sc stja/stjo/stch

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- 6] **Timeline of Central European Historical Events of Interest to Galician researchers;**
- 7] **The current issue of Along the Galician Grapevine, a family news letter;**
- 8] **View an archive of earlier editions and excerpts of the AGG news letter.**
- 9] **Galician family members that settled in Minnesota;**
- 10] **T P Miller's Galician connection.**

Updates

New information and corrections to the existing data files is always welcomed. The names and birth and death dates of the parents of spouses who marry into the family are requested as well. Please include all the dates and places if known. The information placed on the web is privatized.

Family historical information and personal histories are accepted for collection and indexing. An index of material available will be made available to family members via this news letter.

Long term Archiving

Arrangement has been made for the data depository of the family files at the Mennonite Library & Archive at Bethel College, North Newton, KS when the principals [T P Miller & G V T Linscheid] are unable to continue in their genealogical efforts.

Mission Statement:

This newsletter endeavors to present a few interesting slices of life, past and present, plus genealogical data. Elements which have formed and continue to form our collective heritage bequeathed us by our Galician forebears must be recalled by to each succeeding generation.

Spread the News:

Please notify your family members about this web site. Remit suggestions, corrections, family news items and additions to Glen or Tom. Pictures are welcome. Copies of obituaries are especially appreciated. Comments about this work product good or bad will be humbly accepted.

Readers Comments

Some comments have been received from family members that indicated that there were omissions and corrections required. However, little information has been received. Please forward any corrections and additions to the editor. Include all the details that are possible to provide. The data will be entered into the master database but any publication will be privatized.

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Please direct your Email comments to: Glen V Linscheid or T P Miller at:

gvtl@rconnect.com

tpmiller@ieee.org

Privacy

The family data presented on the WEB site is privatized. This means that the birthdates and birth location associated with living persons is suppressed. However, one should not use the maiden name of your mother for a security purpose regarding any of your personal financial accounts etc. since this information is available.

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This current Grapevine edition marks the fifth on-line issue. We are fully aware of the birth pains experienced along the way. We are also interested in learning the number of email recipients in our address book who have been able to pull copies off the Internet as they have been posted on about a quarterly schedule.

Please email either of us if this has been successful for you. Our email addresses are given on the Home Page. Make certain we have your correct email address!

We also encourage reader copy submissions for future issues.

Thanks from Tom and Glen

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The Wisconsin North Woods Became Their Home

Editor's Note: This story has been extracted from the Memoirs of several authors, both Galician and non-Galician personalities who have lived within the scope of related experiences and memories woven into this compilation.

Walter Hubin (1897-1984) speaks: I was born at Butterfield, Minnesota. My parents were Peter (1862-1942) and Katherine (Bergthold) (1862-1949) Hubin. They were Austrian Mennonites and came from Neuhoef, Galicia. My father was the first to arrive, coming to Butterfield in 1881. The rest of the family came in 1882. Peter and Katherine were married at Butterfield in 1884. They had thirteen children.

In June, 1899, a group of Austrians arrived at the present site of Sarona, Wisconsin, with the intention of finding a suitable location for establishing a Mennonite religious colony under the corporate name of "The Sarona Christian Social Association. The leaders of this colony were amazed at the abundance of red and white clover, bluegrass and timothy that was growing wild among the pine stumps on this cut-over land

They were not long in deciding to locate here, and they were a different type of Mennonite from the groups which settled at Hayward and Barron, WI. They didn't wear uniforms, and they loved to dance!

Articles of Incorporation were drawn up and a president (Abraham Hiebert) was appointed. When asked, "Is your colony

complete? The response was "Oh, no! We are expecting a great many more in the spring, and as soon as the frost leaves the ground we will build a number of houses planned just like these."

Another question followed! How much money does it take to join you? The response was "Just what the persons may have, be it little, nothing, or much. Ours, you know, is a Christian association for the mutual benefit of the rich and the poor alike."

"How did you happen to come here?" and "Did you look at other locations? "We did. We were in Washington, Oregon, California, Idaho, Montana, Dakota and Minnesota. While out on one of our trips, we met a railroad agent who spoke of a large tract of land to be found here, with suitable transportation facilities, seventy miles south of Superior, Wisconsin, and about ninety miles east of Minneapolis and St. Paul, Minnesota."

