

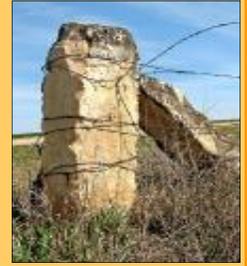


Sunflower Chapter
Hays, KS

Sunflower Chapter NEWSLETTER

Summer 2011

Vol. 15, Issue 3



WE ARE 'CHERMAN'!

by Judy Hoffman



It felt as though grandma and grandpa were in the room as the chatter rose, prompted by the presentation by Leona (Wasinger) Pfeifer for our Fasnacht meeting. Leona decided to focus on the many proverbs that abound in the German language. She commented she could give a whole program just on that topic. Then she proceeded with a few choice gems of our locale, spoken in standard German and local German, some of which lose effect in the translation. Listening to these favorite sayings we'd heard in

childhood days sparked others to contribute to her presentation, and pockets of conversation throughout the room. Here follows a sampling of proverbs which often brought a smile or a chuckle as the memories were prompted among us all:

"Don't climb up that ladder. You listen to me! If you don't, you suffer the consequences"!

"If you don't hurry, you won't get there"

"What you learn in youth you'll do as an adult"

"In everything you do, don't forget you're going to have to die" (in other words, walk the straight and narrow).

"Catch someone in a lie once- you won't believe them again because that person doesn't speak truth".

"Tomorrow, tomorrow - just not today"!

Leona reminded us many proverbs cannot be translated literally. Something is lost taking standard German and speaking the English, as the grandparents' language that was spoken at home all the time in our younger days was mostly German. An example of the German to English attempts is how there is no "th" in the German language. Often the "t" and "d" were interchanged. Examples of words we heard and thought normal and correct in our younger days:

county was cowndy; Munjor was Mooncher; Elizabet; axed (asked); borts (boards); peegup (pickup); trow (throw); shaket (jacket); west (vest)-- (A shaket what got sleeves cut off). koot (coat); ice (eyes); shizzer (scissors); nize (nice); vent (went); wine (Vine)--major street in Hays America. Witztums (Vitztums); het (head); chunk (junk); wote (vote).

To go to a neighboring town, they'd always say the direction, e.g. "north to Hays"; "east to Wictoria". Leona reminded us that in Germany at one time there were 300 dialects which helps explain why a dialect from the town of Catherine may differ from that of Victoria, and so it was throughout this area. I end this article reminded of how my mom still calls "Chudy"!

Local dialect is truly a treasure; enjoy it while you still can.

From the President.....

First I would like to thank Mary Gross-Taubert who served our chapter and the Kansas Round-Up as secretary for many years. Mary will be moving to Oklahoma and she will be missed by our chapter.

When I started thinking of things to place in this newsletter that our membership might find interesting, it just took on a theme of the Famine years in Russia. I hope many of you will be at our meeting on May 15th as we will be showing the video that was produced by PBS and shown on television in April, "The Great Famine".

Being on the board for AHSGR we attend three board meetings a year. One in the fall, spring and at the convention. You will see my report for the spring meeting on page 10.

At our last Chapter meeting you allocated \$200.00 to purchase books for our Chapter Library. After the vote was taken, Mary Gross (Taubert) handed me a check for \$100.00 to buy a few more books. With Mary's check we bought the German-Russian Handbook. A most for any library! Shirley Brungardt, our Librarian will have these books out on the table for you to look at and check out if you like.

It's getting close to planning the next Round-Up and that is what a number of us will do on Saturday, May 7th in Salina. This year the Round-Up will be hosted by the Wichita Chapter and I will have more to tell you at our May 15th Meeting. A number of excellent speakers are being lined up!

So much to do, so little time!

Sincerely,
Kevin Rupp, President

Next Meeting

May 15



Social & Open Library.....12:00
Meeting 1:00
Program 1:15
Open Library2:30

SUMMER PROGRAM

Our "Summer" program will be the video, "**The Great Famine**".

When a devastating famine descended on Soviet Russia in 1921, it was the worst natural disaster in Europe since the Black Plague in the Middle Ages, effecting many of our ancestors who stayed in Russia.

MUSIC

German Singing with LeRoy!

CHAPTER LIBRARY

This will be the first meeting which we will be able to use our new library cabinet. The library will be open one hour before the meeting begins and roughly 1/2 hour after the program ends. Because the library cabinet needs to remain upstairs, we will have a listing of the books that our library currently holds at each meeting. Books may be checked out at the meeting and need to be returned at the following meeting. Shirley Brungardt, our Chapter Librarian, will be glad to help you with any of your questions. Donations are being taken for any books that you might like to see added to our library.

PROGRAM IDEAS.....

If you are wanting to see a certain type of program at our meetings please let a board member know. We welcome your ideas!!!

The Story of the Volga Region

Ellis County News, Hays, Kansas

Thursday, February 9, 1922

As reported by Bishop Kessler in The New York Staats Zeitung:



"A terrible catastrophe that stands unique in history" thus says Bishop Kessler of Tiraspol in describing the fate of this people, the starving Germans of the Volga district, to relieve whose wants is the object of his visit to American. The Bishop arrived here on the 28th of January and after a short stay in Leo-House traveled west where many Germans from the Volga and Black Sea district have settled down. Bishop Kessler is sixty years old and had lately to go through a severe attack of influenza, yet he carries his age well.

