

# Eisenbeiß Family History

5-Jul-2024

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## The Original Search

Research on the Eisenbeis name began in 1980 by writing letters to various Eisenbeis / Eisenbeisz families throughout North Dakota and South Dakota. At that time it appeared that these families should be related, since all of them had ancestors who: 1) originally lived in southwestern Germany near the French border, 2) moved from Germany to Russia, and 3) moved from Russia to the Dakotas. But exactly how they were related was a mystery.

Initially, the information received was very confusing. A letter was received that stated, "My grandfather was John, and his brothers and sisters were Christian, Frederick, Jakob, Christina, Fredericka, Rosina, Katherina, and Joseph." And then another letter was received that stated, "My grandfather was Christian, and his brothers and sisters were John, Frederick, Jakob, Christina, Fredericka, Rosina, Katherina, and Matthew." And then another letter was received that stated, "My grandfather was Jakob, and his brothers and sisters were Christian, Frederick, John, Christina, Fredericka, Rosina, and Maria."

The first thought was that people were making minor mistakes in remembering the names of their grandfather's siblings. But only after the birth dates and death dates of these people were received did it become clear that these were all different families with the same names.

Searching through the genealogy records of the past couple of centuries, the Eisenbeis(z) families consistently named their children after the parents, the grandparents, and the aunts and uncles (in one case there were five cousins and one uncle with the name Jakob). While this may have made sense to the families of the time as it honored the past generations, it makes life very interesting for the genealogist in trying to sort the families using old documents that are not always clear or complete.

Families and friends had their own way of identifying the different people with the same names. They used nicknames that described some characteristic of the person. For example: "Jakob der Dicke" (Jacob the fat one), vs. "Jakob der Alte" (Jacob the old one) vs. "Jakob der Blutkopfig" (Jacob the baldheaded one) vs. "Jakob der Schimmelkopfig" (Jacob the white haired one).

The letters from North Dakota and South Dakota indicated that many Eisenbeis(z) families left the Dakotas and moved to other parts of the country, especially in the 1920's and 1930's when many moved to the Lodi, California area, Yakima, Washington area, and to Canada. Consequently, the letter writing expanded to Eisenbeis(z) families located across the country.

As the new letters came, Eisenbeis(z) families were identified who did not come to the U.S. through Russia. They came directly from Germany and settled in Pennsylvania, Kentucky, Michigan, Missouri, Kansas, Washington, Illinois, Indiana, and California. The spellings of the names changed slightly ... Eisenbeiß, Eisenbeisz, Eisenbeiss, Eisenbeis, Eisenbise, Eisenbies. Over time, more variations of the spelling appeared.

Occasionally a letter was received that stated, "I'm sorry, but my husband died last month, and I don't know the answers to your questions. But if he were alive, I know he would know." And so the pressure was applied to write even more letters as quickly as possible to retrieve the information that was recorded in the minds of the venerable custodians of Eisenbeiß family history before they left us.

The letter writing expanded to Germany in 1982 shortly before the 1st International Eisenbeiß Family Reunion at Beulah, North Dakota. From this connection, historical information was obtained regarding the very early Eisenbeiß families living in Germany. A trip by four Eisenbeiß'es from Germany to attend the 2nd International Eisenbeiß Family Reunion in 1984 at Aberdeen, South Dakota, and a return visit to Germany in the summer of 1987 led to even more extensive historical information. As people have become aware of this book and of the reunions, new information continued to be sent to be included in this book.

The response to the genealogy search letters has been nothing short of amazing. Many genealogists claim to get a very poor response to written inquiries to families they don't know. In this case, the response has been at the high 90% level! Out of hundreds of letters written, fewer than six did not respond.

While genealogy research can be very challenging, this effort was particularly so, especially with the branch of Eisenbeiß families who traveled through Russia before immigrating to the U.S. Records are nearly impossible to obtain from Russia (if they even exist).

One good source for information is church records. Unfortunately, many of the church records from North Dakota and South Dakota are difficult to find. Many small churches have closed since the late 1800's and early 1900's. Quite often, church records are kept in the custody of former members. Over time, people forget who has the records. Eventually, the records are destroyed or lost.

Other good sources for information come from obituaries and applications for naturalization. Obituaries from the 1800's and early 1900's are, quite often, very detailed and contain lots of useful information. Likewise, the applications for naturalization (not the naturalization documents but the application for naturalization) usually contain useful information.

Much of the information comes from 'word of mouth' and people's memories. Most of it has been substantiated by two or more people. Nonetheless, errors do quite likely exist, as some information conflicts with other information.

The information listed, however, is a best estimate based on the vast amount of information received from people's memories, grave stones, county burial records, birth and death certificates, applications for naturalization, Bibles, and obituaries.

While considerable progress has been made with tying together the many different Eisenbeiß families, more remains to be done. The genealogy record in this book lists two main genealogy trees labeled a: and b:. Other branches, that have not been tied to these main trees, are labeled c: ... z:. The challenge that remains for us is to tie these branches into these main trees.

## The Newest Search

All of the original genealogy info was entered into a computer in 1980. This worked very well as it was easy to make additions and corrections.

The reunions led to a lot of new genealogy information. 344 people came to the second reunion in 1984, including four from Germany. We invited everyone with the last name Eisenbeiß (with a variety of spellings) from quite a few states.

We hung every page from the genealogy book on the wall (11x17 size) in the hotel event room, a room the size of a large gym. The book was comprised of history and genealogy. The families had a unique numbering system (see the genealogy section for a description).

We put a person's genealogy number on their name tag. When people looked at another person's name tag, they could determine how they were related. People looked at the docs on the wall to see other relatives. They reported errors they found.

Before the reunions, I would get letters that they were in Texas and saw the name Eisenbeiß in the phone book, but did not have time to call. After the reunions, people would write that they were in Illinois and called people with the name Eisenbeiß ... and here is what was said. The genealogy info increased dramatically ... and I had new people to contact.

Albert Eisenbeiß, who attended the second reunion, brought a wealth of new info. He was born in Bessarabia (now known as Moldavia) and moved to Germany in the early 1940's. He provided extensive info on relatives who lived in Russia.

Because of the increase in attendance from other countries, we renamed the reunion to International Eisenbeiß Family Reunion. We have had family members from Canada, Germany, France, Switzerland, and Luxembourg at the reunions.

In the mid-1980's, I received a phone call from an Eisenbeiß who wanted to join the DAR (Daughters of the American Revolution). This led to info about an Eisenbeiß family who came to the US in 1751, had sons who served in the American Revolution, and ended up in the Reading, Pennsylvania area. This is the first known Eisenbeiß to move to the US. Melissa Sutton provided considerable information about this family tree.

All initial research was done by letter ... hundreds of letters over more than a decade. This switched to the internet in the mid-1990's.

I ran across a Christine Eisenbeis who lives in France. She responded to an email ... her Uncle Henri does genealogy. I sent him a letter as he does not have a computer. He responded in broken English ... it was better than my French.

Henri originates from Neunkirchen, Germany, which is near the French border. He was a pilot for Air France and had done considerable genealogy. He heard I had some Eisenbeis History & Genealogy books left from the last reunion and sent \$20 cash in the mail.

After he received the book he wrote that he wants eight more books ... but does not want to mail that much cash. His friend in Texas will call and mail a check.

While visiting with his friend, Jean-Loup Chrétien, I find that he is currently in Houston ... at NASA ... going up on the next space shot! He was a Cosmonaut! One of the first non-Russian's to fly to the MIR space station. I received a check from a Cosmonaut!

He and Henri were best friends since they were in the French Air Force. Henri left the military to fly commercial jets. Jean-Loup stayed with the military. He traveled to Russia and was the first non-Russian to become a Cosmonaut ... flew to the MIR space station twice. When Jean-Loup flew into space with NASA, Henri flew to the US to be part of the event.

Our sons tracked the space launch. Henri sent our sons some Jean-Loup Chrétien badges. Our sons found a website with a photo of Jean-Loup Chrétien receiving a medal of honor from Leonid Brezhnev, leader of the country of Russia.

I visited Cape Canaveral about seven years later. After spending a few hours there, I was getting ready to leave when I saw a sign with Jean-Loup Chrétien's name. I asked the staff and was steered to a building for authorized people only. When someone came out of the building, I asked about Jean-Loup Chrétien. They asked who I was and reluctantly went back into the building. Jean-Loup came out immediately ... he recognized my name.

This was his first trip to Cape Canaveral since the space launch. Cape Canaveral hosts astronauts for a week to give a short presentation to the visitors a few times per day. We just happened to be there at the same time. I am one handshake away from Brezhnev.

Henri added extensive, new information about Eisenbeiß families. He had info dating back to 1595 (b: family tree). It did not tie into the info I had dating back to 1540 (a: family tree). But his info starts in Neunkirchen and mine starts in Freudenstadt. The two towns are only 70 miles apart. As German's were meticulous record keepers, the families are quite likely related ... although we have no definitive proof.

In the 1500's, Protestant churches started recording marriages and baptisms. With this info, it is possible to reconstruct families. I have Eisenbeiß names dating back to 1449, but those names are on tax records ... thanks to Lutz Eisenbeiß of Germany. It is not possible to extract families from tax records.

I had gathered genealogy on Eisenbeiß families throughout the US. Many of them were dangling branches ... I had not tied them to the main tree. With Henri's help, we were able to tie many of those dangling branches to the b: tree.

The genealogy info has been on a website (text format with family genealogy numbers) for well over a decade. Henri converted much of that info and posted it on genealogy websites.

Periodically, I receive emails from folks who ran across one of the websites. They are surprised that most of the time, their grandparents are on the website ... and often their name is there too. They email updates for their family genealogy.

On 30 Jul 2009, I received an email from Maria Tsvetkovskaya, a relative closely related to me, who descends from Eisenbeiß'es who did not move from Russia. She was surprised to find the extensive info on the website.

Maria Tsvetkovskaya provided info about Eisenbeiß families who lived in Russia (her great-grandfather was shot by Stalin).

On 18 Jan 2010, she started sending information about the descendants of Mark Machaelowitsch Eisenbeis from Odessa.

The emails continue and the genealogy info continues to grow. History becomes more interesting when our relatives were there. I don't know why we complain about anything. We don't know hardship.

## The Meaning of the Name Eisenbeiß

by Clyde Eisenbeis

The origin of the meaning of the name Eisenbeiß is uncertain. The first half of the name, Eisen, means 'iron'. The second half, beiß, could be a variation of the word 'beißen' which is a verb meaning 'to bite'. The direct translation provides a word combination that is quite unusual.

While some people have speculated that the first Eisenbeiß had quite the grip with his mouth, other speculation is that the first Eisenbeiß was a blacksmith who made the metal portions of bridles for horses' mouths (iron bit vs. iron bite). Another thought is that this name refers to the vise that a blacksmith uses.

The discovery of a coat of arms that shows knights with swords in their mouths provides another interesting possibility. Biting a sword made of iron ... "iron bite"!

In addition, a tombstone in Nürnberg has two knights, one standing on the shoulders of the other, holding swords in their mouths (biting iron).



## Clarifications

The ending of the name Eisenbeiß cannot be properly spelled in English, as the German language has an additional letter of the alphabet called the 'es zet' ... ß. This letter is a combination of the old German handwritten letter 's' and the old handwritten letter 'z'.

The 'es zet' pushes these two letters together. The word 'es' means 's' in German and the word 'zet' means 'z' in German.

The handwritten German alphabet depicts a two 's' characters. The first 's' is the long 's'. The second is called a 'schloss s'. Per Ray Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7), all words should end with an ß or a 'schloss s', never an 's'. Schloss means lock.

This explains why there is an ß at the end of our name. The website listed at the beginning of this doc provides the old handwritten German alphabet.

Many years ago, a decision was made replace the 'es zet' with the letters 'ss'. This is unfortunate, as the letters 'sz' are a more accurate replacement. See the "Old German Handwriting" section later in this book.

This confusion has resulted in a variety of spellings of the name Eisenbeiß. Today the name can be found spelled Eisenbeiß, Eisenbeisz, Eisenbeiss, Eisenbeis, Eisenbise, Eisenbies, Icenbice, Isenbice, Eisenbeiser, Eysenbeiß, and Eysenbey, and Эйзенбейс (in Russia).

An additional peculiarity of the German language is the use of the 'umlaut'. This consists of double dots located above vowels that change the pronunciation of the vowel ... ä, ï, ö, and ü. The standard for converting these characters, when a limited character set is used, is to follow the character with the letter 'e'. ä = ae, ï = ie, ö = oe, and ü = ue.

While both adoptions and illegitimate births are found in modern times, they also occurred regularly throughout the past couple of centuries. Rather than trying to sort who fathered a child, this document identifies who reared the child and served as the parents.

All people who carried the name Eisenbeiß are listed regardless of their bloodlines, for they also carried the Eisenbeiß family values that they acquired from their parents.

To maintain authenticity, old letters and written stories have been reproduced exactly as received, including spelling errors and typos.

## The Pronunciation of German Words

The pronunciation of German words is consistent. Unlike the pronunciation of American vowels, the vowels in German are always pronounced the same. The vowel sounds are as follows:

- 'a' as in law
- 'e' as in hey
- 'i' as in ski
- 'o' as in toe
- 'u' as in tune

These vowel pronunciations are common throughout the world in many different languages (Spanish, Latin, Japanese, etc.). Whenever in doubt about pronouncing the name of a person (or city) from another country, apply these vowel pronunciations and you will be right most of the time.

In German, there are some additional vowel combinations that have unique vowel pronunciations. They are:

- 'ei' as in eye
- 'ie' as in ski
- 'ö' (oe) ... shape the lips for saying the word 'oh' but say 'e' as in hey
- 'ü' (ue) ... shape the lips for saying the word 'oh' but say 'i' as in ski

Most of the consonants are pronounced as we pronounce them in American English. Some of the most notable exceptions are:

- 'ch' in German has no English similarity. The closest is the composer Bach.
- 'd' in German is often pronounced as a 't' when at the end of a word.
- 'j' in German is pronounced as an 'y' ('Ja' is pronounced 'ya').
- 'r' in German is usually rolled ... the front of the tongue vibrates.
- 's' in German is pronounced as an 's' at the end of a word, as a 'z' when in the front or middle of word, and as an 'sh' when before a 'p' or 't'.
- 'v' in German is pronounced as an 'f' ('Vater' is pronounced 'fater').
- 'w' in German is pronounced as an 'v' ('Wind' is pronounced 'vind').

Folks who grew up speaking German pronounce the letters

- 'th' as a 'd' ... for the word 'that' would say 'dat'
- 'j' as a 'ch' ... for the word 'just' would say 'chust'

The dialect called Schwäbisch is common for folks who lived in an area west of Stuttgart, Germany. Schwäbisch traveled from Germany to Russia to North Dakota and South Dakota.

There are differences between Hoch Deutsch and Schwäbisch. For example, ist = ish, gehts = gesh, nicht = net. A Schwäbisch response to "wie gehts" (how are you) is "zimlich gut" (fairly good).

Also, some consonants are different. For example "kraut" is pronounced "graut".

There is one specific difference that makes Schwäbisch very unique. Words that end in "le" or "la" means small. Words such as Hutchle = small horse ... Mädle = small girl ... Hundle = small dog ... Voegele = small bird.

The food Knöpfla (Knoepfla) is also interesting. Knopf means button. Knöpfe means buttons. Knöpfla can be thought of as small buttons of flour. Although I don't think of Fleischküchla (Fleischkuechla) as being small. :-)

I have also found that people with a last name ending in "le" have ancestors originating from the area west of Stuttgart, Germany.

There are many in Mercer County, North Dakota who still speak Schwäbisch.

Old German Handwriting

A a *A a* A a  
B b *B b* B b  
C c *C c* C c  
D d *D d* D d  
E e *E e* E e  
F f *F f* F f  
G g *G g* G g

P p *P p* P p  
Q q *Q q* Q q  
R r *R r* R r  
S s *S s* S s  
T t *T t* T t  
U u *U u* U u  
V v *V v* V v

H h *H h* H h  
I i *I i* I i  
J j *J j* J j  
K k *K k* K k  
L l *L l* L l  
M m *M m* M m  
N n *N n* N n  
O o *O o* O o

W w *W w* W w  
X x *X x* X x  
Y y *Y y* Y y  
Z z *Z z* Z z  
ch *ch* ch  
sch *sch* sch  
ß *ß* sz tz

## Maps for Eisenbeiß Family Locations



1 = Eisenbeiß families in Germany, 2 = Eisenbeiß families in Hungary, 3 = Eisenbeiß families in Russia (now known as Ukraine ... Bessarabia is now known as Moldovia).



Eisenbeiß families locations: 1449 in Lobenstein / Oberlemnitz --- 1540 in Reutin / Freudenstadt --- 1595 in Ruppertsdorf / Lobenstein --- 1656 in Wellesweler / Neunkirchen --- 1691 in Nürnberg.

## Eisenbeiss Tomb Johannisfriedhof, Nürnberg, Germany (y:)

by Albert Eisenbeis and Klaus Halbig of Nürnberg.

These images are from the tomb of J.C. Eisenbeiss, plot number 1403 in Johannisfriedhof, Nürnberg, Germany. The caption on the bottom states: "Familie, J.C. Eisenbeiss, 1894".



The site was purchased by Johann Eisenbeiß for 100 years in 1894. Extended in September 1907 until the year 1999. Buried at this site are:

- 28.9.1899 ?? Eisenbeiß
- 9.2.1908 Gemeiner Urne ('Urne' means 'funeral urn')
- 12.2.1914 Leierer
- 29.6.25 Joh. Gemeiner Urne
- 12.7.30 Emilie Leierer
- 24.7.31 Herta Raschke Urne
- 16.1.33 Johann Eisenbeiß Urne
- 6.2.34 ? Raschke Urne
- 4.10.54 ? Eisenbeiß Urne
- Sep 62 Sichling Charlotte (+ 4.6.62)
- 30.11.65 Beck Elisabeth
- 3.12.68 ? Sichling Urne
- 14.1.78 Eisenbeiß Udo Urne
- 27.2.83 Lothar Eisenbeiß

The cemetery was constructed in the 1600's. It was purchased by Johann Conrad (J.C.) Eisenbeiss in the 1890's for a period of 100 years. Johann Conrad Eisenbeiss was a Lebküchner in Nürnberg (Nuremberg).

Johann Conrad Eisenbeiss descendents include Daniel Eisenbeiss (y:1.4.3.8.3-9) who emigrated to the USA and was registered to the union of millers in 1846, and another, Johann Eisenbeiss (y:1.4.3.8.3-6) who was the founder of the Nürnberger Konditorie Lebküchner (Nürnberger Confectioners Gingerbread) Shop.

Martin Eisenbeiss (y:), a carpenter, was born at Friesau near Lobenstein. One of his sons, Andreas Eisenbeiss moved to Wilhemsdorf where he married twice and had eleven children. He built a mill at Rüdlsbronn (Rüdlsbronn and Wilhemsdorf are about 40 kilometers west of Nürnberg). Some of his descendants (from 1650 to 1790) remain in this area, in Mark Erlbach as Mühlenmeister and Carpenters.

In an ancient Nürnberg cemetery, Johannis Grabe (constructed in 1600), exists a tomb with a sculpture representing two knights, one on the shoulders of the other, each with a sword between their teeth, with the epitaph: Christian Eisenbeiss 1814-1851.

This drawing is found engraved on the purchase agreement of the mill of Wellesweiler by Seyfried Eisenbeiss (b:2.1.1).

This image was also part of the sales contract for the Siegfried Eisenbeiß mill in 1697. The swords in the mouths of the two men is quite interesting and provides a new meaning for Eisenbeiß (iron bite). This image has become known as the Zwei Ritter (two knights).

## Arms of Eisenbeiß Ancestors

by Dennis Eisenbeis, Henri Eisenbeis, Richard Felix Eisenbeiss (b:2.1.1.1.4-1.6.5.4.6-1), and Lutz Eisenbeiß

The following Arm images can also be found in the Johannisfriedhof, Nürnberg, Germany with different family names.

The Arms on the left was issued in 1485 to the Eisenbeiß family by King Friedrich III. The Arms in the center comes from an Eisenbeiß family in Freudenstadt. The Arms on the right comes from the descendants of the Siegfried Eisenbeiß clan from Gahma (07356) via Neunkirchen, Saarland. There is similarity of a woodpecker on a rock in all three Arms.



Exlibris  
Richard Eisenbeiß

### Description 1 of the Woodpecker Wappen (Coat-of-Arms) In English:

In 1485, the emperor Frederick III gave a coat of arms to the Eisenbeiß family. The coat of arms was identical to one that had been given to a group of nine knights in 1379 by the emperor Wenceslas, king of Bohemia. When these knights accompanied soldiers into battle, it was their responsibility to provoke their adversaries and to motivate their troops. The knights taunted their adversaries by clenching a sword between their teeth while thrusting a second sword in the air with their right hand.

The coat of arms displays a brown shield covered with a small black framework with black and gold foliage, a woodpecker on a black rock on the bottom, and two black and gold horns on top. There is a legend that each year the woodpecker comes to sharpen its beak on the hill. At the end of thousand years the hill will be gone and all Eisenbeiß'es will have to disappear.

During the 1400's the middle class as well as the nobility possessed arms. Later, the privilege was reserved only for the nobility. At the end of the 18th century the middle class was again allowed to use and display previously issued arms.



Through the research of N. Pohl, royal engraver to the Prussian Court, many arms previously forgotten by the families were made available (Pohl was born in 1803, died in 1872 in Kohn). Some errors have been noted in Pohl's works, so some historians feel all of his works are not reliable. Nevertheless, today these arms have been found in the possession of two families, one of Black Forest, the other of Lobenstein. It is not known how or if our Eisenbeiß lines were related to these nine knights, or if these nine knights were themselves related. This research goes on!

### Description 2 of the Woodpecker Wappen in English:

Gold field, horned crest with a laurel wreath upon a black and gold helm. Blue mantling with grey underside cascades from the helm around the shield. The shield bears a green box with a blue border in the chief position extending down to the Fess point. A pile of green rocks or a green hill sits on the middle base, upon that, on the Nombri point, sits a black woodpecker.

These knights have had to entail soldiers to the battle and by their equipments, a sword in the mouth, another in the right hand, to boast ahead adversaries so as to provoke them. In the ancient cemetery, Johannis Grabe, of Nuernberg, exists a tomb constructed in 1600 with a sculpture representing these two knights. This drawing is also found under a form of engraving on the act of purchase of the mill of Wellesweiler, near Neunkirchen (Saarland) by Seyfried Eisenbeiß, September 25, 1697.

The family originates in Bavaria. The coat of arms was granted by Emperor Friedrich III circa 1482 after it was created in Emperor's Wenceslas time in 1379 by nine knights. It shows a white woodpecker on a black rock in a golden shield with above it a small black field and a helmet with two half black, half gold horns. Garlands are of gold and black color. These coats of arms that were granted by Emperor Wenceslas were for ordinary citizens as well as noblemen until Emperor Ferdinand II made coats of arms the prerogative of nobility. All non-noble families had to give up their coats of arms, but these were recorded in the Emperor's archives in Vienna and published in 1696 at Nuremberg under the name of greater Europe. When at the end of the last century the prerogatives of the nobility ceased, ordinary people were again permitted to have a coat of arms that in most families were lost and with assistance from the present work were re-discovered. In it is found the coat of arms of the family Eisenbeiß. The books are the property of N. Kohl, Royal Prussian court engraver in Cologne.

There is a legend that goes with this Arms that says the woodpecker featured on the shield returns each year and sharpens its beak on the hill. At the end of 1000 years, the hill will be completely worn away, and at that time all Eisenbeiß'es will perish the earth!

In Germany, it was the practice to award Wappen to a family of an individual, such that all direct heirs are allowed to use it. This differs from the convention observed in Great Britain where it is only legal and socially acceptable for the individual to that the Coat of Arms was issued to bear them.

### Description of the Woodpecker Wappen In French ... En Français:

En 1485 l'empereur Frederick III donne à la famille Eisenbeiß les armes que l'empereur Wenceslas alors roi de Bohème avait offertes à un groupe de 9 chevaliers. Elles montrent un pic blanc sur un rocher noir au sommet d'une colline située dans un près jaune. avec deux cornes noire et blanche. Le feuillage est noir et blanc. A la fin du 18° siècle la classe moyenne put récupérer ses armes dont la plupart avait disparues et qui furent retrouvées grâce aux travaux de N.Pohl, alors Graveur à la cour de Prusse.

Ces chevaliers devaient entrainer les combattants à la bataille et par leur accoutrement, une épée à la bouche une autre dans la main droite ils provoquaient l'adversaire. Dans le vieux cimetière de Johannis à Nuernberg existe une tombe construite vers 1600, avec une sculpture représentant ces deux chevaliers. Ce dessin se trouve aussi sur l'acte du moulin d'achat, de Wellesweiler à coté de Neunkirchen, moulin acheté par Seyfried Eisenbeiß le 25 septembre 1697.

### Description of the Woodpecker Wappen In German ... Auf Deutsch:

Die Familie stammt aus Bayern. Das Wappen wurde gegeben von Kaiser Friedrich III, Anno 1482, nachdem dasselbe Anno 1379 unter Kaiser Wenzeslaus von neun rittermäßigen Männern gestiftet worden war. Dasselbe enthält einen weiß Specht auf schwarzem Fels im goldnen Schild mit Oben einem Kleinem schwarzem Feld, darüber den Helm auf welchem sich zwei halb Gold, halb schwarze Hörner befindet. Die Laubwerke erhalten die Farben Gold und schwarz. Diese Wappen welche unter Kaiser Wenzeslas gestiftet worden waren, führten die bürgerlichen so gut auch die Adelligen, bis unter Kaiser Ferdinand II das Wappentragen ein Vorrecht des Adels wurde. Damals, kamen in sämtlichen bürgerlichen Familien die Wappen ab, wurden jedoch in Wien in Archiv des Kaisers verzeichnet, und im Jahre 1696 zu Nürnberg unter dem Namen der großen Europa. Wappensammlung veröffentlicht. Als nun Ende des vorigen Jahrhunderts die meisten Adelsvorrechte aufhörten, durften auch die bürgerlichen wider ihre Wappen führen, dieselben waren jedoch in den meisten Familien verloren worden und nur mit Hilfe vorstehenden Werks konnten sie wieder aufgefunden werden. Ebendasselbe findet sich auch das Wappen der Familie Eisenbeiß vor. Die Bücher sind im Besitz von N. Pohl König. preuß. Hofgraveur in Köln.

### Heraldry ... Arms of Families

Heraldry is a system of signs and symbols that originated in the Middle Ages as a means of recognizing warriors on the battlefield. Since armour or coat of mail was invariably worn, there was no difficulty distinguishing friend from foe even at some distance, for each man bore a shield of a unique design.

The armour or coat of mail often became hot, and a long, sleeveless garment called a surcoat was worn over it as protection from the sun. By the XIIIth century the surcoat had become short, and many knights wore their emblems (also called bearings or arms) on their surcoats as well as their shields. Thus originated the expression "coat of arms". In the XIVth century an even shorter surcoat was worn, called a jupon.

The rules regarding the use of a Coat of Arms differs from country to country. Unlike England, where a Coat of Arms is issued to a single person, not to be used by other family members, Germany assigned a Coat of Arms to a family, and it may be used by any descendant of that family.

Blazoning is the heraldic term for describing a coat of arms. The rules of blazon are follows: first give the color of the field background; second, name the objects on the field, all in their proper order and with regard to their relative shapes, colors and positions. 1. Crest (some arms exist without a crest), 2. Wreath, 3. Mantling, 4. Helm, 5. Shield, 6. Motto (often nonexistent).

Germany and Austria were first known as part of the Holy Roman Empire. The oldest Coats of Arms in Germany and Austria were self-assumed, mostly by men returning from The Crusades. Towards the end of the 1300s, emperors began to award Arms to specially appointed persons known as "palace counts." When a commoner was raised to the rank of nobility, he was allowed to keep his original Coat of Arms, but added new charges, or quarterings. The earliest arms for commoners date back to the early 1200's. For information

on heraldry associated with Northern German names it is advisable to contact Der Herold, 1 Berlin 33 (Dableto), Archivstrasse 12-14, Berlin, Germany. For names of Southern German and Austrian origin you may wish to contact The Adler Society, Haarhof 4A, Vienna, Austria.

### Rules/Laws governing use of Arms

Germany: In contrast to "one man, one coat of arms" the system of heraldry for the Holy Roman Empire developed along family lines. The files of the Imperial Archives in Vienna show that from 1410 to 1806, many coats of arms were granted simultaneously to several members (brothers, uncles, cousins) of the same family without differentiation, and then passed on to subsequent descendants. These Family Arms were called "Stammwappen". Differentiation took place if one member received an augmentation to his arms from the Emperor or if a family branch petitioned for distinctive arms. Since 1867, Der Herold in Berlin has been registering arms and has a database of over 300,000. Families world-wide may register new arms or verify their entitlement if they have documentary proof of German descent.

United States: Like in Canada, there is no law to prevent citizens from using a Coat of Arms for decoration. Armorial bearings used as a trademark have protection via the U.S. Patent Office. Government heraldry and insignia are handled by the U.S. Army Institute of Heraldry in Alexandria, Virginia. Several private organizations register personal and family entitlements and publish armorials, such as the American College of Heraldry. Their registration fees for Arms were \$195 US in 1993.

In all countries no one has the right to assume Arms belonging to another family or persons. A surname gives no right. Subject to the rules of a country to that one belongs, a personal Coat of Arms may be drawn up. As long as this does not infringe on any other right, this is legal. For legitimacy, a further step must be taken to have it registered and granted by a proper authority. To meet the rigorous design requirements of granting Heralds, avoid plagiarism, pay for final calligraphy and artwork, and publish as a public announcement. This will cost the armiger from about \$600 to as much as \$14,000 US. However, this cost generates a work of art, an heirloom, a trade mark, and a badge of honor measured as a corporate or family asset for generations to come.

## Significant Events Summary of Eisenbeiß Families

- 1485 The emperor Frederick III gave a coat of arms to the Eisenbeiß family. The coat of arms was identical to one that had been given to a group of nine knights in 1379 by the emperor Wenceslas, king of Bohemia.
- 1499 Heinz Eisenspeiß is listed, on an old document from Oberlemnitz, Lobenstein dated 2 October 1499 as a farmer. Old documents from this region, dating back to the 1500's and 1600's, list many names spelled Eisenbeiß, Eisenbeiss, Eisenenbeiss, Eissenbeis, Eißenpeis.
- 1556 Heinz Eysenpeis was born 1556 in Eliasbrunn. Tax records dating from 1556 to 1639 show many alternate spellings including Eysenpeis, Eysenbeis, Eissenbeiß, and Eyssenpeiß in this area located in Germany near the Czech Republic ... half way between Berlin and München.
- 1561-1580 An unknown father (a:) of three Eisenbeiß brothers lived in Freudenstadt (70 km southwest of Stuttgart) and Reutin (5 km northeast of Alpirsbach) in the Black Forest area of Germany.
- Hans (a:1) died on 20 February 1631 at age 70 in Reutin (therefore was born circa 1561). Michael (a:2), born circa 1570 in Reutin, moved to Freudenstadt in 1599 where he was a roofer (Dachdecker). Gilg (a:3), also born circa 1570 in Reutin, died on 6 July 1622 in Reutin at an old age.
- This is the first time the name Eisenbeiß appears in this region of Germany. The name Eisenbeiß disappeared from Reutin after the Thirty Years War (1618-1648), but continues today in Freudenstadt.
- It appears that every Eisenbeiß in the world descends from this a: branch or the b: branch. The a: branch and b: branches are quite likely related as the villages where these Eisenbeiß families lived are only 75 miles apart.
- 1595 Simon Eisenbeis (b:) was born in Ruppertsdorf. In the region northwest of Lobenstein in Thuringy are found the villages of Friesau, Thimmendorf, Altengesees, Gahma, Thierbach, Eliasbrunn, Neuenbeuthen (Neuenbeutha), Oberlemnitz ... all separated by less than 10 kilometers. This area is located between Frankenwald and the steep throats of the river Saale, a very turbulent landscape with few arable lands, in the ancient county of Reuss.
- Today some vestiges of Dutch water mills and windmills remain. In 1600, three Dutch families with the name Muller lived in Neunkirchen. A man named Muller made a trip from Neunkirchen to Neuenbeuthen with Hans Martin Eisenbeiss between 1686 and 1695. It appears there were preferential relationships between the region of Neunkirchen and the county of Reuss.
- 1599 Michael Eisenbeiß (a:2) moved to Freudenstadt. Michael was a dachdecker (roofmaker). His descendants live primarily in Grüntal, Kehl, and St. Gallen.
- 1600 Martin Eisenbeiss (y:), a carpenter, was born at Friesau near Lobenstein in Germany near the Czech Republic. One of his sons, Andreas Eisenbeiss moved to Wilhemsdorf where he married twice and had eleven children.

He built a mill at Rüdisonn (Rüdisonn and Wilhemsdorf are about 40 kilometers west of Nürnberg). Some of his descendants (from 1650 to 1790) remain in this area, in Mark Erlbach as Mühlermeister and Carpenters.

In an ancient Nürnberg cemetery, Johannis Grabe (constructed in 1600), exists a tomb with a sculpture representing two knights, one on the shoulders of the other, a sword in the right hand, an other sword in the mouth, with the epitaph: Christian Eisenbeiss 1814-1851. This drawing is found engraved on the purchase agreement of the mill of Wellesweiler by Seyfried Eisenbeiss (b:2.1.1).

His descendants include Daniel Eisenbeiss (y:1.4.3.8.3-9) who emigrated to the USA and was registered to the union of millers in 1846, and another, Johann Eisenbeiss (y:1.4.3.8.3-6) who was the founder of the Nürnberger Konditorie Lebküchner (Nürnberger Confectioners Gingerbread) Shop.

- 1606 Hans Eisenbeiss (z138), of Eliasbrunn, used an ax to kill his wife and six children. Hans was cruelly put to death for his deed. Details can be found in an article in this book.
- 1607 The English settlement, Jamestown, was founded in America.
- 1610 Hans Eisenbeiß (a:1) lost his entire family to the Pest (Plague). He remarried and had three more children. There is no trace of any descendants.
- 1630's Simon Petrus Eisenbeiß (a:3.1), born in Reutin, moved to Dietersweiler/ Freudenstadt. Some of his descendants moved to south Russia. Some of those moved to Bessarabia. Many of those in south Russia and Bessarabia moved to North Dakota and South Dakota. His descendants live in Dietersweiler, Glatten, Dornhan, and across the U.S.
- 1633 Katharina Eisenbeiss (z139), widow of Anthonius Eisenbeiss, an engraver in Kirchem-Bolender, is listed as a godmother in a church in Saarbrücken.
- 1662 Christoph Eisenbeiß (a:2.1) became a Court of Justice (magistrate) in Neckarweihingen.
- 1685 Sebastian Eisenbeiß (k:) was born. He lived in Hain as a Fröhner (indentured slave) in the Ködnitzberg and Wachholder castles. These castles can be found in ruin 5 and 10 kilometers north of Mainleus in Germany near the Czech Republic, south of Eliasbrunn.
- His great-grandson Johann Heinrich Eisenbeis (k:2.1.8) moved to the U.S. after having been member of the Freischutz, a revolutionary organization to which Richard Wagner belonged. Most of his descendants live in the Louisville, Kentucky area.
- 1751 Johann Georg Eisenbeiss (w:) arrived in Philadelphia on 24 September 1751 aboard the ship Neptune. Peter Klinger and his wife Catherine Eisenbeiss were also on board. Three of his sons fought in the Revolutionary War.

