

***“Einlage, Chronicle of the Village”,
(Einlage, Chronik des Dorfes)***

By Johann David Rempel (BK#98528, B. 1881, D.1963)

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Pages 18-34, Translated by: Loran Unger

INTRODUCTION

My great-grandfather Gerhard Rempel, Grandpa Gerd, was born in Einlage on the river Nogat in the district of Gdansk (Prussia) and wrote a detailed diary from the date of his departure from Danzig, and then it goes on in Einlage in Russia until his death. (Gerhard Rempel, BK#343222, B. 1764, Prussia)

His son, Johann G.Rempel (my grandfather) was born in 1819 in the village of Einlage on the Dnieper and wrote a sequel (to the diary). Everything necessary and perhaps not necessary was entered many times by him. In such a way a lot of commercial (economic) as well as events on the cultural and religious matters were recorded. (Johann Rempel, BK#343224, B.1819, Einlage, D.1904, Einlage)

In my younger years, I read these books for hours on end and much appreciated keeping them in memory. After the death of his grandfather, Johann Rempel, in 1904, the writing of the diary was stopped, just as were many copies of the records of the congregation of grandfather's son (my uncle) John J.Rempel. They did not continue in this work, but burned all the books after the 1920 overthrow because of fear of the Bolsheviks. Valuable material that could never be replaced was lost.

In 1927, after the relocation of the second Einlage, the son of my uncle (my cousin), John J. Rempel, was a teacher and preacher in Einlage and Kronsgarten. He was charged by the community to write "***Einlage, History of the Village***". He collected material, photographs, transcripts and Congregational Records and wrote much in seven years. In order to corroborate the material, he drew on old citizens of Einlage as witnesses.

In 1934, everything of his was seized. The written material was collected and destroyed by the GPU (*Note: GPU was the forerunner of the NKVD, MVD and the KGB, the Russian Secret Police*), and he was arrested and exiled to the Urals for eight years (loud condemnation and practically life-long. He and his four sons were exiled, except for Hans. We have never received any news about Preacher Virgil. Again, we lost a lot of historical material.

In 1943, Einlage was relocated for the third time by the German Reich, I was commissioned to write "***Chronicle, Einlage of the Village***."

The old people of Einlage, those of the third generation, which were resettled in Germany and all those who had lived up to their 80's, died in 1945-1946 in Germany. Those were: Abraham Tiessen, Dietrich Tiessen, Henry Rempel, John Kozlovsky, **David Unger**, Catherine Martens and Margaret Tiessen. Some people have orally supplied material for this historical chronicle.

The material presented here is only a tiny part of the material that was available. My diaries, which I had written from my youth until 1945, were also lost on my flight from Neustadt-Danzig to Dresden. What there is to report about Einlage follows as an insert as loose sheets.

THE ARRIVAL AT CHORTITZA

In autumn 1786 the two deputies, ***Hoepfner*** and Bartsch, traveled from the Danzig territory. They had authentic signatures of 60 Mennonite men and a letter of recommendation from Mr. von Trappe (authorizing the journey) to Russia. In the spring of 1787 they were solemnly presented to Empress Catherine II who was on the famous trip to the Tauris (Region). She was accompanied by foreign imperial envoys. The two brave men had to accompany the Empress while in the Crimea. On the return journey they were presented to Crown Prince Paul I. After their arrival in Danzig, a large train of Mennonite families set out in autumn 1788 on their way to their new home (in Russia).

On the second Easter holiday in 1789, 228 families arrived at the Chortitza Creek, in the province of Yekaterinoslav. They put their wagons and belongings under the big oak tree, which still stands as a venerable monument. (It has been dead since 1996)

Here the resentment against the deputies came to the fore, because they had to settle on this, and not the land promised to them near Bereslav.

Hoepfner was trying to make it clear that the former planned settlement was too close to the troubled Tatar Peoples' border and the war with Turkey was not yet over at the time. But they quarreled on. Nobody had thoroughly studied this plan, yet they stormed further and further at the deputies. But there also were reasonable people among them who wanted to settle the dispute and they inspected the land on horseback and some of them returned satisfied. A certain Anton Klassen wanted to settle the discontented (people) down with his statement saying he could wish for no better land and that it equals the best in Germany. On such land you also can have your "bread" (food) at home here. Eventually, the strife and discord will lead to no good end. The rebels were finally settled down and the masses were quiet and turned their thoughts to building (the colony). Fourteen days after Easter 41 families, 118 souls, were attracted to Einlage and settled in the valley, in the midst of old oaks, rocks and shrubbery.