Thousands of Volga Germans have fled to Germany where the German government has done everything it possibly could for them. In Berlin, the fugitives have established a society of the Volga Germans, whose mission it is to help their people. This society includes both Protestants and Catholics, and all moneys are given regardless of denomination. The society, however, is composed of two sections, one Protestant and one Catholic, where moneys that are given for a definite purpose, for instance churches and schools are given to the respective denomination. The special purpose of Bishop Kessler's mission is to bring before the people the conditions as they stand in his country at the present time. Many Americans, many of whom were former Volga Germans, have declared themselves willing to help the colonists in Russia, but they do not know how to start. The relief work must be organized in order to accomplish its mission and Bishop Kessler will proceed with the organization.

Conditions in Russia are so terrible that there is no comparison between them and conditions in Germany, Austria and Poland. As the battle of civil war raged to and fro the towns and villages of the German settlers were destroyed, their farms ruined, their stock was driven off, and all farm implements demolished. Whatever they could get their hands on, was taken.

In Austria also people are suffering from starvation, but they at least have a roof over their heads. In Russia, the Germans are homeless and without shelter. Many thousands are fugitives. To witness how these people wandered about barefooted, with wife and children, was enough to break one's heart. It was a terrible spectacle which was disclosed before our eyes. The Bishop was asked to tell of his experiences during the last few years. In the first place, the Bishops home in Saratov was burned to the ground. Saratov is the Bishop's home, but the diocese is Tiraspol which includes the whole Volga district, the Black Sea district and also a part of Besserabia. About 800,000 Germans live in the Volga district and an equal number in the Black Sea district. Of these 800,000 were Catholics, all under the jurisdiction of the bishop of Tiraspol. 'It was in the summer of 1918' said the Bishop, 'it was very hot, and in order to escape the sweltering heat I drove to my brother's home in the village. In the village church I preached two sermons, with which several Bolshevist's residing there were not pleased. They denounced me before the Bolshevist staff, which had its headquarters in the town of Urbach. The staff sentenced me to death; a priest warned me and advised me to flee. About the same time I received a summons from Saratov, demanding my appearance before the Bolshevists, who had taken exception to a number of things stated in a pastoral letter that I had written to my clergy. Everybody advised me, since my life was in danger, to go to Odessa. Odessa belongs to my diocese and there I established my residence. In the towns about Odessa the German colonists fought against the Bolshevists. These Bolshevists hated the Germans, since through diligence and thrift they were all well to do. At first the Germans were victorious, but running out of arms and ammunition the Bolshevists gained the upper hand. Their revenge was bloody, especially toward the German pastors. Many the pastors, Protestant as well as Catholics, were murdered. The opponents of the Bolshevists under

Continued on page 3...



SUNFLOWER CHAPTER BOARD

President/Newsletter

Kevin Rupp
2301 Canal Blvd.
Hays, Ks. 67601
krupp@ruraltel.net

Vice-President

LeRoy L. Herrman
2011 MacArthur Rd.
Hays, Ks. 67601
785-628-8010
LeRoyLHerrman69@msn.com

Secretary

Vacant

Treasurer

Jerry Braun
2223 Felten Drive
Hays, Ks. 67601
785-625-6502
thegerman.jjb@gmail.com

Membership

Juliet Honas
1206 Woodbury Street
Ellis, Ks. 67637
prairieflower@hotmail.com

Newsletter Proffer

Sister Alice Ann Pfeifer, CSA
1703 Henry Dr. Apt. B
Hays, Ks. 67601
785-625-4814
alice53pfeifer@yahoo.com

Librarian / Historian

Shirley Brungardt
2409 Virginia Dr.
Hays, Ks. 67601
785-628-1494

Hospitality

Dolores Pfannenstiel
1243 Munjor Rd.
785-625-6452

Publicity

Juliet Honas
1206 Woodbury Street
Ellis, Ks. 67637
prairieflower@hotmail.com

Folklore

Leona Pfeifer
2700 Elm
Hays, Ks. 67601
785-625-6162

The Story of the Volga Region, Continued from page 2

Denikin were no better. They held splendid balls and celebrated orgies during a time when the people suffered unspeakably. Discipline was also lacking among these hordes, and the people had no faith in them. The situation in Odessa was by no means encouraging, and I was advised to go to Besserabia. I got a pass, without which I could not have gotten beyond the border of Romania. Besserabia had meanwhile been coded to Romania, and as Bishop, I was required to obtain the sanction of the Romanian government before I could perform my office. This could not be gotten. Besserabia had been added to a Romanian diocese. I then wended my way, as so many of my countrymen, to Germany. Many have settled in Berlin and East Prussia. They have lost everything, but none of them wish to return to Russia. They traveled for many months. The endless journey was made by most of them on foot. They passed through horrible sufferings on the way and in what condition they arrived in Germany can be vividly imagined.