- 22 Sep 1762 German Princess Sophia Augusta Fredericka of Anhalt-Zorbst crowned Empress Catherine II (known as the Great) of Russia, reigns 1762-1796.
- 4 Dec 1762 First Manifesto of Catherine II is issued, inviting foreigners to settle in Russia with no results.
- 22 Jul 1763 Second Manifesto of Catherine II is issued, setting forth alluring terms of colonization of foreigners in Russia, attracting thousands of colonists from what is now Germany.
- 1762-1763 Empress Catherine II (Queen Catherine the Great) issued an invitation to foreigners to settle in the Volga River region of south Russia. Many Germans took up her offer.
- 1764-1767 Founding of German colonies in the Volga Region, Russia.
- 1776 Start of the Revolutionary War in the U.S.
- 1777 David Eisenbeiß (x:1), son of Michael Eisenbeiß, was born in 1777. He died in 1832 in Apati, Ungarn-Jug (Hungary - Yugoslavia). This was the beginning of a lineage of Eisenbeiß families found in Hungary.
- 1789 George Washington was elected as the 1st President of the U.S.
- 1794 Georg Christoph Eisenbeiß (a:2.1.2.10.6-3) became a medical doctor in Tübingen. He wrote a medical book on Geburtshilfe (Obstetrics/Childbirth).
- 6 Nov 1796 Death of Catherine II at the age of sixty-seven following a stroke.
- 1796-1801 Reign of Tsar Paul I, son of Catherine II.
- 1801-1825 Reign of Tsar Alexander I, the well beloved grandson of Catherine II.
- 1804 Alexander I (beloved grandson of Empress Catherine II) issued another invitation to foreigners to settle in the Black Sea region south Russia. Many Germans took up his offer.
- 1804-1812 Napoleon conquered most of Europe.
- 20 Feb 1804 Alexander I issues decree for settlement of colonists in the Black Sea Region.
- 1804-1810 Founding of German colonies in the Crimea.
- 1804-1824 Founding of German colonies in the Odessa District, Ukraine.
- 1805 Bernhard Eisenbeiß (a:3.1.5.3.7-4) emigrated with his family from Dornhan/ Horb in southwest Germany to Glückstal/ Odessa/ Cherson in South Russia.
- 1814-1842 Founding of German colonies in Bessarabia (now Moldavia, USSR).
- 1817-1818 Founding of German colonies in the South Caucasus.

- 1820 Frederick Eisenbise (b:2.1.1.5.7-6) emigrated from Prussia to America (apparently to Illinois).
- 1822 Karl Eissenbeiss (b:2.1.1.5.8-2.4) and his family emigrated from Germany to Pennsylvania and then to Indiana. From this family come the Icenbice families of Iowa.
- 1825-1855 Reign of Tsar Nicholas I, grandson of Catherine II, brother of Alexander I.
- 1842 Founding of Hoffnungstal/ Bessarabia.
- 1842 Christian Eisenbeiß (a:3.1.5.3.7-4.7) emigrated from Glückstal/ Odessa/ Cherson to Hoffnungstal/ Bessarabia.
- 1848 Gold was discovered in California.
- 1848 Ferdinand Eisenbeis (n:1.2) emigrated with his parents from Baden, Germany to Rochester, New York. They moved to Dayton, Ohio and then to Spencerville, Ohio.
- 1 Jul 1849 Johann Ludwig Bette (born 1821 in the German colony Johannestal, Odessa District) and a small party from the Odessa District sail from Odessa, Russia, for the United States and settle in Ohio.
- 1849 Johann Heinrich Eisenbeis (k:2.1.8) emigrated from Munchberg Kreis Bauern ober Frankau, Germany to Aurora, Indiana.
- 1855-1881 Reign of Tsar Alexander II, great-grandson of Catherine II, son of Nicholas I.
- 1856 Frederick Eisenbeis (b:2.1.1.1.6-9.5.1) and Charles Eisenbeis (b:2.1.1.1.6-9.5.2) emigrated from Prussia to Rochester, New York. Later they sailed to San Francisco, California via the Panama Canal and then moved to Port Townsend, Washington. Charles became a very wealthy man.
- 1858 Ferdinand Eisenbeis (m:1.1.2.2.2) emigrated from Baden, Germany to Ste. Genevieve County, Missouri.
- 1861 Johann Wolfgan Eisenbeiss emigrated from Germany to New York at age 21. He married and settled in Chicago.
- 1862 The Homestead Act was approved. Abraham Lincoln served as the 16th President.
- 1862 Ferdinand Eisenbeis (n:1.2) enlisted in Company A of the 81st Ohio and fought in the Civil War under General Sherman. After the war he moved to Dickinson County, Kansas.
- 1862 Johann Heinrich Eisenbeis (k:2.1.8) enlisted in the 32nd Indiana Volunteers and fought in the Civil War that had begun in 1861. After the war he settled in Louisville, Kentucky.

- 1862 Many other Eisenbeis men fought in the Civil War. A listing of these individuals can be found in a later section of this book.
- 4 Jun 1871 Imperial Russian government issues decree repealing the Manifestos of Catherine II and Alexander I, terminating, after a period of ten years' grace, the /special privileges of the German colonists.
- Summer 1872 Johann Ludwig Bette visits colonies of Johannestal, Worms, and Rohrbach, Odessa District, urging emigration to the United States.
- Summer 1872 Departure of first group of eight families (16 persons) from Johannestal, Odessa District, for Sandusky, Ohio.
- 17 Oct 1872 Departure of second group of 16 to 26 families from Johannestal, Rohrbach, and Worms, Odessa District for Sandusky, Ohio.
- 5 Nov 1872 Departure of third group of six families from Rohrbach and Helenental, Odessa District for Sandusky, Ohio.
- 1872 Henry Eisenbeis lived in Chicago. Moved to Indiana, then to Illinois. Descendents moved to other parts of the country.
- 16 Apr 1873 The three groups (30-40 families) of German immigrants from the Odessa District, Russia, leave Sandusky, Ohio, traveling by train to Yankton, Dakota Territory, arriving on 18 Apr 1873, and later homesteading near the present site of Lesterville, South Dakota.
- Summer 1873 Departure of 55 families (about 400 persons) from Worms and Rohrbach, Odessa District, Russia, for Nebraska, settling in and near Sutton, Nebraska, in September 1873.
- 13 Jan 1874 Imperial Russian government issues second decree to the decree of 4 Jun 1871, instituting compulsory military conscription immediately for German colonists. These two decrees impel hundreds of thousands of German colonists to emigrate from Russia to North America and South America.
- 1874 Mattheis & Elizabetha Eisenbeis Weisser (z25) emigrated from Russia to Tyndall, South Dakota.
- 1879 John Eisenbeis (I:1) emigrated from Hüffenhardt/ Nord Baden, Germany (near Heilbronn) to Allegheny, Pennsylvania. He later moved to Ann Arbor, Michigan and then to Texas. (His name was misspelled via the immigration papers as Eisenbeiser for a number of years and was corrected in 1888.)
- 1881-1894 Reign of Tsar Alexander III, great-great-grandson of Catherine II.
- 1889 Jakob & Kathyrne Eisenbeis Walth (a:3.1.5.3.7-4.8.2.2) emigrated from Glückstal/ Odessa to Hosmer, South Dakota.



- 1893 Jakob & Barbara Buechler Eisenbeiß (a:3.1.5.3.7-4.8.1) emigrated from Glückstal/ Odessa to Freeman, South Dakota when they were more than 60 years old.
- Also moving to South Dakota at about the same time were seven of their twelve children and their children's families. (An eighth child moved to North Dakota with her family in 1895.) Many of these descendants ended up in the Hosmer and Bowdle, South Dakota area.
- 1893 Matheis & Katharina Kaiser Eisenbeiß (a:3.1.5.3.7-4.4.1.1) emigrated from NeuGlückstal/ Odessa to Bowdle, South Dakota.
- 1894-1917 Reign of Nicholas II, great-great-great-grandson of Catherine II. He is deposed in 1917 and imprisoned and executed with his family on 16 Jul 1918. He is the last monarch to rule over Russia.
- 1897 Simon & Katherine Schott Eisenbeiß (a:3.1.5.3.7-4.7.1.6) emigrated from Hoffnungstal/ Bessarabia to South Dakota.
- 1898 The Spanish American War started.
- 1898 Jacob & Katherine Werre Eisenbeiß (a:3.1.5.3.7-4.8.2.5) emigrated from Glückstal/ Odessa to Wishek, North Dakota.
- 1898 John & Katherine Hottman Eisenbeiß (a:3.1.5.3.7-4.4.1.2) and Jakob Georg & Katherine Gaub Eisenbeiß (a:3.1.5.3.7-4.4.1.3) emigrated from Glückstal/ Odessa to Eureka, South Dakota and then to Bowdle, South Dakota.
- 1898 Christian & Rosina Oster Eisenbeiß (a:3.1.5.3.7-4.7.1.2) emigrated from Hoffnungstal/ Bessarabia to Java, South Dakota.
- 1899 David Eisenbeis (a:3.1.5.3.4.8.2) emigrated when he was about 60 years old from Glückstal/ Odessa first to the Hutchinson County, South Dakota area and then to Wishek, North Dakota. He had been recently widowed.
- 1902 Adam & Margaretha Riecker Eisenbeis (a:3.1.5.3.7-4.7.5.5) emigrated from Hoffnungstal/ Bessarabia to Driscoll, North Dakota.
- 1905 The first church is established in Hoffnungstal/ Bessarabia.
- 1905 Johannes & Magdalena Wahl Eisenbeiß (a:3.1.5.3.7-4.7.5.2) moved from Hoffnungstal/ Bessarabia to Georgsfeld / Kaukasus.
- 1913-1914 Adolph Eisenbeis (a:3.1.5.3.7-4.7.8.3) emigrated from Russia to Streeter, North Dakota.
- 28 Jul 1914 World War I.

- Fall of 1914 All German male "head of households" living in Crimea (Krem) who had retained their German citizenships are sent to lumbering camps north of Moscow for internment (similar to imprisonment, but not put in prison).
- 7 Nov 1917 Bolshevik Revolution in Russia is led by Lenin.
- Spring 1918 After negotiation by the Swedish Red Cross, the Germans interned north of Moscow are released to return to their homes in Russia or to go to Germany. The war is not officially over yet, but all fighting has ceased.
- 1918 Bessarabia becomes the property of Rumania. The German colonists now learn Rumanian in school.
- 1918 Eduard & Louise Bietz Eisenbeiß (a:3.1.5.3.7-4.7.5.2.1) escaped from Georgsfeld / Kaukasus to Hoffnungstal/ Bessarabia. The trip (during the Russian Revolution) took 23 months.
- 1919 Emil Eisenbeiß (a:2.1.7.3.1-2.1.1.1.1) moved from Kehl, Germany to Buchrain, Luzern, Switzerland.
- 1920-1923 Period of famine in Russia claiming hundreds of thousands of lives. Death by starvation in the Volga German villages is estimated at 166,000 lives. American Relief Administration provides assistance.
- 1928-1940 German farms and property are expropriated by the Soviet government, and Germans are forced onto collective farms at starvation wages.
- 1929 The Great Depression started.
- 1930's Eisenbeiß families moved from South Dakota to California (especially Lodi & Sacramento) and to Canada.
- circa 1931 Christian Eisenbeis (a:3.1.5.3.7-4.8.1.7) was beaten to death by Russian soldiers in Bergdorf, South Russia.
- 1932-1933 Second period of famine again claims many lives, especially among the Volga Germans.
- 1 Sep 1939 Outbreak of World War II.
- 1939 World War II started.
- 1940 Bessarabia is now under Russian rule again. Adolf Hitler strikes a deal with Stalin. If the people in Bessarabia are allowed to return to Germany, Hitler will repay Stalin with large amounts of grain.
- Sep 1940 The German colonists are forced to leave Bessarabia and move to Germany ... then placed on farms in Poland (the Polish farmers had been killed). "The Last Bridge" by Marjorie Knittel & Elvira Ziebart Reuer describes this event.

- 1940 Reinhold & Erna Scheurer Eisenbeiß (a:3.1.5.3.7-4.7.6.2.4) moved with their family from Hoffnungstal/ Bessarabia to Germany and then to Poland. Many other Eisenbeiß families left at the same time before the Russians took over the area (Romania had owned the area since World War I).
- 1940 Joseph J. Eisenbeis (k:8.3.1) and Chas. W. Eisenbise (u:5.6.2) started corresponding regarding their initial genealogy research.
- 22 Jun 1941 Beginning of the German-Soviet War.
- 28 Aug 1941 Banishment and exile of the Volga Germans to the northeastern part of European Soviet Union, to Central Asia, and to Siberia.
- 1-15 Oct 1941 Banishment and exile of Germans in the South Caucasus.
- 16 Oct 1941 German troops capture Odessa and sweep over the Ukraine.
- Nov 1941 The Bessarabian Germans are sent to Poland to raise crops for Germany. They are given land that was taken away from the Poles by the German Army.
- 1941-1944 With the repulse of the German forces and the approach of the Soviet Red Army, some 350,000 Germans in the Ukraine flee to the Warthe River region in Poland and to East Germany.
- 1943-1944 Soviet troops recapture portions of the Ukraine.
- 1944-1945 Soviet troops advance into Poland and East Germany, and about 250,000 German refugees from Russia are returned to the Soviet Union and exiled. Balance of about 100,000 Germans from Russia flee to West Germany.
- Dec 1944 Emil Eisenbeiß (a:3.1.5.3.7-4.7.5.2.1.3) was captured by the Americans and shipped to the United States as a Prisoner of War. He was returned to Germany in August 1946.
- Jan 1945 The Bessarabian Germans flee from Poland to Germany as they are caught in the midst of the Russian army overtaking Poland.
- 1946-1970 Of the 100,000 Germans from Russia who reach West Germany, 25,000 to 30,000 emigrate to Canada and the United States. Between 70,000 and 75,000 are now living in the Federal Republic of Germany.
- Dec 1955 The Soviet government issues a rehabilitation decree for all citizens of ethnic German descent.
- 1971 Robert Eisenbeisz (a:3.1.5.3.7-4.4.1.2.4.1.1) died in the Vietnam War.
- 1979 USSR census count nearly two million people of German ancestry.

- 1979 Clyde Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7.1) started researching the genealogy of Eisenbeiß families.
- 1982 The 1<sup>st</sup> International Eisenbeiß Family Reunion in Beulah, North Dakota. See "The International Eisenbeisz Family Reunions" for further details.
- 1987 Over 15,000 Soviet Germans are allowed to leave the USSR.

## (1275) Early Eisenbeiß Names and Origins

Dennis Eisenbeis found a book in the LDS (Church of the Latter Day Saints) library, "Deutsches Namenlexikon Surhkamp Taschenbuch 65" by Hans Bahlow. The following information comes from that book:

Eisenbart (obd): ... Peter Ysenbart 1422, vgl. Eisenbkopf, Eisenhaupt, Eisenbeiß, Eisenesser (Eisenfresser), oder einfach den Eisenschmidt

Eisenbeiß: mhd. isenbiß >>Eisenfresser, Prahlhans, vgl. Isenesser 1275. Wernher Ysenbyß 1363 Baden. (Dazu Brech., >>Raufbold u. Eisenfresser<<, Görl. 1937).

Page 115 lists the earliest reference of an Eisenbeiß. The author of the book has found the name "Wernher Ysenbyß" in 1363 in Baden (this spelling is consistent with the mittelhochdeutsch spelling of this period).

The author points out that early German names described a person's physical characteristics, personality, or profession. Consequently, two people with the same last name may not be related even if their names are traced to the same area or period. Likewise, two people who are intimately related may have vastly different last names. The book contains information that, while not necessarily relevant, is interesting.

Lutz Eisenbeis of Gera, Germany has found a number of Eisenbeiß names dating back to the 1400's and 1500's. These names include:

- Heinz Eisenspeiß, 2 Oct 1499, Oberlemnitz, Lobenstein
- Heinz Eysenpeis, 1556, Eliasbrunn
- Ciriax Eisenbeis, 1592, Eliasbrunn
- Hans Eyssenpeiß, 1592, Eliasbrunn
- Hans Eyssenpeiß, 1595/1596, Eliasbrunn
- Hans Eyssenpeiß, 1596/1597, Eliasbrunn
- Hans Eyssenpeiß, 1599/1600, Eliasbrunn
- Hans Eyssenpeiß, 1600/1601, Eliasbrunn
- Hans Eyssenpeiß, 1605, Eliasbrunn
- Hans Eisenbeiß, 1622, Eliasbrunn
- Anna Eisenbeiß, Hans Scherf, 1636, Eliasbrunn
- Eva Eisenbeiß, Matthes Hertel, 1639, Eliasbrunn
- Hans Eißenpeis, 1541, Oberlemnitz, Lobenstein
- Clemen Eißenpeis, 1541, Oberlemnitz, Lobenstein
- Hans Eißenpeis, 1592, Oberlemnitz, Lobenstein
- Nikol Eißenbeis, 1592, Oberlemnitz, Lobenstein
- Jost Eißenbeis, 1592, Oberlemnitz, Lobenstein
- Simon Eißenbeiß, 1622, Oberlemnitz, Lobenstein
- Hanß Eisenbeiß, 1625, Oberlemnitz, Lobenstein
- Catharina Eisenbeiß, Georg Brueckner, 1662, Oberlemnitz, Lobenstein
- Eva Eisenbeiß, Adam Werner, 1656, Oberlemnitz, Lobenstein
- Margaretha Eisenbeiß, 1669, Oberlemnitz, Lobenstein
- Hanß Eisenbeiß, D.J., 1692, Oberlemnitz, Lobenstein
- Anna Elisabetha Eisenbeiß, Johann Heinrich Locker, 1767, Oberlemnitz, Lobenstein
- Hanß Eisenbeiß, 1543, Oberlemnitz, Lobenstein

Many of the very early (1400's and 1500's) Eisenbeiß families lived in the Lobenstein (b:) area of Germany about 90 km (56 miles) northeast of Nürnberg near what is currently Czechoslovakia ... in that era near Bohemia. Towns in this area, within 20 km (12 miles) of each other, include Altengesees (b:), Eliasbrunn (b:), Friesau (y:), Gahma (b:), Unterlemnitz, Neubeutha (b:), Oberlemnitz, Ruppertsdorf (b:), Thierbach (b:). Within 60 km (37 miles) of these towns are Münchberg (k:), and Veitlam (k:). Very close to Nürnberg are Wilhelmsdorf (y:), Mettelaurach (y:), Mark Erlbach (y:), Hain (k:) and Küps ... the Thuringe Forest separates Lobenstein from Hain and Küps.

A second area with early Eisenbeiß families is west of Stuttgart near the French border. The early a: families (1500's) have origins in the Black Forest (Schwarz Wald) area of Germany about 80 km (50 miles) southwest of Stuttgart. Towns in this area include Freudenstadt, Dietersweiler, Glatten, Dornhan, Reutin, Alpirsbach, Necharweihingen, Grüntal, Tübingen, Lombach, Wittlensweiler, Effringen, and Kehl. The early b: families (1600's) have origins in the Saarbrücken area of Germany about 160 km (100 miles) northwest of Stuttgart . Towns in this area include Neunkirchen, Wellesweiler, Wiebelkirchen, Ottweiler, Spiesen, and Elvesberg. The Saarbrücken area and the Black Forest area are about 120 km (75 miles) from each other.

The old names for Eliasbrunn (Ehabrunn), Gahma (Gamen), Altengesees (Altengesass), Payreut (Bayreuth), Neunbeutha (Neunbeuta).

There is little doubt the b:, k:, and y: families are related as they originate in the Lobenstein area of Germany. The b: families relocated to the Saarbrücken area. As the origin of the Black Forest a: families is very close to the Saarbrücken b: families (within 75 miles), there is little doubt they are related to the b: families.

## (1500's) Early Eisenbeiß Families

by Werner Haussmann from Ketsch, West Germany using the records of: Freudenstädter Archivar Dr. Hans Rommel and Pfarrer Strobel's Sippenatlas Glatten. Loose translation from German to English by Clyde Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7.1)

One of the first records that contains the name Eisenbeiß appears in the Black Forest area of southwestern Germany. Three brothers are listed in the archives of the village of Freudenstadt which is located southwest of Stuttgart.

The oldest, Hans Eisenbeiß (a:1), was born circa 1561 (not too long after Columbus discovered America!). His first wife Agnes and their four children died from 'the Plague' in 1610.

Hans remarried to Gertrauta Haug on 17 Oct 1614 in Alpirsbach. While three children came from this marriage (two daughters and one son), there is no further record of them or their descendants. Hans died in Reutin (close to Alpirsbach) at the age of 70.

The second brother, Michael Eisenbeiß (a:2), was born circa 1570 presumably in Reutin and moved to Freudenstadt in 1599 where he was a roofer. Three generations of Michael's descendants lived in Freudenstadt before they moved to neighboring villages.

Michael's great-grandson Hans Christoph Eisenbeiß (a:2.1.2.10) moved to Neckarweihingen as a school teacher.

The offspring of Hans Jakob Eisenbeiß (a:2.1.7.1) moved to Grüntal/ Freudenstadt as shoemakers, carpenters, and farmers.

Hans Georg Eisenbeiß (a:2.1.7.3) traveled throughout Alsace, France before marrying a carpenter's daughter and settling down in Hördt by Straßburg. His descendants became respected citizens and village leaders in the German-French frontier village of Kehl.

Out of this "Kehl lineage" the engineer Emil Eisenbeiß distinguished himself in 1919 as a prominent employee in Switzerland, where in 1936 he was granted Swiss citizenship (citizenship in Switzerland is seldom granted to 'outsiders').

There are today many Eisenbeiß families, descendants of Michael, still in Grüntal, Kehl, and St. Gallen.

Gilg (Ägidius) Eisenbeiß (a:3), the third brother, was also born in Reutin. He also married twice but lists only one son, Simon Petrus Eisenbeiß (a:3.1), by his second wife, Anna. After Gilg's death in 1622, the name Eisenbeiß appears no more in Reutin.

Simon Petrus Eisenbeiß moved to Dietersweiler/ Freudenstadt where he was a school teacher. His offspring were millers and farmers.

Bernhard Eisenbeiß (a:3.1.5.3.7-4), a descendant of Simon Petrus, emigrated from Dornhan/ Horb to Glückstal/ Odessa/ Cherson in South Russia in 1805. He and his descendants were farmers in South Russia until the late 1800's when many of his descendants emigrated to North Dakota and South Dakota.

Many of the Eisenbeiß families in the U.S. are descendants of Gilg and Simon Petrus Eisenbeiß!



## (1606) Hans Eisenbeiß Tragedy (z138)

translated by: Gertrud Wilhelm, Irmgard von Schmeling, Agnes T Sauer, Robert Saavedra, Fall 1997

The following story is quite graphic and unpleasant to read. However, since it is a story that is well known throughout much of Germany, it is important that Eisenbeiß families are aware of it.

There are four versions of this tragedy. Version #1: von 900 Jahre Eliasbrunn, 1071-1971, pages 15-17, section V (from 900 years Eliasbrunn, 1071-1971, pages 15-17, section V.), Version #2: von "Eine Tragödie im Hause Eisenbeiss, anno 1606" (from "A Tragedy in the House Eisenbeiss in the Year 1606"), Version #3, von "Die Stadt Gera und das Fürstliche Haus Reußi", pages 280-281( from "The city of Gera and The princely house Reussi", pages 280-281), Version #4: von Sagenbuch des "Voigtlandes", von Robert Eisel, Gera, 1871, page 55 ( from the Tale book "Voigtlandes", from Robert Eisel, Gera, 1871, page 55).

Two of the four versions are printed in this book.

It is possible Hans contracted rabies. This would explain his behavior.

Version #1, English: from 900 years Eliasbrunn, 1071-1971, pages 15-17, section V.

The history of Eliasbrunn's multiple murder, as seen in the light of the law.

Without a doubt the most dreadful deed of a farmer belongs to Hans Eisenbeiss from the town of Eliasbrunn who, on the 28th of April 1606, killed his whole family and his maid, in the most shocking event experienced in the history of the Highlands.

Through a contemporary report, the public learns the awful deed and the detailed circumstances surrounding the perpetrator's lawful punishment and subsequent execution. Unfortunately, this description was aimed more at satisfying the people's desire for sensationalism than dealing carefully with the deed, the guilty party and his condemnation.

First, the history itself:

On Monday, 28 April 1606, around 10:00 o'clock in the morning, the 42 year old farmer Hans Eisenbeiss' took an ax and killed his six children, his still pregnant wife and his maid, all shortly one after another.

His servant who was in the field at the time, escaped the killing and could later pinpoint Eisenbeiss hiding place in a nearby forest called Geschwandholtz. Eisenbeiss was later arrested in that forest. He could not deny the deed he had done, when the arrest was made, because he was still holding the murder weapon and his clothes were soaked in blood.

During the interrogation, Eisenbeiss remained silent. When he was taken to be tortured, he could give no other motive for his dreadful deed, other than the understanding that his wife, children, and farm-hands wanted to rule over him.

On 30 April 1606 Eisenbeiss was taken to Eliasbrunn. There, he had to touch the corpses prior to their burial, as this was the local custom. On 5 May 1606, early at 8:00 o'clock, the judgment was read to him in Lobenstein. Later, Eisenbeiss was taken to Eliasbrunn where the judgment was executed.

After his hands were chopped off, his thighs were crushed with heavy wheels and his heart was ripped out of his body. Then, he was decapitated and the remainder of his body quartered. His heart and guts were burned. The house in which Eisenbeiss had lived was torn down, and the Court ordered nothing to be ever build in that place again.

Now, a short statement from the ghastly story.

If we want to legally explore the cruel happening, we must separate the person from the perpetrator and his presumed motive for his awful deed. The farmer Hans Eisenbeiss is marked in the contemporary description by respected citizens, as a pious and God-fearing individual. It was understood, that Eisenbeiss had altogether no real motive for his deed, and the allegations that his wife wanted to control him was only the product of a cruel torture he suffered.

When there are, however, no logical motives, the deed could have only been committed in mental derangement; that means, the perpetrator at that time was not in full possession of his mental sanity. This concept becomes even stronger through his own statement when he said "it came over me". He had personally no logical explanation for his deed.

While today a perpetrator who has acted in mental derangement is deprived from a normal lifestyle by spending time in a sanitarium, this crime was committed during the Middle Ages, when mental derangement cases were punished especially hard.

The gruesome deed was committed twelve years before the beginning of the Thirty-Year War, at a time when witch burning was an everyday occurrence and justice was ignorant of the existence of clinical insanity. They saw those deeds as the work of the devil, which had to be expelled with "fire and sword".

In reports, it is often spoken of the devil being incarnated in a perpetrator's body. Other times the killer had a devilish-face. In the Russian Countries, there was talk about a throat-cutting Justice Committee, which originated from the time of Karl the 5th.

Excerpts from declarations revealed that the high court dealt only with the deed itself. The motives to the deed were within their jurisdiction only insofar as interpretation of the law, which should confirm the judgment. By no means, however, could mitigating circumstances be brought forward, especially if by interpretation of the law, so that the perpetrator would be absolved.

According to the law, the deed could be repaid only through the perpetrator's death. That is to say, the judgment had to be executed in full force, so that whoever committed the deeds had to repay his crime only through his own suffering.

So the maximum penalty was applied to the perpetrator at each place by where he had killed a person, by ripping flesh from his body with glowing hot tongs. The hand-cutting represented a punishment of the limbs, with which these deeds were committed. The burning of the inner intestines and heart [symbolized with fire and sword] represented the expulsion of the devil from the body, which had taken possession of the person.

By the dull reaction of the delinquent, at the time when the judgment was executed, there was nothing further known about Eisenbeiss's level of intelligence that could have explained the situation. It is sure to assume

that through the due process of the justice system, the perpetrator received a judgment which was felt to be just.

The order to tear down his house and leave the grounds without a structure was quickly interpreted by the superstitious, as a mark of the place where the devil lives.

In summary, the Law of 1606 was formed, aside from the pure pardon principle, from the laws of the Inquisition.

Version #2, English: from "A Tragedy in the House Eisenbeiss in the Year 1606":

From further testimonies, it is written that in the year 1606, he extinguished his whole family during a blood-rush. This deed found a cruel atone in the book "Ausgeburten des Menschenwahnes im Spiegel der Hexenprozesse und Autodafees"; (1893) from B. E. König it is cited:

In Eliasbrunn, a village not far from Lobenstein in the Voigtlande, at the beginning of the 17th Century lived Hans Eisenbeiss, a wealthy landowner, happy spouse, father and a Christian man. His household was formed by his wife, six children, a servant and a maid.

One day, on 28 April, 1606 early in the morning, Eisenbeiss was already showing signs of anxiety which became increasingly severe as the day unfolded to finally ending in complete insanity near the end of the day. The ill-starred Eisenbeiss, with ax in hand, stormed into the living room where his ten-year-old son, who just arrived back from school, was sitting at the table. The deranged father inflicted such a severe blow on his Son's head, that his brain was splattered on to the wall. Then, the crazy man went to the chamber where he killed three of his children, one of them still a baby. Then he grabbed his six-year-old daughter under the staircase, where he choked her. Then he stormed out to the courtyard and with his bloody ax and killed his twelve-year son who was tending after the cows. By this time the lunatic was running towards the garden, where he struck down his pregnant thirty-year-old wife and shortly after, his eighteen-year-old maid.

The lunatic had murdered his entire Household in less than ten minutes, with the exception of the servant. Immediately after this eight-fold murder, Eisenbeiss fled towards the nearest forest to look for the Servant. Before he could locate him, concerned people were already running after Eisenbeiss, who was then apprehended and turned over to the authorities.

The lunatic answered with a dull smile all questions directed at him, and only once, when he probably had a clear moment, he said that the murder happened because his family and his sense wanted him to lower himself from landlord to servant.

He was severely tortured and given a chance to indicate still another motive for his insane deed. Whatever he stated under this senseless torture had no importance. However, the judges took great interest, and the record shows that the protocol did not remain without influence. This judgment gives a sad testimony of the inhumanity; for it is from judicial blindness, unyielding minds and fanaticism that this act of vengeance was put together.

On May 23rd, the lunatic was picked up from a tower or dungeon in the Lobensteiner Castle, was put in irons, forced into a wagon and brought to Eliasbrunn. Here, he was dropped off, tied with a with a cowhide-

covered noose and then forcibly led back to his farm. While in the garden where Eisenbeiss committed the killings, he was burned eight times on the chest with glowing hot tongs.

The unbearable pain made him scream, but other times he would turn to the jurors with a foolish smirk on his face, while the people of the town were watching. Then, in that place, his hands were cut off, his thighs were beaten with heavy wheels, and while his body was still alive, his heart and guts were ripped from his chest and burned. The remainder of his body was cut in four chunks, and each part was stabbed through four different spears before raising them up along local streets.

In the garden, where Eisenbeiss killed his wife, a column was erected with the wheel used during the execution. The delinquent's head was used as the hub, and his hands were nailed on the column. Up to the moment when the hangman tore his heart from the chest, the lunatic would shout the name "Jesus", and then he would laugh again or he would begin to scream. He would also gaze several times studying the bleeding arm stumps and the horrible wounds left by the hot tongs and would raise the thighs crushed by the wheels.

The day after the execution, his house was torn down and a stone column was erected in its place. The gruesome deed was engraved on this column in horrid rhymes, which told the way the court sought equity in this case.

## (1700's-1800's) Eisenbeiß Families in Hungary (x:)

by Josef Eisenbeis (x:1.3.1.2), edited by Clyde Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7.1)

The presence of Eisenbeiß families in Hungary dates back to late 1700's / early 1800's. While it is unknown when the first Eisenbeiß moved to this region, it is known that David Eisenbeiß died on 13 May 1832 in Bataapati.

### Bataapati

Bataapati, also known as Apaati, is located 30-35 km southwest of Tolna in the region of Komitat Tolna, Hungary. Komitat Tolna was one of three Komitats in a region named Schwäbische Tuerkei (Schwabian Turkey). The other parts of the Schwabian Turkey are Komitat Somogy (south of the lake Balaton and west of Tolna), and Komitat Baranya near the city of Pecs (in the southern part of Tolna). Schwabian Turkey is west of the Danube River.

Hungarian gentry who owned large domains invited Germans to move to this region. They invited various artisans, and it seems so, others without a profession (1717-1720).

The migrations of 1717-1720, 1760-1765, and 1784-1789 are known as "Die drei großen Schwabenzuege". In actuality, less known small migrations took place from time to time during three centuries not only from Württemberg, Germany and not only to Hungary.

The Austrian Empress Elisabeth invited German Catholics to colonize Batschka (1760-1765). Her son Josef II allowed both Catholics and Protestants to settle (1784-1789). Batschka became Serbian in 1918-1920 at the time the Serbian-Croatian-Slovenian kingdom was created. This kingdom became the country of Yugoslavia in 1929.

The Schwabian Turkey was mixed with respect to religion. It was not colonized.

Other towns close to Bataapati include Glashuette (Altglashuetten, Alte Glashuette, Obenya, 8-10 km W), Moragy (Maratz, Moratz, 3 km E), Majos (Maiersch, 6-7 km N), Ocseny (Oetschn, Etschen, 8-10 km NE), Decs (Deetsch, Dech, Dets, 7-9 km NE), Nagyszekely (Groszsaeckl, 40-45 km N), Gyonk (Jing, Jink, Jenk, 30-35 km N) ... German names taken from "Donaschwaebisches Ortsnamenbuch" von Isabella Regenyi und Anton Scherer.

### Krivaj/Croatia and Glogovac (Schutzberg/Bosnia) Yugoslavia

During 75 years, three generations of Eisenbeiß families were born in Bataapati. Sometime after Michael (x:1.3.1.5) was born in 1874, the family moved to Krivaj near Novska 90-100 km ESE of Zagreb (Agram the capital of Croatia). Franz (x:1.3.1.6) was born in Krivaj in 1877.

Older members of these families know the migration towards Schutzberg started from the region of Nasice (120-130 km ENE of Novska). This may be true because Podgorac, the birth place of Franz' wife Elisabeth Faust, is 11 km E of Nasice. In addition, a Hungarian document dated 16 Feb 1896 lists, "... the family of Henrik Eisenbeiß living in Fericianci ...", Fericianci is 11 km from Nasice.

### Das "Alte Dorf" ( the "ancient village" ) Ukrinskilug

Coming from Fericianci, the family of Henrik, and perhaps the family Faust, arrived first in Ukrinskilug near Prnjavor, 30 km S of Derventa and 60 km E of Banja Luka. Ukrinskilug, the name coming from Ukrina river, was founded in 1895. This village was very close to the confluence of the Viacka brook into the Ukrina river. It was too close which led to flooding, particularly the flood of "Pfungstsonntag 1902" (Whit or Pentecost Sunday of 1902). This led to the foundation of a second village, at 7 km S, on a place named Glogovac in Strbci, which already had an existing Bosnian village. In 1908, some people replaced the name "Glogovac" with the German name "Schutzberg" (Protecting mountain, from flooding). Until 1942 the Bosnian and then the Yugoslavian administrations maintained Glogovac, but the inhabitants of Glogovac used the name Schutzberg to spite the administration.

## The end of "Schutzberg" and the book "Schutzberg Bosnien"

On 6 Nov 1942 all the inhabitants of Schutzberg took the train in Derventa to travel to Germany (Heim ins Reich) because of World War II. Four days later they arrived in the Polish town Lodz (named Litzmannstadt then).

In 1960, their ancient Protestant minister (since 1920) ended the writing in his book "Schutzberg Bosnien". The book holds too many historical (and other types of) errors to be enumerated. But two are:

- Pages 101-102: "... Gegen meinen Einspruch erfolgt am 5. November 1941 unter Fuehrung eines aus Esseg abgesandten Offiziers ein Angriff der Deutschen Mannschaft und des Schutzkorps auf den Gegner - Richtung Ukrinata ... Wir haben auch einen Verlust. Mein guter Johann Wahn ( 039 ) bekam einen Kopfschuß und war sofort tot..."
  - a) Es gab keinen aus Esseg abgesandten Offizier!
  - b) Johann Wahn bekam keinen Kopfschuß!
  - c) Jeder Eisenbeis sollte bemerken, daß man auf Seiten 97-101 das beschreibt, was Anfang 1942 geschah und dann nur auf Seiten 101-102 das, was Ende 1941 geschah!
- Page 107: "Der Krieg geht weiter. Am 1.6.1942 wird Franz Schmidt, ein Zwanzigjaehriger, von Aufstaendischen erschossen. Bald darauf wird Frau Eisenbeis mit ihrem Soehnchen auf dem Feld gefangengenommen und werden beide zu Tode geschunden"..."
  - a) Sie hieß Elisabeth Petresin ( 015 ), geborene Eisenbeis ( 013 ) und das "Soehnchen" Emil war 15 Jahre alt!
  - b) Sie waren vier: Elisabeth, Emil, Emils Vater Anton und Antons Bruder!
  - c) Sie fuhren mit einem Schlitten nach Rujevce, denn es gab noch Schnee: ... das war am 10 Maerz 1942 und nicht nach dem 1.6.1942! Yvica und Pauli, Emils Brueder erinnern sich auch an den Schnee !