The Sarona colony was formally organized on July 20, 1899 and the construction of two colony houses was begun. Having owned farms in Minnesota, so nearly like Wisconsin, they found but little difference in either soil or climate. Accustomed in a measure to the discomforts of pioneer life, the entire lack of wagon roads, or even a trail in the wild country they had chosen, failed to have a discouraging effect upon them.

Mr. Hiebert speaks in the highest terms of the kindness shown them by the railroad officials in putting a side track and platform

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installation for them upon very short notice.

On September 1, 1899, the first shipment of household effects, horses and cattle were unloaded. By November 1 of the same year they had used twelve carloads of lumber and thirty-five kegs of nails in the erection of their large dwelling-houses, and one large barn. In the barn, they had twenty milk cows, nine horses, and turkeys, geese and chickens in large numbers.

Space in their colony houses was limited, so they could scarcely take in any more families until spring. However, letters of inquiry were constantly being received by Mr. Hiebert, which goes to prove that the helpful attitude of these Christian brothers and sisters toward their fellow-men has been noted by people living many miles from them.

They feel that they have at last found the right method of dealing with the social question. But while they are trying to live a life that shows all men that they are true children of the true God, they do not hold that they are exalted above their fellow-men. They hold that in all men there is good, and that they are not better than their less fortunate brother who might see religious affairs in a different light. It was their desire to see the entire world converted to this mode of dealing with the question of social equality, and thus avoid all the discomforts and horrors of war.

Alas! Even the best laid plans are forced to yield to the vagaries of happenstance as described by Pat (Rubin) Myron in her definitive volume Radicals to Realists: “Unfortunately, all their idealistic plans for

Utopia came to naught after only a few months. The way, Aunt Hilda, who was 12 at the time, remembered things, the colony’s leader, who thought he was “more equal” than the rest, decided that he should be allotted a bigger portion of the proceeds. This did not go over too well with the others who were already upset over his high handed ways. Some of them felt that he had set himself up as king, with all the rest of them, his dutiful slaves. Since Grandpa Peter and his family had left their homeland so they would not have to “bow and scrape” to any one, they were not about to do so in the new country “the land of the free”.

As a result, Saronia Colony broke up before the year 1900 was over. Each of the members went separate ways, buying mainly cut-over farm land nearby. (Cut-over meaning it had been logged by the large lumber companies many years before, and had grown up again). But before this, they had to get their money out and it was eventually necessary to go to court to fight for it since the head officer left with more than was thought to be his just share. Grandpa Hubin plead his case before Judge Mead, Aunt Hilda remembered, and got just enough money to buy 40 acres of farm land, 3 miles north of Saronia, near Shell Lake, still in Washburn County.

Other people bought the Colony houses in Saronia, and even though the town never grew the way our early Mennonite Utopians dreamed it would, two of the original houses are still standing. In 1930, it was described as “a prosperous little community, located on US Hwy 53 close to the southern boundary of Washburn County and overlooking it all is the old cemetery where

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they are buried.

7 January 2006 [wisconsinhome]

There Was Hope in Their Hearts that Untouched Galicia would become the Homeland They Had Dreamed About.

Part I

Editor's Note: This historical account of our collective past is the work of a Ukrainian researcher examining the push/pull factors leading to Galician colonization in the 1780's. The author is Galyna Adriana Vaculenko, with the translation by Irma Rudenko, and editing by Gary Bergthold and Glen Linscheid. Sequel installments relating to these topics: 1) Why did the Rein Pfalz inhabitants leave their Motherland and immigrate to Galicia? 2) First settler's view of Galicia and construction of German colonies.

There are still many important facts about Galicia of which nothing has been written. For example, it is difficult to find information about the German settlements in the whole of Soviet history, in which it was completely omitted. As a result, throughout the entire existence of the Soviet government, some periods of history rested in the shady corners of the historical scene.

However, it is a known fact that Galicia became a motherland for many foreign people and for German people in particular. I became interested in this topic because I was born in one old town named Shchyretz which is situated a short distance from Lviv (formerly Lemberg during the century our forebears lived in Galicia). This town

combined two separate settlements whose origin predated the German settlements. These were: 1) Ukrainian (Ostriv); 2) Jewish (Shchyretz); plus a smaller Polish presence.