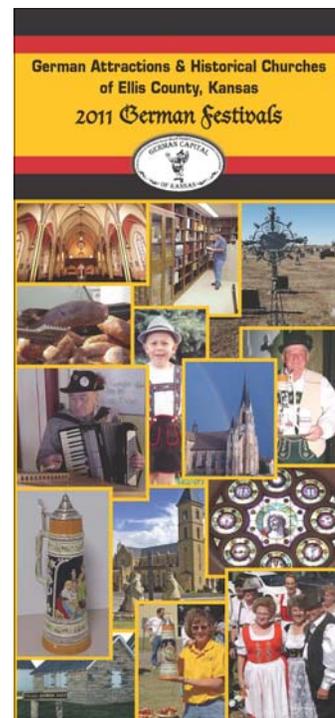
In Berlin we organized the Society of the Volga Germans, whose object it is to help our people in Germany and in Russia. The society has already received abundant help from America and we are now here to establish the relief work more firmly. We are convinced that our appeal to the good Samaritans of America will not go unheeded. The Protestant pastors from the German Volga district have been in America for some time and have obtained very good results. We know that whoever learns of our want will listen to our appeal.

Even though the Bishop's residence in Saratov burned, his leadership believes that within a few years he can return to his diocese, as there are indications that the Bolsheviks are becoming more tolerant, as otherwise their regime could not last.

Fr. Nikolaus Maier, who accompanied the Bishop to America, said of that the headquarters of this relief work will probably be established in Chicago. For the present contributions may be sent to Vicar-general Msgr. Francis A. Rempe, Recto St. Clements Church, 612 Deming

Place, Chicago. Father Maier supplemented the Bishop's statements as follows: 'Few people can imagine the misery which exists in the Volga district. What formerly a dog would not touch, is now devoured by man as a luxury. They peel the rinds from the trees, dry them, soak them, and eat them. Among the clergy who were massacred were the German pastors, Beratz, Kraft, Hoffman, Kaiser and Bauntrog. A brother of the Bishop was murdered. His body was thrown into a ditch and covered with manure. Few of the bodies of the victims were buried. Many pastors were thrown into prison and sentenced to hard labor. Many towns were utterly destroyed. The flourishing town of Marienthal, with more than 10,000 population, contains today but 25 families. The starvation is so horrible that the people eat the carrions of dogs, cats and horses. On the borders of Poland are thousands of our countrymen who formerly were rich farmers. There people are now mere skeletons. It is very necessary to provide help at once. The German government had done its best, but its means are limited. Thousands of these helpless creatures starve daily.'

Bishop Kessler intends to visit Kansas and the two Dakotas, where many Volga German have settled down. He hopes also to interest the nation at large in this relief work.



Mariental on the Kar'man River – Our Heartache and Our Love - Part 3.

by Helmut Lobes

Translation from the Original German-language text to American English is provided by
Alex Herzog, Boulder, Colorado

Ed. Note: This talk on the history of Marienthal was delivered at a gathering of Marienthalers in Osnabrück, Germany, by Helmut Lobes. It was published in two parts in Volk auf dem Weg in July 2010 and August-September 2010. This translation from the original German-language text has been provided by Alex Herzog of Boulder, Colorado.

I must reiterate: lack of time prevents me from even beginning to describe sufficiently the horror and the mass dying that afflicted Mariental. Any one of us, however, has sufficient opportunities to fill any need for further information on this subject.

As reported in the book “Mariental – Sovietskoye” by the Marientalers Peter Hermann and Josef Gosnitz, printed by the publisher “Kasachstan,” in the spring of 1922 Mariental counted 780 farmsteads and 4,570 residents, whereas at the beginning of the century the village had 2,000 farmsteads and 10,000 residents.

In 1922 the administrative counties in the Volga region were dissolved and turned into so-called cantons. The Mariental canton would comprise twenty villages, two *sovchoses* [state-run collectives] and a settlement near the railroad station Nachoi.

The year 1922 turned out to be a favorable one, and the surviving Marientalers were able to take a deep breath, even though the “successfully grown winter rye” had to be harvested by hand using crescents, scythes, rakes, and pitch forks. Draft animals were barely available, not even for the *Ausreitstein*. **[In consultation with my cousin, Johannes Herzog, in Germany, I learned that this word is equivalent to *Dreschstein*, or *Tretstein*, namely, the hexagonal or octagonal stone about a meter in diameter used for threshing. It was pulled by a ridden (“Ausreit”) horse in a circular pattern over layers of grain brought in from the field. In this case, horses were not even available for this purpose. – Tr.]**

The deceptive period of apparent calm did not last very long. After a few years, Mariental farmers, just like all the others in the entire region, would be subjected to a degree of economic and atheistic terror no one had ever seen before. It all began with the *dekulakization* and the forced collectivization of all farmers and farms. [*Kulak* was the Stalinist/Soviet designation for any farmer who was or even appeared to be somewhat prosperous or “rich” – Tr.]. For Mariental this meant the immediate closure of the church, and the arrests and liquidation of all clerics.

By 1934 the church building was being used for grain storage. Then the altar was removed and the interior was completely transformed. On January 1, 1935 the building became the site for showing the first ever movie to the Marientalers. After that, everything speeded up even more. The approximately one hundred richest Mariental families were classified in three categories, dispossessed, and sent to Siberia. The remaining Mariental farmers were forced to join the collective. So, in the early 1930s, the Mariental *kolchos* [locally-operated collective farm] “N.K. Krupskaya” was established. The above-mentioned book by Peter Hermann and Josef Hosnitz describes in detail what went on in that *kolchos*.