## Alternate spellings

On a Hungarian document dated 16 Feb 1896 is a different spelling: Henrik Eißenbeiß, Harnisch Katalin.

In a book by Josef Heimfelsen, "Die Deutschen Kolonien in Bosnien" printed Jan 1911 in Sarajevo the name is spelled Heinrich Eisenbeis.

On Servian military papers the name is spelled Ajzenbajs.

After naturalization in Dec 1942 in Germany most members of the family spelled the name with an "es zet", others used just an "s".

## (1794) Georg Friedrich Eisenbeiß Medical Book (a:2.1.2.10.6-3)

Georg Friedrich Eisenbeiß was a medical doctor at Tübingen in southwest Germany. He authored a book on obstetrics/child birth. The information received from Albert Eisenbeiß (a:3.1.5.3.7-4.7.8.6.5-1) about Georg includes:

Seit 1794 Lic.med.et chir. in Tübingen ... Promotionsschriſt ... Martina Beese, Die medizinischen Promotionen in Tübingen 1750-1799, S.132 ... Hermelin, Bürk, Wille, Die Matrikeln der Universität Tübingen 1477-1817, Bd.3, Tüb. 1953, S.362 ... 190. Eisenbeis, Georgius Fridericus: Disputation inauguralis medica de laesionibus mechanicis simulacrisque laesionum, foetui in utero contento accidentibus, ad illustrandas causas infanticidii [etc.]. ... Tubingae 1794: typis Fuesianis, 4 degrees.23 S. Ja 222.4 degrees.22

- 1 Eisenbeiß, Georg Friederich (M38979)
- 2 Neccarweyhingensis (T)
- 3 1766 oder 1767 (M 38979)
- 5 Schulmeister (M 38979)
- 6 1793 Oct. 29 (M 38979)
- 7 1794 Apr. (T)
- 9 Lic. med. et chir. (T)
- 10 Ploucquet, Guilielmus Godofredus (T)
- 13 Ex. 1794 März 31 u. Apr. 2 (DB II 425)
- 38 971--38 989--1793 ... 38 97529

Georg Friederich Eisenbeiß von Neccarwenhingen aet. 26 med. stud., p.: Schulmeister alda, 3 fl. 15 x. The general appearance of the book cover page is (The letter V was used in place of the letter U in many old documents).

*DISPUTATIO INAUGURALIS MEDICA*  
DE  
LAESIONIBUS MECHANICIS  
SIMULACRISQUE LAESIONUM, FOETUI  
IN UTERO CONTENTO ACCIDENTIBUS,  
AD  
ILLUSTRANDAS CAUSAS INFANTICIDII  
  
QUAM  
PRAESIDE  
GUILIELMO GODOFREDO  
PLOUCQUET  
PHILOSOPH, ET MED, DOCT. HUIUSQUE PROF. PVBL. ORD.  
*PRO LICENTIAL*  
SUMMOS IN MEDICINA ET CHIRURGIA HONORES AMBIENDI  
PUBLICO ERUDITORUM EXAMINI SUBMITTIT  
GEORGIUS FRIDERICUS Eisenbeis  
NECCARWEYHINGENSIS  
  
*DIE MENSE APRIL. MDCCXCIV*  
*TVBINGAE TYPIS FUESIANIS*

## (1805) Bernhard Eisenbeiß Family moves to Russia (a:3.1.5.3.7-4)

by Clyde Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7.1), 1 May 1988

In 1805, Bernhard Eisenbeiß (a:3.1.5.3.7-4) and his family moved from Dornhan, Germany, to Glückstal/ Odessa/ Cherson in South Russia. Cherson is a huge area of land in the Ukraine on the northwest shore of the Black Sea. Odessa, a major seaport city, is located on the northwest shore of the Black Sea. Glückstal was located about 80 miles northwest of Odessa.

A census of Glückstal taken in 1815 and printed in 1816 lists the names of the seven surviving Eisenbeiß children (one died in Germany) but lists no parents. Perhaps the parents died on the way, or died after arriving.

In 1842, the seventh child, Christian (a:3.1.5.3.7-4.7), moved with his family to Hoffnungstal/ Bessarabia when the new colony was formed. Bessarabia is a huge area of land located west of Cherson. The Dnjestr River, which flows into the Black Sea, separates these land masses.

Other Eisenbeiß'es, not direct descendants of Christian, may have also moved to Hoffnungstal. If so, it is almost certain that these are descendants of Christian's brothers. It is not known if some of these brothers also moved to Hoffnungstal or if just their children moved there. (There was also a Hoffnungstal in Cherson.)

Some people believe that with Russian law in the 1800's, the youngest son inherited the land. The other sons had to find new land. Consequently, Georg (a:3.1.5.3.7-4.8), should have inherited the land. This jibes with the information that his two sons, Jakob (a:3.1.5.3.7-4.8.1) and David (a:3.1.5.3.7-4.8.2), were both born in Glückstal.

However, if the father Bernhard (a:3.1.5.3.7-4) did die early, as the census indicates, it is quite likely that his eldest son, Bernhard (a:3.1.5.3.7-4.3) took over the land and family duties. It is possible that Bernhard (a:3.1.5.3.7-4.3) did not have to give up the land to his youngest brother Georg (a:3.1.5.3.7-4.8) when Georg became of age. It is not clear how Russian law handled this.

The first Eisenbeiß families moved from Glückstal/ Odessa/ Cherson/ South Russia to Freeman, South Dakota, in the early 1890's. It is not known why they chose this area, but speculation is that Christian Buechler, a prominent businessman living in Freeman, was a brother to Barbara Buechler Eisenbeiß.

Most of these families later relocated from Freeman, South Dakota, to other Glückstal communities in North Dakota and South Dakota. A large majority of them relocated to the Bowdle and Hosmer, South Dakota area. The Eisenbeiß families that arrived in the late 1890's immigrated directly to the Bowdle and Hosmer area presumably because of the large number of relatives already living there.

While a large majority of these Eisenbeiß families relocated to the Bowdle and Hosmer, South Dakota, area, others moved to Eureka, South Dakota (a Glückstal community); to Wishek, Ashley, and Beulah, North Dakota (Glückstal communities); to Lodi, California (a Germans from Russia from North Dakota and South Dakota community); and to Manitoba and Saskatchewan, Canada (other Germans from Russia communities).



The Eisenbeiß families from the Hoffnungstal/ Bessarabia area came in the early 1900's. These families moved to Java, South Dakota (near Bowdle and Hosmer); Streeter, North Dakota (near Wishek); and Martin, North Dakota.

The Eisenbeiß families typically immigrated to where other Eisenbeiß families were living or where other Glückstal families were living.

The largest concentrations of Germans from Russia Eisenbeiß families are still located in the Aberdeen, Bowdle, and Hosmer areas of South Dakota.

## (1813) Eisenbeiß Mill in Wellesweiler, Germany (b:2.1.1.1.6-9)

by Henri Eisenbeis (b:2.1.1.1.6-9.2.9.3.1-2), edited by Clyde Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7.1)

In the article entitled "*Arms of Eisenbeiß Ancestors (1485)*" is an image as it appears on the act of purchase of the mill of Wellesweiler, near Neunkirchen, Saarland. The image also appears on a stelestone in Felsberg (southwest of Saarlouis).

There is a clear indication for the year 1813 that the mill belonged to the Eisenbeis family; there is a long annotation in the Evangelical Lutheran church book of Neuenkirchen (during this period, Wellesweiler belonged to this church), in which the pastor wrote: "*Christian Eisenbeis, 25 years old, died 29 December at the mill in Wellesweiler, due to the so-called French plague, a high fever. His parents, who predeceased him, were Christian Eisenbeis, the owner of the mill and Anna-Maria Mueller. They died within a few weeks in one house, father, mother, and son, all of the same disease.*"

On the edge, near this death notice, he continued: "This disease has spread to, and raged in, many areas, brought on by the French soldiers on their piteous retreat from Russia."

And on the next page of the church register, with regard to the deaths, he wrote, as additional information: "It was dreadful to see the French in retreat from Russia, and especially after the Battle of the Nations near Leipzig. Streets, fields, barns, stalls were filled with these world go-getters and so-called unbeatable slave drivers and murderers (by fire). If they had shown themselves proud and cocky when they were victorious, then they were cowardly and timorous when they had lost. The fluttering of a tree leaf drove fear into them. "It's true, isn't it," a French officer said to me in November in Wellesweiler, "it's true that the French are just rogues?" "I didn't say that," was my answer; "the French will certainly know best, what they themselves are." The officer was embarrassed, but very polite. Not so, his servant. I saw it in his eyes that, under different circumstances and at another time, he would have covered me completely with a few dozen punches."

A little later he had crossed out this notation and, somewhat relieved, had written: "All's well that ends well."

The dates of death in the Eisenbeis household were: for the mother 9 Dec 1813, for the father 14 Dec 1813, and for the son 29 Dec 1813.

In spite of this tragedy, this was not the end of the Eisenbeis dynasty at the mill in Wellesweiler, because after the French Revolution and during the period of French rule, the mill obviously had come into the possession of the family Eisenbeis. Even if in a report of the royal government in Trier (dated 15 September 1823) (Wellesweiler belonged after 1816 to Prussia), Georg Wohlfarth was named as the miller in Wellesweiler, he was, to be sure, the miller, but not the owner of the mill, because according to a tax list from the mill (from 1827), he was only the tenant.

(1826) Michael Bernhardowitsch Eisenbeiß (a:3.1.5.3.7-4.3.2),  
(1883) Tichon Michaelowitsch Eisenbeis (a:3.1.5.3.7-4.3.2.5),  
(1918) Wera Tichonowna Eisenbeis (a:3.1.5.3.7-4.3.2.5.2).

The following information was received 14 May 2013 from Maria Tsvetkovskaya Eisenbeis (a:3.1.5.3.7-4.3.2.5.2-3.3) of Moscow Russia. The information was compiled by her and her mother Viktoria Starkowa Tsvetkovskaya Eisenbeis (a:3.1.5.3.7-4.3.2.5.2-3) using memories from Wera Tichonowna Eisenbeis Starkowa (a:3.1.5.3.7-4.3.2.5.2), archives in Ukraine.

Michael Eisenbeiß (a:3.1.5.3.7-4.3.2) was born in 1826 (per a Harold Ehrman website). Michael was baptized in the Lutheran Church as Michael Eisenbeiß. His name was spelled Михаил Бернатович Эйзенбейс (Michail Bernatowitsch Eisenbeis) in Russian in 1875. Michael and his brother Jakob lived in Odessa as colonists, and had been orphaned in 1841 (this confirmed by a document from the archive). They were engaged in crafts in Odessa. Jakob was the head of the German department of gold and silver in Odessa (per the Novorossiyskiy calendar for the year 1869, Odessa). In 1869 name of Jakob was spelled as Jakow Eisenbeis in Russian.

Michael was the owner of land in Glückstal and had a home in Odessa. Michael lived in Glückstal, Odessa, and Akkerman, Odessa region.

Michael married Henrietta before 1858. Henrietta died 20 Nov 1868, in Benkendorf, Akkerman region, per Dennis Eisenbeis (a:3.1.5.3.7-4.8.6.6.6-1.2). Michael then married Justinia Alekseewna ?. Her last name is unknown. She was a German. They had six children: Mark (1875-1946), Maria (\* 1876), Michail, Klavdia, Tichon (1883-1930), Olga (1889-1951).

Tichon Michailowitsch Eisenbeis (a:3.1.5.3.7-4.3.2.5) was born circa 1883 in the Odessa region. He was a good man, who loved his daughters, read a lot, and spoke excellent German. Tichon's name was spelled Тихон Михайлович Эйзенбейс in Russian.

When Tichon lived in Odessa, he worked in a foundry.

In 1913, he married Maria Jakowlewna ? (1884-1976). Her last name is unknown. Her middle name, Jakowlewna, indicates her father's name was Jakow or Jakob. Maria, in her youth, moved from Bessarabia to Odessa. She was first married to Roman Karpiy. From her first marriage, Maria had a daughter, Lydia Romanovna Karpiy (circa 1912 - 1980). Tichon and Maria raised Lydia.

Tichon Eisenbeis and Maria had four children: Wera (1918-2007), Nadezhda (circa 1920-21 - 1930), Ljubow (1923-2005), Ekaterina (1927-2003). Wera means "believe" in English, "Glaube" in German ... Nadezhda means "hope" in English, "Hoffnung" in German ... Ljubow means "love" in English, "Liebe" in German.

Tichon and his family suddenly moved from Odessa to Donbass circa 1920-1921, taking very few things with them. It was like an escape from the persecution of Soviet power. They traveled on the roof of train and walked on foot. In Marganez they met an old lady, who recommended they stay there. Tichon worked at an ore repair plant. He fished a lot to feed his family.

Tichon was killed on 3 Jan 1930 in Marganez, Ukraine, at age of 46, during Stalin's repressions against the German population of Ukraine in 1930. The death certificate of Tichon does not indicate the cause of death.

The record was made a week after his death. His name was written partly in German and partly in Russian: Ейсенбейс. All facts indicate that he was killed because of Stalin's repressions.

When Tichon was killed, and his daughter Nadezhda was killed by an accident, his wife Maria suffered a strong trauma of the nose. This damage to her nose existed her entire life. After this day, his daughter Wera was ill a long time.

Tichon and his daughter Nadezhda were buried in Marganez.

On the Internet there is the following phrase of Stalin in 1928: "complicit Germans must arrest, the British do not touch". This phrase was in Stalin's correspondence concerning Shakhtinsky process of Donbass, Ukraine. In connection with the Shakhtinsky case (Shakhty process or trial) in 1928 arrested hundreds of people. (Around the years 2000-2010, all people who were arrested in connection with the Shakhtinsky process, were rehabilitated, because they were not doing crimes.)

The party congress in the USSR, in 1929, claimed the need to combat against counter-revolution among technicians and experts. Stalin urged, this Party congress, to be an active struggle for detecting counterrevolutionaries: "It is not a coincidence ... the so-called Shakhtinsky process. 'Shakhtintsy' sit up in all sectors of our industry. Many of them were caught, but by no means all caught. Wrecking bourgeois intellectuals is one of the most dangerous forms of resistance against developing socialism. Wrecking is all the more dangerous, because it is linked to the international capital." End of Stalin quote.

Stalin said that in 1929, in the interval between Shakhtinsky case 1928 and case Industrial Party "Prompartiya" 1930. Whereupon in 1930 was the case "The Industrial Party trial" or "Trial of the Prompartiya", in respect of which have been arrested about 2,000 people.

We found in the library of the Russian-German House book of Chentsov. Book of V.V.Chentsov "The tragic fates. Political repression against the German population of Ukraine in 1920-1930 years" or "Tragicheskie sud'by – Politicheskie repressii protiv nemetskogo naseleniia Ukrainy v 1920-e-1930-e gody" published copy of the document in 1930: an indictment against engineers, stagers and technicians at area Krivoy Rog in ore industry. On the next page is copy of scheme, where there is a city Marganez. The indictment says that they want to restore the capitalist system and facilitate foreign intervention. The source of these documents is branch of the case the Industrial Party "Prompartiya".

Tichon Eisenbeis worked on the ore-repair plant in Marganez, Krivoy Rog area, Dnipropetrovsk region.

After the death of Tichon, his wife Maria Eisenbeis went to work at the mine. It was very hard work. She worked at the same level as men.

Wera Tichonowna Eisenbeis (a:3.1.5.3.7-4.3.2.5.2) was born 17 Dec 1918 in Odessa. After the death of Tichon and Nadezhda, Wera was forced to drop out of school at the age of 11. She had completed six grades of school. Wera started work because she had two younger sisters and her mother Maria could not feed the whole family.

In 1932-1933 years in Ukraine was "Holodomor" or "Extermination by hunger" because of the policies of Stalin. A lot of people died. Wera said: "Wake up - there was not a crumb of food in the mouth and fall asleep - not a crumb of food."

In 1939, Wera graduated a two year course of medical sister in Marganez. She worked as a medical sister. It was a profession in which she was very responsive and attentive to patients. She married to Vasiliy Nikolaevich Starkow in 1946 and had two children: Vladimir (1946-2007), Viktoria (1954). The Starkow family lived two years in Sysert (Russia), then in different cities of Ukraine; Marganez, Ordzhonikidze, Gurzuf and Yalta.

Vasiliy and Wera built a large, beautiful house by their hands, with a colorful garden in Marganez (Ukraine). In 1962 their son became ill with asthma, and family moved to Yalta to be near the sea. In Yalta they also created a beautiful garden.

In the house, Wera created a perfect order and cleanliness. She sewed lots of clothes for her family. She liked to embroider. Wera died on 24 Mar 2007 in Yalta, Ukraine.

## (1823) Frederick Eisenbeis (b:2.1.1.1.6-9.5.1)

The following information was written by Sidney Wallace Eisenbeis (b:2.1.1.1.6-9.5.1.8.1) with the assistance of his son, Craig Frederick Eisenbeis. Craig followed his footsteps into the U.S. Coast Guard but stayed for a full career and retired as a Captain after serving in such positions as Commander Coast Guard Forces in North Carolina and Chief Administrative Officer in Alaska. Craig graduated from Oregon State University and received a graduate degree from the U.S. Naval War College. He is now a writer in Sisters, Oregon.

My grandfather, Frederick Eisenbeis, and his brother, Charles, emigrated from Prussia to the United States in about 1856. They were bakers, as was their father; and they opened a bakery in Rochester, New York. Soon, however, they sailed to San Francisco and thence to Puget Sound, reportedly arriving on February 24, 1858. My Aunt Lena, (Frederick's daughter) always said that her "father came around the Horn" (sailed around the southern tip of South America). Lena also explained that they came from a place in Europe that – depending on the results of the latest war - was sometimes part of France and sometimes part of Germany. We later learned that they were from Neunkirchen, in the Saarland (now part of Germany). Charles established a bakery in Port Townsend, and my grandfather did the same in Steilacoom.

Charles joined Frederick in Steilacoom in 1860 and stayed until 1865, when he married Elizabeth Berghauser (in San Francisco), also of Prussia, and returned to Port Townsend, where he became a prominent businessman and the first mayor. My grandfather married Rosina Denger, also of the old country. She was related to Johann Wolfgang von Goethe, the famous German writer and philosopher (1749-1832).

My Eisenbeis grandparents had seven children, of which my father, Valentine Victor Eisenbeis (1882-1965), was the youngest. Presumably he was named for my great-grandfather, Johann Georg Valentin Eisenbeiss (b. 1796). The other children were: Louise, Charles, Frederick, Henrietta, Kate and Lena. Long before I was born, the family acquired and lived on the Steilacoom block where I was later raised. The original family home still stands on the north side of the block on Starling Street. The block has eight lots.

My father, "Val," as he was known, married my mother, Mary Issabel Markham (1881-1967), on February 21, 1911, at the Markham home in Tacoma. Mother was one of four sisters; the others were Edith M. Wallace, Grace M. Carr, and Louise M. Burcham. Their father, Sidney Frank Markham, was also listed as a "pioneer resident of Tacoma" since 1889.

My Grandfather Eisenbeis died in March 1902, within a few days of his brother, Charles. The only other house my family built on their Steilacoom block was my father's house on the southwest corner. He did much of the work himself, and it was completed in about 1915, just before I was born (January 19, 1916). The house was on the choicest corner of the property, with a beautiful view of the Sound, the Olympic Mountains, and all the way to The Narrows. This is where I grew up. I sold the house in 1965, after my father's death and after my employer, Standard Oil Company of California (later Chevron) transferred me to Portland, Oregon. I began working at a Standard gas station in Seattle in 1937, and retired from Chevron 40 years later, as the Office Manager of the Willbridge Distributing Plant in Portland.

Those years in Steilacoom were great. As a youth, I spent my summers doing odd jobs, as well as recreating on the Sound. Most of our property was in orchards; and I remember that I, along with my friends, spent weekends at a produce stand in front of our house selling cherries. We made considerable money that way. We also sold apples in season. I had one of the original apple cider presses in town, and it was quite a business. I rode into Stadium High School in Tacoma with my father; and I had five gallon jugs, which we

filled with apple cider and sold to the fruit stands on South Tacoma Way for 10 cents a gallon. I also sold it around town for 35 cents a gallon.

My boat was the greatest pride of my life, which my Dad had made for me in Gig Harbor by the man who built all the rental boats at Point Defiance. It was a 16 foot clinker-built lapstrake, four feet wide, with a deck on the bow three feet in length. The bow deck was made of one-inch strips of alternate mahogany and spruce.

Some years later, my love for that boat was probably the reason that, when we got into World War II, I ended up in the U.S. Coast Guard. Early in 1942, there was a program where volunteers could bring their own boats and join the Coast Guard Reserve. So, a buddy of mine and I bought a big Chris Craft and joined up. For the next year we patrolled the Columbia River from the mouth to Bonneville Dam, guarding against saboteurs. Once the war effort got into full swing, though, we were replaced by military picket boats; and I was sent to Portland, Maine, for port security duties. After a few more months, I was assigned to a Coast Guard-crewed Navy Frigate, the USS Burlington (PF-51) in the Pacific Theater. We sailed from the Aleutians to the Philippines and most of the islands in between. We fought in the Battle of Leyte Gulf when we retook the Philippines; and we were getting ready for the invasion of Japan when the bombs were dropped and the war ended.

So, my boating days on Puget Sound indirectly ended up in me sailing the whole Pacific Ocean. Of course, as a youth, I didn't know where my boating adventures would eventually lead me. Back then, camping on the Puget Sound islands by boat was a very popular thing to do; and, with my boat, I could go in all kinds of weather. I got the boat when I graduated from the eighth grade, and a year later acquired an 8 horsepower Caille outboard motor. It was a pretty good motor. I could take that boat – which was a pretty heavy boat – and, when I was running alone, it could plane. Our favorite islands were Ketron, Anderson, Harstene, Heron and McNeil. Our favorite camping place was the old barn on Harstene Island, which incidentally was the same barn that my folks used to camp at around the time I was born, and afterward with the motor launch.

I also looked forward each summer to the run of humpback salmon. We called them bluebacks, which we caught in abundance out toward Fox Island. These were from small fish on up to about four pounds in weight. When the tide was coming in, the fish were so thick that once I actually had a salmon jump into my boat!

I remember when my baseball hero, Babe Ruth, visited Steilacoom on his way to entertain prisoners at the McNeil Island Penitentiary. Lynn Scholes and I got out of school, and we met up with The Babe down at the dock while he was waiting for the pen boat to take him out to the island. He signed a baseball for me with the most beautiful handwriting I could imagine. My son, Craig, now has this baseball in a glass case in his office.

When I went to college, I went to the College of Puget Sound, because it was much cheaper to live at home. I transferred to University of Washington and completed my last two years, as did most of my friends. I spent my summers in Steilacoom, of course; and played on the Steilacoom town baseball team. They used to play in a league around Tacoma, where the competition was rather intense on Sundays during the summer. The athletic field adjacent to the school had been recently completed, and it was a very nice place to play.

It is hard for me to remember the names of the other players. I was the youngest member of the team and played first base. Some of the names on our team were our two very good left-handed pitchers, Nearn and

Rasty Attwood, also George Saltzer, Kenneth & Jim Jack, and Tiny Gimill, whose mother was the town barber. Players who were national celebrities included Freddie Steele, the World Champion Welterweight Boxing Champion, and Ben Cheney who was in the lumber business with Roy Hatcher.

These fellows just played for the fun of it and because they liked baseball. Ben was part owner of the New York Giants, and the Tacoma Baseball Stadium bears his name until this day. Ben wasn't very good, but he loved to play.

Roy Hatcher was one of the four Hatcher boys, who were much older than me. There was Roy, Sid, Walt and Nat; and they grew up on the Hatcher property across the street from the Eisenbeis block. Incidentally my first cousin, Manette Carr, came to Steilacoom from Tacoma to teach school, and she married Roy Hatcher. I always remember Lynn Scholes saying Manette was the prettiest teacher he had ever seen.

My Dad was a man of many trades and a great sportsman. When he was young, he was the champion trapshooter in the State. After he was married, he worked for Kimball Sporting Goods in Tacoma. Later, he became an electrician. He had been in the National Guard, but because of being too old and having a child, he did not go into World War I; but he went to Fort Lewis at that time as Head Electrician, until his whole life changed in 1929 and he was diagnosed with tuberculosis. He spent most of the next year in bed, until he eventually recovered and was appointed Pierce County Welfare Commissioner. Then came the Great Depression, and his district was taken over by the State.

We were pretty poor back in those days. My Dad never owned a car when I was little. His spinster sisters (Henrietta and Lena), however, who lived in the neighboring family home, had a car and a garage; but they didn't drive. So, my Dad did all the driving for the entire family with their car. When he finally did get a car, it was due, in no small part to the community-mindedness of the Ford dealer in Gig Harbor. That man always remembered the work that Dad did for the County and the State and thought that such a public servant should be entitled to the best deal possible. He made it possible for Dad to own a car, and I still drive a Ford to this day. Dad remained working for the State of Washington until his retirement. For many years, he also had the unpaid job of Clerk of the Steilacoom School Board. For a time, he was also a Special Deputy Sheriff of Pierce County, and my son still has his badge.

My father was the youngest in his family. His uncle, Charles, was the brother who settled in Port Townsend, and we have kept in touch with his descendants until this day. Both of the original immigrant brothers had sons named after themselves and their brother, so there was a Charles and Frederick on each side of the family in the next generation. Both of the younger Charles' met untimely deaths. My Uncle Charles died as a youngster, long before I was born, when he fell from an apple tree and died. The younger Charles from Port Townsend died from a self-inflicted gunshot in 1897.

My Uncle Fred married and lived on Queen Anne Hill in Seattle, but he had no children. I remember that he had a crippled foot and worked as a longshoreman. The Port Townsend Fred never married and also had no children. As a result, I was the only male carrying the Eisenbeis name into the next generation - in spite of the fact that the original two brothers from Prussia had a total of 15 children! After I was married, my Dad's cousin Fred from Port Townsend told me he would give me \$500 if I had a son to carry on the Eisenbeis name. I did; but nothing happened, so I assumed he'd forgotten about the offer. But when he died in 1949, he left an old building in Port Townsend to my son, Craig.



My Aunts Henrietta and Lena were both schoolteachers and never married. They lived in the original Eisenbeis home in Steilacoom until their deaths, Henrietta in 1939 and Lena in 1957. Henrietta taught me to play cards when I was little. Aunt Louise married Al Curtis, who was Chief Engineer for the Washington State Ferry between Kirkland and Seattle; they lived on Lake Washington, near Seattle. They had two sons, Lloyd and Maurice. Aunt Kate married twice but had no children. Because there were so few children from that generation, I never had very many relatives.

My mother was very active in community and church affairs, DAR & PEO. She was State President of PEO for a time. My mother's sister, Aunt Edith, was also the national PEO President. I had a few more cousins on my mother's side. I mentioned Manette, who was my first cousin and ten years older, but she was really more like a sister to me. Her mother was Grace Markham Carr, and I remember when I was in high school that Aunt Grace got a brand new Buick with Wizard Control. Wizard Control was a new shifting system that allowed you push a button with your foot so you didn't have to use the clutch to shift. It was about the fanciest car I'd ever seen, and Aunt Grace offered to let me drive it to a high school dance. I was pretty excited. My date was Bernice Scholes, Lynn's sister; and, although that was more than 70 years ago, I remember that date like it was yesterday. There I was driving along in that brand new fancy car with Bernice, when I hit a patch of ice. Well, we started sliding; and the car spun completely around and slid all the way across the road. When we finally came to a stop, I was sure I'd wrecked my aunt's brand new car; but when I got out to check, there wasn't a scratch on it. I never told Aunt Grace what happened until many years later; but, I credit that incident with making me become an extremely safe and careful driver for the rest of my life.

There is an amusing story about my Aunt Grace, too. During the Depression, she was a welfare case worker in Tacoma; but, being "a lady," she didn't want to visit any clients who lived on "the wrong side of the tracks." Of course, later I realized that that was kind of ironic since it made it pretty hard for her to serve the people who probably needed welfare the most. Still she was a tough little thing; I don't think she measured as much as five feet tall. Like most of my family she was quite long-lived, the longest, in fact. She lived alone in an apartment in Tacoma well into her nineties, and she finally died at the Frank Toby Jones home in Tacoma at the age of 105. Her Hatcher grandchildren are among the closest of my few relatives to this day.

When my folks passed on, they were the last of the Eisenbeis family to live in Steilacoom. I sort of had plans to move back there when I retired, but my cousin Lloyd Curtis got control of most of the family property; and, well, things just didn't work out. It's been a while, now, since I've been back to Steilacoom. My wife of 66 years, Harriet, and I live in a retirement home in Bend, Oregon, near our son and daughter, Jane; and it's pretty hard for us to travel. Still, I often think about Steilacoom and all my happy memories of growing up there in that special place.

## (1832) Karl (Charles) Eisenbeis (b:2.1.1.1.6-9.5.3)

The following information was received in February of 1983 from Craig Eisenbeis (b:2.1.1.1.6-9.5.1.8.1-1).

### Profiles of Pioneers:

Eisenbeis, Charles 1832-1902. Under the corporation form of government, which replaced the town trustees, he was elected the first mayor of Port Townsend [Washington], February 12, 1878. .... Eisenbeis served three terms. He came to Port Townsend in 1858, having journeyed from Rochester, NY to San Francisco via Panama. It was to Rochester that Charles and his brother emigrated from Prussia in 1856. A master baker, he opened a shop in Port Townsend for the manufacture of crackers and ship bread. Two years later he moved to Steilacoom, engaged in the same line of work and, after an absence of five years, returned to Port Townsend.

He expanded his commercial operations to include the platting of real estate areas, and the erection to stone and brick business blocks. In 1873 he built the original stone building on Water Street; several years later erected the Mount Baker Block. At the corner of Water and Tyler streets, he built a frame structure, which was occupied by the government as a customs house. He was interested in a brick yard, wharfs and docks, lumber mill, the Port Townsend Southern Railroad, Port Townsend Steel Wire and Nail Co., banks, hotel. In 1892 he built a three-story residence of brick and stone, topped with a slate roof, which years later was transformed into Manresa Hall, Jesuit educational institution. He was married to Elizabeth Berghauser, native of Prussia, in San Francisco, in 1865. She died in 1880, being survived by two sons and two daughters, Sophia, Charles, Frederick and Louise. Two years later he was married to Kate E. Marsh, native of England. Four children were born to this union: Lillian, Otto, Hilda and Josephine.

### Port Townsend "Morning Leader" 11 Mar 1902

Chas. Eisenbeis DEAD ... Pioneer Resident and Leading Citizen Passes Away.

Hon. Charles Eisenbeis, a pioneer of 1858 and one of the leading citizens of Port Townsend ever since the day of his arrival, died yesterday morning at 6 o'clock. He had been in failing health for several months past, and the end was not entirely unexpected. He was a victim of Bright's disease.

Mr. Eisenbeis was born in July, 1832, in Prussia, where his ancestors had long been resident. Of his father he learned the trade of a baker, and was prepared upon his arrival in the United States in 1856, to earn thereby an independent livelihood. In company with his brother he began operations in Rochester, NY. In 1858, via the Panama route, he came to San Francisco, thence to Port Townsend, arriving February 24th of the same year. Without financial means he here began to work for wages, which were carefully saved, and a few months later he opened a small shop and prepared for market the first baker's goods manufactured in town, the same consisting of crackers and ship's bread. With him was associated as partner Mr. J.F. Bloomberg, now a stock broker of San Francisco. The site of the store was the same as that now occupied by his fine building on Water street. Two years later he removed to Steilacoom, and after a successful engagement of five years in the same business he returned to Port Townsend and purchased the site of his first enterprise and there continued the bakery, grocery and provision business up to January, 1891. Upon that site, in 1873, he erected the first stone building in the town, the original structure being one story, 27.5 by 70 feet, to which he subsequently added, making the present fine three-story building. With the accumulation of means, the improvement of real estate was the policy of Mr. Eisenbeis' life. In 1878 he erected a frame building, corner of Water and Tyler street, which for twelve years was occupied by the

government officers of the custom house. In improving the water front, associated with J.A. Kuhn, he erected 1320 feet of sea wall between Taylor and Van Burin street, which improvement added materially to the appearance of the town, and reclaimed valuable property for business purposes. In 1884 he erected a two-story stone building, corner of Quincy and Water street; in 1890, the Mount Baker block corner of Water and Taylor streets, one of the most imposing business blocks in the city, and besides these, has erected numerous smaller buildings in various parts of the city, for business and residence purposes.

In 1889 he started a brick yard, thus supplying the town with building material. He was connected with building the Tayer street wharf, Union wharf, Commercial and Harrison street docks, and the wharf in the Eisenbeis addition. He has been interested in the organization and management of the Port Townsend lumber mill, the Port Townsend Southern railroad, the First National bank, the Merchants bank, and Port Townsend Steel Wire and Nail company. He organized the Eisenbeis syndicate, which purchased 800 acres of land adjoining the city, which they cleared and platted, and erected there the elegant Eisenbeis hotel. After spending years in developing the city, through these various channels, in 1892, Mr. Eisenbeis began the erection of a spacious and elegant home, in the Eisenbeis addition, the same being of brick and stone, and three stories high, slate roof, and all modern improvements. He has recently lived a retired life in this home his business being conducted by his son, Frederick W., who was his father's partner. Mr. Eisenbeis served three terms as mayor of Port Townsend, being the first to hold that office, one term as city treasurer and two terms as members of the board of health. He leaves a widow and seven children, Sophia, Frederick W., Louisa H. Lillian, Otto, Hilda and Josephine. He also leaves seven grandchildren. The funeral is to be held on Wednesday from the family residence. A curious coincidence in connection with the death of Charles Eisenbeis was the fact that when a telegram was being sent to his elder brother Fred, at Steilacoom, a message reached the family here telling of the death of his brother at Steilacoom.

**Manresa Castle, 7th & Sheridan, Port Townsend, Washington 98368, Phone 206-385-5750**

Built in 1892 for his young wife, the Castle was Charles Eisenbeis' dream home. Leading merchant and first mayor, Charles Eisenbeis made major contributions to the economic and political growth of Port Townsend. His fine 30 room landmark mansion, recognized on the National Register of Historic Places, commands panoramic views of the city, shipping lanes, the Olympics and the Cascades.

Acquired by the Society of Jesus in 1925, the home was enlarged and adapted for use as a Tertian School. It was named Manresa after the place in Spain where St. Ignatius founded the Jesuits. The Castle lost its elegance and for years served only the austere needs of the priests. (The original section of Manresa Hall consisted of a basement, three floors and attic, all of sturdy construction with finely crafted hardware, redwood and oak paneling and tile fireplaces.)

Considered by most to be a "white elephant", the 81 year old Castle, like so many rundown historic buildings, was stripped of all its dignity and character. In 1972, the Smiths concluded that the Castle could be renovated to use as overnight lodgings and that viable business could restore the grand old edifice to some of its earlier flamboyance.

## (1833) Samuel Eisenbeiss (b:2.1.1.5.8-2.4.8)

by Ivan Jackson Icenbice b:2.1.1.5.8-2.4.2.11.1-3.

### History of Elkhart County Indiana published in 1881

Dr. Samuel Eisenbeiss was born in PA Sept. 19, 1838 [correct date is 1833] son of Frederick Charles and Anna M. Eisenbeiss, who came from the town of Welesviler [Wellesweiler], Prussia, located on the Rhine. In 1855 the Doctor commenced the study of medicine at the Rush Medical College in Chicago and on the completion of his course of study, settled in New Paris. He was married to Elizabeth Heny, daughter of Joseph H. and Mary Bowman. Dr. Eisenbeiss' family consists of himself, wife and three children, whose ages are as follows: Erastus,, 18; Albert, 16; and Charles, 10. The Doctor spent some eight years at South Bend and several years at Bremen, Marshall County, this state, in early youth. He is the owner of a neat, comfortable house, in which he resides and also other property in New Paris. During his residence in this township he has acquired a lucrative practice, is held in high esteem by all with whom he has been associated and is looked upon as a gentleman in every walk of life.

### Elkhart Daily Review, 21 July 1908

Dr. Eisenbeiss, father of the postmaster, passes away. Dr. Samuel Eisenbeiss died at the home of his son, Postmaster Charles M. Eisenbeiss of No. 305 West Lexington Ave., at 11:30 p.m. Monday after a protracted illness that had kept him in his room since last March. On Thanksgiving day he left here for Florida on account of his health and remained until March 19, when he returned to this city, and a week later was compelled to take to his bed to await the final summons.