Families list

First Immigrants 1788-89 In 44 (?lots?), including:

H. Arend; Jo. Brown; Di. Braun; H. Dyck, P. Enns, A. Froese, Ja. Giesbrecht; N. Heyde; Ja. Hiebert; P. Hiebert; K. Janzen; L. Janzen; M. Kaehler; Ph. Kaehler, A. Konrad, Ja. Kroecker; Hei. Loewen; Jo. Neufeld; Jo. Neustaedter; Jo. v. Niessen, B. Penner, Is. Rempel Reimer; G. Siemens; Jo. Tilitsky; Ja. Vogt; Werner Ab.; Hei. Wiebe, Ja. Wiebe, P. Wiebe, Vienna Ab, Jo. Vienna; Hein. Willms, K. Willms; Is. Woelcke.

1796-98

Jo. Andres; P. Lepp; Hein Whieler, etc. 1803-05

Hamm; Hildebrandt; Martens; Olfert, etc.

THE FIRST YEARS OF THE SETTLEMENT

(Note: There is an eight line poem inserted here which I found impossible to translate into understandable English)

Einlage was well positioned because of its location, i.e., it was located in the valley at a bend of the Dnieper (River) slightly more than 70 Km below Yekaterinoslav. According to another tradition, it was also named for a village in Prussia on the Nogat, a Mennonite Church in Fuerstenwerder. Also, the name reflects the close confinement of the Dnieper in its rocky shore above the ferry. Our ancestors chose this site on the Second Easter in 1789 with 41 families around here to have a permanent place. In the (village) office, they found not far from the spot from which they later sailed, a single Kate (farmer's hut). This place was also called Kitschkas (Stones Throw) in Russian. This name dates back to the time of the Saporoshets Cossacks, who had settled here many years ago. Here was the big Tschumakenweg (Tschumaken Road), which leads from Poland to the Don, also the large Saltzstrasse (Salt Street), which led from Kharkov, Ekaterinoslav in the Crimea.

There was a luxuriant forest cover of oaks, willows and wild pears, smaller and bigger groups of rocks decorated the area. After a short time this growth of trees was driven to partial extinction (because of lumber harvesting) and has been replaced with other trees. The curvature of the valley and (the formations of) the rock groups resulted in the building of the houses of the settlers in irregular profusion. Also, the homesteads were not equal in size. It would have been quite picturesque, the whitewashed little houses of the settlers located in the midst of large old oak trees and between the different groups of rocks and bushes, they would have been able to tell much about the past inhabitants, the Saporoshets Cossacks, and peoples who once lived here, which had either fled or became extinct.

However, the first settlers were not here for their artistic sense, nor was the beauty of nature here important to them, nor the roaring old Dnieper, but the struggle for a livelihood for themselves and their families. In reality, it was an unfamiliar climate, and they had to struggle on unfamiliar land and they had numerous other difficulties. Probably many settlers eyes became moist during the construction of the first huts, clearing the forest and some probably said in their heart: "Oh, would that I had remained at home in Prussia." But a "Return Back" no longer existed. Emigration and resettlement periods are always difficult times, where all is obviously mean and rotten, and where the healthy and good always have to struggle to the death.

On the outward journey from Prussia settlers lived through an abundance (of food) (According to the handwritten history of the elder Heese), but here at the place of settlement (Einlage) they came to starvation, their food consisted mostly of rotten venison, porridge of flour from the remote Russian supply storages, unsalted, unlarded,, also from dried rye (flour). There were no nearby (Russian) flour mills.

The arrival of new settlers in 1793 from Prussia, who were already somewhat wealthy and immediately started the construction of the houses, which required a labor force, carpentry workers, etc., and only the original settlers were able to help here. Money came in from sales to the (new) settlers, they were then better able to enlarge their houses and better sow their fields. (Using the money obtained from the new settlers).