The Marientalers would no longer be able to lead a calm life. The atheistic and pseudo-economical craze was soon transformed into political state terror, and the hunt for people and the slaughter of newly discovered “enemies of the people” proceeded in great haste. That selected ethnic minorities would be declared as a group to be enemies of the people would only be a question of time and pretext.

Only three months after the stealth attack on Soviet Russia by Hitler’s Germany that time had come. The turn had come for the Volga Germans and the other Soviet Germans [to be branded enemies of the people].

On the morning of August 30, [1941] the Marientalers would read in their newspaper “Nachrichten [News],” the published decree by the Supreme Soviet of the USSR

...

What happened to the Marientalers after that decree is generally well known. A few special concrete pieces of information have been given to us by the Marientaler Johannes Hermann, who as a seventeen-year-old was forced to go through the hell of Soviet concentration camps ...

He writes: “Finally we arrived at Solikamsk. The railroad tracks ended here, so we had to go the next 200 kilometers [120 miles] on foot, and by February 23, 1942 we reached the Urals’ primal forest and the penal camp called Timsher. The original inmates had been transferred to another camp, and we were “sardine” in to take their places. We arrived at night, deathly tired, and as in a dream we crept into the barracks and fell asleep.

The next day, going outside and observing the camp, all of us sank into deep sadness. The question burned even more intensely, ‘Why? What are we guilty of? Why such a hard punishment without our time in court? Why are we in a penal camp? And there were a thousand more why’s.’ The camp was surrounded by a high wall consisting of posts that, tightly spaced, had been sunk into the earth. And at each corner there was a watch tower.

The number of Mariental men remaining was forty-nine. The others had been taken elsewhere.”

Adjacent to this text [*see next page*] is the “**List of Marientaler Trud-Army-ists in the Timsher Camp.**” I have retained all information provided to me by my countryman, and we agree on the entire list. **Side Bar** listing forty-eight [not forty-nine names as indicated in the article text], and in most cases it is not obvious what the parenthetical information means; they may indicate fathers’ names, Note also that some first names also appear repeated as middle names - Tr.]:

GERMAN-VOLGA TRADITIONS - Lawrence Weigel

Lawrence Weigel wrote over 200 articles on the German-Volga Traditions that were printed in the Ellis County Star Newspaper from 1972-1976. Upon the death of Lawrence Weigel in 2005, his family gave the Sunflower Chapter of AHSGR of Hays permission to once again print these articles for our newsletter and to one day reprint a book of these interesting articles.

Many people have asked me about the words and music to some of our German folk songs. I have prepared the following for the readers of The Ellis County Star. If there is enough interest, more songs and other folk material will be prepared for later issues of The Star.

One of the popular traditions of the German-Russian people in Ellis County, Kansas, is the singing of folk songs. In 1956 Lawrence A. Weigel and the late Nick J. Pfannenstiel made a collection of over 150 of these songs, which have been carried down from generation to generation by the oral tradition.

The song "In Russland koennt man auch noch leben" was wriltten about a hundred years ago. Here is an English translation and a musical arrangement by Lawrence A. Weigel of this song.

In Russland koennt man auch noch leben

1.

In Russland koennt man auch noch leben,
Wenn man nicht Soldat braucht geben.
Ja als Ratnik muessen wir stehen,
Drum wollen wir aus Russland gehn.

2.

Unser Kaiser hats beschlossen,
Er wollt uns alle aus Russland lassen.
Er hat es uns freigestellt,
Weil wir ziehn fuer unser Geld.

3.

Wenn wir nach Stadt Hamburg kommen,
Wird uns dort das Geld genommen,
Von Stadt Hamburg bis ans Meer,
Sein uns alle Saecke leer.

4.

Als wir auf das Schifflin steigen,
Tat uns Gott dis Gnad verleihen,
Und als wir fahren auf dem Meer,
Schwebt ein Engel vor uns her.

5.

Und als wir an das Land ankamen,
Steigen wir ab in Gottesnamen,
Falln wir nieder auf unsre Knie,
Danken Gott in aller Frueh.

In Russia we could still be living

1.

In Russia we could still be living,
If the Czar had been forgiving.
As recruits we had to stand,
Now we're moving to a foreign land.

2.

The Russian Czar made up his mind,
German-Russians were not his kind.
He gave a choice to leave or stay,
We drew our money, and went away.

3.

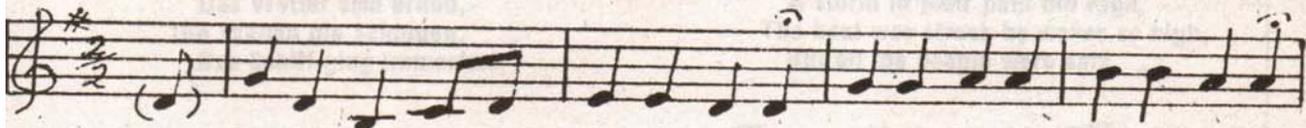
When we arrived at Hamburg City,
Our money was taken, what a pity.
As we travel to the sea,
Our pockets empty, at last we're free.

4.