Dr. Samuel Eisenbeiss was born in Pennsylvania on Oct. 9, 1833, his parents being Frederick Charles Eisenbeiss and Ann Dorathy, who came to Pennsylvania from Welsviler, Prussia. He began the study of medicine in Rush Medical College, Chicago, in 1855. After graduation he located in South Bend, where he married Elizabeth Haney on Sept. 19, 1861. After practicing his profession there for a time he went to Bremen and then to New Paris, in 1863. He continued actively engaged in his profession until 1898, when he retired because of failing health, and went to South Bend to reside. Mrs. Eisenbeiss died on May 20, 1906.

Three sons were born to Dr. Eisenbeiss, all of whom became physicians. They were Erastus M. Eisenbeiss, now practicing in Indianapolis; Albert E. Eisenbeiss, who practiced at New Paris and died there on June 4, 1895, and Dr. Charles M. Eisenbeiss, postmaster of this city, with whom he had made his home recently. He had kept rooms in South Bend and spent a portion of his time there prior to his last sickness.

The deceased was one of the oldest physicians of the county, and was an associate and friend of Drs. Latt and Jackson of Goshen during all of his professional career. He was a strong temperance advocate, going to the extent of being a prohibitionist in practice. In politics he was an ardent republican and in religion a Methodist, and had a membership in a South Bend church at the time of his death.

Funeral services will be held at the home of Postmaster Eisenbeiss at 2:30 p.m. Wednesday, the sermon to be preached by Rev. Dr. L.S. Hall of the Presbyterian church. The funeral will be for the relatives and immediate friends and will be semi-private in character.

## (1838) Elias White Hale Eisenbise (w:1.9.4)

Compiled by Missy Sutton (w:1.9.4.3.4-3). The following information was printed in the Chester Times, Chester, Pennsylvania on Friday, 19 April, 1929. The information is printed exactly as it was printed in the newspaper article.

### Fall Fatal to Civil War Vet

Captain E.W.H. Eisenbise, Former Chester Man Dies at Drexel Hill

Captain Elias W. H. Eisenbise, former widely known resident and business man of this city, died yesterday at the home of his daughter, Mrs. Thomas Chriwell, 320 Fariview avenue, Drexel Hill.

Captain Eisenbise was one of the best known Civil War veterans in this State, he being the last survivor of the Logan Guard, one of Pennsylvania's Civil War Units. His death was caused by complications, which resulted from a fracture of the leg and other injuries sustained in a fall last week.

Captain Eisenbise helped to organize the famous Logan Guard, upon which President Lincoln bestowed the title of "First Defenders". When the call for volunteers to defend the Union was sent out, Captain Eisenbise, the a mere slip of a lad, went about Lewistown, his native town, beating a drum and calling upon his fellow citizens to respond. Within a short time 106 men, all of whom are now dead, answered the call.

The old veteran often took pride in recounting his experiences during the Rebellion. On April 18, 1861, in company with four other Pennsylvania units of infantry, the Logan Guards started on a forced march for Washington. They were wildly greeted by the populace and after their arrival at the Capitol, President Lincoln and Secretary of War Cameron shook the hand of every man and personally thanked them for their prompt response. Later, Congress passed a vote of thanks, acknowledging them as the first troops to respond and it was from this act that the unit took its name, "The First Defenders."

After the war, Captain Eisenbise moved from Lewistown to this city and for a great number of years, was connected with Eisenbise Brothers, tin merchants, who conducted a store at Eighth street and Edgmont avenue. For many hears and until quite recently he lived at Sixth and Sproul streets.

Captain Eisenbise was in his ninety-second year. He is survived by his widow, Mrs. Jennie Eisenbise; a son, Percy Eisenbise, local business man, and a daughter, Mrs. Frank Griffith, of Prospect Park.

The funeral services will be conducted this evening at the home of his daughter, Mrs. Thomas Chiswell, at Drexel Hill, with burial tomorrow in the family plot at Lewistown.

## (1848) Ferdinand & Mary Virginia Jamis Eisenbeis (n:1.2) ... wagon train

This information, written by Mary Virginia Eisenbeis, was received in April of 1982 from Jim Marchetti (n:1.2.2.7) of Seattle, Washington. In the first letter, Mary apparently is writing as though she were Ferdinand. The second letter describes the trip to Kansas via a covered wagon. It is reprinted verbatim including the spelling errors.

### First letter

Grandpa's History: Born in Baden, Germany left Germany the year of 1848. I was 9 year old when I left Germany March 14 I don't remember the vessle name we where 42 Days on the ocean and lande in new york from there to Rochester City an lived there 6 months and from there to Dayton Ohio an Lived there 3 years from ther to Spencervill Ohio ontill the war I inlist in company A in the 81 Ohio in July 18, 1862 an served 3 years I served onder Sherman on the atlanta campane an from there to the sea and to washington and to Louisvillile Kentucky an from there I was dischred I retrned to spencervill allen conty ohio an lived home for a year and got marred July 18 the next year to Mary V Jamis and came to Kansas In Sep of the same fall.

Well that all I know of Pa history he don't remember how many battles he was in.

### Second letter dated July 5, 1914

Mary V Eisenbeis 68 years old last June the 29 1914 I was born in France June the 29 1846 near the city of Nancy of the capital sity of Lorraine and came to America at the age of 7 or 8 years old we left our beloved Friends home and contry in the eveing at 6 oclock in noveber we arived in Paris at abut 12 oclock stade there the rest of night in the mornig we took the train and went to harur an stead there a few day wating for a ship to take us we had to go on bord of a frate vessle we were on the ocean over a month we had a awful storm while we were on the ocean we thought it was the last of us all our ship stood the storm we finely arived in new york and from there to erie city an stop a month an from there to Dayton Ohio and lived there 3 years an from there to Delphas Allen County Ohio and made our home there my Father bout a 60 acres farm and only lived there short time when our dear mother died in 1861 my 2 brother left an went in the army I lived with my Father and help him to farm ontill a year after the war was over I was 20 years old then. an marred and came to Kans in a big wagon it rain that same night and keepet up raining for a week we had an awful time to get thouth we whre about 8 weeks on the road when we got though to our Journey end to where our ohio friend lived when we got to where we thought they lived I stretch my neck to see the house but saw non petty soon I seen a smoke come out of the grond I wand what that ment petty soon we came to where the smok came out from I seen a door to go in a hole in the grond I thought to myself wel is that the kind of house you are gone to live in I was well wishing the folks my self went back to Ohio at that time to work an dug a dugout an we carld in it too well we stade on the salmon all the winter and lived on corn bread and watter and had to grind our corn on a coffee mell part of the time were 75 milles from any wells it took the folks to weeks to go when they could go the winter was so bad an cold an so much snow one time when the folks had gone to mell there came a thaw the ice in creeks thawed and backed the watter in the creek the watter back up in my dog out if it had not been for a little dog we had I might have been drownd the poor little felow begine to bark an swimm in the watter an wake me up I did not know what to think of it I jump out of bed and got in the watter nee deep I grabed my bed clothing an ran out on the bank an stad their ontill the watter went down my nears neigbar was 3 or 4 miles from us we left in the sping we moved to chapmen creek about 80 mills east from the salmon we left the west Just in good time to save our skelp 2 or 3 weeks after we left their the indinas mad read in the settlement and killed som of the sletters.

## (1872) Juliana Walz Eisenbeiß (a:3.1.5.3.7-4.8.6.6)

by Dennis Eisenbeis (a:3.1.5.3.7-4.8.6.6-1.2), January 1988. Based on discussions with his grandfather, Chris Eisenbeis, his Great Uncle Bill Eisenbeis, and his Great Aunt Louise Eisenbeis Weber.

Born Juliana Walz on July 8, 1872 in Neudorf, South Russia, she and her twin brother Karl were the last of 6 children born to Peter and Karolina Börkirchert Walz. Her father, Peter, was a Schloßer (locksmith/goldsmith) and he came to Russia after spending time in Persia. Her mother, Karolina, was a "Brauche", which is a combination of healer, midwife and witch (depending on who you talk to).

At an early age Juliana was not like other girls. She loved the outdoors and was considered somewhat of a gypsy. She was an excellent swimmer, and as a teen, she used to swim out to the anchored ships where sailors would toss coins overboard to watch her dive down to retrieve them. One time, a Russian sailor thought it would be funny to keep her from resurfacing. Each time she tried to surface and catch a breath, he would push her back down under the water with a board. She was pushed under several times and almost drowned before some of the other sailors stopped the guy from holding her under. Some in our family feel it was during her recovery from the near drowning that encouraged her to follow in her mother's art of the Brauche. Others have stated that Juliana showed an interest as a child when she would accompany her mother in the woods and fields around Glückstal collecting plants, roots, and bugs to construct medicines and potions.

Juliana was said to be a very personable person and learned to speak many of the different languages used by different groups in Glückstal area of South Russia including Russian, German, Romanian, and Yiddish, and after moving to America, she quickly learned to speak English. She was a well-liked woman, though she was also known to be "mean as Hell" when she was mad. If you crossed her, you were likely to get a "swat in the ass" if you were young, or cursed if you were old: "Hexe Hexe Hahne Fuß!!". She was known by her kids as being very loving, but also very strict. Once, when a group of her children were being unruly, she was said to have lined up all 11 children and gave them all a whipping. When some of the kids complained that they were not involved and questioned why they too were getting whipped, Juliana responded: "When you have 11 kids, you come talk to me! When one acts up it was easier to just give them all a smack!". She also was known as being a very popular story-teller, and teenagers would come from all over town to hear her ghost and sea stories which she told at Halloween.

Juliana was known as never being a much of a homemaker. Instead of using her oven to cook food, her children remember the oven being used to bake clay to make toy jacks for the kids. The clay was extracted from the ground when they dug an indoor well, and Juliana felt that everything should be used for something, nothing should be wasted. She did not like to stay indoors, keeping a neat house or cooking meals. She preferred to be outside and out with people, doing what she did best: making medicine and performing Rites of Healing. Her children told how the kids where not allowed in the yard during a full moon, because their mother would be busy "doing her cures".

Juliana often spoke of her love for Russia, and unlike many Germans-from-Russia, she proudly claimed to be Russian. Even after the Russian army had made life very hard for the Germans, she was still reluctant to leave. However, her beloved Russia changed and she gave up all hope of staying after the episode affecting her husband, David D. (DD) Eisenbeiß. Soon, her love for the old Russia turned to hate for the new Russia.

On February 1, 1894, Juliana married DD in Glückstal, South Russia. On 20 Dec 1894 they had their first child, Fred. Times were already pretty hard for those of German descent in South Russia, and money was

very tight. One day, DD was approached by a Jewish man who was fleeing the area and needed to hire someone to haul his possessions to the port in Odessa. There must have been something about this man that was suspicious since both Juliana and DD's father pleaded with DD not to take the job. But DD said they could really use the money, so he left with the "strange little man". In a town along the way, they boarded the horse and wagon at the stable, and they went for something to eat. The Jewish man offered DD some sugar for his tea. Being quite a luxury, DD gladly accepted the sugar. Before he could finish his tea, DD blacked out and upon waking, DD realized the Jewish man was gone. Feeling quite ill, DD guessed he had been poisoned. DD made his way back to the stable, where he was told his "friend" already picked up the horse and wagon. Afraid to go to the authorities (who were not sympathetic to Germans at this point), DD made his way towards home on foot, eating whatever he could find along the way. The poison left DD noticeably sick, and with all of the epidemics affecting the area, he thought it wise to not be seen by anyone (the Russians were known to kill and burn the bodies of anyone suspected having the plague). He traveled only at night and he hid during the daytime. This made his trip home take so much longer, supposedly taking him around 3 months to get home.

Since so much time had elapsed, DD's family had all but given him up for dead or thought he had perhaps been forced into the Russian Army. When DD arrived at his home, the effects of the poison and the malnutrition had so ravaged his body that he was described as looking like a "bag of bones", and his wife and father did not recognize him and at first would not let him in the house.

It was at this point in time when the family made the decision that it was time to leave Russia. DD's parents, David Eisenbeiß and Katherina Werre, decided to head to America where Katherina's relatives had already migrated. Unfortunately, Katherina was not allowed to enter the U.S. due to an eye problem, and though she pleaded with David to stay in America, they returned to Russia together. Shortly after returning, Katherina died on Christmas eve, 24 Dec 1896. Knowing his mother was denied entry to the U.S. for health reasons, DD decided they would not attempt to migrate until his health was not obviously compromised. In November of 1900, David again made the voyage to the U.S. and he stayed with the relative of his wife, Jake Werre, in North Dakota.

In 1903, DD, Juliana, and their four young children (Fred, David, Edward, and John) immigrated to the U.S., and settled in the town of Ashley where they had five more children (Mary, Christian, Adolph, Jake, and Rose). Around 1915 they moved to Danzig, ND, and they had two more children born there (Louise and Wilhelm [Bill]).

Juliana maintained her practice as a Brauche in the U.S. just as she had in Russia. It did not take her long to fall in love with her new home in America. Though she talked lovingly of the Old Russia, she was so happy to be an American where she could again travel freely and practice her art. It is said that she was rarely home as she traveled from farm to farm and village to village birthing babies and healing the sick. In fact, of her 11 children, she birthed all but the last two herself. In the Dakotas, she was said to have constructed a rather elaborate still using milk cans, copper tubes and snow for cooling the tubes. She supposedly had a very sought-after "medicine" made from this still. DD made Concord grape wine for the church, beer and choke-cherry brandy for the family and several other concoctions that Juliana distilled to make her medicines.

Through the years, DD had severe stomach problems caused by the poisoning, and on 3 Jan 1926, DD died in Ashley, North Dakota. Around 1928, Juliana married John Esslinger, a reportedly strongly religious man who denounced Juliana's practice as a Brauche as witchcraft. Esslinger forced her to quit all of the practices except the operation of the still, which brought in a reasonable amount of money. Around 1929, they moved



to Lodi, California taking along Juliana's two youngest children, Louise and Bill. According to family lore, around 1935 Juliana suspected Esslinger of attempting to poison her two children so he would not have additional mouths to feed, so she divorced him. Around 1936, Juliana married Alex Keller, who has been described as a jovial fiddle-player. Though it is not thought that Alex had a problem with the practice of a Brauche, Juliana did not reinstate the practice. Though some people from the "old country" pleaded for her to help them, Juliana refused, claiming only that she "lost it". It is thought that she feared reprisal from the church elders who dominated the culture in Lodi at that time. She died on 2 Nov 1958 in Lodi never to regain her practice as a Brauche.

## (1880's) Eisenbeiß Civil War Pensioners

Compiled by Missy Sutton (w:1.9.4.3.4-3). This is a list of the Eisenbeiß Civil War Pensioners. The information was gathered by Melissa Sutton of Los Angeles, California from the General Reference Branch (NNRG), National Archives and Records Administration, Washington, DC 20408

<u>Name</u>	<u>Service</u>	<u>Date Filed</u>	<u>AP#</u>	<u>Cert. #</u>	<u>ST</u>
Eisenbeis, Edward R. widow Laura J.	A97 PA Inf.	29 Jun 1880 9 Oct 1888	392,551 382,214	480,630 268,981	PA PA
Eisenbeis, Ferdinand widow Mary	A81 Ohio Inf.	31 Aug 1889 11 Jan 1933	725,552 1,729,809	589,809 A-3-9-33	KS KS
Eisenbeis Francis widow Sarah contested widow Valarea	D&I 32 C54 PA Inf. 30 Mar 1895	7 Sep 1891 14 Jun 1895	1,054,184 597,211 625,831	764,927	PA PA
Eisenbeis, George A.	I 196 PA Inf.	18 Aug 1894	917,261	714,627	PA
Eisenbeis, Henry	Sgt.C32 Ind.Inf 157 Co.2 Bttl.n.V.R.C.	12 May 1879	285,617	193,184	
Eisenbeis, Henry widow Amelia	B.Knapp Bttl.n. PA LiA	13 Feb 1908 2 Mar 1910	1,370,977 937,059	1,145,839 703,153	PA PA
Eisenbeise, Henry C.	A 25 PA Inf.	7 Aug 1890	871,960	605,628	PA
Eisenbise, Elias W. widow Jennie	E 25 PA Inf. Capt. G 107 PA Inf	7 Jul 1890 27 Apr 1929	1,283,949 1,641,395	1,090,925 A-7-15-29	PA PA
Eisenbise, James R. widow Elizabeth	I196 &D 213 PA Inf	6 Jan 1890 11 May 1912	977,737 986,450	736,774 744,329	PA PA
John B. Eisenbise widow Elizabeth minor grandmother A.Aman	K3 PA H.A.	13 Nov 1863 26 Oct 1868	38,435 167,042	24,333 126,672	PA PA
Nicholas W. Eisenbise widow Rebecca A.	M & B 4 I 22 Ill. Cav.	25 Jun 1884 20 Oct 1922	712,859 1,185,232	509,191 929,412	TX IL
Peter W. Eisenbise	A140 IL Inf.	28 Jul 1890	890,276	1,034,850	IL
Samuel Eisenbise widow Elizabeth	A36 PA Mil Inf. I7,A46,C78 PA Inf.	2 May 1880 7 Oct 1901	366,208 749,648	273,873 536,690	PA PA
Thomas S Eisenbeis mother Maggie William Eisenbeis	Uns'd 22 US Inf. B 167 PA Inf.	23 Dec 1899 31 Jul 1902 Apr 1896	1,241,342 767,652 918,165		PA PA PA

## (1928) Edwin Eisenbeis History (a:3.1.5.3.7-4.5.2.7.1-1)

by Edwin Eisenbeis History. Apparently this was written in about 1928. The text has not been edited for corrections.

During the last half of the eighteenth century immigration and migration were the thing, especially among the German people. There were many causes of course, but the chief ones are, heavy taxes left by the wars, religious persecution and small opportunity for getting any where in the world. In following short paragraph we are going to pay more attention to the migrates than those that left Europe.

These migrates particularly those that went East are of special interest to me. Among that group were certain Eisenbeiß and Stobles. Nothing can be said of the Eisenbeiß's except that they came to Glückstahl, Russia about this time, but when and who they were is not known. There is, however, a record of the Stobles who settled in Glückstahl Sud Rußland and laid the maternal half of the present Eisenbeiß family. Stobles were skilled weavers. They produced such things as rugs, drapery and dress of various kinds. Both lived to the age of eight-nine and eighty-eight with the male on the long end. Their daughter married a certain Jacob Eisenbeiß in 1849 and by doing gave rise to the Eisenbeiß family. Both of these were born in Russia, the former in 1818, and the latter in 1827.

Great grandfather can easily be compared with my grandfather in all of his traits. He was just as care free, as simple and as humorous as grandfather. He liked singing and could produce a fair quality of sound. He was a stickler, seldom did he leave anything undone, nor did he leave his friend in danger.

His stature was very similar to that of grandpa. He had blond hair, dark eyes, heavy set, of average height and weight about a hundred and eighty pounds. His gait was just as wearied as grandpa's.

Their chief occupation was farming, but they were also butter traders. This last was an exceedingly interesting occupation, for every morning they would take their butter and go from house to house barter the butter for various kinds of commodities, such as eggs, milk, cheese, and meats, etc.

Their life's journey ended at sixty-six and sixty-eight with the help mate taken the first departure.

They were successful in their work if what they gave to each of their sons is anything of a criterion. Each one of their three sons received seven-eighths acres of land, besides all the necessary livestock and implements at the time of their marriage. Their daughter also received a fair share. There still was a fair inheritance to be divided among the children after the passing of the parents.

A decade before the foregoing trespassed away their third son and third child had already come into his own and was making fair progress. This third son, or my grandfather, answered to the name Jacob. He was born on March 8th, 1862. During his childhood he was a rather quite person and for the most part let things follow their natural course.

At the age of seven he started the kleine schule where he was taught reading, writing, and arithmetic. After a thorough knowledge of these things he was promoted to the midlere schule, where he had to memorize certain passages in the New Testament, and writing. From here the pupil was send to the Gross Schule where he read the Old and New Testament, worked numbers, received special attention in writing, and were particularly instructed in the meaning of the Bible. They also did memorizing but that was more or less of secondary importance in this division of the school. At the age of fifteen they were confirmed. From now on

there was no more school except the Sunday afternoon instruction, or Kinderlehr, until they were eighteen years old with school life came to a close.

The length of the school day was from eight A.M. until twelve and from one P.M. until four P.M., for a period of five days a week, and from six to seven months a year.

The school administration, such as it was, was that of the teacher's. Each of the foregoing divisions of school had one instructor and he was the sole ruler. He was hired by the congregation just like a preacher and his term was good behavior. He could punish the pupils for any infraction he himself set up; could promote as he saw fit. No one ever thought of looking after the school. Just as unconcerned as people are today. The educational part of it was pretty good. My grandparents seem to think that their form of education was better than ours. One reason why he favored that more is because everything centered around religion, and also German. Even though it's been almost two hundred years since our families left Germany, yet all are great champions of that language. They look upon us younger ones, that don't favor German as radicals.

The Russian Government paid little or no attention to the ways this German settlement lived in Russia just so they paid their taxes and behaved well. Consequently they could regulate their school as they wanted. That's why they retained their German element.

Grandparents they walked about a mile to school. The three divisions, Kleine, middle, and Gross were all in one building thus making a total of about four hundred pupils in that particular building.

The school life, instruction, activities seemed all were on a day confirmation. It was a big graduation day.

Confirmation to them was a very sacred act. It meant much to the youngster who was to be confirmed. He was interested in this day from another point of view namely; that this confirmation day marked the end of his school life, and like most youngsters are, glad to see that day.

Days rolled by until we have May 7 in 1882 when he (Jacob) married Katharina Gaub, who was born in 1862. As a child she received the same instruction in the same school, and was confirmed the same time grandpa was. Both knew each other well, and I have little doubt that they weren't happy to see each other at this time. I rather am inclined to believe that the "school day sweetheart" influence had something to do with their early marriage. Be that as it may; the two settle down to real life right after their marriage. From this date until 1898 they worked together year after year, and their efforts were not in vain, for by that time they were one of the leading families in their community.

Their native spot, Glucksthal Sud Russia, which is about fifty miles north from Odessa and about hundred miles West from Trespol. This must have been a wonderful country. The climate was similar to that of California, for they could raise any kind of fruit they wished, and the returns were plentiful, too. One of the most important fruits they raised was wine grapes and the vintage. From the evidence that I have been able to gather it seems that no German-Russian could live without his glass of wine. Even though they were surrounded with wine all the time none of the family used it excessively only in moderation. And in spite of the close relation with wine in their early life's everyone is a true supporter of the prohibition law. Such was their native land which they left behind in 1898 for the vast prairie and rolling hills of South Dakota. Why would any man leave this fair land for the unknown prairies of South Dakota. One of many reasons was the vast opportunity, offered here in U.S.; but the prime reason was the oppression of the old country.

Grandpa's native country demand military service from every man regardless of family state. Shortly after he was married he was drafted, and from than on he had to go to service for five successive years, six months a year, for which he received a hundred and ninety dollars a year. But what was worse than the salary was the condition in the army and especially when they had imitation skirmishes or imitation war. During these skirmishes they were at times three days without food or drink, Especially was this a terrible condition for the infantry of which grandpa was a member. He also was a chobbler, but only for a short time. After these five years he was allowed freedom and his hopes became higher as the days went by for a happy life, but hopes came only to be shattered again. After five years of blissful life he was again called back to his old military post. It wasn't so bad this time for he had only to serve one month a year. Even at that grandpa refused to this any longer. After his return from the service he said: "They aren't going to get me again." Thus October, 1898 he his wife, and five children said "goodby" to Russia. On November second they finished their trip at Eureka, So. Dak..

The journey was one that wasn't so pleasant nor was it the other extreme either. They had barely gotten on their way when the weather became disagreeable. The heavens became darker and darker, the waves more wild until the surroundings looked like that of a dungeon, and the waves like the murder jaws of a hungry shark. Finally the hideous waves met on top of the ship, where they found an opening into the baggage room and through which wave let their water fall into the lower deck. When water was discovered by the passengers, shouts went out in horror, "the ship is sinking". And can easily imagine what a mob would do when they hear such words. The sink even got sick people on top of the deck. However, grandmother and a few others who were deathly sick remained in bed. After watching this state of affairs grandmother remembered Jesus words, "why are ye so fearful, where is your faith."--This passage is not recorded to show my grandmother's piety, but merely to show what the Savior means to her. After a brief investigation it was found to be merely a false alarm. From now until the end of their trip which was in Eureka, So. Dak. everything went orderly, and after sixteen and a half day of traveling they arrived at Eureka where they stayed the winter with grandfather's cousin, John Stroble.

During this time grandpa bought two quarters of land, two horses, one cow, one stove, two beds, a table, and four chairs. Probably he would have bought more stuff, but by the time he had this paid his eighteen hundreds, which he had brought along from Russia were all spend. Thus after making their first friends in American during that long winter. They moved to their new home which is eighteen miles South from Eureka, and where the grandparents resided until 1920 when they moved to Bowdle, to live in peace and happiness to the end.

The little property mentioned above has been converted into an enormous sum by now. Where then, they had a mere sod house they now have two one modern house; where then they had two quarters they now have four and a three quarter left after giving on to each of their eight children a year ago. But even though they converted the small sum into the estate they never forgot that all the credit goes to the Lord and God. "God is their everything. He is fortune and adversity. He is life and death, He His rich and poor." "Pray and work their God will Help" has always been their motto. No matter what hour of the day it is when they began their day's work, or the time of the year, they always find time for morning and evening andacht.

Their strong sense of religion has partly been inherited, partly through the hard knocks of the world, and partly acquired from their religious school of instruction. I have to marvel the way they can recite Bible passages. Even if they did a lot of memorizing in school their efforts weren't all in vain.

Besides their earthly possession they were blessed with twelve children of whom two died in Russian and two here. All of these children are well of physically and financially. All are farmers.

Grandmother is the only one on father's side who thinks dancing is a great sin. She is very violent against the dance, but even at that she allowed her children to go.

One outstanding characteristic is; the confession of the Lutheran doctrine as far back as we can trace our history all have been strong champions of the Lutheran Church and all have married into Lutheran families except one. Very seldom has Sunday morning found these fathers outside of church. Even though that is a noble family tradition there is a very strong tendency to break that among the present generation.

Just the mere fact that all were Lutherans isn't so any special credit. It is just following the natural course. The fact is that there were no other churches except the Lutheran and reformed until the marriage of my grandfolk which was in 1882. Even these two believers worshipped at the same time and in the same church. The only time that they had separate services was when they celebrated the Lord's Supper.

At the age of sixty-six we find grandfather in a fairly active. His health is excellent, which enables him to endure heat and cold at extreme degrees, and also from being in bed for a longer time than one night. He weighed about a hundred and seventy pounds. He has great endurance and a desire for work. Every now he runs away from grandmother, like a little kid, to out on the farm and work a few days. It's terribly hard for him to be away from his farm and the work that is there. He works very slow, but is always on the job. During harvest season when he is called for meal; he certainly makes a person laugh with that habit. At times he is just about at the house when suddenly he remembers that the chickens haven't been fed, or that a calf is sick in the barn which should have some attention, and so he finds a little thing for every meal, and every meal he gets it from grandmother and the rest of the family. Even if the whole family is against him at first he usually has a good humorous excuse waiting for them, and soon the place is restored again.

He never cares much for companion that is; when he should go away. He would much sooner stay at home and go to bed.

He is very much for walking. The fact is it's about as hard to make him go horse back as it is to make him come to the table on time. After a hard day's work he'll just as soon walk as ride on horse. A habit he acquired from the Russian infantry service.

One outstanding trait that I admired is his marksmanship. At his present age he very seldom misses his target. No matter if the game runs or flies he is sure to get it. Many a time I saw one of his sons give him the gun to get a certain game. The only time uses glasses is when he reads.

He is a dandy old scout to have around the house. He is extremely modest. Conditions have to be very bad before he is not satisfied. He always likes to be the last one. "Your first," when he knows that his age demands the opposite. When it comes to work he is just the opposite. He is the first one there and the last one away.

He is a poor disciplinarian and a poor business manager outside of his farm work. Grandmother had to keep order in the house and also handle the family business, the latter she still does.

He is very careless about his dress. He doesn't mind the looks nor fit just so it gives the protection he needs. He'll seldom buy new clothing for himself without being reminded a number of times to get it.

Seldom does he get new parts for his machinery and farm, that is when something is broken. All he would do is to take it into his blacksmith and pretty soon you'd see him coming out again with some kind of a patch on it, and it wasn't so carelessly done either. Where he neglected himself in dress he certainly would make up for it on his implements. That's the repairing habit he learned in the Russian Army. One very bad habit he has is doing just one thing more before calling it a day.

All in all he is a good old pal to have around the house. His religious spirit, his dry humor, his modesty, his earnestness, his ambition, his friendliness, his kindness to man and animal, his service to his country, and his faithfulness all make for the man you like to have as your grandfather.

Grandmother in many respects is just the opposite from him. Her health is lots weaker, her constitution can't compare with grandpa's, and her endurance is very limited. This condition is mostly due because of a lot of unnecessary worry in the last few years. The last little thing will cause her to worry where it doesn't even face grandpa. She also worked too hard during her twenties and thirties. Besides taking care of the household duties and children, she would always go out and do field work during the harvest season.

She is the leader, manager, and disciplinarian of the family. Where grandfather has a hard time to get used to routine she is a very close observer of it. And when the minute comes to change to something else, she has the least difficulty of changing, where grandpa finds it difficult.

She is very thoughtful where grandpa forgets things very easily, and especially does she pay particular attention to where she puts things, and because of that she is orderly where grandfather is more careless.

The quality that I admire most about her is her generosity. When Christmas or Easter comes around she has always something for all her grandchildren when they visit her. No matter if she knows or if she doesn't know that they are coming she has something every last time. She does not only give to her immediate relatives, but to the world at large. She doesn't want any thanks for it. Many a time has she called me to the side to a place where she could easily make her escapes hurriedly after she had given me money or gifts. This to avoid any thanks.

She feels and believes that she has no right to receive thanks for these material things. These things were given to her by God and naturally they belong to Him and He should therefore receive the thanks and not she. One can't help but feel that it is the spirit of love that moves to share some of her blessing with all the world.

No wonder grandpa gets along as well with her. A sweetheart that has such love for God certainly has ample love for her better half. I do hope that you live for many years to come together with all of your near ones.

Grandfather is left out of three brothers, but has one sister living here in America, who is real well to do; and one living in Russia of whose condition I know nothing.

Grandmother has only one relative alive yet who lives in Russia. Both of these two that live in Russia had a terrible life during the war and after.

Of the two century of family history not a one has ever made an attempt to go beyond his father's trade. All seem to be satisfied with farm life. There hasn't and isn't a single relative that has not been a husband man the greater part of his life. There they were born, there they made their living and there they died. All of them enjoyed this heavy manual labor, at least no one has made any serious complaints yet, and if they wouldn't have been satisfied they certainly would have turned their attention to something else. So judging from the past my place is on the farm, which it might yet be. Even if I go back on the farm I have broken a family tradition of many years, standing.

I not only broke the above mentioned tradition, but also a more nobler and earnest one namely, that of a strong Lutheran. All of the past and present people have been strong defenders of Lutheranism, but even at that, their devoted doctrine has been lost to a certain degree in me.

I have also found that sickness among children is very common in our families and most of the deaths that occurred were those of children two or three years old.

Characteristics that I inherited are the following; From my grandfather I got my easy going trait. It makes little difference to me when I get there. From him I also received most of my modesty. I, like he, always like to avoid social activity and if I do attend, the hidden corners are my places.

From grandmother and from my father I received the quality of leading not so much organizing as just leading, also a strong sense of duty and honesty.



## (1940) Chas. W. Eisenbise Letter (b:2.1.1.5.7-6.6.7.2)

The following copy of a typed letter originally sent in 1940 to Joseph J. Eisenbeis of Louisville, Kentucky. It is reprinted here in its entirety including the typos.

Atascadero, Calif., 66 San Gabriel Avenue, July 18, 1940.  
Mr. Joseph J. Eisenbeis, 225 Frank Avenue, Louisville, Ky.

My dear Sir and maybe 'Cousin':

I cannot convey to you the thrill I received from reading your letter recently received. It gave me so much of interest as it relates to the family which doubtlessly, goes back to a common origion, whether they spell their name with a 'bise', beis, or beiss. I would be very much interested in building up your particular branch if I could secure the cooperation of some one to provide the data and perhaps you would be sufficiently interested to do this, perhaps as a 'hobby' which I am making of this work. It is quite a relief in these troubled days.

Yes there are Eisenbises in California, many of them, in Oregon, Washington, Idaho, South Dakota, Minnesota, Canada, Wisconsin, Nebraska, Illinois, Kansas, Missouri, Oklahoma, and Ohio, so far as our record goes thus far. These appear under various names as of course all the gals that got married took other names. I have 15 pages, in single line outline with this style of type.

I have located the following 'Eisenbeis' families in St. Louis, Mo: Benj. and Amanda Eisenbeis, 1816 Utak Street: Bernard and Theresa Eisenbeis, 3631 Alberta Street: Percy O. Eisenbeis, Clayton, Mo., William Eisenbeis, 2855 Salena Street, St. Louis. There ia an Adolph and Zana L. Eisenbeiss at 5029 Vernon Avenue, St. Louis, as well.

Prior to writing you I had received from the Chief of Police of Pittsburgh the names of seven Eisenbise families and three single names. I have written some of them and perhaps they will answer as I always enclose a stamp for their convenience. However, not a few, are insufficiently interested to take time to answer. Perhaps it is an old German custom to be silent about family connections for we learned but little from my father who seldom spoke of his relatives either.

The Pittsburgh families are as follows: Albert and Ida Eisenbise, 235 Parker Drive, Mt. Lebanon, Pa.: Carl and Mildred Eisenbise, 3967 Kieber Street: Edwin and Irene Eisenbise, 400 Glenn Arden Drive: Louis R. and Rose Eisenbise, 426 Ruxton Street: Ralph and Emma Eisenbise, 1909 St Ives Street: Walter and Florence Eisenbise, 4103 Beechview Blvd.: Walton and Loucille Eisenbise, 727 Brookline Blvd.: Marie Eisenbise, 507 Longride Street: Emma Eisenbise, 2832 Perrysville Avenue and Florence Eisenbise, 308 Copeland Street. No doubt but that the George Eisenbise of whom you spoke was the father of at least some of these. I feel convinced that this branch is definitely connected with my great-grand-father's family who came over in 1820 from Prussia. I do not know if is was from the far East, either East or West Prussia or from Rhenish Prussia near Cologne. The latter is not far from Baravia.

I am going to enclose a section of my record to show the manner in which I list them. In this outline 6B and 7B are two of my father's sisters. Each generation is indicated by a succeeding letter of the alphabet.

Pardon for using the reverce side of this sheet but am closing with the statement that I thought that some of this information would be interesting to you and also to your Aunt when you visit her. I do hope she can give

us some definitely information for these older ones are fast passing on and soon we will be unable to secure it.

One of our original family, Catharine, married a Mackey. Another sheet enclosed shows all we have thus far on this branch which is very incomplete and I am anxious to complete it.

Thanks for your most interesting letter and I shall be glad to hear from you at any time. If any of the Eisenbeis clan from Louisville ever travel through California, our latch-string is out to them as we live on Highway 101, midway between Los Angeles and San Francisco. Would be glad to make their acquaintance and extend our hospitality as wife and I are alone and we have at least six beds at our disposal.

Sincerely, Chas. W. Eisenbise

## (1958) Joseph J. Eisenbeis (k:2.1.8.3.1) Letters

The following articles are about or by Joseph J. Eisenbeis of Louisville, Kentucky. They are reprinted in their entirety including the typos. The 1st article was received by James Irvin Eisenbeis (k:2.1.8.3.2.1) from Joseph J. Eisenbeis. Joseph apparently wrote this about his grandfather in 1959. The 2nd article was printed in a newspaper on approximately 16 November, 1958. The 3rd article is a copy of a handwritten letter that was received in August of 1982 from Joseph. He was 93 years old when he wrote this letter.