Not finding any Ukrainian materials on this subject, I turned to German publications which show the essence of this historical fact. After the first partition of Poland in 1772, Galicia ended up in the sovereignty of the Austrian monarch under the government of the Hapsburgs.

Ukraine was economically and culturally under developed. Feudalism ruled! Agriculture was poorly developed and of low intensity. No progressive methods applied for the improvement of raising and harvesting crops. The soil belonged to a few wealthy land owners, and the peasants had to work hard in their owners' fields. There was no heavy industry, and craftsmanship was barely developed. The Hapsburg dynasty, with its ever widening reach of sovereignty to more and more subordinates, did not change, at least in the beginning. The traditional forms of governing included kingships, duchies, provinces and cities which it conquered. Thus, until the middle of the 18th century the Austrian Empire was a shaky and poorly coordinated conglomerate that was often overwhelmed with crises caused by internal arguments or outside interference.

In 1740, Empress Maria Theresa initiated a series of reforms and measures in order to strengthen the power of the central government. The Manifesto of 1772 guaranteed the rights of free religious practices and rituals for all inhabitants of the newly annexed Crown land of Galicia.

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Moreover, these Edicts were confirmed by Poland, Russia, Austria and Prussia underscoring religious toleration to the Protestants. That was the process whereby religious freedom was created in Galicia. Protestant merchants, artists, craftsmen and factory workers were granted uninhibited freedom to take up residence in the larger cities.

The son of Maria Theresa, Franz Joseph II, ascending the Throne in 1780, became even a more active reformer. He was an advocate of modern European theories of enlightened governing, and decided to make his tenure an example of good government. His goal was to bring the decaying economy of Galicia back to life, to relieve the hardships of the peasant class, to increase the effectiveness of officialdom, to improve education, and to end religious wars. All these directives were known as the "Joseph Edicts". His proclamations gave freedom of religious practices and independence from the predominant Catholic Church to all other confessions, thus opening the way for emigration to Galicia of Lutherans, Mennonites and other denominations. Allowed were privately financed construction of churches and schools, providing there were sufficient numbers of families in the same area. Some restrictions also followed: Churches other than Catholic were not allowed to ring church bells, or conduct public processions on the streets of cities and towns. All these concessions amounted to a free road of colonization bringing 3,216 families to Galicia over the years 1782 to 1785. Included in this number were the 28 Mennonite families of our collective forebears.

There Was Hope in Their Hearts that Untouched Galicia would become the Homeland They Had Dreamed About.

Part II

Editor's Note: The following story is the 2nd installment of a 3 part series describing the push/pull factors leading to the Galician colonization of the 1780s.

In 1749 there were big rebellions happening in the German Palatinate, part of a wave of general uprisings throughout Europe. Socio-religious tensions, outside interferences, and a 7 year war weakened the economy of the whole country. By the end of the 18th Century the Pfalz was in ruins. The bravest inhabitants were looking for a new homeland. The main directions of emigration included the USA, South America, Hungary (Banat), and Galicia.

Professor Dr. Haberle from Heidelberg narrates the story of these conditions: "There was not a single place where public appeals would not take place. The kindness of Joseph II was taken so gladly that it seemed the whole regional population was ready to migrate. Even wealthy families were on the road, streets were full of travelers, and it looked like all the inhabitants wanted to leave this area."

With words full of compassion and pain, Pastor Fritz Seefeld wrote: "My German brothers and sisters, and you, joyful nation of Pfalz, is your Motherland not dear to you any more? Why are you undertaking this journey? Why are you looking for a new homeland in the foreign lands among

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foreign peoples? Do you want to lead strangely your German way of life in a strange country? Even on the faces of young wanderers I don't see happiness. On the faces of older people I see a stubborn will, and the oldest cannot hide their tearful faces. The Pfalz survived an awful century before 1780. It was as far back as during the times when the fathers of the forefathers of Pfalz inhabitants were leaving for North America; but why?"

Long lines of migrants were accompanied by tears and last glances at wonderful Pfalz, where native speech was heard, where wooded mountains reached the skies, where vineyards shined on the hills under the sun, where the Rhine whirled in beautiful valleys, where they had lived their childhood. They took the sounds of native speech with them, but all the rest remained in their memories. They traveled through Heidelberg and Galbron to Stuttgart, then through Ulm and Viden where they received two gulden per person. Everyone received ten kreitzers for one day of travel. However, this wasn't enough for expenses so they added from their own savings.