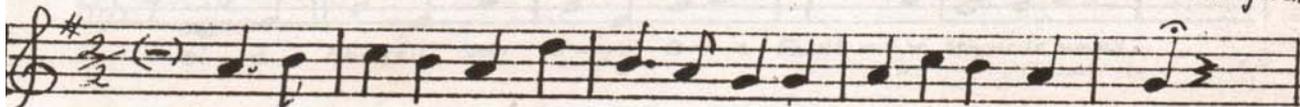
The ship is ready, we must go,
We pray to God, his grace bestow.
We're not afraid of waves and water,
Angel of the Lord, over us will hover.

5.

When we arrive on distant shore,
The Lord's blessing we will implore,
We'll fall down on bended knee,
Oh America, the land of the free.



In Russ-land koennt man auch noch le-ben Wenn man nicht Soldat braucht geben



Ja als Rat-nik muessen wir stehen - Drum wollen wir aus Russland gehn.

Taken from pg. 1

Continued from page 4...

1. Hermann, Johannes, Adolf (Kaschper)
2. Germann, Johannes, Johan (Matze Hanes)
3. Hermann, Alexander (Weise Sander)
4. Hermann, Peter (Weise Peter)
5. Hermann, Leo (Weise Leo)
6. Hermann, Peter, Peter (Weise Peter's son)
7. Hermann, Alexander (Hörige Bartel's son)
8. Hermann, Alexander (Hörige Sander's son)
9. Kinderknecht, Klemens (Felde)
10. Kinderknecht, Adolf (Felde)
11. Korbie, Johannes (Leader of field construction)
12. Korbie, Peter Johannes
13. Rische, Adolf (Stofels)
14. Rische, Johannes (Stofels)
15. Rische, Alois (Stofels)
16. Hunger, Jakob (chairman)
17. Seite, Alexander (Singseitz)
18. Gosnitz, Ewald (Kundels)
19. Scheffing, Viktor
20. Scheffing, Eduard
21. Wolf, Alois
22. Wolf, Alexander
23. Kohlmeier, Peter
24. Kohlmeier, Alexander, Alexander
25. Gerstner, Alexander
26. Bartel (bookkeeper)
27. Gerstner, Alexander (Gerstner's Martin)
28. Schemberger, Peter
29. Hermann, Albert (Feine)
30. Seitz, Albert
31. Seitz, Alois
32. Weigel, Hermann
33. Rohr
34. Hermann, Peter, Johann (Hörige Sander's son)
35. Kinderknecht, Adolf (Scheppeter)
36. Kinderknecht, Josef (Scheppeter)
37. Gosnitz, Johannes, Johann (Kundels)
38. Hansen, Alois (Tinese Alwis)
39. Schneider, Adolf
40. Hermann, Anton, Lavrenti (Matze)

41. Hermann, Johannes, Lavrenti ((Matze)
42. Zwinger, Peter (Anne-Katrein)
43. Zwinger, Rudolf (Anne-Katrein)
44. Seitz, Nikolaus (Singseitz)
45. Leirich, Theophil (teacher)
46. Gerber, Johannes, Johannes (Andrese Hans)
47. Schemberger, Leo (Scherese Klos)
48. Obholz, Kasper

What happened to Mariental?

It appears that, in order to wipe away all traces of Marientalers, the village was renamed to Sovietskaya. This is remarkable, this name Sovietskaya! Instead of, say, Ivanovka, Sergeyevka, Shapovalovka, etc, -- if you're going to rename a village, ...

During that same fall of 1941 the village was back-filled with a contingent of refugees. However, by 1944 the same group of people would move westward, so that by 1946 a campaign to attract residents had to be launched in the western part of the country.

What does the village look like today?

It lies in devastation, just as other places where people were driven away, be it in East Prussia or in the Sudetenland, in Silesia or in the land of the Volga Germans. It is now nearly seventy years after the banishment! One cannot dismiss entirely the thought that here we are dealing with not only a crime against humanity, as in all other places from where banishment took place, but also of immeasurable sins before God and His Son Jesus Christ, of sins against the Holy Christian Church ...

In Mariental of today, it [the church], which 175 years back had been given the name "Assumption of the Most Holy Virgin Mary," looks burned out, like so many others. Unimaginable! The church, in which generations of Marientalers were baptized, with which they lived their lives and in which they were buried ... this church is now merely a burned-out ruin ...

Similarly, the last remaining distinctive features of our Mariental one can still lean on are gradually disappearing. Are we, in our inactivity and with our destructive indifference, not also guilty of this moral decay?

I personally was seriously bothered by this feeling as I stood in front of the burned-out church. And it was just that feeling that did not allow me to converse with today's residents about the burning of this church that been desecrated long before. I feared that the reply might be, "Well, do you even need this temple anymore?"

Today I ask you, dear countrymen, for an answer to this question. Do we, Marientalers and Volga Germans, need it? Are we even still interested in our Mariental, in our home villages, in the Volga homeland as such? If so, then we should very quickly combine our energies and our wills to make something happen toward the maintenance of our history and of our origins before the last vestiges of our ancestors are completely erased. It is seriously doubtful whether, without origins, a humanly dignified future is even possible.