May 21, 1959

Henry Eisenbeis born April 8, 1826 - (Munchberg County) over Frankau, State of Bavaria, Germany, emigrated to U.S.A. very likely during year 1848-49 when so many left Europe to find a better place in America. He did not wish to join the Germany Army and left before being called for service as many others did. The only people he knew were friends who left previously - Family Pelgen in Aurora, Indiana.

In 1860 the Civil War began in U.S.A., and there was organized the 32nd Indiana Volunteer Regiment in Indiana. Grandfather Eisenbeis joined this regiment and served all thru the war. He married in Aurora, Indiana, to Susanna Glas, April 28, 1861 (born in Diedesfeld Rhein Pfals, Germany, July 25, 1840).

This German regiment was on the move and stationed in Louisville for a time to join other regiments to stop General Bragg's Southern army which was headed for Louisville. Their first engagement was at Roulette [or Pewletts?] Station where the first offering was made and many were killed during this encounter. Later General Buell's army met the Confederates at the battle of Perryville, Ky. Grandfather Eisenbeis was wounded in this battle by a cavalryman, but not seriously. The bullet was never removed and remained in his leg until he passed away, very likely in 1902. He lies buried among his comrades in Cave Hill National Cemetery.

The Government erected a monument to the deeds of this regiment which are glorious, it reads like the exploits of General George Rodgers Clark. (This stone is engraved in German). Grandfather Eisenbeis lies a few yards from this monument; the number of his stone is 4199. There are many buried there, unknown, with no names very likely wounded beyond recognition.

Grandfather Eisenbeis did not want to fight for Germany but he fought for his adopted country, the U.S.A. His sergeant was killed at Perryville and he took his place there. The State of Kentucky has this place reserved as a state shrine for all people. He was not too much concerned about slavery, it was more of an economic issue with him. Louisville was saved and so was the Union.

My grandfather, baptized in the German Evangelical Church, was not a member of the Roman Catholic Church, but belonged to the German Evangelical Church in Louisville, Kentucky. Married to my grandmother Susanna Glas in the Catholic Church in Aurora, Indiana, April 23, 1861. Grandmother Eisenbeis had relatives in Aurora, Indiana and very likely the families of Pelgen still abide there. She lies buried in St. Michaels Cemetery, Louisville, Kentucky; died 1902. Grandfather Eisenbeis died July 16, 1902.

Joseph J. Eisenbeis

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Article from newspaper on approximately 16 November 1958.

Liberty National's Joe Eisenbeis Retires After 53 Desk-less Years

by Sol Schulman, Courier-Journal Financial Editor

Only one question was asked when Joe Eisenbeis applied for a job at the German Insurance Bank (now Liberty National Bank and Trust Company) 53 years ago.

"Can you speak German, keep your eyes open and your mouth shut?"

"Yah," the 15-year-old boy answered. And he was in.

Eisenbeis worked at the bank from that day until his retirement a few days ago. His latest position was in the bond department.

The bank's president did all the hiring in those days, and Eisenbeis had been sent to him by the pastor of St. John's Evangelical Church, where Eisenbeis had been studying German in a Saturday school.

### Became Runner

Getting the bank job meant Eisenbeis was moving up to a \$5-a-week job as runner (a combination messenger and office boy) from a \$30-a-week job as a printer's devil (a printshop apprentice).

He recalls that in those days, when a note was paid, the cashier would put the note on a butcher's meat block at the bank and hit the note with a hammer. The hammer's head had the word "Paid" protruding in such a way that the note would be perforated by the blow.

The bank had only one vice-president the, Charles C. Vogt. "The vice-president spent most of his time somewhere else working as resident manager of the American Tobacco Company, and stayed at the bank only while the bank's president or cashier were out to lunch," Eisenbeis recalls.

### Never Had Desk

In all his years at the bank, Eisenbeis never had a desk. He stood at a counter or at a window. There was a tall stool behind him, but he seldom used it. "Younger people need desks; but I never did bother about it," he says.

He has never been away from the bank because of sickness; but has "taken time off many a day to fill musical engagements--the bank has been very nice about that."

While other employees of the bank went to night school and studied such things as economics, Eisenbeis took singing lessons, or piano lessons, or clarinet lessons. He still takes singing lessons and he still plays the piano; but he seldom touches the clarinet. His voice teacher is Mrs. Ellen Lawrence Burke of New Albany.

Eisenbeis is tenor soloist at the Crescent Hill Methodist Church. He was a member of the Highland Presbyterian Church choir 35 years.

When he was 9 years old and was living at Logan and Lampton, Miss Jennie Summers, his teacher at the Third Ward School (now the Nicholas Finzer School), gave him a note to take to the Christ Church Cathedral

organist and choirmaster, Horatio Browne. As a results of the note, Browne gave the boy singing lessons three times a week and put him in a children's choir at the cathedral.

Years later Eisenbeis organized "the first musical radio program in Louisville." He explains that "when WHAS was just starting, it was glad to have our hour-and-a-half-long Liberty Bank music program, and didn't charge the bank anything; but later we had to pay for time."

For years, Eisenbeis sang on radio as a member of the Greater Louisville Ensemble, a quartette which was sponsored by the Greater Louisville First Federal Savings and Loan Association.

He intends to spend the next two years sorting out the music in his attic--it's full. He also will continue singing in choirs and at weddings and funerals and other places.

Sometimes Eisenbeis thinks he might have made more money out of printing than out of banking; but he's sure neither provide as much pleasure as a career in music.

### No Illusions

However, he has no illusions about music being an easy road to riches.

"Franz Schubert," he says, "set such beautiful poetry to music, and when he died all he left was a dirty pair of socks--his entire belongings weren't worth \$12.

"And poor Mozart--just think, Mozart, poor fellow--it was raining so hard the day he was buried that they just dumped him in the first hole they came to, and now nobody knows exactly where he is buried."

Mr. and Mrs. Eisenbeis live at 225 Franck. They have two daughters, and Eisenbeis says the daughters "can sing rings around me."

One, Mrs. Dorothy Potter, is a soloist at the Highland Presbyterian Church. The other, Mrs. Grace Langenhop, is a member of a church choir in Ames, Iowa.

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*Handwritten letter that was received in August of 1982.*

Clyde Eisenbeis  
6802 4th St N  
Oakdale, MN 55119

Dear Sir,

It is with pleasure I have found that lovely long list of relatives which you have mailed to me. I can hardly digest the many names you have gotten together to form that very nice family tree which you relate in this brochure.

I can hardly relate some of the things which I remember about my grandfather Henry Eisenbeis born Apr-26-1826. I would ask my father about him but he always said that he did not ever want to talk about it.

So that is all I know about Henry Eisenbeis came over to America in about 1849 and landed in Aurora, Ind. where he had a few friends and when the Civil War broke out he enlisted in the 32nd Ind volunteers and served all during the war.

He married in Aurora, Ind. and had 6 children Fred, Joseph, Martin, William, Theresa, and Mary all dead.

They were reared as Catholic except my father who joined the German Evangelical Church where he became president of the congregation.

Henry Eisenbeis was born Apr 8 1826 in Münchberg Kreis Bauern over Frankau in Germany married Susanna Glas Diedesfeld Rhein Pfalz Germany in Aurora Ind. July 25 1840 in the Catholic Church Aurora, Ind.

All of his brothers were in the Postal Service but he was in a revolution and he joined the Army in 1862 in Aurora, Ind.

He lies buried in Cave Hill Nail Cemetery in Louisville. He was wounded in the battle of Perryville but lived a number of years afterward, his stone is 4199.

I am in my 93 year and am unable to give you any other information. The names of Poff & Siegrist offer in my book.

You have a wonderful story of the Eisenbeis family and I am unable to help you with any more information. I have no records of Russia.

Thanks for all of your trouble in giving me this information it is a wonderful record that you have done. If you ever come to Louisville, stop in and I will see that you are taken care of.

Your book is wonderful. There is a man in Fillmore, Calif who has a lovely family tree that would be interesting to read.

Yours Truly,

Jos. J. Eisenbeis  
225 Franck Ave  
Louisville, Ky.

## (1987) Emil Eisenbeis, POW in US (World War II)

On 30 Nov 1987, Clyde Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7.1) received the following letter from Emil Eisenbeis. He descends from the Eisenbeiß families that moved from Freudenstadt to Glückstal, then to Bessarabia.

Emil Eisenbeis  
Disponent  
Albstraße 14  
7452 Haigerloch, Trillfingen  
West Germany

30 Nov 1987

Dear Clyde Eisenbeis!

We, that means me and my dear wife Hulda, were delighted in October this year and at the same time pleasantly surprised by Jo Ann and Virgil from Aberdeen, South Dakota letter. Our surprise bordered on the boundless, when we were able to learn from the contents of the letter, how big especially with you in the USA the name Eisenbeis finds itself again. And certainly we are also all related by some generations and ancestors. Especially since your current mailing list contains 466 families with relatives. This was for you and especially for you dear Clyde certainly associated with a lot of work and expenses. But only through diligence and energy can one achieve his predetermined goal.

In the letter of Jo Ann and Virgil, I am invited with my wife for the 2 + 3 July 1988 to the third Eisenbeis family reunion - which was very honoring and great joy for us. The meeting of this kind in the past, in the years 1982 and 84, took place under great participation, was only known to us through this dear letter.

However, I will not be able to participate with my wife at the planned family reunion due to finances (the lack of money). But we are very sorry, because we would have liked to meet you all. There would have been so many things to tell, but as pensioners, as I said, our purse too small and the journey to you too far and therefore too expensive - pity!!

Now Dear Clyde in writing of Jo Ann and Virgil I was specifically asked to tell you more about me and my family. In order to expand the mailing list and bring it up to date.

Personal:

I was 13 Jan 1926 in Eigenfeld / Bessarabia, 60 km. Born to the Black Sea. There I attended, until my 14th year, the Romanian elementary school. Through pacts and treaties, our homeland Bessarabia was handed over to the Soviet Union-USSR in July 1940. We ourselves, by this I mean 90,000 German were settled in Germany.

As a result of the Second World War, I was drafted into German army. In December 1944, I was captured in Belgium by the American prisoner of war. was transferred to the USA by ship as Prisoner of War (POW) via Liverpool/England. We started with about 3,000 POW in the Boston Harbor and were moved to Camp Perry in Cleveland, Ohio, where I worked as a prisoner in an army hospital after two days of railroading.

After further stays at Camp Orion / Ohio, and camp Atterbury at Indianapolis, we were returned to Germany via New York in August 1946 to be released from American custody.



## Germans from Russia Wedding Celebration (Hochzeit) Traditions

On 28 May 1971, Clyde Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7.1) and Sheryl Narum were married in Douglas, North Dakota. After the ceremony, the wedding dance was in Zap, North Dakota.

Little is known about typical weddings in Germany or Russia prior to the 1900's. This is an account of typical wedding celebrations in western North Dakota.

Besides relatives, our wedding in Douglas included a pastor and friends who attended the University of North Dakota in Grand Forks. The wedding was somewhat atypical as some of the singing was accompanied by a guitar. Using guitars in a church was quite new, not only in North Dakota, but throughout the US.

After the ceremony, the guests congratulated the wedding couple in the church entrance. Unexpectedly, there was a brief rain shower as the guests left the church. The guests went next door for the reception.

Then guests traveled to Zap for the wedding dance. Zap has an exceptional dance hall. It was formerly a movie theater ... wooden floor, stage for the band, and a very high ceiling. It remains the best dance hall in all of North Dakota.

The dances were called "old-time" and were comprised of fast waltzes, polkas, schottisches, two-steps, and the butterfly. The music, played by local folks, always included an accordion.

The waltzes were fast ... almost as fast as a polka. The polkas were short ... to allow people to catch their breath. All the music was in groups of three ... three fast waltzes, three two-steps, three schottisches ... except for the polka which was between some groups of three. And a few times, the butterfly.

Everyone loved to dance. It was not unusual to see folks in their 70's and 80's dancing, including the polka.

The butterfly was comprised of three people. Two men and one woman ... or two women and one man. They moved three abreast until the music switched to a polka beat. Then the person on the middle was swung around by the outside people in the shape of a butterfly. Then the music slowed and they moved arm-in-arm as they had started. This cycle was repeated a number of times. It was great fun.

Throughout the dance, there was a beer keg in one corner. And there were Schenkens who walked around and served the guests with a mixture of brown sugar water mixed with Everclear (190 proof). The brown sugar was regular sugar that was heated until it turned brown. It was called Hochzeit Schnapps (although it wasn't really Schnapps) and was called Red Eye. The Schenkens carried the bride's shoe ... people put money in the shoe for the wedding couple.

At one point in the evening, we were put into chairs in the middle of the dance floor and hoisted into the air (one person on each leg of the chair). Everyone circled around us and sang, "Schön sind die Jugend; sie kommt nicht mehr" (Youth is beautiful; youth won't come back). Most everyone in the community still talked German ... a dialect called Schwäbisch.

Heading toward midnight, sandwiches were brought out and people ate. Then the dancing started again.

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The celebration often continued a couple of nights later. Folks would visit the wedding couple's yard with large metal objects ... much of it from a junk yard. The people would clang the metal and make a lot of noise until the couple came out of the house. This was called a Schivari.

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There were also celebrations for 25th Wedding Anniversaries and 50th Wedding Anniversaries.

We celebrated Fred and Lydia Boeshan's 25th Wedding Anniversary (in the 1960's), at a two-room school house (Kronthal). We danced until 4am! Then Lydia invited all of us to her house for breakfast. After breakfast, I went to my Grandparents' farm, milked the cows (by hand), fed the cattle from a sled (wagon type sled) pulled by a team of horses, then went to bed. We slept until noon!

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At one 50th Wedding Anniversary in the 1990's, during the program, folks who had been married 50 years were asked to stand. A third of the room (between 20 and 30 couples) stood. This was a unique time in history. Earlier years, many people died before they were married 50 years.

Then the music started ... live music (accordian, guitar, drums, piano). The floor was packed including folks in their 70's and 80's. Everybody loved to dance. And they loved to sing.

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It is quite likely these traditions were the same in Russia and in Germany many years before.

## Eva Fischer Keeps Baking

On 3 May 1984, the Beulah Beacon of Beulah, North Dakota, printed the following article about an interview with Eva Fisher (Tanta Eva - half-sister to a:3.1.5.3.7-4.8.2.1.3 John Eisenbeis).

Eva Fischer keeps baking  
by Wayne Lubenow

ASHLEY - When I got to her apartment at 8:30 on a Saturday morning, 89-year-old Eva Fischer was busy baking kucha.

She waved me in, a big blab of fresh dough in her hand, and said, "Come and sit in the kitchen. We can talk while I bake."

Eva Fischer is one of those remarkable people who just never grow old. She doesn't have time. There is too much to do. At 89, her mind and memory are exceptionally sharp, her health is perfect and she weighs in at 125 pounds.

I sit at the kitchen table and Eva molds the dough into a glass pan, puts on a prune topping and pops it into the hot oven.

She is constantly moving - and talking. Her accent is pure German-Russian because Eva was born in Russia in 1891. "I came here to Eureka, S.D., with my parents in 1901," she says as she grabs a rolling pin and begins rolling out more dough.

"I was raised here and went to a rural school and my father homesteaded here," she says. "This area is really my home, but I lived in Beulah for 41 years." (Eureka, S.D., is near Ashley, just across the state line.)

Eva's only concession to her age is a hearing aid and silver hair. She drives her own car, can out-walk women half her age, cooks and bakes, sews and alters dresses, goes to church regularly, is self-educated and entertains a lot.

Her two-bedroom apartment in a four-plex is spacious and spotless - except for the kitchen on this morning because of all the kucha-making.

Eva says, "When I was 13, my mother said to quit school and learn to cook. Papa said, 'Ya, you don't have to go anymore.'"

So Eva reads and keeps abreast of what's happening in the world. She's right up to date on today's news.

In 1912, Eva married Henry Oster and they farmed near her parents' place. Henry died nine years after the marriage and Eva rented out the farm and "moved into town" to her sister's place. The town was Greenwood, S.D., which has since disappeared.

In Greenwood, she did sewing and "worked out" for others.

Eva stayed single for 16 years. Then, through friends, she met John Fischer of Beulah who worked for Montana-Dakota Utilities. "I guess I was getting a little lonely," Eva says.

They were married and moved to Beulah. John died in 1961, three years after he retired. Eva stayed in Beulah until 1978 until she was 83.

"We had a big house," she says, "and a big yard. Well, it was getting kind of hard for me to take care of everything alone (although she did it for 17 years) so I decided to come back home to Ashley."

Eva didn't have any trouble selling her house. Beulah was in a boom. Power plants were going up and a coal gasification plant was coming. Everybody needed housing.

Eva smiles, "There were a lot of buyers and they thought they could get the house cheap from a widow. They were wrong. I got \$30,000 for it."

So Eva moved into this four-plex for which she pays \$245 a month. "It's nice," she says, "I like it here."

Eva's energy is boundless and she's one of the most friendly ladies you'll ever see.

"I entertain a lot," she says. "I have to so I can make new friends. I grew up here and knew a lot of people, but they're all dead so I have to make new friends."

By this time Eva has made seven pans of kucha and shows no sign of stopping. "It's Easter tomorrow," she explains, "and I'm expecting a lot of company."

Her son, Arthur, is a retired farmer living in Ellendale and he, his wife and the grandchildren will be coming to Eva's. "I have to make some cream pies for the kids, too," Eva says.

Eva and her first husband- had three sons. One died in childhood. Besides Arthur, there is Ellis who used to be a doctor in Ellendale and is now a radiologist in Oklahoma.

Eva knows what's going on in Ashley and doesn't mind talking about it. She's just vitally interested in everything and everybody.

About one lady in town she says, "She's rich and she had her face lifted and she still doesn't look any better than me."

Her church is a big part of Eva's life. Her faith in the Lord is deep and abiding and she has her own prayer sessions at home.

She loves meeting new people. When newcomers to Ashley built a huge new house right down the street Eva told the people in her four-plex, "Let's, invite them over and make them welcome."

They're too rich for us, Eva was told. "That's not the point," Eva says, "They're new in town and we should have had a welcoming party for them."

That's how she is, always offering her friendship. "I'm not self-conscious," she says. Indeed not. She is a warm, outgoing lady.

She gets me a cup of coffee and slices me a wedge of kucha right out of the oven. It is a little piece of heaven.

Eva looks and acts as if she will live forever, but she has prepared for the eventuality. Her first husband and her little boy are buried in an old country cemetery about 10 miles from here.

"I've bought my monument," she says, "and I have a place right beside them." But not now. Now she has to make those cream pies for the grandchildren.

## Why Steal Cemetery Toilet? Ray Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7)

On 10 March 1983, the Beulah Beacon of Beulah, North Dakota, printed the following article about an interview with Ray Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7).

### Why Steal Cemetery Toilet? Beulah Chairman Wonders of Theft by Tim Kjos

Now, who would want to steal an outhouse?

Mercer County has had more than its share of crime the last few years that has included items more worthy of stealing than a cemetery toilet of little monetary value. Perhaps, it was a crime of passion resulting from a childhood obsession to sit in a cold commode reading a Sears catalog.

Or maybe it was a non-farm resident who lacks sanitary facilities and desired a low cost septic tank.

Whatever the foolish reason may be, the Peace Cemetery Association has lost its wooden facility that had been a landmark since constructed many years ago as a government project, according to Ray Eisenbeis, association chairman, Beulah.

"It was in good, fair shape," remarked a serious Eisenbeis when first asked about the unusual theft. Later, Eisenbeis loosened and laughed that someone would actually steal the "white one-seater".

The cemetery is located 16 miles northwest of Beulah. It belonged to Peace Lutheran Church of Beulah which was dissolved in 1968. Although Peace Lutheran members have joined other churches, the cemetery is maintained for periodic visitation. Eisenbeis says during those visits, persons still used the outhouse. But they can't any longer.

About three weeks ago, Eisenbeis drove past the cemetery and noticed the toilet was missing. He stopped at a nearby farm and inquired if they'd seen it, or noticed when it disappeared. Eisenbeis had little success. That week he placed a newspaper advertisement seeking any information, but there was no response. Eisenbeis placed another ad this week.

Eisenbeis is disturbed that someone would actually steal a toilet. "It's not a joke. Sure, you can laugh about it, but I'm serious. Otherwise, I wouldn't have put it (ad) in the newspaper," stated Eisenbeis.

The outhouse was bolted to a concrete base. He says the bolts were cut before it was lifted off the concrete. Since the structure was heavy, Eisenbeis speculates it required two or three guys to lift it onto a truck or flatbed. There was no damage to the cemetery itself.

Eisenbeis figures the outhouse can be used for any number of things, in addition to its traditional purpose. Perhaps, the thief or thieves are using it as a smokehouse or fish house. "Maybe the guy who stole it is using it to smoke some meat he stole," added Eisenbeis.

Eisenbeis is paying for the ad costs out of his pocket. He argues the issue's principal is that no one should be allowed to take something that isn't theirs. "If he can get away without being penalized, it gives me an idea to go out and steal something," he said.

Of course, Eisenbeis never thought someone would steal an outhouse. "Well they'll steal anything, usually something you'd never expect," he added.

Eisenbeis believes it is his duty to find out what happened to the cemetery's property and he won't give up the search. If he finds the missing outhouse, Eisenbeis pledged to sign a complaint and have the guilty party arrested.

In the meantime, the cemetery is without a facility. Eisenbeis said the association will either have to replace the toilet, or plant bushes. "We'll have to do something," he explained.

## Before They Left Germany

by Verna Goral. This article appeared in the Journal of the American Historical Society of Germans from Russia #14 (Winter 1991) 4: 15-22. Copyright 1991 by AHSGR. Reprinted with permission.

History records that in German lands in the late 1700's conditions were ripe for mass migrations of an impoverished, oppressed people. Nonetheless, it is remarkable that Germans in the tens of thousands chose to uproot and undertake lengthy, difficult journeys to an unknown foreign frontier. That their descendants a century later repeated the risks to settle and multiply in the United States, Canada, and South America doubles the reason to study how it all began.

From the earliest times a dual nature in the German character revealed itself. Ancient and modern accounts emphasize the fierce and efficient German warrior. On the other hand, reports describe a gentle and sentimental people who even in the pre-Christian era evinced a love of nature and beauty, a respect for noble qualities and a longing for peace. The legendary Siegfried epitomizes this German character at its worst and its best.

Earlier than Siegfried, Germanic tribes filtered southward from their Baltic homeland in the first millennium B.C. and reached southern Germany by 100 B.C. Although Julius Caesar defeated a number of these tribes in 55 and 53 B.C., most of them resisted Roman domination, halting Rome's expansion north of the Rhine by 9 A.D. By the end of the fourth century, both Germans to the south and Romans were converted to Christianity, and German troops and commanders dominated the Roman armies.

There followed centuries of comparative anarchy in German lands, when the princes, including the one named by the seven electors to be Holy Roman Emperor, battled - or aligned with - the Pope in power struggles over the lands.

Expansion of territory and some efforts at unity marked the reigns of rulers like Charlemagne (Charles the Great to the Germans) who was crowned Holy Roman Emperor in Rome in 800 by Pope Leo III. But the Empire's loose confederate ties and the introduction of feudalism joined to break up imperial power and pass the pieces to the numerous military landowners.

Occasionally the Empire grew stronger and challenged the political power of the papacy. At length Roman Catholicism also met religious opposition.

Martin Luther, after posting his Ninety-Five Theses on the university church door at Wittenberg in 1517, steered clear of politics and social questions. "Nobody should think he could change the world, which has always been evil" (Kohn, 136).

But then Luther realized that the supremacy of the Pope and the Catholic Emperor could be challenged only by the German princes, and he sought their help. He knew that at least some of them would support him and embrace Protestantism not out of religious conviction but because it provided a means of stabilizing their political power.

Meanwhile, for the peasant, in whom he saw the work of the devil, Luther preached the importance of the inner life and faith. His command was to obey the princes. No other political principle was more firmly rooted in his thought than that of absolute obedience to authority. This emphasis on obedience was reaffirmed 200 years later in the militarism of the Prussian kings.



At times the requirement of obedience became intolerable to the Germany peasants. In their 1522 and 1524 revolts, they presented articles of reform to their masters, asking to choose their own pastors; for abolition of vassalage dues except church tithes; the right to hunt, fish, and cut forest wood; rent reform; reform in the administration of justice and application of the laws; and a restoration of communal property illegally taken (Morris, 235).

But the revolts lacked strong leadership and were too violent and vengeful. Though the peasants sought the aid and sympathies of Luther, he chose not to support them. A Swabian league army led by George Truchsess of Waldburg overwhelmed the peasants in a bloody defeat that was followed by wholesale executions - a massacre in which perhaps 100,000 peasants died. The survivors returned to deeper servitude than before.

That servitude was to a class of nobles whose supremacy was entrenched in the countryside. The peasant population - scattered, unprotected, unsophisticated, totally absorbed in survival - offered far less resistance to control than the townspeople, or burghers [Bürger]. By 1660 the nobles' hold tightened as shrinking population growth brought diminishing agricultural profits. Landowners increased pressure upon the peasants, who found their rights, independence, and standards of living restricted by the appetites of their masters.

When agricultural profits recovered in the eighteenth century, the peasantry regained none of the lost ground. The growing power of the large landlords was curbed eventually by government intervention. But government aimed, sadly, toward a redistribution of the peasant's burden in the state's favor rather than a reduction of its total weight. Most peasants suffered from these circumstances, but as usual the serfs suffered the most of all.

There is easily a confusion of terms when we consider "serfs" and "peasants". One might say that all serfs were peasants, but not all peasants were serfs. Serfs had one characteristic in common, owing dues and services to and being subject to the jurisdiction of some overlord by virtue of their birth or of holding land over which an overlord had rights. Such lowborn persons were not freed from the last vestiges of serfdom until after the Revolution of 1848.

A third word applied to the tiller of the soil in a later age - farmer - is not used here at all.

In 1660 half the peasants in Europe were serfs, the result of massive expansion of serfdom east of the Elbe River at the same time it was rapidly declining in the west. In the Rhineland and the west generally, most peasants were free men, not legally bound to someone else's soil. Yet this did not diminish economic bondage to the large proprietors, who collected rent and dues in kind - usually a few days of labor a year. Punishment meant added days of labor.

But to the east, nobles in Brandenburg, Pomerania, East Prussia, and Silesia moved from feudal tenancy, Grundherrschaft, toward estate ownership, Gutsherrschaft (Gershoy, 34). If, to make ends meet, a peasant borrowed but then fell into default, the lord foreclosed, seized his goods, and confiscated his lands. The nobles found this routine a cheap way to build estates. Especially along the Baltic, most landholding peasants became tenants or landless entirely.

There were no checks on the proprietor: he could add to his vast prerogatives, such as demanding new labor services from adults and minors. Another right permitted the landowner was *Gerichtsherrschaft*, the right to jurisdiction over his serfs within his own court.

Yet in East Prussia there were groups of privileged serfs who were called the *Kölmer* and held land valued up to 20,000 talar; their sons served in the Prussian army as non-commissioned officers. The *Kölmer* were virtually free landowners; they comprised 26 percent of the total peasantry. Some owed light dues and services. Still, they were part of the system known as *Erbuntertanigkeit* or hereditary subjection - serfdom (Behrens, 140).

Such peasants could not move without permission, or their lord might pursue them; it was a criminal offense for neighbors to shelter them. They could not marry without permission; their children could learn a trade or craft only with the lord's permission; at twenty-four years they were assigned to a portion of the estate, but when there was no more land, they had to go into domestic service. Except for the one boy and one girl who could stay with the parents, all children owed five years' domestic service - the most conspicuous and disliked *Gesindezwangsdienst*.

Even more discouraging, dues and labor sometimes were exacted by lords who did not own the land. The boss's monopolies of essential services such as milling and wine pressing were common everywhere, as were the dues in cash or in kind that were enforced in the lord's own courts.

Like the master he served, under *Erbuntertanigkeit* a serf could be prosperous or destitute; he could hold a small or a sizable piece of land on a hereditary basis for a period of years or months, or be subject to summary eviction. Often he held only a small plot of garden or no land at all.

Finally, those with land owed tithes to the church. In the end, the cultivators were left with less than a tenth of their product for their own use. Whether bound to the land or to the master, whether called peasant or serf, the result was the same.

According to some observers, this oppressed creature was coarse, cunning, stupid, quarrelsome, sometimes dishonest, often alcoholic. He was a product of poverty, ignorance, and life-sapping labor. He was superstitious, suspicious of his fellows and the demands of his master. His one consolation after the scourge of a failed harvest or the losses of an epidemic came through the preacher or priest. There were no healers for him, and the occasional teacher was more than likely a discharged veteran.

Because the peasant was inarticulate, the state of his mind was obscure. A Breslau professor, Christian Garve, described the *tückisch* peasant, one showing a peculiar kind of obstinacy against authority, whereby he would appear totally deaf to any suggestions made by his master. Lawyers wondered at his stubbornness in clinging to preposterous ideas: was it blindness, or deliberate malice (Behrens, 149)?

As these German peoples moved out of the early shadows of history, their grinding existence changed little but was profoundly complicated in the 1600's and 1700's but the growth of militarism and the wars that raged over their lands.

Religious strife following the Reformation led to the Thirty Years' War (1618-1648), in which armies marched across German lands from Bohemia to Holland. Out of this fighting grew the idea of war to support war. As deadly as the new concept was, so were the losses.

As a result of the Thirty Years' War, Europe's population fell from sixteen million to four million. More specifically, the German town of Magdeburg, with 20,000 to 26,000 people in 1618 counted only 1,464 in 1644. Brandenburg had 1,144 houses in 1618 but only 527 in 1648. Frankfurt-on-the-Oder had 13,000 people in 1618 but just over 1,000 in 1653. In the years following the war, famine and epidemics took more people; over one-third of the population of East Prussia died 1709-1710 (Behrens, 122).

One hundred years after the conclusion of this war, Friedrich the Great insisted that Prussia still had not fully recovered. But before his reign, at a time when German nobles were in a fever to copy the French ways of the court of Louis XIV, his father, Friedrich Wilhelm I, stripped the Prussian court of luxury. He demanded of himself and his subjects a regimen of order, discipline, and work. "Salvation belongs to the Lord," he proclaimed, "everything else is my business." With that he began to build a military state (Walbank, 2:90).

The Brandenburg-Prussian Army at the close of the Northern War of 1655-1660 against Sweden was 12,000 strong. In the 1680's, the numbers were 25,000 to 30,000. From 1713 to 1740 Friedrich Wilhelm I fought no wars, but his armies numbered 83,000 men. At Friedrich the Great's death in 1786, no shots had been fired for 23 years, but his armies totaled 190,000 men, nearly the same as those of France which had double the population (Doyle, 242).

Mercenaries numbered at least half the Prussian Army's strength. In 1751, of 133,000 in the military, 83,000 were volunteer mercenaries. Recruitment of these soldiers was easiest in poor or mountainous areas or overpopulated small states of Germany. Additionally, each of Prussia's cantons had to make up the numbers of a given military unit where volunteers were lacking.

In all, the armies included rootless mercenaries, jobless volunteers, pressed vagrants and criminals, and defenseless conscripts. The men's commitment and morale were vividly reflected in an astronomical rate of desertion. Between 1713 and 1740, the Prussian Army had over 30,000 deserters - and almost three times that many during the Seven Years' War (Doyle, 243).

In spite of the wholesale desertions, wherever there were no police forces, particularly during lulls in military engagements, the army became the guarantor of public order in numerous ways. It was employed to protect against peasant uprisings, to protect grain convoys, and to coerce recalcitrant subjects by billeting. Billeting was harsh on any chosen host family: compelled to discipline while on duty, soldiers were brutal and unruly at other times. And the costs of billeting were staggering.

Throughout the Seven Years' War [1745-1763], the story of Friedrich and his army is one of incessant battles against frightful odds. At that time all Europe was against him: Austria, France, Russia, and Sweden surrounded him. England alone, finally, was with him, mainly through her financial aid.

Friedrich fought the Seven Years' War by night marches, lightning thrusts, and deceptive maneuvers; his was a strategy of exhaustion. But his and others' losses were great: 9,000 French and Austrians killed, wounded, and captured in the one-half hour battle at Rossbach; 10,000 Austrians at Liegnitz; 5,000 Prussians and 12,000 Austrians in the three-hour battle at Leuthen; 21,000 Russians at Zorndorf in Brandenburg; 18,000 Prussians at Kunersdorf. In the passes of Bohemia, Friedrich lost 20,000 taken captive (Morris, 310).

When his power was at its lowest ebb in early 1762, his great enemy, the Russian Empress Elizabeth, died. Her heir, Peter III, a great admirer of Friedrich, induced Sweden to quit the war. Friedrich won further

engagements against Austrian forces and for the second time in the war recovered Silesia. At last he and Austria's Empress, Maria Theresa, signed a peace treaty at Hubertusburg (Events, 1618).

Just as Saxony, Brandenburg, Pomerania, and Silesia had suffered greatly in the war, so did Hesse: the cities of Kassel and Marburg were captured and regained five times. Handicapped also by backward and greedy princes, Hesse-Kassel and Hesse-Darmstadt had lost 17,000 men hired by England to fight in the American colonies' version of the Seven Years' War - the French and Indian War.

At the end a historian wrote, "Seldom have so much blood and treasure been spent on the acquisition of a territory of comparable size" (Ogg, 176).

Although Prussia now joined the ranks of the great powers, Friedrich described his land at the end of the war as resembling "a man with many wounds who has lost so much blood that he is on the point of death." He compared the ravages and devastation to those of the Thirty Years' War. He estimated that he lost 300,000 men in his campaigns; the civilian population was reduced perhaps by one-third (Ogg, 217).

The years following the war saw conditions for the peasant gradually worsen. No region in German lands was spared: Holstein, Göttingen, Chemnitz, Salzburg, Württemberg. Bavaria was infested with robbers. In the Palatinate one out of twenty persons was a beggar, and one out of the was a domestic, a groom, or other servant. A count of Berlin's population of 142,000 in 1798 showed 4,492 lackeys and 11,443 female domestics (Brunschwig, 107).

The peace in Prussia following the war was a shaky peace, for France and Spain began challenging Friedrich at once. Austria continued small aggressions. Europe now had to face the dynamic expansionist program of Russia. Prussia stiffened, and observers watched a growing despotism there: "The military spirit has spread from Berlin into all German lands and has taken hold of all minds and all governments wherever and as far as it could" (Behrens, 36).

While Friedrich continued to maintain his large army, he now looked also to increased efficiency in governing his lands. Just as he admired the French intellectuals, Friedrich had copied the efficient French *regie*, a centrally directed excise-collection body, to support his war state. Now public revenues soared; smuggling declined. Of 14,000 public officials in Prussia by 1789, most were revenue officers.

Outsiders like John Quincy Adams admired his administration. A French writer penned, "Everything is done with the utmost economy ... everything turns on economy, legality and moderation" (Behrens, 84).

At the fringe of legality and moderation, Friedrich introduced a novel form of the lottery, which by 1776 realized 40,000 taler annually in revenue. Lottery resources were allocated to the upkeep of the army.

The press joined the intellectuals in a call for an end to the lotteries. Eventually the Duke of Württemberg renounced the game, in return for more compensation from his loyal subjects. The Palatinate, Saxony, Hesse-Kassel, Frankfurt am Main, Hamburg, Hildesheim, and Fulda abolished the lottery between 1780 and 1786; yet it continued in other places.

Friedrich's artificially financed, top-heavy state did not survive the test of time. With its collapse at the tip of Napoleon's boot in 1806, there was disintegration of the whole structure. Once again armies marched and plundered. Once again the peasant was plunged into misery.

As the Seven Years' War ended and the German peoples set about restoring their lands, several inter-related conditions which we shall examine affected their lives: servitude, public health, the economy, crime, and agriculture.

As always, the peasants could give only inadequate attention to their own land. They had to neglect their crops at the most crucial times; the overlord's work took priority.

But gradually from the 1760's there formed in politics, economics, and philosophy a growing condemnation of serfdom. Friedrich formally abolished serfdom in Pomerania in 1763 and after 1772 extended this abolition to newly annexed West Prussia. But nothing was done to enforce the new laws.

Elsewhere, a few small German states such as Baden and Mainz brought about reforms inspired by the political and economic discussions of the times. In the 1770's an education minister wrote to the elector of Mainz, "It is the duty of every honest sovereign to protect his people against beggary and to bring wealth and prosperity to his country .... He is prince for this reason, to make his people happy" (Doyle, 282).