While visiting one camp of migrants in Viden, the King consoled and supported them, restating his promises again in the midst of finding strong faith and moving trust in the people.

From Viden they moved to Marhtal, and then along the northern route through Chehia until they reached Bileh, the first city in Galicia. Here they received one gulden per person. All the settlers passed through Bileh, so the records of Bileh's customhouse provide the best data on the size of the

migrations in the 1780s,

Professor Haberle continues in a similar vein: "Being constantly burdened with high tax demands and devastated by the presence of numerous enemies, not protected from wandering armed thieves, they were forced to tolerate this emigration only to avoid greater misfortunes. If the inhabitants had lived one year quietly, they were certain that the next year's harvest would be taken by enemies. Pfalz was inhabited by foreign troops, and agonizing despair was creeping over the people in towns and villages. They suffered from famine. Fields were unplowed, cattle lacked forage, and soil was lacking fertilizers. All that the people managed to grow was downtrodden by wild animals brought in by the Princes during the hunting seasons. In addition to economic problems, there was political oppression and religious persecution. For example, when the landowner changed religion, the people living on his land were forced to follow his lead. One day they would be Catholics, the next they would be Lutheran, or they could be converted at times even to the reformist religions. Forceful methods were employed for conversion into a given confession. Such treatment turned people away from their homeland. Lacking a peaceful life and constantly fleeing from enemies who destroyed everything, people were forced to feel homeless and disconnected from the peace of a land inherited from their parents.

Both wealthy and poor people were starting on a long journey. They were riding horses; some were walking, carting their belongings. They longed to work their land quietly and to confidently feed their families and survive. Why did the Rhine-Pfalz

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inhabitants leave?

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## First Settlers View of Galicia and Construction of German Colonies

### Part III

*Editor's Note: This is the 3rd and final*

*installment of the factors influencing the origin of Galician German village developments in the 1780s.*

At last the German settlers arrived in Galicia! Two thousand kilometers were behind them. The first colonist's impressions of Galicia were terrible! Under Polish subjugation, Ukrainian peasants didn't own any land, or have many rights. Pastor Fritz Seefeld also recalls that a wealthy landowner could have a peasant killed for thirty Polish marks, less than the price of an ox.

The farmers practiced a primitive form of agriculture, and lived off whatever was growing in the field or forest. Essential goods were cheap. One needed only five gulden to buy a pair of shoes that would last for two years, or a hat good for five years. People grew hemp, weaved linen and sewed clothes. There were no agricultural buildings, only primitive shops. Cattle stood in the open, often covered with snow during winter. Vast forests extended from the Carpathian Mountains to Lemberg (Lvov - Polish; Lviv- Ukrainian)

There were no hospitals for the country people. Professor Seefeld reports that a hospital existed in Rozdil operated by Mercy Sisters with six beds, but not for the poor. Within 100 kilometers, there was not a single doctor.

The colonists brought potatoes, good grades of fruit trees, and fodder grains for the cattle. Carts and other appliances were also brought. An iron plow, as valuable as a piece of land, was inherited by sons in the family.

Bachman Bergthold Brubacher Ewy Forrer Hubin Jotter Klein Kintzi Laise Linscheid Merk Miller Rupp Schmidt Stauffer  
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On their arrival in Galicia, many German colonists at first resided in Ukrainian and Jewish homes. After surviving a hard and severe first winter, they started house construction projects. There was a construction project in Falkenstein built on the land of a former women's monastery of sisters. This land became the property of the Austrian Empire upon the partitioning of Poland. The construction was a work of precision and perfection. Falkenstein was to become a model for the German colonies in Galicia. The center of the colony was the intersection of four streets that had a common park area with houses in the middle. Houses were built of wood, and inside walls were made of soft wood. The wall, where the tiled stove stood, was bricked up. The other walls were interlaced with adobe made of thatch and clay loam.

On 24 December 1785, a treaty was made with the colonists freeing them for citizenship and tax payments for the first twelve years. Construction of churches, schools and libraries was privately financed because the State had no money for these projects. Hopes for help from the State were not realized because Austria from 1788 to 1815 was in constant warfare with Turkey, France, and Russia.