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**AMERICAN HISTORICAL SOCIETY OF GERMANS FROM RUSSIA (AHSGR)
COLLECTION RECORD**

American Volga Relief Society, Lincoln Nebraska - Records: 1921-1926 and no date;
mostly 1921-1925 Lincoln NE; McCook NE; and Portland OR

By Patti Sellenrick - Historical Research Committee Chair, AHSGR

HISTORICAL NOTE

Russia experienced mass starvation from 1920-1924 and the years 1921-1922 saw the largest number of deaths. The cause of the starvation was the Lenin government policy of forced grain requisition carried out as part of the kulak (wealthy private farmers) extermination campaign. The ethnic Germans living along both banks of the Volga River in the Saratov and Samara provinces of Russia had resisted the grain requisition. As a punitive measure, Lenin ordered that the Volga area settlements be completely stripped of all grain and that mass executions be carried out. Over 30% of the Volga German population was deliberately starved before Lenin allowed international famine relief organizations into the area. The relief was reluctantly allowed after the Lenin government began to fear that food shortages among the military and city workers (who were considered the back-bone of the Bolshevik Revolution) would lead to mass rebellion. As the Volga region, along with the Ukraine, was the main bread basket of the area, Lenin (who was pragmatic and willing to improvise policy as circumstances dictated and unforeseen events arose) recognized the need to save the Volga German population (which was extraordinarily adept at farming) to help ensure a successful harvest, feed the military and city workers, and thus save the Revolution. After the relief project was completed, the government continued to persecute the Volga German population, and starvation continued until the end of 1924.

In 1921 George Repp of Portland, Oregon, organized the Volga Relief Society (VRS) which solicited funds from the Volga German communities in America for the relief of relatives in Russia. John Miller became the president of the Portland VRS when Repp traveled to Russia to work with the American Relief Association as the representative for the VRS. A separate organization with similar goals, the Central States Volga Relief Society (CSVRS) arose at the same time in Lincoln Ne-

braska. On November 4, 1922, the two organizations consolidated to form the American Volga Relief Society (AVRS). The first president of AVRS was Dr. H.P. Wekesser of Lincoln.

The VRS and AVRS operated through the American Relief Administration (ARA) headed by Secretary of Commerce Herbert Hoover. The CSVRS chose Jacob Volz of York, Nebraska, as its representative in Russia to personally oversee the operation in the Volga area. The main areas of operation in Russia were the Saratov and Samara provinces of the future Volga German Republic, the Samara-Koshki German settlement area, and the German settlements in the Siberian Omsk area. In 1924, operations were also conducted in Germany, mainly in the form of donations to orphanages and missions. The AVRS officially disbanded in 1926, although private relief efforts continued into the 1930s.

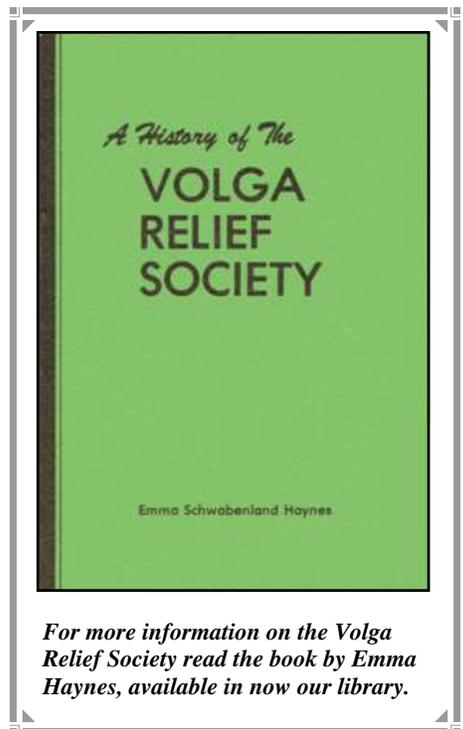
Many records of the Lincoln AVRS were entrusted to Hattie Plum Williams, a professor at the University of Nebraska, because she was known as the foremost scholarly researcher of the Volga German ethnic group in Lincoln, Nebraska. When Dr. Williams' papers were donated to the Nebraska State Historical Society (NSHS) in 1961 as manuscript collection 1872, the AVRS materials went with them. In January of 1996, the NSHS decided to move the AVRS materials, describe them more fully, and film them as a separate collection.

SCOPE AND CONTENT NOTE

This AHSGR material relates to the starvation of the Volga German colonists in Russia, and the efforts of the AVRS to supply food and other aid to the region. Although the collection contains items spanning the dates 1921 to 1938, the bulk of the materials are dated 1921-1925, the most intensive years of the famine. Many of the records are written in German, and contain materials of the following varieties: letters written by

Volga German village leaders recording population statistics before the Revolution and after the famine in 1923; lists of donors with amounts donated; receipts for food or clothing packages and cash; ARA and AVRS office correspondence, including newsletters; correspondence of Jacob Volz; letters of appeal for donations from Germany; CSVRS subscription coupons; bank statements and other miscellaneous items relating to the AVRS and the Volga German communities of Lincoln and McCook, Nebraska, and Portland, Oregon. The material also includes documentation of the efforts to provide food to the needy in Germany after the ARA (and therefore AVRS) removed all representatives in the Soviet Union in 1924. The Germany food support was implemented through the German Red Cross.

The material is organized in two sets: Collection 1 and Collection 2. Collection 1 contains material for all the series and sub-series of the Index. The Index for Collection 2 uses the same index structure but only a subset of the index listings was necessary to describe the Collection 2 material.



