



AHSGR Oregon Chapter Newsletter

Chronicle Unserer Leute

Volume 34, issue 4

Summer 2013

July / August

Mark Your Calendar:

**AHSGR Oregon Chapter
Upcoming Programs for 2013:**

**Sunday, June 23rd at 2:00 pm –
Potluck Lunch**

Chapter Meeting

We also plan to show a 60 minute video titled "Germany - A Musical Tour of Bach's Homeland". The tour will take us through many places associated with Johann Sebastian Bach such as Thuringia, Eisenach, Arnstadt, Leipzig, Erfurt, Gotha and Naumburg. It's a wonderful program that provides a taste of our ancestral homeland while we enjoy beautiful music composed by Bach.

July 7-14

AHSGR International Convention

Fort Collins, Colorado

(There will be no Oregon chapter meetings in July or August).

“Norka Founders Day”

**On August 17th at the CVGS.
Starts at 9 a.m.**

If you have family roots in Norka or have other Volga-German ancestry, mark your calendar for this event. More details will be shared in an upcoming newsletter. Volunteers are needed. Please refer to more program and registration details on page 4 of this newsletter, or contact Steve Schreiber directly.

**AHSGR Oregon Chapter
P.O. Box 55218
Portland, OR 97238-5218**

2013 AHSGR Annual Convention

Fort Collins, Colorado



July 7 - 14, 2013 (Most popular activities July 11-13)

[Hilton Fort Collins](#)

425 West Prospect Road, Fort Collins, Colorado 80526, Tel: 970-482-2626

Two Sites for the Latest AHSGR Convention Information:

http://ahsgr.org/Conventions/2013_Convention.htm

[http://ahsgr.org/Conventions/2013convention/REVISED Convention Invitation 2013.pdf](http://ahsgr.org/Conventions/2013convention/REVISED_Convention_Invitation_2013.pdf)

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AHSGR's 44th Annual International Convention

Ft. Collins, Colorado, July 7-14, 2013

Tentative Summary of Presentation Topics...

Keynote address – "Celebrating Catherine II's 1763 Manifesto: An Enduring Legacy 250 years Afterwards"

Village Coordinators Meeting – Joe Gertge and Kevin Rupp

Entertainment: The Ukrainian Dancers

"Lydia Alles & David Miller – Co-Visionaries and Founders of AHSGR"

"Documenting and Presenting Dutch Hop Polka"

"Russian Tradition of Professional Archival Search for Personal Family Documentation"

"Genealogy – A Great Way to Increase Your Family"

"The German Russians and their Contributions to the Imperial Russian Economy"

"Colorado State University Agricultural Collaborations in the Volga Region"

"The German 'Patchwork' of the Northern Caucasus: the Historical Analysis of the Demographic and the Social Structure of the German Population"

"SOAR: A Primer for its Use"

"North Caucasus 2012"

"Zuckerrübe and Volga – Germans in Northern Colorado"

"We Have Not Forgotten: Volga German Folklore That Has Endured Since 1763"

"The German-Russian Experience: Using CSU's Primary Source Materials for Instructions, Research and Outreach"

"The Manifestos of Catherine and Alexander, the former for the Volga and the latter for the Black Sea – a Comparison of their Results"

"A Young German Woman's Life in Soviet Forced Labor Camps"

"Germans from Russia in Northern Colorado: Borders, Boundaries, and the Production of Urban Space"

"The German Question in the Black Sea and Volhynia regarding the Tensions Created by Nationalism and Modernization"

"Treasures of the Denver Public Library"

"Life and Fate of the Russian Germans in the 20th Century"

"Your Genealogy Collection– Where will it Live After You are Gone?"

"Footprints in the Sugar – German Russian Influence"

"Collection of Documents on the Volga German's History in the State Archive of Saratov Province"

"An American in Saratov"

"Adventures of a Non-GR in a GR World"

"Russian Germans in the 'Labor Army' (1941-1946)"

"Seed of the Volga – the Historical Research of a Novel"

Convention Banquet; Keynote address: "A Manifesto, an Empress, and a People's Odyssey: the Great Adventure Continues" – Dr. Timothy Kloberdanz

President's Message

Our Oregon Chapter of AHSGR has been blessed with two new Board members. Jim Holstein has volunteered to become our new treasurer. Michael Frank has stepped in to help with the newsletter and recently also agreed to serve on the Board of Directors. We welcome both with open arms and much gratitude.