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Editor's Summary: The conditions described in this 3 part series of Galician German colonization also applied to our Galician Mennonite forebears. A real pioneering spirit was required to deal with the many hardships encountered during early years of Galician settlement. By sheer hard work and strong will, they were gradually able to improve their lot in this new Galician

Homeland. (These comments were not a part of the author's text).

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## **An Odd Bit of History**

On page 192 of Ian Frazier's extraordinary book, **Great Plains** (Picador, 2001 paperback edition), Frazier writes that several recently immigrated Mennonite elders traveled to Washington to request that President Grant allow them the same exemption from military service that they had once had in Russia.

"They were surprised to discover him surrounded by none of the pomp that surrounded the Czar. Grant met them in a worn black frock coat and listened politely".

"As it happened General Custer was there to see Grant at the same time. Custer, who was of German ancestry, spoke to the Mennonites in German and later took them to a play, and they liked him - a man whose views on war could not have been more different from their own."

In his footnotes, Frazier says almost all his information about the Mennonites comes from *The Coming of the Russian Mennonites* by Charles H. Smith (Berne, Indiana 1927).

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God is a comedian with an audience too frightened to laugh!

Voltaire

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Galicia after World War II

By Alma (Bachmann) Linscheid

Editor's Note: This account of life experiences was related by the late Alma (Bachmann) Linscheid li 6.311141 (1922—1997). It has been included in this series bringing to a close the movement of our family to the States from Galicia.

I was born on July 11, 1922, in the little village of NeuhoF, Galicia, formerly under Austrian governance, but following World War I, it became a part of Poland. It was there that I attended school eight years.

In 1939, warfare of a few days duration with Germany became the first of many terrifying experiences. During the first night of this strife, the German military forces bombarded our village with machine gun fire and bullets whizzed in every direction. My family, of necessity, was forced to seek shelter and our chores were halted until the raid subsided. On the same evening, German soldiers came to our home wanting food.

The Polish soldiers fled before the German troops taking with them all horses, all arms, and everything which was movable. At a 12-mile distanced, the Polish and German forces engaged in fierce combat, and the entire village was afire with flames leaping high into the night. The destruction was so severe that villagers came to our home for refuge.

The following Sunday we attended church services. The same afternoon German army officers came to our door and informed us of a decision we were forced immediately to

make. We were offered the choice of remaining in our home and living under Communists, or to quickly pack our possessions and flee to Germany.

It was a very sad decision for our family to make, but the alternatives seemed intolerable. In order to escape from Communist tyranny we quickly packed our belongings which could be placed in a horse drawn wagon for the journey to where we did not know. Our cattle were also included in this departing caravan, but left behind were our furniture, our machinery, grain and some hogs.

My parents drove the horses hitched to the wagon. My grandmother, sisters and a brother traveled by bus. My uncle and I walked with the cattle. While going through a forest area, we became separated from our parents, but providentially we met them again in the next village. At this point, my father walked with the cattle and drove the horses to our next gathering point.

During my walk with the cattle, I had worn a pair of new high-laced shoes. Fifty miles of walking had caused my feet to become very sore to the extent that I had to leave my family and remain in a camp for a two-week period. There was no possibility of maintaining contact with my family at that time. This was a most difficult burden to bear.

Eventually my father was able to locate me and he related that our cattle had been sold and that the family was preparing to move to another camp.

We remained at this new location for about

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Two weeks. Following this stay we were placed on a small farm by the German authorities. This was to be our abode during the long winter. In the spring of that year, we were placed on a larger farm which was furnished with equipment left behind by fleeing Poles. In this community my father had a brother and sister who had settled there. While in this location we attended the Lutheran Church whenever this was possible.

All the young girls and boys were automatically members of Hitler's party organization, and on Sunday mornings we were forced to demonstrate our allegiance to Hitler or face incarceration. Upon arriving at the church for Good Friday services, the police stood in front of the church door and instructed us there would be no church service. We were to return home and work or be imprisoned,

One summer day a pastor came from Danzig to see us- We invited our aunt and uncle to share communion with our family and guest. Our aunt also belonged to a Hitler group so did not join us for communion. Afterward, she was severely interrogated and sternly warned not to attend any such meeting without informing party officials. Our father was also reprimanded and threatened with imprisonment. We were told it was unlawful to have any secret meetings. This location remained our home for five years, all the while under Hitler's rule.