In the years 1803-04 and 1805, the Molotschner (Immigrants from Prussia on their way to the new colony of Molotschna) arrived. This arrival saved the first settlers from complete bankruptcy. Thereby they put even more money into circulation, since a large proportion of the new immigrants remained over winter. They paid cash for homes and offices, which at that time had still been empty for the settlers, because in order to have less work with the care of their house pets they were fed and housed outside.

The settlers were anxious for the newcomers to purchase from the Russians for the rewards (rewards from the Russians for steering business their way). They also made good

progress in building their colony on the Molotschna. These quite exhausted settlers arrived with little strength left. But at the same time, the first-year settlers knew how to handle the dishonest Russians, delicately, with tact. In Dubrowna they packed many of their belongings, such as tools, clothes, harness and clothes in boxes because of a proposal from the Russian authorities to be sent on rafts to the settlement (In the Crimea). After one year, then the boxes came with the river-current powered rafts. But unfortunately, there were just stones in most cases (thieves had broken open the cases and replaced the contents with stones to replicate the original weight).

LAND DIVISION

According to Manifesto (Privilegium) Point #11, which the Minister David Epp and the Teacher of the Church, Gerhard Wilms, were given on 28 October 1800 from St. Petersburg, signed by Emperor Paul I and the Count of Rostoptschi, and brought to Chortitza, each family should be allocated 65 desjatin of land (About 175 Acres). There was no rush in the early years to farm such a large tract of land, because the settlers didn't have the manpower or the equipment. A small piece of land was initially taken and farmed, more was added to it every year as needed.

Also in Russia, each couple who married received its share of land as a family. The exposed land was to be reserved for pasture and for hay-making. As regards the cultivation of cereal grains, rye and oats were grown initially. The lack of seed was covered by the crown with a stipend after harvest.

The harvested crop was sent to Ekaterinoslav where the settlers' flour was sent. In the ever expanding market, it also went to the distant city of Alexandrosk. If a farmer could satisfy three quarters of his horses' feeding needs in winter with hay, straw and chaff and if he additionally nourished them in the pasture the rest of the time, it was very good. The settlers plowed with the West Prussian "Werderchen" plow, after plowing they harnessed the horses to the harrow with wooden tines, smoothed the plowed land and then continued to plow again. The farmer himself went behind the plow. The better-off (farmers) had brought from Prussia a family-owned wagon, with thick wooden axles, two-foot long hubs and thick spokes. This wagon was used not only as the family wagon, but also for transporting fruit. It was also used as a pleasure cart, on which a family of six to eight souls found comfortable space. Sometimes the grain was threshed with the horses hooves, with wheeled carts, and since the early 50's changed gradually to be threshed with threshing stones. (A threshing stone was a 3-4 foot long cylindrical, axled stone pulled behind a ridden horse).

In 1850 the Einlage farmers began to thresh with threshing stones. Before that they mostly used the flail for threshing. Rye and oats were threshed with the flail so that they would have long straw to cover the roofs.

In 1860, the settlers Franz Paetkau, Jacob Huebert and Jacob Froese bought the first (grain) cleaning mill on the Molotschna. In 1861, 10 more farmers did the same thing.

The cultivation of flax was begun early on. This involved lot of effort, and the adult and half-grown daughters were busy under the guidance of mothers through most of the winter with spinning wheels.

A good income department was that of the Guardianship Committee of the Colonies, Councillor (Samuel) Contenius, which imported sheep. In 1803, 30 rams and 30 ewes were acquired from Tsarskoye Selo and from Saxony. This mixture produced a herd that could be counted on as the best source of revenue for the municipality. In 1848, Einlage had a herd of

3,330 sheep (plus many which had died or were slaughtered and eaten). The skins of the slaughtered and fallen sheep were made into fur by Gerber. It was also used to make jackets and pants for the men of the family. In addition to sheep farming, the silk industry was operated in most families. From 1840, silk was spun in Einlage and supplied to the go-betweens, which took them to the cities. With imports of various manufactured and silk goods by rail, the domestic sheep industry lost out altogether. In 1829, a flood of the village of Einlage caused considerable damage. Several houses were destroyed. This included hay and straw left over from the previous crop which was washed away. For protection in the future from a repeat of this misfortune, a dam was poured on the north end of the Lechte, and willows were planted on the bank as a defense. A number of villages were involved in this work.