We have some interesting programs and personalities for our fall meetings. Tanja Shell will be our guest in September. Please note her biography on page 4 and article on pages 5-7.

I will be attending the International Board Meeting and Convention in July at Ft. Collins, Colorado. You are all invited to contact me with your thoughts or concerns before my departure July 7. Many of you have expressed concerns since the 2012 convention here in Portland. Your input is always appreciated.

Steve Schreiber and the Norka gang have a great program scheduled for August 17th. This will be a terrific opportunity to see many old friends from the old neighborhood.

Former members of Zion Congregational church might be interested to know of a memorial service celebrating the life of Elma (Spady) Klein Sunday July 14, 2013 at Oak Grove United Methodist Church, 14700 SE Rupert Drive in Oak Grove (3pm-5pm).

Also of note is the completion of the German-American Society building at NE 57th and Alameda. This has been a multi-million dollar project and will serve as a magnificent hub for German culture for many years to come. Membership applications are being accepted for a brief period. Anyone interested should feel free to contact me personally at 503 221-1837.

Have a great "Oregon" summer with those you love and cherish. Enjoy!

Ed Wagner

your President

Schneidmiller Cherishes his German, Russian Roots

From an article in the Walla Walla Union Bulletin, Sunday, July 21, 1985

The parents of Bill Schneidmiller were among the first Germans from Russia to settle in Walla Walla. That arrival, in 1903, was part of the beginning, Schneidmiller recalls.

Although a people relocated in a foreign land by the Russians, the Germans never lost their heritage and cling to it even stronger today. Schneidmiller says his parents, like most of those before and after him, came to Walla Walla – as well as to many other places in the United States – to make for themselves a better home and to escape the Czar's army draft. "They were looking for a better way of life," he says, "a little more freedom." Germans who had preceded them always referred to the better conditions here in their letters back to those who remained in Russia, says Schneidmiller, 1203 S. Third Ave. "They were always urging, 'Come, it's better here than it is there' ", he said. "And, winters were so severe in Russia, too. The first winters here, my father would walk around in his shirt sleeves, so mild he felt the winters were in Walla Walla, in comparison."

It was not an easy life for the emigrants, most of whom had to give up whatever trade or profession they might have held for many generations in Russia, Schneidmiller said. What did his father do on arrival in Walla Walla in 1903? "He did just what others did...took whatever jobs he could get...whatever it took to get by until they could get their feet on the ground..." "My father was a flour miller when he came here, but like most others, he had no funds to get into a business in their Old Country profession or grade. My dad dug ditches, worked in the wheat harvest, worked on the job of laying street car lines for the city and was a track maintenance man on the interbank railroad running between Walla Walla and Milton-Freewater. He never returned to being a miller like he, his father and grandfather had been in Russia." But, his father had the freedom he had sought when he left Russia.

Schneidmiller's parents were Henry and Eva Elizabeth (Frank) Schneidmiller. Eva was his father's second wife; his first having died in Russia. He remarried in 1903 and that year came to Walla Walla. "Mama was the first of her family (the Franks) to come over here," Schneidmiller says. Her three brothers were to come shortly after, however. "In 1905, my uncle, Con Frank, came and then Uncle George Frank and Uncle Dave Frank followed."

When his parents came here in 1903, only a few Germans so far had settled in Walla Walla (mostly in an area between South Second and Ninth avenues and Willard and Chestnut streets, he noted. "I knew some Ziers were here...my grandmother Schneidmiller was a Zier and I think maybe that was why my folks came to Walla Walla. "My dad and his brother, Fred, came here together in 1903 – the only Schneidmillers here at that time." World War I halted the migrations to the United States and following the war, it slowed to a trickle of its former flow.

Schneidmiller went through local school, but never graduated from high school, electing to go to work, instead. "My dad wanted all of us to have an education and had this edict: Get an education or go to work. I went to work for Uncle George in his City Bakery, instead." Life as a bakery apprentice didn't hold much appeal for very long, Schneidmiller recalls. The pay was only \$9 a week for "long, long hours." He agrees that it likely was a case of not enough of the former and too much of the latter that sent him to seek work elsewhere at 16.