Then word came for us to leave this place again as Communist forces were moving closer and the German forces were retreating. We were not told where to go, but just to leave. The German authorities also

wanted my father to remain here and be drafted by the German military. This presented a most perplexing situation; we didn't know what to do. We did not want to go on without our father. In the midst of much weeping, praying and packing, word came via radio that all men over fifty years of age could remain with their families, but must register and make their whereabouts known at all times. Our family was all together at the time except for our youngest sister who was sent to an agricultural unit for instruction in the rudiments of farming and gardening. This instruction continued for one year. At the conclusion of her training we traveled to meet her, only to be informed she had been sent to another location thirty miles distant. After much confusion, we finally found her clad only in rags and suffering from hunger and mistreatment.

We continued our journey, the weather being bitter cold and the roads extremely icy. The horses often slipped and fell, unable to get back on their feet. We used blankets under their feet to give them traction. The wagon would slide into the ditch at times, so it was necessary to unload the contents and push the wagons back onto the road, then reload the contents and proceed. Travel was very difficult and slow. These situations were repeated many times. In addition, we carried our grandmother in the wagon. She was invalided from a stroke and was quite helpless. What a tragedy!

The Communists were on our heels about 5 miles away. Communist forces had met the German Army in bitter fighting. We found refuge in a small village for several months when word reached us to pack and leave this

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place. We left under a hail of gun fire and bombs. We arrived at a neutral English Zone but were denied access. It was at this time our mother was struck by a hand grenade. The Red Cross officials removed her to a hospital. Unfortunately, this hospital lacked doctors and nurses. Consequently blood poisoning developed and she died.

We were then relocated in a village under Communist control in which we were forced to dig up heavy telephone cables which were shipped back to the Soviet Union. We worked very hard to secure enough food to sustain us.

Alter a time we found work on a farm also under Russian management. Of our remaining livestock, we had six chickens. One chicken died and my father was required to report this loss, lie was told to buy the needed eggs or be imprisoned. These again were very difficult days for our family.

Sometime later a letter arrived from the Mennonite Central Committee (MCC) informing us of an opportunity to come to the United States. The Lord was good to us. We packed our few possessions and boarded a long freight train, only to await further developments. Finally our passports arrived and we proceeded to the Mennonite refugee camp we remained for five years. Through a sponsor we received passage money for our trip to America. Upon our arrival in the Mountain Lake (MN) area we settled and worked on Dr. Basinger's farm until we had earned enough money to repay our passage.

Without God's leading, we would not be in our present location, His grace has been

sufficient for all our trials, and we praise Him for these blessings.

Addendum: Elsie (Bachmann) Bolland is the lone survivor of this family. Death has claimed their father Peter, two sisters, Alma and Otilie, and a brother, Edmund.

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**Family File Statistics**

|                                     |              |
|-------------------------------------|--------------|
| <b>Individual entries</b>           | <b>20862</b> |
| <b>Number of Marriages</b>          | <b>7211</b>  |
| <b>Number of Generations</b>        | <b>21</b>    |
| <b>Number of Different Surnames</b> | <b>4645</b>  |

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The next issue of the Grapevine is scheduled for release no sooner than September of 2006.

Updates and personal information regarding all family members is always welcome. We appreciate those family members that submit information on marriages, births, and deaths. Copies of Obituaries are particularly helpful.

Send in your suggestions for items you would like to see. Tpm

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## General Update 20 Nov 06 thru 1 Apr 06