Still the peasants' lot worsened. A strong anti-abolitionist mood among the nobles sprang up in 1789 when they received reports on the French Revolution. In fear that revolution would spread to their lands, the nobles closed ranks with their rulers and maintained a strong hold on their peasants.

Under this tight control, the economic hierarchy among the peasants was that of the landed and the landless. Among those with land, an additional clear division was between those with enough land to survive natural calamities and those without.

Well-to-do peasants owned solid, well-furnished homes with wooden floors and glass windows. The men wore homespuns and leather shoes, the women calicoes and striped cottons.

The poor, on the other hand, lived in smoky, thatched-roof hovels with no windows or floors. They had only the most necessary tools, utensils, and furniture. They could not afford to eat meat; their bread was made of barley, maize, and chestnuts, as their wheat and rye went for dues. Or, like the burghers, they bought their bread, and thus were badly affected by rises in price. As primary producers, they could see the middleman's profit. The rising price of food more than any other cause would bring about the rare - and always futile - revolt.

Landless peasant laborers might marry and raise a first child in economic success. Raising a second was difficult, and a third often meant economic ruin. However, landed peasants had large families in the hope for many strong sons to help cultivate the family plots. In some areas the killing or abandonment of female children was a well-established practice. In his Testament Politique, 1752, Friedrich planned orphanages for every large Prussian town in order to diminish this crime of infanticide (Ogg, 216).

The peasantry was not the only class for whom economic fortune ebbed and flowed. In the Rhineland and other south and west German lands, where the soil was of poor quality, where there was no increase in feudal dues during periods of population growth, some nobles, too, were impoverished. Many became absentee landlords as they sought to improve their situations in careers with princes. But east of the Elbe the nobles kept their prestige and hung on to their traditional status, with help from the king.

When land of impoverished peasants came on the market in Prussia, Friedrich resisted the rush of aspiring burghers to buy it, resisted land ownership by non-nobles. He sought also to keep the nobles from buying peasant land and the peasants from buying the land of the nobility. His policy tended to solidify class structure in his state.

Another of Friedrich's policies extended beyond Prussian borders. On the subject of population, some writers like Montesquieu had emphasized that danger to a state's economy lay in under-population. Friedrich was one of the European monarchs who subscribed to this theory and sought immigrants to their lands. A declining death rate hastened repopulation as much as planned immigrations and an increasing birthrate. The plague of 1760 was gone due to improvements in quarantine practices and the disappearance of the black rat with its infection-bearing fleas.

Periodic disasters still occurred, however. After the Seven Years' War, thousands perished from starvation, particularly in Saxony and Bohemia. During that was, also, armies on the march left typhus and malaria behind them. Many thousands of German peasants died of the diseases.

Sickness was just one more difficulty added to the calamitous economic conditions that most peasants faced. Many had migrated into the towns as a response to a burgeoning demand for urban labor. This movement accelerated in the 1770's as the result of a second employment factor, an oversupply of day workers in the fields and concomitant decline in real wages. Eventually the towns could not absorb the growing numbers of newcomers. The result was a spectacular rise in the number of town paupers.

In the towns and in the countryside, the people turned to meager resources, deception, and crime to survive. Their tax evasion method most often was to appear poorer than they were in order to be under-assessed. They took paid daily work; they smuggled; at the worst they became vagrants, beggars, or robbers.

In Thuringia gangs of ten to twenty formed, burned peasants' fences to cook the vegetables they stole from peasant gardens and the meat they had extorted. The peasant was forced to house and feed the beggars threatening him as well as the soldiers protecting him.

Vagrancy increased in Prussia after Friedrich's death, especially in the provinces where population growth was the greatest. In 1787 nearly five percent of the Palatine population was described as beggars. Vagrancy was recorded in Fulda, Saxe-Coburg, and Hannover. The problem of the roaming criminal bands was compounded by the disunity of Germany in its scores of small states. Prisons and workhouses proliferated. The Berlin workhouse, founded in 1774 by Friedrich, held voluntary inmates, soldiers on leave, beggars, ex-convicts, debauchees, and even children. In 1785, of 1,250 inmates, 46 were small boys and 71 were small girls. Workhouses were similar at Halle, Augsburg, Kassel, Hanau, Erlangen, Würzburg, Fürth, Göttingen, Erfurt - in fact, most German towns (Brunschwig, 111).

Finally, we look at one more component of German life - agriculture. From 1660 to 1800 the economy throughout Europe was overwhelmingly agricultural. Early in this period, agricultural inertia was a basic economic fact. The system was slow and primitive. Gradually the people developed more efficient methods of farming. They developed more efficient supplying from farther afield and cultivated high-yield staples such as maize and potatoes. [*Editor note: this previous sentence does not make sense ... but is the way the article was printed.*] A change of climate to a warmer, drier pattern of summers resulted in improved grain yields.

But after 1763 the thrust in Prussia was to change the system itself. However, the ending of open-field farming, the enclosure of arable and common land, and the introduction of convertible agriculture were resisted most tenaciously by the peasants. The nobles, moreover, were reluctant to plow their profits back into the land or spend money for improvements.

Declining productivity again complicated the Prussian people's problems. In western Europe between 1500 and 1800, a good year's grain crop was expected to yield six- or seven-fold for every seed sown. In advanced western areas the ratio was well over ten-to-one by the late 1700's. In the east, however, the ratio remained just over four-to-one (Doyle, 17).

The problems of land and production affected the peasant most directly. For the small land owner, the free peasant, bad laws of inheritance persisted and meant that heirs received plots too small for bare subsistence, let alone profit. Understandably, people were unwilling to deprive some of their dependents so that only one inherited land.

With smaller lots becoming the rule and a crop failure occurring in 1770, the potato moved from the garden to the field (Brunschwig, 60). By the end of the century, potatoes replaced cereals as the basic diet staple in many German lands. Potatoes meant larger crops per acre than grains; they sustained a greater population; their nutritional value was good.

Yet potatoes, too, exhausted the soil and encouraged the further subdivision of holdings. In bulk, potatoes tended to rot, so that they were not easy to transport to distant markets. And so in the long run, the growing of potatoes reinforced subsistence farming among the peasantry (Doyle, 32).

Hardships of eking out a living, mingled with the adversities during and after the war, left the people little in the way of creature comforts and pleasures. Certainly they had no energy or reason to develop loyalties beyond those to family, church, and in a way, their masters. Only the rulers, nobility, and others of privilege and education might begin to toy with the subtleties of unfamiliar concepts such as patriotism - loyalty to and voluntary support and defense of one's country.

In considering the existence of nationalistic zeal among the German peoples, we look back to the Middle Ages when they stood together, feeling linked not as Germans, but as heirs of the Holy Roman Empire. No national nomenclature existed then. The word Deutsch was used first in the eight and ninth centuries to designate the German language. By the eleventh century the term began to designate the people speaking the language and their land, but never with reference to a national consciousness. The first flickering of a joint interest among the masses might be said to have arisen at the time of the German peasant revolts.

But the Reformation in German lands stifled a growth in nationalism for 300 years, until the 1800's. An exception to this generality lay in Luther's translation of the Bible. His work by its use of the German language in a reformer's preference to Latin, had an indirect influence upon the growth of a German national consciousness.

Certainly in Friedrich's Prussia during the Seven Years' War, the people could not have felt a strong patriotism, for they welcomed Russian occupation. Prussian militarism, visible everywhere, was universally hated. An antipathy to the Prussian way of life was expressed over all the German lands (Kohn, 364). At the time of the migrations to Russia, then, there was no allegiance to nation, no patriotic attachment holding German back.

Decades earlier people had moved on with no thought of loyalty to place but rather in response to economic and religious needs. The Great Elector, Friedrich Wilhelm of Prussia, after the Thirty Years' War sought to restore his devastated lands and repopulate the country by attracting foreign immigrants. He took in 15,000 Protestants expelled by Salzburg. Of about 200,000 Huguenots expelled from France, 30,000 immigrated into Germany and two-thirds of these into Prussia. By the end of the 1600's, Huguenots formed sixteen percent of the Prussian population.

A century later Friedrich II annoyed his neighbors by his vigorous policy of attracting immigrants. He offered subsidies and many privileges: money to discharge their debts in their former country or to pay officials there for permission to leave; money for the journey; free lodging in towns until work was allocated to them; timber to build houses; implements, seed, animals if they went to the country; tax exemptions and freedom from military service for varying periods up to three generations. Thus 250,000 to 300,000 immigrants, mostly German speaking settled in Prussia between 1740 and 1786.

The Prussian embassies abroad became labor exchanges. Transit camps were set up at Hamburg and Frankfurt am Main. After Friedrich invaded and subdued Saxony, many of its citizens were brought into Prussia by force. Numbers entering from Saxony and Bohemia in the early 1770's totaled 40,000. Prussia more than doubled its population in just 60 years, between the 1740's and the early 1800's, from 2,240,000 to 5,430,000 (Behrens, 123).

Leaders of the small German states viewed emigration of their peoples as a disaster. The movement was especially widespread in the west and south. Here the population was growing faster than available resources; the only thing was to try one's luck elsewhere. The peasant was powerless to meet the growing demand of nobles corrupted by luxury. The taste for adventure with prospects of sudden wealth and happiness induced the boldest to leave before they were completely ruined. The princes' prohibitions could not deter them, despite threatened penalties; threats were in vain against those who had nothing to lose" (Brunschwig, 103).

In Russia Catherine II's predecessor, Empress Elizabeth, had considered colonizing desert areas and had invited Serbs to immigrate (Ogg, 200). Her plans to next invite German colonization were put into effect by Catherine with the result that by 1769 over 100 colonies peopled by about 25,000 to 27,000 inhabitants were established, mainly along the middle Volga.

Catherine's immigration policy for Russia was consistent with the general principles then in practice throughout Europe. In effect, the monarchs with their grandiose offers were competing with one another for prospective immigrants.

In the late 1700's, as Germans left their homes and made the difficult journeys to Russia, Hungary, or to East Prussia, they said upon questioning that too many people were in the Palatinate, Westerwald, Switzerland, Lorraine (Brunschwig, 104). Other reasons for leaving abound in emigration records: "Scarcity of food, hard times, lack of a livelihood, poor crops, high taxes"; "can't make a living from my trade"; "... hoping for better luck"; "... opportunity to improve my livelihood" (Stumpp, 27).

In Hesse there was always damage caused to crops by wild game, low productivity of the soil, high rents, requisitioned labor service, deep debt, as well as the omnipresent high taxes. The Mennonites in West Prussia spoke repeatedly of a lack of land.



Some observers have suggested that the people often gave several general reasons or did not state their real motives for moving. Such factors as fear of officialdom; a need for secrecy based on legal, familial, or social considerations; the ease of copying others' reasons; or the inability to sort through matters no doubt affected the reasons given for emigrations. With some, true reasons might have been too esoteric or mystical to verbalize. Particularly in religious bodies in the early 1800's, a shared longing to go to the East, to the land of refuge and Biblical centering, induced entire groups to make the move to Russia.

In part, the exodus from German lands was a movement of youth and opportunity. Young couples hurried to the places they believed offered them a promising start in a life together. Between May 1763 and August 1776, 2,365 colonists arrived at Rosslau in Saxony for the trip to Russia. Of these, 215 couples married at the area churches and then made the trip. From 1764 to 1767, 238 couples married in Lübeck churches before making the journey. In 1766 in Büdingen, Hesse, 375 couples wed and moved on to Russia (Events, 21).

Another element in the motivation toward migration was the awareness that Germans had gone to Russia before. Since the time of Peter the Great, technicians, scientists, merchants, and military men had filtered into the Russian government and army. They had established German communities in cities like Moscow, St. Petersburg, and Odessa.

When Shuvalov founded the first Russian university in Moscow in 1755, most of the professors had to be brought from Germany. As for the Russian rulers themselves, between 1700 and 1909 twenty-six Russian emperors and empresses or their offspring married spouses of German origin.

Further understanding of the migration lies in a consideration of the German character. The natural inclination of the people was to be subject, to serve to the point of self-denial. Perhaps there existed in the decision to travel to Russia an element of desire to serve the German princess, now called Empress of All the Russias, to help her build her land - especially as the arrangements permitting this new service were so satisfactory.

Christian Fürchtegott Gellert (1715-1769) wrote of the ethos and attitudes of the German middle classes, of their honesty, sentimentality, and love of quiet and idyllic comfort. Less poetically and more to the point, Prussians above the lowest economic levels - and presumably Germans of other states - showed a passion for work and frugality, efficiency, self-reliance, and thrift.

Hattie Plum Williams wrote of German characteristics: honesty, industry, frugality, high moral standards, strong religious convictions. Another writer spoke of German people who were stable, adaptive, resilient, family oriented. Another: imitation, adaptation, improvement. Another: untiring industry, universal economy. A Hays, Kansas, newspaper: strict, proud, hard-working.

While these last assessments deal with the character of the Germans coming from Russia to the United States in the past century, they might as easily apply to the German who traveled to Russia a century before that. For during the one hundred years of hard-working isolation on the steppe of Russia, the Germans in essence were frozen in time. While adopting some Russian modes of dress, survival techniques, and eating and drinking practices, they lived away from the subtle changes in styles, customs, and life patterns which marked the European environment. Their energies went first to survival and then toward carving a familiar copy of a relinquished culture. Their effort left little time for change or for progress as it evolved in the land they left behind. Choices on the steppe were minimal.

In the end, then, we might claim that the Germans who emigrated from Russia were the Germans who emigrated from Germany. There had been no major change in the basic pioneering German character. One sure thread runs through the centuries: when Germans are pressed beyond endurance, they take one of two actions. They rise up against their oppressors, as in the peasant revolts, or they move on. The early Germanic tribe invaded from the east, traveled from the Baltic to the Mediterranean to find peaceful settlement. With Catherine's Manifesto of 1763 came a way out of oppression, poverty, and the chaos in German lands. With new beckoning from the United States, Canada, and nations of South America, as well as better transportation (such as the advent of the steamship and the completion of a rail link from Saratov to St. Petersburg in 1871), came the means for escaping a new oppression.

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## A Short History of The Saar Region

by Richard F. Eisenbeiss (b:2.1.1.1.4-1.6.5.4.6-1), 4 August 1996

The French kings had tried for years to extend their realm eastwards and pretty well succeeded up to the Rhine, except the Palatinate, the Saar area and the countries further North. This resulted in very frequent military actions and the consequent devastation of the country by marauding armies. Here actually starts the beginning of the Eisenbeiss clan at the Saar. The first ones to migrate there were two brothers from Thuringia, one a carpenter, the other a miller who appeared some years after the Thirty-Years-War (1618-1648) to rebuild destroyed mills in the region. One of the brothers married a local girl and received permission in 1697 to buy a flour mill near Wellesweiler, the family seat for some hundred years.

The German state Saarland, named after the river Saar (Sarre in French), is one of the smaller German states with just 2,570 sq. km. and among the new ones, having been formed along historical lines out of a Prussian Province in 1945. The region borders in the North and the East on the Land Rheinland-Pfalz and in the South and west on France (Region Lorraine with its Department Moselle) and a few kilometers on Luxembourg. The population is mainly Frankish, from the important Germanic tribe which settled in a zone from what is now Czechia in the East to well into northern France, Belgium and southern Netherlands in the west, and very roughly a line South of the present French Autoroute A 4 (Saarbrücken-Metz-Paris) and the German Autobahn A6 (Saarbrücken-Mannheim-Nürnberg).

The Saar area is rich in relics of Celtic life, mainly found in graves. Around 50 BC Julius Caesar had conquered Gallia and the area of the present Saarland became part of the Roman Province of Belgica where it was an significant administrative center and an important thoroughfare with a large Roman (and Gallic) population. From about 275 AD Germanic tribes started increasingly their pressure on the Roman Empire; the Roman culture eventually was destroyed. Among the various Germanic tribes the Franks were the most successful, eventually forming the first European Empire under Charlemagne (Karl der Grosse) whose area comprised what was the Federal Republic of Germany (the former German Democratic Republic, the DDR, was largely not part of the Carolingian Empire), a good part of Austria, Northern Italy, Spain up to the Ebro river and with the exception of Brittany (Bretagne) all of France, Belgium and the Netherlands. The Franks have given their name not only to places like Frankfurt, but France herself (Frankreich, i.e. Kingdom of the Franks) is named after them.

An event of major impact to this very day took place in 843, the Treaty of Verdun, where the three grandsons of Charlemagne divided his empire into three kingdoms, western France of today, a middle kingdom from the Netherlands down to the Mediterranean and an eastern kingdom, virtually Germany and Austria. The middle Kingdom of Lothar (hence Lothringen, Lorraine) did not last very long, and the successors of the Eastern and the Western Kingdoms, lately France and Prussia-Germany, have fought over the spoils ever since.

After the end of the Roman centuries, the Saar area appears again in history around 600 AD as a Frankish fiefdom in documents deeding property by a nobleman to a monastery. A thousand years later the area is owned by the Archbishops of Trier (Treves) and of Mainz (Mayence), the Bishops of Metz and of Worms as well as by the Counts of Nassau-Saarbrücken and the Dukes of Wittelsbach (as Lords of the Duchy of Zweibrücken), the rulers of the Palatinate, just east of our area with Heidelberg its capital. This arrangement remained basically unchanged until the French Revolution.

In 1792 French Revolutionary troops invaded and in 1797 areas of the Palatinate and of Nassau were annexed by France and organized into the Departments Mont-Tonnerre, Sarre and Bas-Rhin. In the treaty of

Luneville 1799 all parts of the Palatinate west of the Rhine as well as the possessions of the Counts of Nassau-Saarbrücken and the Bishops of Trier became officially French. In 1803 a monumental event took place which simplified the map: The princely states absorbed all clerical states (including the property of the church!); thus the sovereign bishoprics of Cologne, Mainz, Speyer and Trier disappeared and were absorbed by princely states around them. The next large step followed in 1806 when the old German Empire the "Roman Empire of the German Nation" was formally dissolved. What was left of the smaller or semi-independent states was absorbed by the bigger entities; a few exceptions remained, e.g. with political connections: the Marquis (Markgraf) of Baden had his son marry the stepdaughter of Napoleon, so the stepfather-in-law saw to it that the small Markgrafschaft was duly enlarged by Austrian, Bishopric Speyer and Bavarian parts to form the Grand Duchy of Baden.

With the end of the Napoleonic Empire, after the Viennese Congress in 1815, France had to return the areas formerly owned by German clerical or political princes; however, a good number of them including all clerical states did not exist anymore, so the powers which had survived grabbed what was available. Thus Saarbrücken became again part of the Duchy of Nassau, which happily had absorbed a good part of Trier as well. Pfalz-Zweibrücken, nominally independent, became officially a part of Kurpfalz, which in turn was ruled by the Bavarian King. And Prussia received parts which had formerly belonged to the Bishops of Trier and of Mainz

Then came the Prussian/Austrian war of 1866 where most southern German states sided with Austria, among them Hesse-Nassau. This war was actually not unlike the Civil War in the US, a war between North and South though for different reasons (who is going to be No. 1 in Germany? Don't forget: until 1806 the nominal head of the German states was the - Austrian - Emperor in Vienna, Austria was a formidable German power). Prussia won and cleared up: with not too many exceptions the North became Prussian. Hesse-Nassau disappeared, the Saar became Prussian. Hesse-Darmstadt did not disappear until many years later in 1918 with the founding of the German Republic when it became part of Hesse. 1866 the British Queen Victoria as well as the Czar of Russia were first cousins of the Grand Duke, for Prussia a situation a bit too delicate to handle.

Any family lives within the frame of its historical and political environment. Its flourishing and often its very survival depends on circumstances beyond its control. Thus a history of a family, even one not found in history books, cannot be written without reflection on the larger history of the regions where it chose or just happened to live.

## Germans from Russia Summary

by Clyde Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7.1), 1 May 1988. The following information comes from "The Emigration from Germany to Russia in the years 1763 to 1862", by Karl Stumpp, and from many other sources listed in the Acknowledgments.

Imagine being told, "Come live in my country. No taxes. You won't have to serve in the army. Interest free loans for ten years. We'll give you free land. You can run your churches as you like. You can run your schools as you like. You can run your villages and judicial courts as you like. No export or import taxes. We'll even pay for your transportation after you reach our borders. The only stipulations are that you have a skill or trade, that you have a family, and that you have some money."

That sounds pretty good, even by today's standards! Add to this that in your own country you are being persecuted for the religion that you follow, the land has been subdivided so often there is nothing left to inherit from your parents, and the rulers periodically take your sons and sell them to other countries to fight wars as mercenaries.

The offer in the first paragraph was made by the leaders in Russia, and the living conditions described in the second paragraph were the plight of the Germans. It is easy to see why thousands of Germans moved from what is now Germany to Russia.

In the late 1700's, Catherine the Great of Russia issued proclamations inviting Europeans to resettle on the southern steppes of Russia, in the Volga River region. This land had been reclaimed by Russia from Turkey, and now Catherine the Great wanted to add a buffer by inviting people who had no loyalty whatsoever to Turkey. In addition, the area had great untapped potential as an agricultural center.

Catherine the Great issued a proclamation on 22 Jul 1763 inviting all Europeans to move to Russia. The proclamation included:

1. We permit all foreigners to come into Our Empire, in order to settle in all the gouvernements, just as each one may desire.
2. After arrival, such foreigners can report for this purpose not only to the Guardianship Chancellery established for foreigners in Our residence, but also, if more convenient, to the governor or commanding officer in one of the border-towns of the Empire.
3. Since those foreigners who would like to settle in Russia will also include some who do not have sufficient means to pay the required travel costs, they can report to our ministers in foreign courts, who will not only transport them to Russia at Our expense, but also provide them with travel money.
4. As soon as these foreigners arrive in Our residence and report at the Guardianship Chancellery or in a border-town, they shall be required to state their true decision, whether their real desire is to be enrolled in the guild of merchants or artisans, and become citizens, and in what city; or if they wish to settle on free, productive land in colonies and rural areas, to take up agriculture or some other useful occupation. Without delay, these people will be assigned to their destination, according to their own wishes and desires. From the following register\* it can be seen in which regions of Our Empire free and suitable lands are still available. However, besides those listed, there are many more regions and all kinds of land where We will likewise permit people to settle, just as each one chooses for his best advantage.

5. Upon arrival in Our Empire, each foreigner who intends to become a settler and has reported to the Guardianship Chancellery or in other border-towns of Our Empire and, as already prescribed in § 4, has declared his decision, must take the oath of allegiance in accordance with his religious rite.
6. In order that the foreigners who desire to settle in Our Empire may realize the extent of Our benevolence to their benefit and advantage, this is Our will --:
  - We grant to all foreigners coming into Our Empire the free and unrestricted practice of their religion according to the precepts and usage of their Church. To those, however, who intend to settle not in cities but in colonies and villages on uninhabited lands we grant the freedom to build churches and belltowers, and to maintain the necessary number of priests and church servants, but not the construction of monasteries. On the other hand, everyone is hereby warned not to persuade or induce any of the Christian co-religionists living in Russia to accept or even assent to his faith or join his religious community, under pain of incurring the severest punishment of Our laws. This prohibition does not apply to the various nationalities on the borders of Our Empire who are attached to the Mahometan faith. We permit and allow everyone to win them over and make them subject to the Christian religion in a decent way.
  - None of the foreigners who have come to settle in Russia shall be required to pay the slightest taxes to our treasury, nor be forced to render regular or extraordinary services, nor to billet troops. Indeed, everybody shall be exempt from all taxes and tribute in the following manner: those who have been settled as colonists with their families in hitherto uninhabited regions will enjoy 30 years of exemption; those who have established themselves, at their own expense, in cities as merchants and tradesmen in Our Residence St. Petersburg or in the neighboring cities of Livland, Esthonia, Ingermanland, Carelia and Finland, as well as in the Residential city of Moscow, shall enjoy 5 years of tax-exemption. Moreover, each one who comes to Russia, not just for a short while but to establish permanent domicile, shall be granted free living quarters for half a year.
  - All foreigners who settle in Russia either to engage in agriculture and some trade, or to undertake to build factories and plants will be offered a helping hand and the necessary loans required for the construction of factories useful for the future, especially of such as have not yet been built in Russia.
  - For the building of dwellings, the purchase of livestock needed for the farmstead, the necessary equipment, materials, and tools for agriculture and industry, each settler will receive the necessary money from Our treasury in the form of an advance loan without any interest. The capital sum has to be repaid only after ten years, in equal annual instalments in the following three years.
  - We leave to the discretion of the established colonies and village the internal constitution and jurisdiction, in such a way that the persons placed in authority by Us will not interfere with the internal affairs and institutions. In other respects the colonists will be liable to Our civil laws. However, in the event that the people would wish to have a special guardian or even an officer with a detachment of disciplined soldiers for the sake of security and defense, this wish would also be granted.
  - To every foreigner who wants to settle in Russia We grant complete duty-free import of his property, no matter what it is, provided, however, that such property is for per-sonal use and need, and not intended for sale. However, any family that also brings in unneeded goods for sale will be granted free import on goods valued up to 300 rubles, provided that the family remains in Russia for at least 10 years. Failing which, it will be required, upon its departure, to pay the duty both on the incoming and outgoing goods.
  - The foreigners who have settled in Russia shall not be drafted against their will into the military or the civil service during their entire stay here. Only after the lapse of the years of tax-exemption can

they be required to provide labor service for the country. Whoever wishes to enter military service will receive, besides his regular pay, a gratuity of 30 rubles at the time he enrolls in the regiment.

- As soon as the foreigners have reported to the Guardianship Chancellery or to our border towns and declared their decision to travel to the interior of the Empire and establish domicile there, they will forthwith receive food rations and free transportation to their destination.
  - Those among the foreigners in Russia who establish factories, plants, or firms, and produce goods never before manufactured in Russia, will be permitted to sell and export freely for ten years, without paying export duty or excise tax.
  - Foreign capitalists who build factories, plants, and concerns in Russia at their own expense are permitted to purchase serfs and peasants needed for the operation of the factories.
  - We also permit all foreigners who have settled in colonies or villages to establish market days and annual market fairs as they see fit, without having to pay any dues or taxes to Our treasury.
7. All the afore-mentioned privileges shall be enjoyed not only by those who have come into our country to settle there, but also their children and descendants, even though these are born in Russia, with the provision that their years of exemption will be reckoned from the day their forebears arrived in Russia.
  8. After the lapse of the stipulated years of exemption, all the foreigners who have settled in Russia are required to pay the ordinary moderate contributions and, like our other subjects, provide labor-service for their country. Finally, in the event that any foreigner who has settled in Our Empire and has become subject to Our authority should desire to leave the country, We shall grant him the liberty to do so, provided, however, that he is obligated to remit to Our treasury a portion of the assets he has gained in this country; that is, those who have been here from one to five years will pay one-fifth, while those who have been here for five or more years will pay one-tenth. Thereafter each one will be permitted to depart unhindered anywhere he pleases to go.
  9. If any foreigner desiring to settle in Russia wishes for certain reasons to secure other privileges or conditions besides those already stated, he can apply in writing or in person to our Guardianship Chancellery, which will report the petition to Us. After examining the circumstances, We shall not hesitate to resolve the matter in such a way that the petitioner's confidence in Our love of justice will not be disappointed.

Given at the Court of Peter, July 22, 1763 in the Second Year of Our Reign. The register lists the areas where the immigrants can be settled.

This manifesto was very soon followed by many supplementary stipulations, for instance the enactment of March 19, 1764, concerning the right to own land.

The proclamation was distributed to all European countries. It was mostly Germans who responded. Russia contracted private entrepreneurs, notable French, Swiss, and Belgians to help recruit.

About 30,000 Germans accepted Catherine the Great's offer in the 1760's and moved to the Volga River region.

In the early 1800's her grandson offered the same with additional stipulations. People had to have a family. They had to have an occupation. More than a hundred thousand emigrated to the Odessa Region of South Russia.

Over a period of a century, they established villages and schools and churches. They built an agricultural center that became the "bread basket" of the European world. They grew enough food to feed Russia and still had enough left to export to other countries. And they kept their German language and traditions.

By the late 1800's, the Germans comprised only 10% of the population but owned 90% of the land. Many Russians were working for the Germans as hired-hands and servants. It was one of the best examples of capitalism in action (in Russia of all places) where people were given a free hand to develop an industry!

The tide began to turn in the late 1800's. Russians had been complaining about having to serve in the army when the Germans didn't and that the Germans ran many of the towns, churches, and schools. It didn't seem right to the Russian citizens that these foreigners, many of whom had retained their German citizenship, were controlling things in Russia. Eventually the rulers of Russia agreed and began to change the rules.

At first the Russians began to assume roles as judges, and, in court, in cases of Russian vs. German, the verdict usually came out in favor of the Russians. Over time, things got worse, and some Germans left Russia. In 1871 all privileges were revoked; from then on the Germans became subject to military service.

During this same time, in the mid to late 1800's, railroad companies in the U.S. were making major progress in building railroads across the Midwest to the west coast. To help cover their costs, they were given land alongside the railroad which they in turn sold to new settlers. But there weren't enough people in the U.S. who wanted to move, and so the railroad companies began to solicit customers in European countries.

This combination of the Germans wanting to move from Russia and the need for more settlers by the U.S. railroads led to a mass migration of Germans from Russia to the US. The families from the Odessa region moved to North Dakota and South Dakota. The families from the Volga River region moved to Nebraska, Kansas, and Colorado.

An additional factor in the movement to the Dakota's, Nebraska, and Kansas vs. settling in Ohio, Iowa, and Minnesota (where land was also available) had to do with the cultural background of the Germans.

In Russia, the Germans were used to living together as one community. Lutherans lived in one colony, and Catholics lived in another. And the Schwäbisch dialect they spoke was slightly different.

People married those from their area and lived there too. German was the native tongue and was spoken in business, in church, and in school. They celebrated together and lived together, because Catherine the Great gave them that option when they first moved to Russia.

In the U.S. things were different. They had to live wherever they could find land. While there was land available in other parts of the U.S., in the Dakota's, Nebraska, and Kansas they could obtain contiguous tracts of land and all live close together as a community as they had for centuries before.

And this they did. The land they homesteaded was next to land that friends and relatives from their Russian communities homesteaded. They built their towns and churches and schools in these areas and kept the German customs and language an integral part of their lives.



Home life, social gatherings, business, and church were all conducted with the German language (until the 1950's and 1960's in parts of the Dakota's). The customs and the language of the community were German.

But some things were different. Speaking German in school was not part of the curriculum and in some schools was not allowed. Generations began appearing who spoke more English than German.

But the greatest hardship was a provision of the Homestead Act. This act, established by the U.S. Congress, provided inexpensive land for the risk-takers who wanted to settle a new frontier. To discourage land speculators from buying the land and later reselling it at a higher price, the act required the owner to live on the land.

This forced a hardship on the Germans from Russia, as they were used to living as a community in a village and traveling daily out to the country to farm the land. Now the farmers could no longer live together. They had to live "on the land". This caused enormous loneliness, especially for the wives who hardly ever traveled anywhere.

But survive the hardships they did! When the Germans from Russia first arrived in the Dakota's, they were overjoyed to see the vast amounts of rolling hills covered with grass and no trees! Instead of having to clear trees like the settlers did in Wisconsin and Minnesota, they could put the plow right into the ground and plant a crop immediately in the spring.

Being industrious and knowing how to farm the land, they created for the second time, another major "bread basket" of the world, an extraordinary achievement!

## History of Glücksthal (or Glückstal or Glückstahl or Glueckstal)

by Christian Rapp, Church Schoolmaster, April 25, 1848. This document was apparently written in 1848 by the Church Schoolmaster. An English translated version was received by Clyde Eisenbeis from an unknown source in the early 1980's (the text received was edited to remove typos). It is unknown who has the original German document with this information.

It is interesting that many of the names listed in this doc are the same names found in the Beulah, North Dakota area.

This document can also be found in "Homesteaders on the Steppe" by Joseph S. Height (on page 186 entitled The Chronicle of Glückstal). The text in Height's book is almost identical to the following text except for the section The Conductors of the Immigrant Treks.

One entry in the Selected Bibliography of Height's book could be the source of this article: Krüger, Otto. Chronik der Gemeinde Glückstal 1929 - 1939 - In: Bauernkalender 1939, S. 139 - 143.

### The Founding of the Colony

The settlement was established at the end of 1804 by three families of Württemberg immigrants who were directed by the government officials to the small Armenian village of Grigoriopolis on the Dniester River. Other Württemberg families that had arrived at Ovidiopolis were likewise settled here in subsequent years: 67 families in 1805; 9 families from Warsaw in 1806; 24 families from Hungary in 1807; and 3 families from Germany in 1808 and 1809. At the end of 1809 the German colony at Grigoriopolis consisted of 106 families, numbering 525 souls (272 males and 253 females). In the beginning 21 of these families lived in old houses assigned to them; the others were quartered with Armenian families until they were able to move into the new houses which were constructed for them between February 1806 to May 1807.

It soon became evident that the location of the colony was very unsuitable in several respects. First, the village was situated at the extreme southern end of the colonists' land area. Secondly, the envy and national hatred of the Armenian townsmen caused discord and disunity. Thirdly, the village life exerted a harmful influence on the German colonists. For these reasons his Excellency Duke de Richelieu thought it best if the colonists of Grigoriopolis were resettled in the village of Glinoi, about 10 versts (1 verst equals about .666 miles) to the west. Accordingly, the colonists moved to Glinoi in the spring of 1809 where 118 houses of sod or wickerwork were made available to them by the administrator von Ronsenkampf. In turn the inhabitants of Glinoi were resettled in the homes of the colonists at Grigoriopolis. At Glinoi, which was now renamed Glückstahl, the colonists also obtained an old stone church and 10 wells.

In order to complete the quota of 122 families for the Glückstahl colony and to establish three additional colonies, the colonial authorities found it necessary to provide living quarters at Glückstahl for 293 families, numbering 1,304 souls. Of these, 19 families numbering 93 souls were added to the colony of Glückstahl; 100 families numbering 490 souls were settled in the new colony of Neudorf in January of 1810; 68 families numbering 263 souls were settled the same year in the new colony of Bergdorf, and 99 families numbering 399 souls in the new colony of Kassel.

The complete settlement of Glückstahl consisted of 125 families numbering 618 souls (326 male and 292 female). These constitute the pioneer stock, which has not only doubled in size of population but also provided numerous emigrants that moved to Grusinia in 1818 and, after 1836, to Bessarabia.

The old village of Glinoi had been laid out without any plan, in irregular fashion, and the huts were small and uncomfortable, and the yards were not enclosed by fences. The colonists therefore laid out the village according to a regular plan and, as soon as possible, began to build new two-room houses made of stamped earth or sun-dried clay bricks. Many of these houses still exist, but most of them have been replaced by better, more attractive houses of stone.

### The location of the Colony and its Land

The former Moldavian village of Glinoi lay 260 versts northwest of Cherson and 45 versts from the administrative center of Tiraspol, and 10 versts from the Dnieper River, which divides southern Russia from the province of Bessarabia. In 1809 this village was transformed into the German colony of Glückstahl, which at the present contains 215 attractive houses for the 231 resident families.

The village is located in a side valley of the Chornenko which takes its origin 2 versts north of the colony of Bergdorf and debouches into the Dniester Valley, near the village of Grigoriopolis. Both Neudorf and Bergdorf are also situated in the Chornenko Valley, which has several springs and also carried a considerable amount of water in the rainy season. The hills that flank the valley also furnish a sufficient supply of durable building stone for all three colonies.

The steppe land belonging to the colony covers an area of 7,034 dessiatines (1 dessiatine equals 2.7 acres) and its uneven terrain is traversed by ridges and gullies. To the south the land forms an obtuse triangle. To the north it borders on the steppe of the Russian village of Remanovka; on the south it adjoins the crown land of the village of Schippki; to the southwest and northwest lies the steppe of Grigoriopolis. The steppe of Glückstahl has one to three feet of fertile black humus with a sub-layer of clay, sand, and gravel.

On the whole, the land is of good quality and, if we exclude the years of drought, the following crops thrive best: spring and winter wheat, winter rye, maize, barley, potatoes, and several kinds of vegetables. The soil is also well suited for viniculture, and for this purpose 192 dessiatines containing 465,000 vines have been cultivated.

To the north of the colony, 60 dessiatines have been planted with oak trees, but these are only 15 to 20 feet high and too thin to be used for timber. The 30,479 fruit trees that have been planted are likewise not doing well, largely because of the unfavorable climate.