He took a job on a farm during harvest and "liked it so well I stayed with farm work," he says. He was staying with this type of work when he was drafted in the spring of 1942 by the U.S. Army and was soon a tank commander, headed for action in the European Theater of World War II, at age 35. His armored division swept through France and into Germany by the fall of 1944. By the following spring, Germany had been defeated and many of his division were being regrouped for duty in the Pacific. "But, I had the age or tenure and points, so took that route and went home," he says.

A single man, Schneidmiller didn't remain in that state for long. Arrangements were made for him to meet "the lady I was to marry and I had to go to Montana to meet her." Lydia and Bill Schneidmiller were married in Laurel, Montana, but made their home in Walla Walla. Schneidmiller went to work in 1948 for the school district, retiring in 1968 after 20 years. He had been head custodian at Garrison Junior High since it was built in 1955. The Schneidmillers had two sons. William died in an air crash in Washington State in 1969 and Albert is employed by the College Place Police Department. Lydia died in 1982.

SEARCHING . . SEEKING . . SHARING

Please Contribute

Consider contributing items to the newsletter like photos, stories, births, birthdays, honors, new careers, trips, milestones, anniversaries, and obituaries.

Send to Temporary Editor: Michael Frank

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360-601-7361



Tanja Schell

will be our guest speaker at CVGS in September. Stay tuned for additional details.

Please plan to attend.

Tanja Schell was born and grew up in the city of Volgograd, Russia. Her family, who were originally from the Volga German village of Seewald, were sent off to western Siberia in September 1941 during the Deportation of the ethnic Germans from the Volga region. This occasion will have its 70th anniversary this year and Tanja has still quite a few relatives who have witnessed and were part of those deported to Siberia.

It was not until 1966 that her family decided to try to go back home to the Volga. Since their ancestral village of Seewald no longer existed, they settled in yet another old Volga German village - Frank - where they lived until their immigration to Germany in the late 1990s.

Tanja has finished a high school in Russia before her family left the country for Germany, however, as most other fellow young Germans from Russia, she had to get another high school diploma in Germany in order to attend a university there. In 2010, she graduated with a Master's degree in English from the Ludwigs-Maximilians-University in Munich and then went on to pursue a PhD degree in the United States. She currently studies and teaches first-year composition classes at the English Department of North Dakota State University in Fargo, ND.

Her interest for genealogy research was supported by her grandparents, who had been great storytellers and remembered a lot about the time at home on the Volga before the Deportation of 1941. She first established contact with the AHSGR in late 2003 and has since been involved in the research about the Volga German villages of Seewald, Rothammel, Frank, Kolb and Walter. She has been awarded a Lifetime membership in 2008 at the AHSGR Convention in Casper, Wyoming.

Tanja is spending this summer in Germany and Russia and will share photos and stories about her travels with us. You won't want to miss this program!

NORKA FOUNDER'S DAY

Saturday, August 17th – Starting at 9 a.m.
Celebrate your Norka Heritage

As part of its year-long celebration of the 250th Anniversary of Catherine the Great's Manifesto inviting the Germans to Russia, the Center for Volga German Studies is presenting a day of programs celebrating those whose ancestors settled in the Volga German colony of Norka.

Learn about Norka's history, find your ancestors, enjoy delicious German food, listen to traditional music, share stories and traditions.

The public is invited to attend. Cost is \$30 for the day which includes all events and a boxed lunch.

Pre-registration & payment by 5:00 p.m. on July 28 is required. Call Linda Church at 503.493.6370 to register for this event.

Most events will be held in the Hagen Center on the campus of Concordia University, 2800 NE Liberty St., Portland, Oregon. The evening Social Hour will be held at the German American Society, 5626 NE Alameda St., Portland, Oregon.

Space is limited so please register early!

Oregon Chapter Meeting Sunday, June 23, 2 p.m.