| Name                        | Ref cmt/loc          | Update cmt/loc             | Death date  |
|-----------------------------|----------------------|----------------------------|-------------|
| [Ahlstrom], Malin           | be6.311433[sp][fc]   | add spfc                   | Unknown     |
| [Kincaid], Nancy            | be8.31318312[sp][fc] | add spfc                   |             |
| Ahlstrom, Ephrain           | be6.311433[sp][fc]   | add spfc                   | Unknown     |
| Ahlstrom, Hildur            | be6.311433[sp]       | Enter death                | 30 Jan 2006 |
| Baker, Elva Pearl           | li5.13278[sp][fc]    | add spfc                   | Unknown     |
| Behrends, William           | ew5.2[11]234[sp]     | Enter death u              | 05 Jun 2005 |
| Bergthold, Beverly Ann      | be6.312[10]11        | Enter mid name             |             |
| Bergthold, Kincaid Nicholas | be9.313183121        | new                        |             |
| Cross, Charles Raymond      | li5.13278[sp][fc]    | add spfc                   | Unknown     |
| Daniels, Mersadie Ellen     | li9.132273511        | New                        |             |
| Daniels, Walter Thomas      | li8.13227351[sp]     | add sp                     |             |
| Danzinger, Jeni             | ki7.1613834[sp]      | Enter sp                   |             |
| Doeden, Sidney              | rh5.42691[sp]        | Enter death                | 18 Jan 2006 |
| Garber, Josefine            | me4.1254[sp]         | omission correction        | Unknown     |
| Haas, Eunice                | rh5.11163[sp]        | Enter death                | 09 Apr 2006 |
| Hein, Marlis                | ba5.38441[sp]        | Revised last name spelling |             |
| Hennig, Alicia Beatriz      | ki8.13211123         | given name spelling        |             |
| Hennig, Karl Andreas        | ki8.13211121         | Given name change          |             |
| Hennig, Vera Carolina       | ki8.13211124         | new                        |             |
| Hubin, Emily Jean           | hu8.23177143         | new                        |             |
| Jacklich, Jamisen Michelle  | hu9.231542223        | new                        |             |
| Johnson, Clark              | rh6.343323           | new                        | Unknown     |
| Johnson, Kenneth Warren     | rh5.34332            | new                        | 01 Sep 2005 |
| Johnson, Marjorie N         | li5.13363            | Enter death                | 18 Dec 2005 |
| Kane, Matthew               | hu8.23154223[sp]     | Enter [sp]                 |             |
| Kincaid, Ali                | be8.31318312[sp]     | add sp                     |             |
| Krämer, Enrique             | ki7.1321113[sp]      | surname spelling           |             |
| Krämer, Federico            | ki8.13211131         | given & surname spelling   |             |
| Kunze, Liselotte            | ki7.1321112[sp]      | given name spelling        |             |
| Ladra                       | ki9.13211121         | new                        |             |
| Ladra                       | ki9.13211122         | New                        |             |
| Ladra, Rudolfo              | ki8.13211112[sp]     | Enter [sp]                 |             |
| Laise, Frank Jean Karl      | la5.13223            | Enter death                | 16 Jul 2000 |
| Merk, Marie                 | me4.1252             | omission corection         | 26 Sep 1978 |
| Merk, Petronella            | me4.1251             | omission correction        | 30 Oct 1965 |
| Messner, Ava Grace          | ki8.16138341         | New                        |             |
| Perry, Minor William        | be6.312[10]11[sp]    | Enter death                | 02 Jan 2005 |
| Pershall, Chase             | be10.3114321612      | New                        |             |
| Pershall, Jordan            | be10.3114321611      | New                        |             |
| Pershall, Michael           | be9.311432161[sp]    | enter sp                   |             |
| Rhyan, Gunnar Carlton       | ki8.12372312         | new                        |             |
| Rhyan, Jeremy               | ki7.1237231[sp]      | Enter [sp]                 |             |
| Rhyan, Olivia               | ki8.12372311         | new                        |             |
| Schenk, Wilhelmine          | me4.1254[sp2]        | omission correction        | Unknown     |
| Schmidt, Mia Grace          | be9.31253251         | new                        |             |
| Schmidt, Walter             | be8.31253251[sp][fc] | add spfc                   |             |
| Soares Netto, Alicia Ximena | ki8.13211121[sp]     | Enter [sp]                 |             |
| Streeter, Emma Noelle       | ew8.24532232         | New                        |             |
| Vogt, David, Jr             | ki6.161321           | Enter death                | 17 Jan 2006 |

Bachman Bergthold Brubacher Ewy Forrer Hubin Jotter Klein Kintzi Laise Linscheid Merk Miller Rupp Schmidt Stauffer  
ba be br ew fo hu jo kl ki la li me mj/ms rj/rh sc stja/stjo/stch