The communal sheep lands lie to the southwest of the colony, between the borders of the colony and those of Grigoriopolis. Covering an area of 500 dessiatines, this pasture land extends over the Chornenko Valley, which had two springs that provide abundant water for the herd. East of this pasture are the 120 dessiatines of church land which the government has designated for the use of the local pastor.

### The Naming of the Colony

When the German colonists were resettled in the village, the president of the Colonists' Welfare Committee, Associate Councillor von Rosenkampf, on seeing the advantages of the new location, was led to exclaim: "Das ist euer Glück!" (This is your good luck), and suggested that the colony be called Glückstahl.

### The Origin of the Pioneer Families

The 125 families that settled here came from various countries: 67 from Württemberg, 27 from Hungary, 10 from Alsace, 9 from Baden, 3 from Palatinate (Pfalz), 3 from Saxony, 2 from Prussia, 2 from Hessen, 1 from Galicia, and 1 from Italy. The great majority were of the Evangelical Lutheran faith; the others belonged to the Reformed Church.

### The Conductors of the Immigrant Treks

Those that came from Württemberg traveled in different groups which were led by the following conductors: Jakob Bauer, Jakob Götz, Michael Vögele, Heinrich Schock, Stephan Weiss, and Friedrich Rösler. Those that came from the Rheinpfalz, Alsace, and Baden were led by Heinrich Heilmann. The others had no special conductors.

All these immigrants came to Russia in view of the privileges proclaimed by His Majesty Tsar Alexander I of glorious memory. These privileges read as follows:

1. Freedom of religion in all respects.
2. Exemption from taxes and other tribute for the first ten years.
3. After the free years, the colonists will be placed on the same basis as the other subjects of the Russian Empire with the exception that they will not be required to billet troops, unless these are enroute.
4. The colonists are exempt from military and civil service, but each one is free to enter such service, though this will not exempt him from repaying his Crown debt.
5. Every settler will receive a grant to establish himself. This grant is to be repaid in the ten years following the ten free years.
6. Every family may import its movable possessions and additional saleable goods not exceeding the value of 300 rubles (1 ruble equaled \$.50 before 1918).
7. The artisans are permitted to join guilds and associations. They may also engage in trade and commerce through the Russian Empire.
8. All serfdom has been abolished in the imperial states by the magnanimity of His Excellency the Tsar.
9. Every family will receive from the Crown 30 to 80 dessiatines of free land for its use.
10. The tax payable after the ten free years is the annual land tax which amounts to 15 to 20 kopeks per dessiatines (1 kopek = \$.005).
11. Whoever wishes to depart from the Imperial Russian domain must first pay his Crown debt, plus the taxes for three years, for his use of the land.

### The Original Condition of the Steppe assigned to the Colonists

The steppes assigned to the Glückstahl, Neudorf, and Bergdorf were originally in the possession of the Armenians and used by them to pasture their flocks, except that portion which the Moldavians in Glinoi had leased from them for the production of grain.

### Government Aid and Private Resources

The Crown advanced the following loans to the settlers:

1. For food rations 37,432 rubles
2. For settlement 47,282 rubles

3. For seed                    2,410 rubles  
In all   87,424 rubles

The personal possessions of the colonists consisted largely of clothing, bedding, household items, and, in some cases, cash funds. The value of these goods can be estimated at about 7,000 rubles. Several families also obtained an inheritance in later years, and some more recent immigrants brought about 30,000 rubles in goods or cash with them.

### Events that had an Impact on the Colony

Every beginning is fraught with difficulties. This well-known saying was also true of the pioneering work that was accomplished by our forefathers. Not only those who had been artisans in their native country, and, therefore, unacquainted with agriculture, but also those that were experienced farmers needed many years before they were able to successfully cultivate the new steppe land that was given to them. They had to learn from their mistakes. Moreover, since the immigrants had come from different parts of Germany, and everybody attempted to retain his own customs and traditions, it is understandable that prejudices, abuses, and mistakes occurred which had a disturbing and harmful effect on the community spirit, both in the religious as well as in the social sphere.

From the time of settlement until 1824 the colony had no pastor who could have checked the inroads of immorality through church discipline and admonition to good behavior. The pastor who was here from 1811 to 1821 had to be removed from office because of reprehensible misconduct. Through his notorious behavior he did more harm than the good he achieved through his learned sermons.

The instruction of the young people was also deficient in the pioneer years. Since no actual teachers were available, men with only a rudimentary schooling had to be engaged for this work. But they received such poor pay that they were unable to devote themselves full-time to the task of instruction. Even so, they were only able to handle the most essential subjects. Often there was a woeful lack of instructional material, and the children's attendance at school was very irregular. It is, therefore, understandable that many completed school without having acquired any real ability to read, write, or calculate.

The colony suffered many afflictions and losses that were caused by natural events. Earthquakes were felt here in 1812, 1829, 1834, and 1838, but thank God they caused no significant damage. There was only one major accident, namely in 1829, when lightning killed three adults (2 men and a woman) in their home.

Crop failures, in which only half the seed was harvested, occurred in 1813, 1814, 1832, and 1835. Only the seed was harvested in 1822 and 1823, and not much more in 1841 and 1845. Total crop failures occurred in 1833 and 1834.

Grasshoppers appeared in 1823 until 1827 and caused considerable damage to both grass and grain. In 1847 they destroyed grain valued at 121 silver rubles. In 1846 a plague of field mice caused a crop damage of 2,684 silver rubles.

There was an outbreak of small pox in 1829 and an epidemic of measles in 1843 that brought death to a considerable number of children. A so-called "nervous fever", which lasted from 1843 to 1845, exacted quite a few victims among the adults, mostly younger people between 20 and 30.

The community also suffered several severe losses from livestock epidemics. In 1829 such a malignant epidemic broke out among the cattle that many a farmer with 18 to 20 head had only 2 or 4 of them left. Less malignant was the hoof-and-mouth disease of 1836 to 1837. Still another disease carried off many horses and sheep.

The hay harvest was poor in 1847, and in the long, cold winter that followed there was such a shortage of fodder that a load of straw reached the enormous price of 60 silver rubles! In four months between December and March, the lack of fodder together with the livestock epidemic carried off 119 horses, 690 cattle, and 646 sheep.

But the Lord also blessed the grievously stricken farmers with several bountiful harvests, particularly in 1816, 1818, 1836, 1837, and 1838. Through these harvests they were again able to recover and, with unfaltering confidence in God's blessings, they continued to till their fields with utmost diligence.

### The Favorable Conditions of Progress

It cannot be denied that the community is now in a much better condition, that progress has been made in agriculture, and that there is more community spirit, orderliness, cleanliness, and industry. We also gratefully acknowledge that the paternal solicitude of the Colonists' Welfare Committee has contributed much to our general welfare. In addition, the communities of this parochial district have, since 1824, been fortunate in having preachers who are deeply dedicated to the spiritual welfare of the communities and lead them along the good path through word and deed. By virtue of the church law established in 1834, the pastors, together with the local magistrates, have effectively eliminated many abuses and introduced discipline and upright behavior. The preaching of the Gospel and of pure doctrine has raised the morals of the colonists and produced fundamental improvements in both the church and the school. The pastors have been urging the colonists to engage good Christian teachers and to see to it that the children attend school regularly, in order to receive a good education. To enable even the young people that were already confirmed to continue their education, the pastors introduced Sunday School or religious instruction.

### Community Buildings

To the church building taken over from the Moldavians, the colonists added a belfry and bell in 1810. A second smaller bell was purchased in 1818 at the suggestion of General von Inzow. In 1811 an attractive parsonage and school were constructed by the aid of Crown funds. However, the parsonage burned down in 1815, after Pastor Krussberg fired a careless shot in the direction of the roof (roofs were thatched). It became necessary to convert the school into a temporary residence for the pastor. In 1823, the community built a new school house of stone, which contained both a school room and an apartment for the schoolmaster. The growing number of school children and the fact that the old church, which was closed in 1832 and torn down in 1840, made it necessary to hold services in the school building, led the community, in 1832, to unite the school room with the teacher's quarters and to build him a suitable new house at a cost of 400 silver rubles.

Since the school house, though it was fitted out for religious services, still remained too small to accommodate the congregation, the need for a larger house of worship became acute. Trusting in God's gracious assistance and encouraged by Councillor of State von Hahn, the community decided to undertake the construction of a church for themselves and their posterity. The government not only approved this decision, but also donated 3,000 silver rubles provided by the communal district fund, and even granted an

additional loan of 1,000 silver rubles. Accordingly, on April 2, 1843, with the invocation of God's blessing, the foundation stone of this splendid project was laid.

The Lord blessed the undertaking by inspiring many hearts to participate. Soon 280 silver rubles were collected as free-will offerings. In two years the church was completed according to the plan approved by the Colonists' Welfare Committee. The cost of the building came to 8,581 rubles, not including the free labor contributed by the community. September 30, 1845, when the attractive church was completed, was an unforgettable day of joy and elation. The choir sang hymns of praise, and Pastor Pensel delivered a moving sermon to the vast crowd that had assembled for the occasion. Provost Fletnizter performed the solemn consecration, and his Excellency State Councillor von Hahn enhanced the festive day by his presence. The three bells, of which the largest weighed 540 pounds and which the community had recently purchased for 235 silver rubles, rang out harmoniously on the previous evening to announce the coming of the festive day.

## The Graveyard

As soon as the colony was established, a graveyard was laid out near the church. At first it was surrounded by a ditch, but this was replaced, in 1819, by a stone wall. In 1842 the cemetery was enlarged and a new section of wall was added. At that time the new cemetery was officially consecrated by Pastor Pensel in a solemn service which included procession, hymns, sermon, and prayer.

## Plantations

The beauty of the colony is greatly enhanced by the fine church and plantation of new trees surrounding it and also by the house of the schoolmaster and the other attractive houses of the colonists. The vineyards to the north and south of the village also present a picturesque view. The first vineyards were planted in 1820 by a few farmers, and their efforts were richly rewarded. Soon others who recognized the advantages of viniculture began to imitate the pioneers, and now there are several plantations that have proved to be a profitable enterprise. In fact, the vineyards have frequently been the economic salvation of the community in those years when the grain harvest failed.

The fruit trees that have been planted here did not produce such happy results. In most years the blossoms or the fruits were destroyed by noxious insects. As a rule, the trees remain thin and stunted in growth, and die out after 15 to 20 years. If the colonists still continue to cultivate the fruit trees, this is not because of any expected profit but because of personal predilection or the injunction of the authorities.

## Community Enterprises

A communal enterprise that was started by the colonial authorities after the settlement was completed was the construction of a storage granary. In years of crop failure, this granary has again and again furnished aid to many of the poorer members of the community who would otherwise have sunk into poverty and debt.

To increase the welfare of the colony, the government also granted us the privilege, in 1828, of holding an open market every week. This market would indeed be in a flourishing state, if the Sunday bazaars, despite their prohibition by the authorities, were not held in the villages of neighboring Russian landlords.

In the spring of 1847, twenty-three local farmers built a cheese factory in order to obtain a better price for their dairy products, for there was a market for milk, and butter had to be sold very cheaply. Despite the

sparse pasturage, the success of the enterprise exceeded all expectations. Over 12,960 pounds of cheese were sold at 4 silver rubles per pood (1 pood equals about 36 pounds), thereby providing a total income of 1,440 silver rubles.

In the beginning of 1847, the communities of the Liebenthal district decided to establish a common Orphans' Savings Fund, in which the accumulated capital is invested for their benefit.

As of January 1, 1848, the colony of Glückstahl owned 1,260 head of Merino and Spanish sheep. The assets of this enterprise amount to 7,797 silver rubles that are deposited in the commercial bank at Odessa and 1,839 silver rubles in cash or credit.

Glückstahl, April 25, 1848

Mayor: Philipp Flemmer

Burgomasters: Nies and Philipp Heil

Village Clerk: Heinrich Stotz

Church Schoolmaster: Christian Rapp



## Krem (Crimea) to Germany to US

by Clyde T. Eisenbeis, 13 December 1979 (updated in 2015)

The following was written in honor of Theo and Frieda's 50th "Golden" Wedding Anniversary that occurred on 3 October 1979. Most of this information was obtained from Theophil Ricker. The remainder is from his wife Frieda Ricker, Esther Eisenbeis, Ellie Dassinger, Hanna Link, Walter Ricker, and Walter Leibold.

Theo was hospitalized for many weeks with heart problems in the fall of 1979. After he recovered, I took a tape recorder and asked him to talk about what he remembered from his youth. The story he told was extraordinary.

None of his children had ever heard it. No one in any of the Germans from Russia societies had ever heard it. Yet, there is no doubt it is true. The names of the places he mentioned can be found on a map. And the dates match world events and world history.

In August 2005, Ulrich Ricker, nephew of Theo Ricker, visited us. Ulrich lives in Germany. His father, Reinhold Ricker told him this same story many times. Ulrich is the first person I have met who knows of this story. His version has only a few minor discrepancies regarding the trip from Kologriv to Germany.

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Theophil Ricker was born on 27 August 1903, in Neubajaut, Krem (Crimea), Ukraine, Russia. Krem is the southern-most area within the Ukraine and is a peninsula extending into the Black Sea.

South Russia was originally colonized by Catherine the Great in the late 1700's when she made offers of free land to the overcrowded farmers in Germany to live in the Volga River region (Volga Deutsch). In the early 1800's the offer was extended to more Germans, by Catherine's grandson, to live in the Odessa region (Schwartz Meer Deutsch).

In 1840 Georg David Ricker moved from Germany to south Russia. He was a "Webermeister", which translates directly into "weavermaster". He probably moved to south Russia to establish a weaving mill to support the vast numbers of Germans who had immigrated over the past sixty years. 63 years later, Georg's great-grandson Theo was born to Thomas Ricker and Christine Boeshans.

Thomas, born in 1874, did quite well. Thomas was a "Landwirt" which translates into "land owner" or "farmer". He had considerable land and money. His family had grown to five with one more on the way, when everything changed in 1914. Russia and Germany started war then, a war that became World War I.

In the fall of 1914, after the war started, all Germans living in Russia, who had maintained their German citizenship, were interned (imprisoned) by being sent to northern Russia. These Germans had maintained their German citizenship by traveling periodically to Odessa. This included Thomas.

Thomas knew he was going to be interned. Before he was arrested, he arranged with his wife to send coded letters to each other. The letters, which looked like normal letters to the Russian officials, used the first letter of each word on each line to relay a special message. Through these letters, Thomas told Christine to sell all of their wheat and cattle, and then travel to northern Russia in the spring after the baby was born. He instructed them to leave the land since they would be unable to sell it.

Christine took some of the money from the sales and sewed it into the lining of a sheepskin jacket, which she sent to Thomas. Other money she wrapped in a packet of straw and buried it in the middle of a can of lard that she also sent.

After preparations had been made, the family left for northern Russia in the spring of 1915. The youngest Thomas was only two months old when they left. The trip, which covered over 1,200 miles, was made by rail, except the last distance, which was covered (in one and a half days) by horse-drawn wagons. The train was full of criminals under heavy guard who were being shipped north. While the family was not under guard, they and their belongings were checked at every stop. The Russians, however, never found the money they had hidden inside a packet inside a small feather pillow inside a large feather pillow that was for baby Thomas.

The trip was made by Theo (age 12), his mother Christine, his three brothers Reinhold, Oskar, Thomas, and his two sisters Friedolina and Ella. Joining them was a large, poor family whose husband / father was sent to northern Russia with Thomas. As they were too poor to pay for the trip north, Thomas paid their fare.

The family spent the next three years living in Kologriv, which is located about 400 miles northeast of Moscow at 58 48N latitude and 44 25E longitude. (Just as a point of reference, this latitude is about 600 miles north of the U.S. / Canadian border.) While Thomas was considered imprisoned in Kologriv, he was not in a jail. He and the family were under constant surveillance but were able to come and go throughout the city during the daytime. There were always a lot of police around as stealing was quite common.

Within the town was an open market where pigs, cheese, eggs, and cream could be purchased. The town's main industry was lumbering. Thomas had to use the money from the sale of his crops and cattle in Krem to buy food for his family. There was no way for him to earn money in Kologriv. It was quite difficult for Thomas to feed and clothe his family after living in Kologriv for three years.

The Bolshevik Revolution overthrew Nicholas II, the last Tsar of Russia, in the fall of 1917. As a result of this revolution, all Germans living in Kologriv were freed. The Swedish Red Cross was involved in working out the arrangements leading to their eventual release. In May of 1918, when the river was swollen from the melting snow, large ships came to move the Germans. Thomas and his family were lucky to get on the second ship that came to Kologriv. After arriving at Moscow, they boarded a train for the journey to Germany.

The trip was long and difficult because Russia and Germany were still at war. Food was quite scarce, and the train had to stop often to refuel. (Refueling consisted of the train crew's walking around the countryside gathering wood.) Whenever the train stopped, the passengers would find water, build a fire, and make tea. Occasionally, some people were left behind because they wandered too far from the train, and the train always left with little warning. The people usually caught up with the train some time later when the train stopped again to refuel. As this involved a long and tiring walk, people seldom made that mistake more than once.

After six weeks of travel, Thomas and his family made it to the war boundary near Pleskau(?) which was located on the Weichsel River (now the Wisla River in Poland). The journey had taken them across Russia to Petersburg (Leningrad) and across Lithuania. At this time the Russians pressed Reinhold and Friedolina to stay in Russia to farm in Krem. Reinhold and Friedolina chose to continue to Germany. After three days,

Thomas and his family were allowed to walk across the war boundary. They then traveled by train to Stuttgart.

Shortly after arriving in Stuttgart, Thomas, age 44, was drafted into the army, Friedolina was drafted for sewing, and Reinhold was drafted for gardening. Although the intense fighting was over, the war did not officially end until the fall of that year (1918). Theo was allowed to enter school until the summer, when he was drafted into working at a furniture factory. After working for only two and a half months, he was given 11 days of vacation. Theo spent the time visiting farms and was amazed that the milk cows were also used for pulling loads throughout the day. Shortly thereafter, the war ended and Theo was unemployed. Thomas found employment as a bookbinder and later Theo began working for a transfer company collecting bills and making orders and delivery rates. They had lost all of their land and most of their possessions and now had to start rebuilding their lives.

In 1923, Theo's Uncle Joseph Boeshans signed for Theo (age 19) to immigrate to the U.S. Joseph paid for the trip from Stuttgart, Germany, to Beulah, North Dakota. In return Theo agreed to work on Joseph's farm for a dollar per day for 200 days. Theo left Germany on 18 June 1923, came by boat across the ocean, and landed in New York on 3 July 1923. Theo stayed on the ship until 5 July and then completed the trip to Beulah by train on 10 July.

Theo worked long, hard days (4 am to 9 pm) for two years for his Uncle Joseph. He then worked for his cousin Henry Boeshans and then for Christ Galster over the next years until he began work at Fred and Gottlieb Link's farm in 1927.

Those first years in North Dakota were extremely lonesome for Theo. He spoke only German, while most of the other young people, who could speak German, spoke mostly English. Consequently, he had to rely on help from his cousin John to understand what was being said. However, he learned the "American way" quite well after his first two years in North Dakota. He was tutored English his first year by a male teacher who came to the Boeshans' farm every evening after school for supper. He was tutored his second year by a female teacher who stayed at the farm during the school year. Their assistance was quite valuable to Theo.

It was in 1927 while attending a little church north of Golden Valley with the Link's that he met the "girl of his dreams". He inquired and found that her name was Frieda Henke, daughter of Ferdinand Henke and Caroline Klaus. She was born north of Golden Valley on 14 July 1910, and had spent her life working on the farm with her 8 brothers and sisters. He was tickled when she noticed him and was thrilled when she smiled at him. Frieda, too, was quick to notice this handsome, young man visiting her church, but thought to herself, "Oh no, not another Link!"

A short time later when Frieda was maid of honor for her best girl friend, Theo and some young friends showed up for a Schivari. (A Schivari is when a group of people get together and visit a newly married couple late at night, and wish them the best by making a lot of noise by banging on old plow shears and old kettles and things from the junk pile.) Theo paid Frieda a visit at her home the following week. The second visit followed shortly thereafter, when Theo told Frieda, "I think we were meant for each other". Within a year they began to see a lot of each other.

1929 was a special year. Theo obtained his U.S. citizenship, and on 3 October Theo and Frieda became Mr. and Mrs. Ricker! Their first year together brought both joys and hardships. First, in 1930, came a wonderful baby daughter Esther! What a joy she was to both of them.

Unfortunately, that same year a severe drought hit the area and made their first year of married life a very difficult one. And the following years were not much better, as the "Great Depression" hit, and the income from most farm produce was extremely low. A bushel of wheat brought \$.24, a big cow \$25, pigs \$.025 / pound, cream \$.17 / pound, and eggs \$.06 / dozen.

But they did the best they could with what they had. They butchered pigs and cattle for meat and sausage; milked cows for milk, cream, cheese and butter; and raised chickens for meat and eggs. They were not rich, but they were not hungry either. The only foods they bought were sugar and flour. They made coffee from roasted barley and wheat.

What really hurt, though, was when they had to sell their only car. Theo had bought a 1926 Model-T Roadster brand new for \$470 when he was still single. Now they had to sell the car, as the times were tough, and gas was extremely expensive. It was not until 1937 that they were able to buy another car.

Shortly after Theo and Frieda were married, they needed to buy machinery and horses and harnesses. Frieda ordered household goods from a catalog where the freight charges were paid by the catalog company. \$100 was allotted to buy the household goods. She bought a bedroom suite with dresser, vanity, and nightstand for \$24, six chairs for \$2 each, and a trunk. She was given an old table and an old cupboard, which were made by her Grandfather. They bought a nice new wood stove (range) for cooking and a cast iron frying pan which cost less than a dollar, and a good butcher knife (it is now about half as wide as it used to be) which cost \$.47. Nothing was very fancy, but it was theirs.

During those depression years Theo and Frieda continued to live life to its fullest. Their second daughter Ella was born in 1932 and another daughter Hanna was born in 1937. And then 1939. A surprise! A son Walter was born!

But life was not only bringing children into the world. It was also loving them and caring for them and helping them learn. And it meant feeding them and clothing them!

With the depression as bad as it was, Theo and Frieda could never afford hired help. They had to do it all themselves. It happened many times that the children were left in the yard or by the edge of the fields while their parents worked in the fields. And even when they were not in the field, time was spent fixing the machinery. Often times Theo would ask Frieda to "come and help get this old bolt loose" or "help hold this wrench, it will only take five minutes." But the minutes turned into hours and the hours into days, and the work in the house stayed behind. But as Frieda says, "That is farm life!"

Throughout the 1930's Theo and Frieda rented from a number of farmers. First they rented from Gust Henke) then from Gottlieb Link, and then from Fred Leanard. After renting a half section of land north of Beulah for three years, they purchased that farm from the Bank of North Dakota in 1941 for around \$2,000.

Times were better now that the Great Depression was over. Wheat brought \$.85 / bushel, cows \$85, pigs \$.20 / pound, cream \$.36 / pound, and eggs \$.25 / dozen. Now they could afford to buy machinery and build up the farm. In 1946 they bought a brand new John Deere tractor! It cost \$1,800 and was Theo's pride and joy. He could now do things never possible with a team of horses! It was a fantastic machine!

Throughout those 23 years on the farm the children grew up and married and produced grandchildren. And the grandchildren spent many happy times visiting Grandpa and Grandma on the farm and spent parts of their summers there, working and playing and helping and learning.

There was making homemade ice cream, making homemade root-beer, using a horse to herd cows while they ate grass in the ditches, milking cows by hand (while singing), feeding calves, gathering eggs from the chicken coop, raking hay with a team of horses, shocking grain, using a team of horses to haul the shocks to the threshing machine, hauling hay bales, driving the John Deere tractor, feeding cattle in the winter by using a sled (a wagon with the wheels replaced with runners) pulled by a team of horses, rounding up cattle, branding and vaccinating calves, playing in the old stone house, playing in the junk pile which had an old car, and playing games.

Those were happy times for everyone, and many memories exist today about life on the Ricker farm.

In 1961 Theo and Frieda moved to Bismarck, where Theo worked as the head janitor for the G.P. Hotel, and Frieda worked as a seamstress for J.C. Penney. In 1966 they moved to Beulah for a long-earned rest.

And with that rest came time to travel and see friends and relatives. They traveled to Montana and Canada and the West Coast and Texas and Minnesota.

In 1969 they traveled to Germany. What a memorable trip for both of them. This was Theo's first trip back since he had left 46 years earlier. The high point was visiting his brother Reinhold, who had visited them in North Dakota the previous year. But things had changed over the many years, and Theo and Frieda were glad to come back home to North Dakota.

With the extra time that came with retirement also came the time to do other things they enjoyed. Theo spent time in the yard, and Frieda spent time sewing and knitting and crocheting. Frieda crocheted blankets and doilies and Christmas ornaments and sewed stuffed animals from scratch. In the summer they worked in their garden and made wine and jelly and fruit sauce and canned vegetables. Chokecherry wine was their specialty. They both loved to sing and they both loved to play games. Even in retirement they had a busy life!

Many of the things they did will remain unknown. But that is the life story of humble folk. As an example, throughout many of their farming years they sent money to Theo's family in Germany, even though they could have used that money for themselves. They helped poor families during those early years with gifts of food. Generosity!

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Theo Ricker died on 6 May 1982 at the age of 78 after a long struggle with heart problems and fluid in the lungs. He was survived by his wife, Frieda, his four children, thirteen grandchildren, and six great-grandchildren.

Frieda Ricker continued life at a busy pace. She continued to crochet until age 90, making many things for her friends, children, grandchildren, and great-grandchildren. She loved jigsaw puzzles. She loved to play games, especially Durak (a Russian card game), Rummy Cube (a modern board game), Chinese Checkers (an old board game with marbles), and Wahoo (an old board game with dice and marbles). She was good at playing games, with a competitive spirit and well played logic. She won as often as anyone else.

At age 90, things changed. Her mind was not as sharp, and her health started to deteriorate. Her last couple of years were difficult for everyone.

Frieda Ricker died on 5 February 2007 at the age of 96 after suffering a stroke a couple of weeks earlier. She is survived by her four children, thirteen grandchildren, numerous great-grandchildren, and great-great-grandchildren.

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## A Germans from Russia Lutheran Church and Congregation

by Clyde Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7.1), 4 May 1988. The following information is about a Germans from Russia Lutheran church.

Peace Lutheran Church, originally known as Friedens Gemeinde, was a small rural Lutheran church which clung to many German traditions. Built north of Beulah, North Dakota in 1910 by my Grandfather John Eisenbeis and three other charter members, it was closed in December of 1967 during my first year at college and taken down in the spring of 1968.

While the church building is gone, my memories of this church and the congregation are as strong as ever. We were family. We, and our ancestors, worshipped there for decades. We baptized, confirmed, married, and buried fellow members. We had Church Picnics, and Sunday Schools, and Bible Schools. But what really bonded us as a family was a unique spirit and some old traditions.

First of all, the spirit. While the congregation only numbered around 40 members, we could sing, and did sing! As a kid, I remember many times hearing visitors comment on the hearty singing. And we noticed the difference, too, when we visited other churches. While we had an old pump organ, everyone loved to sing!

Then the traditions. During the worship services, the men sat on the right side of the church, and the women sat on the left side of the church, with the boys in the front on the right side and the girls in the front on the left side. In the later years, a new pastor tried to convince the congregation to change, but this one tradition never did disappear.

We did replace the old picture of the Lord's Supper (which hung over the small altar) with a wooden cross on a red cloth background, we did replace the velvet sacks on the end of a pole with standard offering plates, we did switch from German services to English services, we did paint the inside of the church a color besides white (a very light green), and some people did stop wearing black for communion which was served three or four times per year. But changing the seating never happened.

The church was about 20 feet by 28 feet and had no basement. The front entry attached on the east side was about 8 feet by 10 feet and faced the gravel parking lot on the south side. The cemetery was south of the parking lot.

The church seated about 80 people. There were two sets of bench seat rows (in front and in back), and there were six or seven rows of wooden chairs. Each row consisted of five chairs bolted together with a board running underneath them (one set on each side of the church). There were two bench seats in the entry. The men always sat in the entry, while the women sat in the church until the service was ready to start.

There was a raised platform in the front of the church. On the platform, in the right-hand corner, was a small area (about 4 foot by 4 foot) surrounded by a curtain where the pastor changed his clothes. In the center of the platform was the altar, and on the left side was the pump organ. In front of the curtain was the pulpit. A gas lamp with a reflector hung on the wall near the pulpit and another was near the pump organ. There were gas lamps down the center of the aisle. Gas lamps were used only on Christmas Eve.

Sunday School was held for an hour every Sunday, even in the summertime. Bible School spanned two weeks in the summer. We knew a lot of Bible stories and all of Luther's Small Catechism when we were

confirmed. In a period of four years, I had to memorize and recite all six sections of Luther's Small Catechism eight times (per my mother's recollection).

The church had no electricity until the 1960's. There was a potbelly coal stove in the center of the church on the women's side (replaced by an oil furnace when electricity was installed). We continued to sing with the pump organ.

There was no indoor plumbing. But there were two outhouses, one for men and one for women.

In the earlier years, the pastor was shared with another rural Lutheran church, St. Johannes Gemeinde, located north of Zap, North Dakota (eight miles away). When St. Johannes Gemeinde closed in 1959, the Peace Lutheran pastor was shared with the Lutheran church in Zap. Church services were sometimes held in the afternoon during the winter (there was no electricity for lights).

Communion was served three to four times per year (always on Christmas Day and Easter Sunday). The people planning to take communion turned to face their chairs and knelt on the wooden floor by their chairs (while the rest stood) during the confession. Communion took place by kneeling on the raised platform at the front of the church, first by the men and then by the women.

The church services and singing were always in German until 1966 when our German speaking pastor left. We had used a black German song book for the worship service (only words, no music notes).

The German speaking pastors always wore a black cassock during the church service (so we could listen to the message without distraction by the messenger). The pastor, in 1966, wore a white surplice over the black cassock.

The organ players did not use music notes. They played "by ear". The words were printed in Lateinisch (old German printed letters of the alphabet). We switched to the "red hymnal" when we went to English in 1966 with the arrival of a non-German speaking pastor.

We had Church Picnics every summer, sometimes at Great-Uncle Sam Krause's farm (he had a grove of trees by a stream that ran through the farm), and sometimes "down by the river" (actually the Garrison Reservoir now known as Lake Sakakawea). After a brief church service, the tables were filled until they groaned from the weight of all the food (potluck). The tables were still full after people were done eating. At Uncle Sam's, we would play horse shoes, have gunny sack races, and three-legged races. At the Garrison Reservoir, we would water ski, swim, fish, and go on boat rides.

Every fall, after the harvesting was done, we had Mission Festival. We would gather on a Sunday afternoon to listen to a missionary and look at the items he brought with him from the far-away lands he had visited. A special offering was given to help support missionaries.

Occasionally skunks crawled under the church. It was always a challenge trying to remove them. The smell hung in the air in the church for days.

I remember daydreaming and staring out the windows to the north watching the wheat fields wave in the breeze. Through the south window we watched the prairie grass ripple alongside the cemetery.



Christmas Eve, however, brings back the most memories for me. This was always a special event which required extra planning and rehearsing the "Sprichle" (pieces or small speaking parts) and the program (always the traditional Mary and Joseph manger scene). On Sunday afternoons, before Christmas, we would gather with other families to make angel wings, halos, and shepherd staffs.

And then the big event! You could always tell it was a special time with the hissing of the gas lamps (white gas, no electricity) hanging from the ceiling in the center of the aisle. And the Christmas tree with lights powered by a car battery. The gas lamps were used only once per year, on Christmas Eve, as all other church services were during the day. To this day I can still hear that sound of Christmas Eve!

We kids always sang a combination of English and German Christmas songs and said pieces in both English and German!

At the end of the program, the pastor made a few closing remarks, and then brown paper sacks (Seckle), containing an apple or orange, peanuts, and hard candy (shaped like a folded ribbon), were distributed to all kids.

The evening always closed with a hearty round of singing of "O Du Froeliche, O Du Selige". Whenever I hear that song, it brings back a flood of memories of Christmas Eve in a small, crowded church in North Dakota with friends and relatives singing with joy and gratitude!

While the building is gone, my memories of our church and the congregation are as strong as ever! We were family!



## The Russian Calendar

by Adam Giesinger. This article appeared in 1975 AHSGR Clues. Reprinted with permission.

Until 1918 Russia operated on the Julian Calendar, often called Old Style and denoted by O.S. after dates in Russian history. Early in 1918 the new regime decided to put Russia on the Gregorian Calendar or New Style (N.S.), used in western Europe and America.

The Julian Calendar originated with Julius Caesar, who introduced it into the Roman Empire in 46 B.C. It became the accepted calendar later wherever Roman civilization penetrated or Christianity spread. This included all of Europe, northern Africa and the Near East.

In Caesar's time it was thought that the year was exactly 365 days and 6 hours long and that an extra day every fourth year (a leap year) would keep the calendar in step with the sun. More accurate calculations later showed that the 6 hours was 11 minutes and 14 seconds too much. As a result of this error the calendar gradually fell behind the sun. With the passage of the centuries the accumulated error became substantial. At the Council of Nicaea in A.D. 325, the vernal equinox was on March 21; by the sixteenth century it was on March 11, indicating that the calendar had fallen days behind the sun.

There was much discussion of calendar reform over the centuries, but for a long time no practical solution was found. Finally, in 1563, the Council of Trent, in its last session, urged the Pope to undertake the reform. Nineteen years later, Pope Gregory XIII introduced the calendar as we now have it, usually called after him the Gregorian Calendar.

Gregory's reform involved dropping 10 days from the calendar as it then was, to bring it into step with the sun (restoring the vernal equinox to March 21), and omitting three leap years in every four centuries thereafter to keep the calendar in step. The former was accomplished by converting October 5, 1582 (O.S.) into October 15; the latter by retaining as leap years only those centurial years whose first two figures were divisible by 4, such as 1600, 2000, 2400, etc. and making ordinary years out of 1700, 1800, 1900, 2100, etc.

The New Style was quickly adopted by Catholic States, but most Protestant States retained the Old for more than a century. Not till 1700 was the Gregorian reform accepted by the Protestant States of Germany and not till 1752 by Great Britain. Russia and other states of Orthodox religion remained on the Julian calendar until the twentieth century.

The Julian Calendar (O.S.), used in Russia till 1918, was 10 days behind the Gregorian (N.S) up to 1699, 11 days behind from 1700 to 1799, 12 days behind from 1800 to 1899, and 13 days behind after 1900.

This calendar difference affects many dates in Russian history of special interest to us, and, of course, the birthdays of our family members born in Russia under the old regime.

	<u>Julian Calendar (old style)</u>	<u>Gregorian Calendar (new style)</u>
Catherine's Manifesto of 1763	July 22, 1763	August 2, 1763
Abrogation of the Colonist Status	June 4, 1871	June 16, 1871
Outbreak of the First World War	July 19, 1914	August 1, 1914
Beginning of the February Revolution	February 23, 1917	March 8, 1917
Abdication of Nicholas II	March 2, 1917	March 15, 1917
October Revolution (Bolshevik Coup)	October 25, 1917	November 7, 1917

In January 1918, Lenin decreed that the Russian date, February 1, 1918 (O.S.) should become February 14 (the date in N.S.), thus putting Russia on the Gregorian Calendar.

## Germans from Russia Recipes

Clyde Eisenbeis, 1 Oct 2022

Many Germans from Russia live in North Dakota, South Dakota, Nebraska, Kansas, and Colorado. Some of their recipes are not common in Germany or Russia.

Are these German recipes which were carried from Germany to Russia in the late 1700's and early 1800's? Or are some of these recipes from Russia or a neighboring country?

Some assumptions can be made about some of the recipes. For example, "Mehl Speise", food consisting primarily of flour, such as Knöpfla and Strudla, are almost certainly from the early German years. Others such as Fleischkuechle and Grautbirach are of a less certain origin, perhaps Russia.

At this late date, in 1995, it is likely that some of these foods have been modified (for example Crisco is used now instead of lard). However, based on the knowledge of my mother, Esther Eisenbeis, these recipes are original as they were "handed down" to her.

The key ingredient missing is farm cream (not pasteurized). That cream was good with everything!