For more information on the Volga Relief Society read the book by Emma Haynes, available in now our library.



SUNFLOWER CHAPTER LIBRARY

JUST ADDED TO OUR LIBRARY.....

German-Russia Handbook

By: Ulrich Mertens (donated by Mary Gross)

DVD - Light in the Darkness

A History of the Volga Relief Society

By: Emma Schwabenland Haynes

Transport of the Volga Germans from Oranienbaum To the Colonies on the Volga 1766-1737

Translated & Edited by: Brent Alan Mai

Leaving Russia Forever

By: AHSGR Monograph 2008-3

Catherine: The Volga Flows Forever, Bk. 1

By: Sigrid Weidenweber

From Catherine to Khrushchev

By Adam Giesinger

German Migration to the Russia Volga (1764-1767

Origins and Destinations

By: Bent Alan Mai

History of the Volga German Colonists

By Jacob E. Dietz

Library Hours:

12:00 - 1:00pm
Day of Meeting

2011 AHSGR CONVENTION Salt Lake City, Utah

American Historical Society
of
Germans From Russia

July 31-Aug 7
2011

Little America Hotel
Salt Lake City, Utah

801-596-5700

be sure to mention
you are with the
Germans From Russia



To the FUTURE

FOOTSTEPS
FROM THE
PAST

Bookstore
Lots of Vendors

Willkommen die Nacht
(German dress encouraged)
Workshops
Great speakers!
die Dürfen Nacht
Research
SOAR

Bring the kids! We have lots of
planned activities for the youth!

Family History Library

Free parking and FREE TRAX
to all downtown venues
Lots of TOURS:
Temple Square
Governor's Mansion
Living Planet Aquarium
Clark Planetarium
Mormon Tabernacle Choir
and much more!

Genealogy

These are new genealogical research items that are available.

[Warenburg](#) 1857 Census (NEW)

[Graf](#) 1857 Censuses (NEW)

[Fischer](#) 1850 & 1857 Censuses (NEW)

[Schulz](#) 1850 & 1857 Censuses (NEW)

[Paulskaya](#) 1850 & 1857 Census (NEW)

[Schwed](#) 1850 & 1857 Censuses

[Dietel](#) 1874 "Family List"

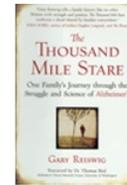
[Hockerberg](#) (AKA Bohn) 1857 Census

For more information on these and many more census lists contact:

AHSGR

www.ahsgr.org

NEW BOOKS At the AHSGR Store



The Thousand Mile Stare

by Gary Reiswig
Hardcover

The author interweaves a poignant family chronicle and the latest medical research findings in this true story of his Midwestern family's discovery that it carries a unique gene for early onset Alzheimer's; a family history like no other. [In 1766 Johannes and Catherine Reiswig, with their young son George, left the Hesse area in Germany and arrived safely in Russia settling in the village of Walter.] As the Reiswigs face this destructive genetic legacy, they play an important role in the discovery of a key genetic marker for Alzheimer's, give valuable testimony to the US Congress that influences research and scientific development, and learn to understand each other and the disease that bonds them together and tears them apart. Each family member whether affected or not finds a way to meet this challenge, through faith, or advocacy, or a desire to understand the science behind this illness.

Where did they come from.....?



These are only some of the names that settled in Ellis County, Ks.

NEWS FROM HEADQUARTERS



The past month I attended the Board of Directors meetings at headquarters in Lincoln, Nebraska. The meetings usually last from Thursday until Saturday afternoon. Each of the meetings run anywhere from 2-3 hours slots beginning on Thursday with a general board meeting and close on Saturday with a wrap-up of all the board members reporting to the whole board about their meetings.

MEMBERSHIP

Membership is always the top item of discussion and how do we retain membership in the Society. We have two types of membership: Regular and Life.

LIFE MEMBERSHIPS ARE PRORATED AS SUCH:

Ages 26-40 \$950
Ages 41-55 \$800
Ages 56 - Older \$650

No one can deny that our membership is getting older each year and loosing members. Help our Chapter and AHSGR to grow in membership by giving a gift membership to a son, daughter, cousin, uncle, or aunt.

EDITORIAL and PUBLICATIONS

Having sold books at a bookstore for almost twenty years I enjoy being on the Editorial and Publications Committee. Our committee deals with all the books that AHSGR prints and sells. This past meeting we discussed the reprinting of the book, *“Wir Wollen Deutsche Bleiben”*. This book has gone out of print and the family of the author of this book has graciously turned over the printing rights to AHSGR. This is just one of the better selling books at the AHSGR store, many which are sold here in Ellis County. In this committee we also discuss ideas for the Journals. Each Summer the Journal will have a designated theme. This summer’s journal will be on South America. We also review new books that are coming out to be placed in the AHSGR bookstore that are published outside of AHSGR Such as “ANTON” and the “German Russian Handbook”.

ARCHIVES

Currently I serve as chair of the Archives Committee. This Committee continues to look at different acquisitions for our Society in forms of documents, maps, census lists and so on. We also try to create a working relationship with the Russian Archives to acquire these items through mutual agreement, whether it is financial or a “trade” in equipment. AHSGR is not able to go into an archives and collect “whole” documents. The Russian archives can only make available only 25% of any one certain document at one time. So, at this time, that is why it is so hard to get certain documents from the Russian Archives as a whole collection. The Archives Committee is also looking into different areas of research, for example, Siberia. Many of our people were deported to this area in 1941. There are several sites on the internet called, “Memorials”. These are Russian web sites that list names of people who were deported to Siberia.