A quick update on our June 23rd meeting. Our scheduled speaker, Petr Burunov, has encountered an unexpected issue which will prevent him from joining us this month. We certainly understand the situation and plan to reschedule Petr for a program later this fall. We now plan to show a 60 minute video titled "Germany - A Musical Tour of Bach's Homeland". The tour will take us through many places associated with Johann Sebastian Bach such as Thuringia, Eisenach, Arnstadt, Leipzig, Erfurt, Gotha and Naumburg. It's a wonderful program that provides a taste of our ancestral homeland while we enjoy beautiful music composed by Bach. We hope you will plan to attend.

Coffee and Cookies will be served.

<http://youtu.be/nO0MrbthUkU>

German Sack singing a traditional Volga German folk song at the CVGS earlier this year. Volga German waltz "Mei' Mother backt Kreppel" (roughly translated: My Mother Bakes Grebbel) on the Hackbrett (Hammered Dulcimer)

Recollections of my Grandfather, Adam Schell

By Tanja Schell (from an e-mail to Michael Frank, 13 February 2012)

My mother, my grandfather Adam Schell and I were able to watch the videos that you (*Michael Frank*) had sent to me. I really liked the quality and must say that the gentlemen in the video look just like they would look like in Frank when I was growing up there in the 1980s and 1990s and there were still many Germans around (a good half of the local population, if not more).

Speaking of Frank, my grandfather says that there is one Viktor Frank (born around 1940 in Kauz) that currently is still living in Frank. Viktor has actually immigrated to Germany with his wife but having already retired, he spends a good portion of the year in Frank where he and his wife have their apartment, which they did not sell when leaving for Germany.

I have watched part 1 of the (Kautz) video also. Something that I wanted to comment on in this part was the bit when Elaine (Frank Davison) and everybody else are walking around the site in Kauz. It is said that the village (or, rather, the remains of the village) was bulldozed and destroyed by the Russian Army in the 1960s because the Army did not want the smaller villages to exist and this had permitted the Soviet Russian government to dictate where the ethnic Germans could relocate to should they decide to return to their homeland on the Volga. First, the Soviet Russian government was strictly opposed to the ethnic group ever returning to their homeland. In 1947, all ethnic Germans were made to sign a document stating that they agreed to their expulsion being "forever" and they will never try to return to their home villages and areas. If they did, they would face 10 years in labor camps. In 1956, three years after Stalin's death, the strict rules (die Kommandatur/Kommandatur/kommandatura) regarding the ethnic Germans in the USSR were somewhat lessened and they now were allowed to move freely yet not to return to their homeland. I, however, know for a fact that about ten families originally from Frank had returned from Western Siberia to their home village on the Volga. They, of course, were not let to move back into their own houses that still stood in the village but instead were settled in a big multi-apartment house in downtown Frank which they called "Washington" (because this brick house's walls were white washed and therefore resembled the White House in Washington, D.C.).

As far as the bulldozing incident is concerned, my grandfather has said that the Soviet Russian government under Nikita Khrushchev was determined to raise the level of the rural area's standard of living to that of the urban areas. Therefore, they focused on supporting the big collective farms and moving all the work and people from little villages to bigger villages and settlements. Therefore, many small villages such as Rothammel, for instance, were abandoned during this time. I think Rothammel existed up until the early 1970s when there was no longer a school there so that some former German families from there who had returned there from Siberia moved to the bigger settlement of Frank instead.

This still doesn't explain the bulldozing incident. The only other possible explanation I can think of is that it had the same fate as Seewald which also had been bulldozed (in the 1970s???). My family had already returned from Siberia and they were living in Frank; my grandfather heard that the local oil company looking into drilling on the Seewald village site has commanded for the remains of the village to be bulldozed to make it easier for the drilling process. He doubted there were soldiers destroying there as there was "nothing left to destroy there anymore". Everything that could have been used in terms of construction materials, goods, housing had been "destroyed" by the people who had moved into the villages once the Germans were driven away in the fall of 1941. He said there were people from the other districts of the Volgograd region as well as the poor peasants from Bryansk and Orlov regions who had moved into the villages. There were also Jewish refugees from Western parts of the USSR (e.g. from Belarus) who had been brought into the area. I bet they couldn't care less about taking good care of anything belonging to the "Germans". The only soldiers grandfather could think of were the ones who were sent into their area after the Decree in August of 1941 and patrolled the area until all the local ethnic Germans were driven out in September.