The recipes bear some authenticity as the words, while in English, are written in a German grammatical structure (which can be humorous to read). Plus, some ingredients were a pinch of this, and add until it is soft. Thanks to my sister JoAnn Eisenbeis Crabtree for helping convert them to modern English.

~~~~~  
**Fleischkuchla**

|                     |                           |                                |
|---------------------|---------------------------|--------------------------------|
| Dough: 4 cups flour | 2 teaspoons baking powder | 1 1/3 - 2 cups milk (or cream) |
| 2 teaspoons salt    | 2 teaspoons shortening    |                                |

- Sift flour, salt, and baking powder together.
  - Cut in shortening.
  - Add milk.
- Mix to make a medium hard dough.
- Let dough rest about an hour to make rolling out easier.
- Divide into 10 equal balls.

|                              |                             |                          |
|------------------------------|-----------------------------|--------------------------|
| Filling: 1.5 lbs ground beef | 1 medium onion, grated fine | salt and pepper to taste |
|------------------------------|-----------------------------|--------------------------|

- Mix meat ingredients well. Set aside.
- Roll out the dough into circles and spread half a circle with a thin layer of the meat mixture.
- Fold remaining dough over filled half.
  - Seal edges by rolling a saucer around the kuechle.
- Deep fry until golden brown turning once.
  - Drain well on paper towels.
- Eat with hands.

-----  
**Grautbirach (Krautbirach)**

|                          |                   |                |
|--------------------------|-------------------|----------------|
| Dough: 2 cups warm water | 2 eggs            | 1/3 cup butter |
| 1/3 cup sugar            | 6 1/2 cups flour  |                |
| 2 packages yeast         | 1 tablespoon salt |                |

- Combine water, sugar, and yeast.
  - Stir and let set until dissolved.
- Mix in eggs, 2 cups of the flour, salt, and butter.
  - Beat for 1 minute.
- Add remaining 4 1/2 cups flour and knead lightly.
  - Let set 20 minutes.
- (May use 2 loaves frozen bread dough instead. Let thaw.)

|                                       |                     |
|---------------------------------------|---------------------|
| Filling: 1 1/2 pound diced smoked ham | 1/2 teaspoon pepper |
| 1/3 cup onion                         | 1 quart sauerkraut  |

- Place ham, onion, and pepper in hot skillet.
  - Toss until onions are soft.
- Rinse sauerkraut to remove sauerkraut juice.
- Add sauerkraut and stir until hot.
  - Remove from heat.
- Pull off 3 inch ball of dough.
  - Roll with a rolling pin into a 6-7 inch circle until 1/4" thick.
- Fill one half side of dough with 2 inches of the ham / sauerkraut mixture (like an apple turnover).
  - Fold remaining dough half over filled half (like a half dinner plate).
  - Place on greased cookie sheets and bake at 350 degrees for 20-30 minutes until golden brown.

-----  
**Brotkuchla or Lederkuchla**

|                   |                   |                |
|-------------------|-------------------|----------------|
| 2 cups warm water | 2 eggs            | 1/3 cup butter |
| 1/3 cup sugar     | 6 1/2 cups flour  |                |
| 2 packages yeast  | 1 tablespoon salt |                |

- Combine water, sugar, and yeast.
  - Stir and let set until dissolved.
- Mix in eggs, 2 cups of the flour, salt, and butter.
  - Beat for 1 minute.
- Add remaining 4 1/2 cups flour and knead lightly.
  - Let set 20 minutes.
- Pull off 2-3 inch ball.
  - Stretch into 5-6 inch circle until 1/4" thick.
- Deep fry until golden brown (turn once while frying).

- (Good with butter or pancake syrup or choke cherry jelly. Also good dusted with powder sugar or sugar with cinnamon.)

~~~~~  
Knöpfla

2 eggs	1 teaspoon baking powder	flour
2 quarts water	1 teaspoon salt	

- Use ingredients to make dough
  - Add flour, if needed to make dough stiff.
- Bring 2 quarts water to a rolling boil.
- Drop small pieces (1/4" in diameter) into boiling water (the tip of a teaspoon works well to cut the pieces and drop them into the water).
  - Leave heat on high until all knoepfla are in the kettle.
  - Reduce heat and simmer uncovered for 15 minutes.
  - Drain water with colander.
- Brown 1/2 cup bread crumbs with 1/4 cup butter.
  - Toss over cooked knoepfla.
  - Garnish with sweet or sour cream.

~~~~~  
Strudla

|                     |                          |
|---------------------|--------------------------|
| Dough: 4 cups flour | 1 teaspoon baking powder |
| 1 egg               | 1 1/4 cups warm water    |
| 1 teaspoon salt     |                          |

- Mix ingredients and knead well. Cover and let stand 1 hour.

|                                     |                |
|-------------------------------------|----------------|
| Base: potatoes and / or cooked meat | 1/4 cup butter |
| 1/2 cup diced onion                 | bacon grease   |

- Roll out dough paper thin.
  - Spread with thin layer of melted bacon grease.
  - Roll up loosely (as for cinnamon rolls).
  - Cut rolls into 1 inch lengths.
- Dice potatoes and place in heavy skillet with onion and butter.
  - Cover potatoes with water and bring to a boil.
- Layer strudla on top of potatoes in skillet.
  - Cover when boiling and simmer 30 minutes.
  - Do not remove cover during cooking time or strudla will set.

~~~~~  
Fleischknöpfla

Dough: 2 eggs	1 teaspoon salt
2 cups warm water	approximately 5 cups of flour to make the
1 teaspoon baking powder	dough stiff.

- Beat eggs.
  - Add remaining ingredients and mix well.
  - Set aside and let rest (easier to work dough if allowed to rest for several hours.)

Filling: 1 pound lean ground beef	1 teaspoons salt
1 egg	1/2 teaspoon pepper
1/4 cup finely diced onion	1 tablespoon parsley.

- After mixed, the meat filling can be refrigerated for several hours (or overnight) to enhance the flavor.
  - The dough needs to be used the same day is it made.
- Place filling in a separate bowl. Mix well.
- Boil water and a dash of salt in a large kettle.
- Roll dough out into a large square.
  - Cut into 3 inch squares.
- Place approximately 1 teaspoon filling in center of small squares.
  - Take care not to get filling on edges.
- Fold in half and seal edges with fingers.
- Drop into large kettle of boiling water.
  - Leave heat on high until all pockets are in the kettle.
  - Reduce heat and simmer uncovered for 15 minutes.
- Drain water with colander.
- Brown 1/2 cup bread crumbs with 1/4 cup butter.
  - Toss over cooked pockets.
  - Garnish with sweet or sour cream if desired.

~~~~~  
 Käsknöpfla

|                   |                          |
|-------------------|--------------------------|
| Dough: 2 eggs     | 1 teaspoon baking powder |
| 2 cups warm water | 1 teaspoon salt.         |

- Beat eggs.
  - Add remaining ingredients and mix well.
  - Set aside and let rest (easier to work dough if allowed to rest for several hours.)

|                                          |                      |
|------------------------------------------|----------------------|
| Filling: 1 pound dry curd cottage cheese | 2 teaspoons salt     |
| 1 egg                                    | 1 teaspoon pepper    |
| 1/4 cup finely diced onion               | 1 tablespoon parsley |

- Place filling in a separate bowl. Mix well.
- Boil water and a dash of salt in a large kettle.
- Roll dough out into a large square.
  - Cut into 3 inch squares.
- Place approximately 1 teaspoon filling in center of small squares.
  - Take care not to get filling on edges.
- Fold in half and seal edges with fingers.

- Drop into large kettle of boiling water.
  - Leave heat on high until all pockets are in the kettle.
  - Reduce heat and simmer uncovered for 15 minutes.
- Drain water with colander.
- Brown 1/2 cup bread crumbs with 1/4 cup butter.
  - Toss over cooked pockets.
  - Garnish with sweet or sour cream if desired.

-----  
 Käsküchla

- |                                |                           |
|--------------------------------|---------------------------|
| 2 cups dry curd cottage cheese | 1 teaspoon salt           |
| 1 teaspoon baking soda         | 1 teaspoon vanilla        |
| 1/2 cup sugar                  | 1/4 teaspoon nutmeg       |
| 1 teaspoon baking powder       | 3 well-beaten eggs, flour |

- Beat baking soda into cottage cheese.
  - Add eggs and beat some more.
  - Add remaining ingredients. Mix well.
- Add enough flour to make a soft dough.
- Roll entire ball of dough into a large rectangle 1/4 inch thick.
  - Cut into 2 inch by 4 inch strips.
  - Add filling.
  - Cut a slit into the center of each strip.
  - Loop one end through the slit.
- Deep fry in hot oil until brown turning once.
  - Let cool.
  - Shake in powdered sugar or white sugar.

-----  
 Stirum

- |                 |                            |                              |
|-----------------|----------------------------|------------------------------|
| 1 cup milk      | 1 tablespoon sugar         | flour to make a thin batter. |
| 3 eggs          | 1 tablespoon baking powder |                              |
| 1 teaspoon salt |                            |                              |

- Place milk, eggs, salt, sugar, and baking powder into a mixing bowl. Mix well.
- Add flour until the batter is the consistency of pancake batter.
  - Stir until smooth.
- Heat 3 tablespoons cooking oil in a medium-sized kettle.
  - When hot pour the batter over the hot oil and stir fast over high heat with a spatula.
  - Continue to chop batter into small pieces until all pieces are light brown.
- Remove and serve immediately.
- Good with garden lettuce.

-----  
 Nudla

- |              |              |
|--------------|--------------|
| 2 dozen eggs | 2 cups water |
|--------------|--------------|



1 tablespoon salt

flour to make a very stiff dough.

- Mix well.
- Knead dough.
- Roll dough into large thin circles.
  - Cut by hand into noodles (or cut with pasta machine )
  - Let dry in single layer.
- Store in airtight containers.

---

### Summer Sausage

80 pounds ground beef

25 pounds ground pork one half bag of

Tenderquick

1.75 pounds salt

1 cup brown sugar

.25 to .5 pound pepper

All Spice

1 garlic medium to large diced and soaked in hot ...water for a couple of hours

- Stuff using sausage stuffer into 2 to 3 inch pork casings
  - 8 pounds of pork casings for 100 pounds of sausage.
- Hang sausage and smoke in smokehouse (or have smoked at butcher shop).

---

### Brot Wurst

80 pounds pork

20 pounds beef

3/4 pound Freeze-em Pickle (seasoning)

1 cup brown sugar

Crushed garlic in water

1/2 - 3/4 pound pepper.

- Stuff using sausage stuffer into 1 inch casings.
- Hang and smoke in smokehouse (or have smoked at butcher shop).
- Let cool.
- Freeze in milk cartons filled with water.

---

### Halupsi (Pigs in the Blanket)

1 cup rice

1 pound lean ground beef

1 medium onion

1 teaspoon salt

1/2 teaspoon pepper

tomato juice or V-8 juice

- Cook rice for 10 minutes.
  - Drain, rinse, and mix with remaining ingredients.
  - Set aside.
- 1 large head green cabbage.
  - Blanch several cabbage leaves in a large kettle of boiling water for 2-3 minutes.
  - Remove leaves and drain in colander.
  - Repeating process until all leaves are blanched.
- Spoon beef mixture onto a cabbage leaf (multiple times).

- Roll up leaf and place in greased baking dish tucking sides of cabbage under the roll.
- Pour tomato juice over cabbage rolls in baking dish until several inches deep.
  - Do not submerge cabbage rolls.
- Bake uncovered at 300 degrees for 2 hours.

-----

### Kartofelwergele

|                        |                  |              |
|------------------------|------------------|--------------|
| 3 cups boiled potatoes | 2 eggs           | salt, pepper |
| 1/4 cup chopped onion  | 1 1/2 cups flour |              |

- Mash potatoes.
  - Season with salt, pepper, and onion.
  - Let cool.
- Add eggs and flour. Mix well.
- Boil water and a dash of salt in a large kettle.
- Divide dough into 3 parts.
  - Form 3 long 1 inch diameter rolls on floured board with your hands.
  - Cut into 1 inch slices.
- Drop into boiling water.
  - Remove when they float on top.
  - Drain in colander.
- Repeat process until all slices have been boiled.
- Deep fry until brown.
  - Drain well on paper towels. (Boiling the slices before deep frying is optional.)

-----

### Dampfnudla

|                          |                   |                |
|--------------------------|-------------------|----------------|
| Dough: 2 cups warm water | 2 eggs            | 1/3 cup butter |
| 1/3 cup sugar            | 6 1/2 cups flour  |                |
| 2 packages yeast         | 1 tablespoon salt |                |

- Form 1.5 inch balls out of the dough.
  - Let raise on greased cookie sheet.
- Season porkchops or chicken with salt and pepper and brown in skillet.
- Place browned meat in roaster.
  - Pour 1 can of cream of chicken, or cream of mushroom, mixed with 1/2 can milk over meat.
  - Cover and bake meat at 350 degrees for 1 hour.
- Place raised dumplings single layer over meat.
- Bake uncovered an additional approximately 20 minutes or until golden brown.

-----

### Featherweight Dampfnudla

|                                 |                    |
|---------------------------------|--------------------|
| 1 1/2 cups flour                | 1 teaspoon salt    |
| 1 tablespoon shortening         | 3/4 cup cold water |
| 2 1/2 tablespoons baking powder |                    |

- Sift flour.
  - Add baking powder and salt.
  - Cut in shortening.
  - Mix by hand.
  - Add water (stir only enough to moisten flour).
- Drop by spoonfuls into skillet containing 1" gently boiling chicken broth.
  - Simmer covered for 10-12 minutes.
- Do not remove cover during cooking time or dumplings will set.
- (This recipe is also good with chicken broth, diced chicken, potatoes, onions, salt, pepper, and butter as the base.)

-----  
**Borscht**

- Make a beef broth using beef bones, onion, celery, salt, and pepper.
  - Cover bones with cold water in a large kettle.
  - Cook a long time.
  - Strain into a large bowl.
  - Discard bones, onion, and celery.
  - Cover bowl. Let cool. Refrigerate.
  - Remove and discard fat.
  - Set broth aside.
- In another large kettle sauté diced onion, minced garlic, a little butter.
- When onions are translucent, add the broth to the onion and garlic.
  - Heat over medium heat.
- When the broth is hot.
  - Add chopped cabbage, cubed or stewed tomatoes, diced potatoes (optional), frozen mixed vegetables (such as lima beans, corn, carrots, peas, cut green beans), fresh whole dill weed (remove before serving) or dill seed or dried dill, two whole allspice.
  - Simmer until flavorful. Taste. Adjust spices as necessary.

-----  
**Fasnachtküchla**

- |                      |                     |       |
|----------------------|---------------------|-------|
| 4 eggs               | 2 teaspoons baking  | flour |
| 1/2 cup sugar        | powder              |       |
| 2 cups sweet or sour | 1/4 teaspoon salt   |       |
| cream                | 2 teaspoons vanilla |       |

- Beat eggs, sugar, cream, baking powder, salt, and vanilla.
- Add enough flour to make a soft dough. Mix well.
- Roll entire ball of dough into a large rectangle 1/4 inch thick.
  - Cut into 2 inch by 4 inch strips.
  - Cut a slit into the center of each strip.
  - Loop one end through the slit.
- Deep fry in hot oil until brown turning once.
- Let cool.
- Shake in powder sugar or white sugar.

~~~~~  
Kucha

Dough (makes 15 kuchen):	3 cups milk	1/2 cup soft butter
3 packages yeast	1/2 cup sugar	9 cups flour
1/2 cup warm water	1 tablespoon salt	
1 cup sour cream	5 eggs	

- Dissolve yeast in lukewarm water.
- Combine with remaining ingredients in large mixing bowl.
  - Knead.
- Add additional flour if necessary to make a soft dough.
  - Let rest 20 minutes.
- Roll out with rolling pin into 1/4" thick circles and place in greased pie plates.
  - Dough needs to come up the sides of the pie plates, but not onto the lip of the pie plate.

Custard (for 3-4 kuchen):	1 cup sugar
2 eggs	2 tablespoons flour
2 cups sour cream (farm cream if possible as unpasteurized cream tastes better)	salt
	1 teaspoon vanilla

- Beat eggs well.
  - Place eggs, sour cream, sugar, flour, and pinch of salt in saucepan.
  - Cook over medium-high heat stirring constantly until mixture begins to boil.
- Remove from heat.
- Add vanilla. Stir. Use hot or cool.
- It is necessary to cook the custard in batches for the kuchen.
- The dough and custard recipes are not on a 1:1 ratio.

Fruit filling: Dried prunes ... or fresh apricots ... or dried apricots ... or fresh apple slices ... or fresh peach slices ... or concord grapes ... or dry curd cottage cheese (1 lb) ... or poppyseed (1/2 cup)

- Place one layer of fruit on top of dough in pie plate.
- Cover fruit with a layer of above custard.
- Sprinkle with cinnamon.
- Bake at 350 degrees 15-20 minutes or until golden brown.  
--- or ---
- for cottage cheese or poppyseed filling
  - Stir cottage cheese or poppyseed into above custard recipe.
  - Pour 1/2"-3/4 " layer of custard mixture over dough into pie plate.
- Bake at 350 degrees 15-20 minutes or until golden brown.

~~~~~  
Lebkuchen Cookies

|                       |                     |                     |
|-----------------------|---------------------|---------------------|
| 2 cups honey          | 4 eggs              | 1 teaspoon soda     |
| 2 2/3 cup white sugar | 1/4 cup cooking oil | 1/2 teaspoon cloves |

1/2 teaspoon nutmeg

8 cups flour

- Combine all ingredients in mixing bowl. Mix well.
  - Roll out. Cut with cookie cutters.
- 1 beaten egg white
  - Brush top of cookies with beaten egg white
- Place a blanched slivered almond on top of each cookie.
- Bake at 325 degrees for 10-15 minutes.
- Place in airtight container for several weeks to soften.

~~~~~

### Brown Pfeffernuß Cookies (this recipe is very old)

2 1/2 cups brown Karo syrup

1 cup butter (not margarine)

- Put in large kettle, bring to a boil.
- Add

4 teaspoons baking soda

1 teaspoon vinegar

- Stir quickly or it will boil over.
- Cool and set aside.
- Add

3 eggs (beat with mixer)

1 teaspoon cardamom

1 cup sugar

1 teaspoon cloves

1 teaspoon cinnamin

1 teaspoon black pepper

- Mix well.
- Add

8 to 9 cups of Bread Flour

- Add everything to kettle and mix well
  - Let dough rest in refrigerator one week or longer in a bowl with a firm cover.
- Using a teaspoon, scoop pieces and place on a greased cookie sheet (small cookies).
- Bake at 350 degrees for 9 mins, or until light brown (bake one cookie first. If it is flat, add more flour).
- Makes eight pans, four at a time (about 500 small cookies).

~~~~~

### Soft Pfeffernuß Cookies

2 cups white sugar

4 teaspoons baking powder

1/2 teaspoon cloves

1 1/2 cup Crisco

2 teaspoons soda

1/2 teaspoon black pepper

3 eggs, 1 cup honey

1 teaspoon salt

2 teaspoons anise flavoring

1 cup strong coffee

1 teaspoon cinnamon

7 1/2 cups flour

1 cup buttermilk

- Mix cream, sugar, and Crisco.
- Add eggs and beat well.
  - Add remaining ingredients. Mix well.
- Drop by spoonfuls on greased cookie sheet.
- Bake at 350 degrees for 12-15 minutes.
- Shake baked cookies in bag of powder sugar.
- (Makes about 100 cookies.)

-----

### Molasses Cake

|                     |                      |                     |
|---------------------|----------------------|---------------------|
| 1/2 cup soft butter | 1 1/2 teaspoons soda | 1 teaspoon cinnamon |
| 1/2 cup sugar       | 1/2 teaspoon salt    | 2 cups flour        |
| 1 cup dark molasses | 1/2 teaspoon cloves  | 1 cup boiling water |
| 2 eggs              | 1/2 teaspoon ginger  |                     |

- Beat eggs.
- Add remaining ingredients.
- Beat with mixer until smooth.
- Pour into greased 9" x 13" cake pan.
- Bake at 350 degrees for approximately 30 minutes.
- Test with toothpick.

-----

### Keraps Blachendla (Plachinda)

|                     |                    |                             |
|---------------------|--------------------|-----------------------------|
| Dough: 2 cups sugar | 1 cup milk         | 3 tablespoons baking powder |
| 5 eggs              | 1 teaspoon vanilla | 9 cups flour                |
| 1 cup sour cream    | 1/2 teaspoon salt  |                             |

- Mix ingredients together to make a soft dough.
- Let set 15 minutes.

|                                |                        |
|--------------------------------|------------------------|
| Filling: 8 cups canned pumpkin | 4 tablespoons cinnamon |
| 8 cups sugar                   | 3/4 cup minute tapioca |
| 1/2 teaspoon black pepper      |                        |

- Place ingredients for filling in a separate bowl. Mix well.
- Roll dough out into 5 inch by 6 inch ovals.
  - Fill 1/2 side of dough with a thin layer of filling (like an apple turnover).
  - Fold remaining dough half over filled half.
  - Seal turnover by rolling a saucer around the edges.
- Place on greased cookie sheets.
- Brush top with milk.
- Bake at 350 degrees for 30 minutes or until golden brown.

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### Baked Rice

1 cup rice  
5 eggs  
1 cup sweet cream

2 cups milk  
2 teaspoons vanilla  
3/4 cups sugar

1 teaspoon salt  
1 cup raisins or sliced  
apples

- Cook rice 15 minutes.
  - Rinse and drain.
- Beat eggs well.
- Combine all ingredients and stir.
- Grease a 9" x 13" cake pan.
- Pour mixture into pan and sprinkle with cinnamon.
- Bake at 350 degrees for 1 hour.

~~~~~  
**Jelly Roll**

3 eggs  
3/4 cup sugar  
3/4 teaspoon salt

3/4 teaspoon baking  
powder  
3/4 teaspoon vanilla

3/4 cup flour

- Beat eggs.
  - Add sugar, salt, baking powder, flour, and vanilla.
  - Continue beating.
- Line jelly roll pan with wax paper and grease top of paper.
  - Pour batter into pan
  - Bake at 350 degrees for 15 minutes. Test with toothpick.
- Sprinkle powdered sugar on a clean kitchen towel.
  - Turn baked roll upside down onto towel and roll up immediately.
- Let set 1 hour to cool.
- Unroll and spread with your favorite jam and roll up again.

~~~~~  
**Ginger Snap Cookies**

2 cups white sugar  
1/2 cup molasses  
4 teaspoons baking soda

1 1/2 cups Crisco  
2 teaspoons cinnamon  
1/2 teaspoon salt

2 beaten eggs  
2 teaspoons ginger  
4 cups bread flour

- Cream the sugar and Crisco.
- Add eggs and beat well.
- Add remaining ingredients. Mix well.
- Form 1 inch balls.
- Roll in additional white sugar.
- Place on ungreased cookie sheet. Do not press down.
- Bake at 375 degrees for 9-11 minutes.

~~~~~  
**Raisin Oatmeal Cookies**

2 cups sugar

4 eggs

2 cups cooking oil

2 tablespoons molasses  
2 teaspoons vanilla  
4 cups flour

4 cups old-fashioned  
oatmeal  
2 tablespoons cinnamon

2 teaspoons baking soda  
2 cups of cooked raisins  
...(save water from raisins)

- Beat sugar and eggs.
  - Add oil, molasses, and vanilla. Mix well.
  - Add flour, oatmeal, and cinnamon.
- Dissolve baking soda in 10 tablespoons raisin water.
- Add to cookie mixture. Mix well.
- Stir in raisins by hand.
- Drop by spoonfuls on ungreased cookie sheet.
- Bake at 350 degrees for 12-15 minutes.



## The International Eisenbeiß Family Reunions

Initially reunion information was sent by mail. Over time, email was used for those who had email along with snail mail for others. Ed Eisenbeisz (a:3.1.5.3.7-4.5.2.7.1-5.1.2) has been maintaining the database that contains names / mailing addresses / email addresses for many years.

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### 1982 ... Beulah, North Dakota ... #1

The first International Eisenbeisz Family Reunion occurred in Beulah, North Dakota, on 3 & 4 July 1982. It was organized by (3.1.5.3.7-4.8.2.1.3.+) Ray & Esther Eisenbeis, Reuben & Mabel Eisenbeis, Erwin & Evelyn Eisenbeis, Hilda & Reuben Bauer, and Art Eisenbeis. About 122 Eisenbeisz relatives came from seven US states and two Canadian provinces.

*Saturday, 3 July 1982*

*1:00 pm Pre-Registration at City Park:  
Genealogy Charts, Visiting, Eat Kuchen*

*5:00 pm Fleischkuechle Supper*

*9:00 pm Music and Visiting at VFW Hall*

*Sunday, 4 July 1982*

*8:30 am Registration at VFW Hall:  
Genealogy Charts, Visiting, Eat Kuchen*

*10:00 am Worship Service by Randy Eisenbeisz*

*11:30 am Catered Meal*

*1:00 pm Program:  
MC - Clyde Eisenbeis  
Speaker - Curt Schultz  
Entertainment - German Community Singers  
Sing Along - Everyone  
Short Business Meeting - Clyde Eisenbeis*

*3:00 pm Free Time*

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### 1984 ... Aberdeen, South Dakota ... #2

The International Eisenbeisz Family Reunion occurred in Aberdeen, South Dakota on 23 & 24 June 1984. It was organized by Virgil & JoAnn Eisenbeisz (a:3.1.5.3.7-4.7.2.4.5-1.1), Helmuth & Lucylle Eisenbeisz (a:3.1.5.3.7-4.5.2.2.1-6), Marion & Marvin Lehr (a:3.1.5.3.7-4.8.1.8.8-4). 344 Eisenbeisz relatives came from 23 US states, Canada, and Germany. Reinhold, Erna, Ewald, and Hans Eisenbeisz from Germany were amazed to find more Eisenbeisz families in the U.S. than in Germany. (They also were astonished that so many people spoke German.)

The 1st Eisenbeiß Family Genealogy book was published ... 55 pages.

*Saturday, 23 June 1984*

*9:00 am Early Registration at Sheraton:  
Genealogy Charts, Visiting, Eat Kuchen*

*1:00 pm Registration:  
Genealogy Charts, Visiting, Eat Kuchen  
Visit the Dakota Prairie Museum*

*6:00 pm German Buffet (Old German Favorites)*

*7:00 pm Program:*

MC - Virgil Eisenbeisz  
Speaker - Clyde Eisenbeis, Eisenbeisz History  
9:00 pm Dance by Mike Eisenbeisz Band:  
Walzes, Polkas, Schottisches, Two-Steps

Sunday, 24 June 1984

8:30 am Registration  
10:00 am Worship Service: Pastor Randy Eisenbeisz & Pastor Ray Kapp  
11:30 am Luncheon  
1:00 pm Program:  
MC - Virgil Eisenbeisz  
Speaker - Armond Bauer, History of Germans from Russia  
Short Business Meeting - Virgil Eisenbeisz  
Entertainment - Fiddlers  
3:00 pm Free Time

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### 1988 ... Aberdeen, South Dakota ... #3

The International Eisenbeisz Family Convention was held on 2 & 3 July 1988 in Aberdeen, South Dakota. It was organized by (a:3.1.5.3.7-4.7.1.4.5-1.1) Virgil & JoAnn Eisenbeisz, (a:3.1.5.3.7-4.5.2.2.1-6) Helmuth & Lucylle Eisenbeisz, (a:3.1.5.3.7-4.8.1.8.8-4) Marion & Marvin Lehr. Approximately 300 Eisenbeisz relatives attended from the US and Canada.

The 2nd Edition Eisenbeiß Family History & Genealogy book was published ... 197 pages, 2,305 names

Saturday, 2 July 1988

9:00 am Early Registration at Sheraton:  
Genealogy Charts, Visiting, Eat Kuchen  
1:00 pm Registration:  
Genealogy Charts, Visiting, Eat Kuchen, Visit the Dakota Prairie Museum  
6:00 pm German Buffet (Old German Favorites)  
7:00 pm Program:  
MC - Virgil Eisenbeisz  
Speaker - Clyde Eisenbeis, Eisenbeisz Family History  
9:00 pm Dance by Mike Eisenbeisz Band: Walzes, Polkas, Schottisches, Two-Steps

Sunday, 3 July 1988

8:30 am Registration  
10:00 am Worship Service: Pastor Randy Eisenbeisz & Pastor Ray Kapp  
11:00 am Group Photo  
12:00 am Dinner  
1:00 pm Program:  
MC - Virgil Eisenbeisz  
Speaker - Arnold Marzlof, History of Germans from Russia  
Short Business Meeting - Virgil Eisenbeisz  
3:00 pm Free Time

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### 1992 ... Sacramento, California ... #4

The International Eisenbeisz Family Reunion was held on 19, 20, and 21 June 1992 in Sacramento, California. It was organized by Ray & Donna Eisenbeisz (a:3.1.5.3.7-4.4.1.5.10-8) and Arnold & Carol

Eisenbeisz (a:3.1.5.3.7-4.4.1.5.10-8). Approximately 300 Eisenbeisz relatives attended. Special t-shirts with many unusual spellings of the name Eisenbeisz were sold.

The 3rd Edition Eisenbeiß Family History & Genealogy book was published ... 299 pages, 3,558 names

*Friday, 19 June 1992*

*4:00 pm Registration at Holiday Inn, Sacramento*

*7:00 pm Deli Buffet Dinner*

*Saturday, 20 June 1992*

*9:00 am Registration Continues*

*Genealogy Charts, Visiting*

*10:30 am Transportation to various points of interest in Sacramento*

*6:00 pm Western BBQ Buffet Dinner*

*7:30 pm Program:*

*MC - Ray Eisenbeisz*

*Speaker - Clyde Eisenbeis, "How did this thing get started?"*

*8:00 pm Sing Along, Awards, Future Reunion Plans, Ray Eisenbeisz*

*9:00 pm Dance by Emil Knapp: Walzes, Polkas, Two-Step, Country Swing*

*Sunday, 21 June 1992*

*8:30 am Registration*

*9:30 am Worship Service: Pastor Randy Eisenbeisz*

*10:45 am Group Photo*

*11:00 am Breakfast Buffet Brunch*

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**1995 ... Aberdeen, South Dakota ... #5**

The International Eisenbeisz Family Reunion was held on 23, 24, and 25 June 1995 in Aberdeen, South Dakota. It was organized by Mike & Debbie Eisenbeisz (a:3.1.5.3.7-4.4.1.5.10-6) of Mansfield, South Dakota. Approximately 220 Eisenbeisz relatives attended. Special baseball caps with the words, "Eisenbeisz Family Reunion", were sold. The Oak Grove, California group brought t-shirts with the words "BYEIIIBYE" (I's in byes).

The 4th Edition Eisenbeiß Family History & Genealogy book was published ... 189 pages, 4,536 names

*Friday, 23 June 1995*

*8:00 am to 3:00 pm Registration with Coffee, Kuchen, Punch*

*9:00 am Hutterite Tour*

*11:30 am Centennial Village Tour, Lunch*

*6:00 pm Dinner*

*Saturday, 24 June 1995*

*8:00 am Registration Continues with Coffee, Kuchen, Punch*

*Genealogy Charts, Visiting*

*9:30 am Welcome address*

*12:00 pm Lunch*

*1:00 pm Assembly Prairie Memories, and*

*Genealogy Report by Clyde Eisenbeis*

*6:00 pm Banquet*

*7:30 pm Reunion Photo*

*8:00 pm Dance by Mike Eisenbeis Band: Mike and The Playboys  
and Mike's son Sid's band: Lone Wolf*

*Sunday, 25 June 1995*

*7:30 am Registration, Coffee, Kuchen, Punch*

*9:30 am Worship Service: Pastor Randy Eisenbeisz*

*11:00 am Brunch, Business meeting*

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#### **1998 ... Rapid City, South Dakota ... #6**

The International Eisenbeisz Family Reunion was 27-28 June 1998 in Rapid City, South Dakota. It was organized by three sisters Luane Eisenbeisz Johnson (a:3.1.5.3.7-4.5.2.2.1-6.1), Lanet Eisenbeisz Duncans (a:3.1.5.3.7-4.5.2.2.1-6.2), and Loxie Eisenbeisz Schillingstad (a:3.1.5.3.7-4.5.2.2.1-6.3). Approximately 250 people attended including Henri Eisenbeis from France, and Richard Felix Eisenbeisz and his son from Switzerland.

The 5th Edition Eisenbeisz Family History & Genealogy book was published ... 321 pages, 7,892 names

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#### **2001 ... Aberdeen, South Dakota ... #7**

The International Eisenbeisz Family Reunion was held 29 June - 1 July 2001 in Aberdeen, South Dakota. It was organized by Tom & Rosemary Eisenbeisz (a:3.1.5.3.7-4.4.1.5.1-10.2), Milt & Kora Eisenbeisz (a:3.1.5.3.7-4.8.1.9.1-1), Mel Eisenbeisz (a:3.1.5.3.7-4.4.1.1.7-6), Lucille Amen Gross (a:3.1.5.3.7-4.4.1.1.7-4.x), Ed Eisenbeisz (a:3.1.5.3.7-4.4.1.5.1-5.1.2), and Helmuth & Lucylle Eisenbeisz (a:3.1.5.3.7-4.5.2.2.1-6).

The 6th Edition Eisenbeisz Family History & Genealogy book was published ... 354 pages, 9,256 names

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#### **2004 ... Bismarck, North Dakota ... #8**

The International Eisenbeisz Family Reunion was held 25-27 June 2004 in Bismarck, North Dakota. It was organized by Shirley Roemmich Ryberg (a:3.1.5.3.7-4.8.6.7.5-4), Mary Ann Roemmich Clyde (a:3.1.5.3.7-4.8.6.7.5-3), and LeRoy & Phyllis Rudolf (a:3.1.5.3.7-4.8.6.7.5-2). Approximately 160 people attended.

The 7th Edition Eisenbeisz Family History & Genealogy book was published ... 403 pages, 9,454 names

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#### **2007 ... Rapid City, South Dakota ... #9**

The International Eisenbeisz Family Reunion was held 29 Jun - 1 Jul 2007 in in Rapid City, South Dakota. It was organized by three sisters Luane Eisenbeisz Johnson (a:3.1.5.3.7-4.5.2.2.1-6.1), Lanet Eisenbeisz Duncans (a:3.1.5.3.7-4.5.2.2.1-6.2), and Loxie Eisenbeisz Schillingstad (a:3.1.5.3.7-4.5.2.2.1-6.3). Franz Eisenbeisz from Luxembourg joined us.

The 8th Edition Eisenbeisz Family History & Genealogy book was published ... 385 pages, 9,694 names

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#### **2010 ... Nashville, Tennessee ... #10**

The International Eisenbeisz Family Reunion was held the last weekend in June 2010 in Nashville, Tennessee. It was organized by the Myron Johnson family (a:3.1.5.3.7-4.8.2.8.2-1.2).

The 9th Edition Eisenbeisz Family History & Genealogy book was published ... 405 pages, 10,698 names

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#### **2013 ... Bismarck, North Dakota ... #11**

The International Eisenbeisz Family Reunion was held the 21-23 June 2013 in Bismarck, North Dakota. It was organized by Shirley Roemmich Ryberg (a:3.1.5.3.7-4.8.6.7.5-4). The number of attendees has dwindled over the years. There were approximately 100, including Holger and Petra Eisenbeis from Germany (formerly East Germany).

The 10th Edition Eisenbeisz Family History & Genealogy book was published ... 547 pages, 14,817 names.

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**2016 ... Aberdeen, North Dakota ... #12**

The International Eisenbeisz Family Reunion was held the 17-19 June 2016 in Aberdeen, South Dakota. It was organized by Shelly Eisenbeisz and Rod Eisenbeisz (a:3.1.5.3.7-4.5.2.7.10-6.2). There were approximately 150 people at the reunion.

The Eisenbeisz Family History & Genealogy book is on the Internet => <http://eisenbeisz.foxping.com/>

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**2019 ... Rapid City, South Dakota ... #13**

The International Eisenbeisz Family Reunion was held the 28-30 June 2016 in Rapid City, South Dakota. It was organized by Tim & Jamie Eisenbeisz. There were approximately 50 people at the reunion.

The Eisenbeisz Family History & Genealogy book is on the Internet => <http://eisenbeisz.foxping.com/>

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