Once the Archives Committee acquires the documents then they go to the Historical Research Committee.

HISTORICAL RESEARCH COMMITTEE (HRC)

Patty Sellenrick, who chairs the HRC, has a great passion for this busy group. Our meetings run a good three hours, sometimes even longer if we have the time. This committee deals in getting the documents translated and published. Since we are always on a tight budget, things move rather slowly. We have finally set up a fund called the “Translation Archive Material Fund”. So often we would get in small pieces of information such as 2-3 pages documents on a village or something that needed to be translated, but we didn’t have the money to pay a translator. This fund has been set up just for that purpose.

In this newsletter you read the article on the “American Volga Relief”, this committee was in charge of putting together that project. Another project is the translation of the “Minkh” book. These are descriptions of colonies situated on the mountain side of the Volga (Kamenka, Pfeifer, Goebel, Rothammel). A number of Village Coordinators have offered to pay for their village translations and these will be used for their purposes and also to be placed on a collection by AHSGR at some time in the future.

TECHNOLOGY

Although I’m not on this committee, they keep me busy by updating the AHSGR website. AHSGR is constantly looking at ways to draw in the younger crowd by means of technology. About a year ago we started the AHSGR FaceBook page. One way of communicating the AHSGR “Tech-junkies” on the internet. We have started a “Research Materials” page on the site. This page will constantly be updated with lists of materials from the AHSGR research library and what is available such as census lists. In the very near future, in about a month, look for an AHSGR On-Line Library.

BOARD COMMITTEE

On the last day the board gets together to discuss all our committee meetings during the past two days. Any Board Actions are voted on at this time by the board as a whole. Board Members are always needed, if you are interested let me know.

~ Kevin Rupp, AHSGR Board Member



Sunflower Chapter
Hays, KS

2011 SUNFLOWER CHAPTER MEMBERSHIP FORM

Members Name _____

Address _____

City _____ State _____ Zip _____

E-mail _____ Phone _____

Birth date: Month _____ Day _____ Year (optional) _____ German-Russian Heritage Yes ___ No ___

Ancestral Names (Self) _____

Ancestral Villages (Spouse) _____

Spouses Name _____ Spouses Maiden Name _____

Birth date: Month _____ Day _____ Year (optional) _____ German-Russian Heritage Yes ___ No ___

Newsletter: ___ By e-mail; ___ By Postal Mail; ___ Both

DUES: Renewal _____ New Member _____ Dues for year 20____

Date Paid _____ Check # _____ Cash _____

Privacy Option: ___ Check here if you do NOT want your information published to others in the Society. (Clues/GED List)

January 1 - March 31: \$60.00 (AHSGR & Local)

April 1 - June 30: \$45.00 (AHSGR & Local)

July 1 - September 30: \$30.00 (AHSGR & Local)

October 1 - December 31: \$15.00 (AHSGR & Local)

_____ \$60.00 (AHSGR/Local) Individual / Family or _____ Pro-rated Dues (This includes national & local dues)

_____ \$10.00 Local Dues Only (My International Dues have already been paid to headquarters)

_____ I am a Life Member

Membership dues for new members are prorated throughout the calendar year.

Prorated annual National and Local dues are as follows:

Membership renewals are due by January 1

Areas of Interest:

We are always looking for more help in our chapter. Please mark your areas of interest:

Program _____ Newsletter Information _____ Publicity _____ Genealogy _____

Hospitality _____ Help w/VFW Breakfast _____ Clean-up _____ Folklore _____

Misc. _____

How did you hear about AHSGR?

Website ___ Facebook ___ Magazine Ad ___

Society Visit ___ Other _____

Name of referring Chapter or Member: _____

Send Membership (Local & AHSGR) Payment to:

Sunflower Chapter

Juliet Honas, Membership Chair

1206 Woodbury Str.

Ellis, Ks. 67637

prairieflower@hotmail.com

UNSERE LEUTE IM BILD



THE HABERKORN LETTERS, 1920-1975

This picture was taken in the United States before the Haberkorn family returned to Russia.

Standing left to right: Apollonia, Joseph, John Jr. John Sr. and Anna Maria Dinkel

Seated left to right: Margaret, Casper, Anton, Elizabeth (nother)

All except Anna Maria Dinkel returned to Russia in 1909.

The Haberkorn Letters consists of 50 letters written in Russian by Joseph Haberkorn; Apollonia (Haberkorn) Dieser; and Margaret (Haberkorn) Burgardt. They were written in German and sent to their sister Anna Maria (Haberkorn) Dinkel in Walker, Kansas. The Dinkel family donated the letters to the Fort Hays State University Ethnic Library Studies Collection, where the original copies and the English translation will be kept.

The letters were translated by Lawrence A. Weigel.

SUNFLOWER CHAPTER NEWSLETTER

2301 Canal Blvd
Hays, Ks. 67601

volgagerman@ruraltel.net

www.sunflowerchapterofahsgr.net

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