On a side note, it is so sweet and sad to see Elaine, Philipp and Mr. Pfister trying to understand each other in their own versions of the Volga German dialect. They did a great job despite having no one who'd interpret English for Elaine. It's funny to think that when she was visiting Kratzke and the local area, I was staying with my grandparents in Frank, just a few dozen miles away from there. By the way, Timothy Kloberdanz who Elaine spoke of in Part 1 (of the video) was visiting the very same area during the very same time. He and wife Rosalinda were staying with their relatives in Frank in August 1991. I know for sure that on the weekend of August 21st, a group of Germans from Frank who were originally from Rothammel and Seewald made a day trip to their home villages' sites and they stopped at Kauzer Wald, the Kauz

Forest. I bet it is the one Elaine is pointing out in Part 1. My grandfather would have known better as he was on that trip with the Kloberdanzes. Timothy and Rosalinda published a book later on based on their experience during their trip to Russia that year. The book is called "Thunder on the Steppe" but I bet you know about it.

Also, Elaine mentioned some Franks from Rothammel when talking to Mr. Pfister about the family name being very common in the area. As he pointed out, however, the Franks in Rothammel were of Catholic faith and therefore could not be related to the Franks in Kauz. Though the religious intermarriage was a big no, I would not entirely cross out the thought that they could have been related back in the days when they first came to Russia. During that time, the villages were settled by groups of the newcomers from Germany that had probably been built on their voyage to Russia. And though I think they would build those groups - and later, the villages - based on their religious affiliation, there could have been some families who converted into a different faith. This claim, however, could only be proved by the information on where the original Frank settlers in Kauz were from in Germany and where the Franks that settled the village of Rothammel were originated.

As for my grandfather's memories of Kauz, he says that he once visited the village with his brother-in-law Johannes Marie, or Schwor Hannes (that's dialect for "Schwiegerbruder Hannes" or "brother-in-law Johannes"), and it must have been in 1940 or 1941. It was probably summer, and Johannes, who worked like others at the Seewald collective farm, was given the task to bring some crops to the mill in Kauz to get them processed there. Being a very bright kid who was always interested in exploring things, my grandfather begged Johannes to take him along. When they reached the mill, my granddad left the wagon to run around and "have a look around" while Johannes was waiting for his turn. Adam ran around the village that was small and "looked the same as Seewald". He remembers a deep ravine running outside or alongside Kautz.

I also got him talking about some food and drinks. Along with regular well water, milk, Pudermilch (Buttermilch in Standard German or buttermilk in English) and Steptee (prairie herbs tea), they would drink Siesholztee (Suessholztee or sweet root tea) made out of roots found on the prairie. His mother would brew the tea and bake some Pishker (dialect for the Russian dough pastry called pyshki) out of regular dough in the kitchen oven. All kids would stand around and wait to get some of them first. Meat dishes were rare in summer, most of it was available in winter after the domestic animals the families kept from spring on (pigs, calves, geese and chicken) had been butchered in late fall. The families would make Gallera (jellied pig feet), sausage etc.

A Suntagmittagsessen, a festive meal on a Sunday (Sonntagmittagsessen in Standard German) would include Kraut un' Prei (Sauerkraut und Brei/meat or ribs served with sauerkraut and fluffy potatoes) if the family had meat (which was mostly the case in the winter time) or Kreppl und Kaffee (Grebbele and coffee made of roasted barley), or possibly Schnitzesup' (Schnitzesuppe, a sweet soup made of dry fruits).

When parents got old, they would usually live with their son's family. A daughter-in-law had to run the household but her husband or his parents (mostly, his mother) were there ones who told her what to do and how to spend the money. Despite any possible hard feelings, all of the members of the younger generation had to be respectful toward the elders. If the parents of a family passed away or a widow had a hard time to support all of her children, relatives would need to take the kids to live with them. Generally, kids and women would do the chores in the house while men were the ones working in the fields or do other work on the collective farm. Young adults (boys and girls alike) would also work on the collective farm.

In Seewald, they only had four grades of school. The entire secondary school education span was 10 grades. Therefore, my grandfather's other siblings would attend schools in the villages where it was possible to continue going to school, provided that the parents could afford it. Usually, after some years in school, only the kids who were considered the "brightest" in the family were supported in their continuing school education. My grandfather was the 6th child out of nine (two of them died young just before the war) and he had to wait until it was his "turn". Kids usually would start attending grade 1 when they were around 8 years old, maybe 7. My grandfather had to wait until he was 9 to start attending school because his parents simply could not afford to buy new school clothes, shoes and other things for him. Being very eager to learn, he would look through his older brother's school books and pick up from there. After finishing the school in Seewald, he continued his secondary education in Hussenbach which was a big settlement compared to the rest. They had a preserve factory, a milk factory and other production in the village. They had a social club, a movie theatre, and radio working on the streets. It was all for the "workers' good". He lived there with his

paternal aunt Anna Gette who was living in an apartment house and worked at the preserve factory. Grandfather attended the school that Elaine and the others passed in the car while leaving Kratzke for Kimry.

After a year (or was it two?) my grandfather wanted to drop out because he was missing his old school friends who were attending the school in Dittel (Dietel). Dittel was also where the girls (including his sisters) went to school following their education in Seewald. All classes were co-ed and the language of instruction was German. He also said that there were some Russians attending his 10-grade school in Hussenbach. They were the kids of the local Russian officials, and would speak German just as well as the rest of the students.

Dittel also had the local hospital. My grandfather's younger sister Eugenia Schell (one of his siblings that died before 1941) was held there. There was another hospital in Hussenbach but it was a bit farther away. The largest hospital in the area was the district hospital in Balzer (now Krasnoarmeysk) to the north of these villages.

Seewald along with Rothammel were the only Catholic villages in the Frank country. Seewald was about the same size as Kauz. They were not as well off as say Kratzke that had a cloth factory (a branch factory of the big cloth factory in Kamyshin to the south from here). Depending on the size of the individual villages, there would be more than just one collective farm in one single village. The villagers who worked for the collective farm did not have their own farm land. Everything was shared. They did not get any money for their work, too. After the harvest time, they would get a certain share of collectively produced crops and produce goods as their payment. The people in Kratzke or in Hussenbach who worked at the factories were better off, said my grandfather, as they received real money for their work and could buy things. Kratzke had a lot of stores and they were the only settlement in the area that had electric street lights. He said one could come upon a hill in Seewald at night and see all the lights over in Kratzke. It was a beautiful sight.

Following the hard times, many local families left for other districts of Russia to get work and more food. There were also some young women or young widows who left to work as servants for wealthy families in the big cities. Grandfather knows of several of them who worked in Moscow. Meanwhile, here on the Volga things were improving towards the end of the 1930s. The year they were deported from the area, they had the best harvest they had seen in years; a lot of fruit (especially apples) etc. Everybody was really happy about it and was looking forward to the fall. The news of the infamous Decree spread very soon at the very end of August 1941. Nobody wanted to believe in it; some people doubted the officials' ability to relocate the entire Deutsche Republik (the residents of the Volga German Republic).

Thanks again for the videos you had sent to me. I watched them with my mother and grandfather Adam Schell over the winter break when I was back in Germany. We really enjoyed the video and the quality is superb!

I've just (gotten) around to write down everything my grandfather managed to tell me about the life back home in Seewald before the deportation in resettlement in September 1941. He said he once visited Kauz before the war - it was probably in 1940 or 1941 and it was with his brother-in-law who went to the mill there. (It) turns out that I once was in Kauz, too. Back in September of 1984 he, his wife and a few close friends also originally Seewald went to the site of their village. I was just a small kid but they took me along - and we went through Kauz (as we were driving on a bus from Frank). I will write it all up for you and sent over shortly.

Sure, I'll see if he'll be in the mood for it. You know, sometimes he is not that keen on talking about it. It's like - it is all in the past, who would care about it? Are there any specific things you'd like to know about the everyday life before the WWII? Granddad was 14 when they got sent off from Seewald so (he) remembers a lot.

By the way, here is a link to a 2007 video of Seewald and my grandfather walking across the site that used to be his village, which was roughly of the same size as Kauz/Kautz: http://www.youtube.com/watch?v=9_lC8tuJwow.

My grandfather grew up in a village just about 1.5 - 2 miles away from Kauz called Seewald, which is right next to Dittel. While they were still living at home before 1941, he remembers that their class group would have field trips to the nearby Kauzer Wald (the Kauz Forest). Said it was really beautiful back then. He also remembered that back then the village was surrounded by ravines and it was nearly as big as his home place Seewald.

Furthermore, he remembered that years later, when they were already living in Siberia, there were some people originally from Kauz that lived in the same little town as he and his family did in the 1960s including some Kraemers, Knaub, and an Oswald family. Andrey Fillipovitch Oswald was a friend of granddad's and his daughter Lidia married my granddad's nephew in 1970.

TIDBITS

Today, there are approximately 600,000 ethnic Germans in [Russia \(Russian Census \(2002\)\)](#), a number that increases to 1.5 million when including people of part-German ancestry.

The Volga Germans in Germany and Russia are planning a 150th anniversary celebration of the settlement of

Neu Dönhof (now called Novinka)

on June 23, 2013, in Novinka.

I anticipate photos will follow!

Thanks to Lee Ann Schlager for this information.



Evangelical Lutheran Church of Saratov

On March 12, 2013 the Ambassador of the Federal Republic of Germany in Russia, Ulrich Brandenburg, visited us in Saratov.

The main aim of the visit was to open a visa section in the business center "Arche". In the afternoon Mr. Brandenburg visited the Evangelical Lutheran St. Mary's church.

Provost Alexander Scheiermann and the members of the church council toured the church building. They told him the story about the church, about the foundation, the heyday, the persecution (repression and deportation) and the new start-up.

Our church choir sang German and Russian songs for them.

With the end of the official part all were invited to drink tea and eat delicious Russian and German cookies. Here the conversation was continued in a cordial atmosphere.

At the end of his visit Mr. Brandenburg wished the community to grow spiritually and numerally, to finish the church building and to realize all the good plans in future.

Alexander Scheiermann

Hinkel Genealogy

My name is Donna McCoy and for the last 12 years I have been researching the Hinkels, Hinkles, Hinckles etc. from Norka. I have worked with and share info with Judy Curtis who does the Norka Data Base. There are Hinkels in both our lines. Recently Judy asked for information on Heinrich Hinkel's three daughters. She had an inquiry from someone just starting to research this family.

The daughters were:

1. Madalena Barbara Hinkel born 18/Feb/1880
2. Margarete Hinkel born 23/Mar/1885
3. Katharina Elisabeth Hinkel born 17/Feb/1890

I had bits and pieces on each of these ladies. I did a lot of research and now have over 500 pages of information on their families.

Madalena B. Hinkel married Ludwig Charles Sauer. Their children were John Sauer, Louis Charles Sauer, Albert Sauer, and Marie Elisabeth Sauer Walsborn.

Margarete Hinkel married Jacob Wacker (Walker). Their children were Louis Walker, Henry Walker, John Georg Walker, Frieda Walker Hart and John Walker. (Children sometimes went by Wacker).

Katharina Elisabeth Hinkel married a Hinkel and had John Hinkel and Katharina Elisabeth "Betty" Hinkel Howells. She then married Conrad Reisig and their children were Rachel Reisig Fitts, Frieda Reisig Rollins, Conrad Reisig and David Henry Reisig. Katharina's last husband was Georg Dolberg.

If any of our members are related to any of the above people, I would be glad to share the information I have collected. I have birth, death, marriage, immigration, census, burial and obit records. I have some photos and some tombstone photos. I do have some blanks to fill and would enjoy visiting with members of this family. If interested in these families call Donna McCoy at 503/762-1281. We can arrange to meet, so that they can see the history book and copy what they need.

I would like to share what I have found and save someone a lot of searching.

**Sincerely,
Donna McCoy**



“Sie kamen als Kolonisten des Königs Friedrich V und folgten dem Ruf der Zarin Catharina II”

“They came as colonists of King Frederick V and followed the call of the Empress Catherine II”

This photo is of a memorial stone placed by the German Volga-Germans at Jorl, Schleswig-Holstein, Germany, on 18 May 2013, honoring the colonists in Denmark who went on to Russia.

Thanks to Maria Flegler Laufer of Soest, Germany and Jacob Eichhorn.

The names of colonists on the Memorial Stone were submitted and paid for by donors from Europe, Siberia and the USA. The Memorial Stone was the project of the Arbeitskreis Plaggengacke, a Schleswig group dedicated to colonist history and genealogy. Director Christian Winkel spearheaded the project.

Steve Schreiber

Representing the Oregon Chapter and the CVGS, Steve Schreiber had an opportunity to talk with a group of German high school students about the German Russian immigrants that settled in Portland. The presentation took place on April 16th at Willamette University in Salem. Steve showed the group his video titled "From the Russian Steppe to the Pacific Northwest: The Germans from Russia in Portland, Oregon." Steve told the students that he would ask them questions at the end of the video and award prizes (candy) for the correct answers. The students took detailed notes during the presentation and had a spirited competition to be the first to answer the questions. The adults accompanying the students were amazed that the Germans from Russia have preserved their German identity for 250 years and were grateful to learn more about this part of German history.

AHSGR Oregon Chapter Membership Form

Membership fees are for one calendar year and you are responsible for renewing each January 1st.

***\$75 will include your membership to the AHSGR Oregon Chapter and the International Chapter and you will receive both the Oregon Chapter Chronicle Unserer Leute and the International Newsletter.

New Member _____ *Renewal* _____ *Individual* _____ *Family* _____

Membership Year(s) 2013 _____

Name _____

Address _____

City _____ State _____ Zip Code _____

Telephone _____ E-Mail _____

I would like my Unserer Leute Oregon Chapter newsletter delivered by e-mail Yes _____ No _____

** The total Annual membership fees are \$75 (AHSGR Oregon Chapter \$25 and AHSGR International \$50). The total \$75. will include your annual membership for the AHSGR Oregon Chapter and a Standard Membership in the AHSGR International Society.

For other International membership levels are available and for more information you can go to:

<http://www.ahsgr.org/membership.htm> or contact Jim Holstein.

Please make checks payable to AHSGR OREGON CHAPTER and remember to include your application:

AHSGR Oregon Chapter
c/o Jim Holstein, Treasurer
P.O. Box 55218, Portland, OR 97238-5218
503/367-1757 E-mail: jimholstein@gmail.com

Ask Jim about becoming a lifetime member!

**AHSGR Oregon Chapter
Chronicle Unserer Leute
Calendar of Events and Meetings
~ July 2013 ~**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7 AHSGR International Convention - Ft. Collins, Colorado	8 AHSGR International Convention - Ft. Collins, Colorado	9 CVGS Library Open AHSGR International Convention - Ft. Collins, Colorado	10 AHSGR International Convention - Ft. Collins, Colorado	11 AHSGR International Convention - Ft. Collins, Colorado	12 AHSGR International Convention - Ft. Collins, Colorado	13 AHSGR International Convention - Ft. Collins, Colorado
14 AHSGR International Convention - Ft. Collins, Colorado	15	16 CVGS Library Open	17	18	19	20
21	22	23 CVGS Library Open	24	25	26	27
28	29	30 CVGS Library Open	31			

~ August 2013 ~

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4	5	6 CVGS Library Open	7	8	9	10
11	12	13 CVGS Library Open	14	15	16	17 Norka Founders Day – Starts at 9 a.m.
18	19	20 CVGS Library Open	21	22	23	24
25	26	27 CVGS Library Open	28	29	30	31

AHSGR OREGON CHAPTER
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Address

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The American Historical Society of Germans from Russia is an international organization dedicated to the discovery, collection, preservation, and the dissemination of information related to the history, cultural heritage, and genealogy of Germanic settlers in the Russian Empire and their descendants.

The Chronicle Unserer Leute (Chronicle of Our People) is published bimonthly by the Oregon Chapter of AHSGR.

Members can find the current schedule of chapter events and newsletters on our Facebook page at:
<https://www.facebook.com/groups/AHSGR.Oregon/>

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We have two vacant Board of Director positions (the bylaws call for 6). If you have an interest in serving on the Board, please contact Steve Schreiber at steven.schreiber@gmail.com or 503-774-9753