THE ORPHANS' FUND

In 1792 a first call to organize a bank in the newly settled German colonies, was made, such as there had been in the old home in Prussia. The Einlage settlers joined in this appeal at the first call for it. The statutes were drawn up, modeled on the pattern of those in Prussia, from which I quote the most important:

- 1) It was at a general meeting in Chortitza Lifetimes that an Orphan Minister was chosen, he was aided by two assistants. The Orphan Minister is a person who has general respect and is known as a man of honor.
- 2) At the death of one parent of a married couple, the village mayor (Schulze), with two witnesses will visit the fatherless child immediately after the funeral at the funeral home and make to the bereaved parent the proposal for the survivors' orphans to choose two guardians, one of which may be an uncle of the survivors. Both (guardians) are then invited to the house of mourning.
- 3) When all are assembled, the value of the liquid and fixed assets is estimated, the two guardians are to speak on behalf of the half-orphans (i.e., one parent has died). The protocol and assessment list will be given to the Orphan Minister. A copy will remain in the village.
- 4) Of the remaining portion of the estate, half belongs to the orphans and must be managed and half belongs to the surviving widow/widower and pays 4% annually to the Orphans' Fund. Any change in value must be reported to the surviving spouse by the guardians. The guardians are required to ensure school attendance, which is mandatory, and to care for and monitor the half-orphan's performance.
- 5) If the surviving spouse gets married again, the previously estimated assets will be entered into the Orphans' Fund, so the entire value belongs to the half-orphans.
- 6) Once the half-orphan comes of age, reaches eighteen. He may receive his rightful sum of money in cash with 3% of the Orphans' Fund.

- 7) If both parents die, all the assets are to be sold, and the proceeds handed over to the Orphans' Fund and the children are to be given to relatives or other parents to care for and ensure their education until their coming of age. The orphans' financial affairs can also be sold to buyers with a credible guarantee as to who would be responsible for the debt.

Thanks to such an ordinance, the Mennonite (orphans) were not destitute and were able to read and there were no illiterate orphans.

The Orphans' Fund lent money to the on-time payers and reliable people at 6%. Through such operations, the machine had one million (rubles) in the orphans' fund capital. Thus, poor people, just starting out in the economy got a good start in the economy with the help of the Orphans' Fund. Many orphans could only be thankful that because of the good actions of our ancestors, they could be productive members of society.

THE FIRE INSURANCE (FIRE FUND)

The second social enterprise was the fire insurance or the fire insurance fund. Our fathers were indeed in all respects very cautious and foresighted in all respects of the marketing development. The fire insurance was organized later than the orphans' fund, but this served to improve the physical life of the settlers. In every village there was a Fire Marshall who appraised the value of the households with the help of two agents. The owner had the assessment of five kopeks per ruble of value annually to pay into the fire box office. In such a way, a capital fund accumulated and was then used to pay for the fire losses, for example, fire damage which was incurred, the fire damage was assessed immediately after the fire loss by the Fire Marshall and his assistants. The protocol was that the payment for the fire loss for the damages would be cash money from the fire fund which would help the economy.

THE "FIRST EINLAGE"

Established in 1789

[The following pages appeared in: THE MENNONITE)

It was probably in the years 1895-1896 grandfather paid my parents a visit. It was in the spring. Trees and shrubs were lush green. The birds were nesting in the pond and the frogs croaked their pond mating songs with a thousand voices in the beautiful spring air. After their (my parents) departure my grandfather said, turning to me, "Come, let's go for a stroll in the Lechte Valley. Thus, the forest that stretched between Einlage and the small steppe called us. He led me to the gentle farmsteads of the first Einlage. Only the (field) border ditches, basements and foundation pits still remained as evidence that there once was a village here.

Grandfather, pointing with his cane, right and left, called the names of the residents who had lived here until 1845. Long, long old memories calling, grandfather stood here and looked at the old half-withered "Kruschkiboom" woodberry tree which his father had planted in the corner of the yard, when he wanted to say to him: "My dear, we both are gray and worn, nobody needs us any more in the world. Not much longer and we are no longer here!" Here the past won violently over his mind and brought him to tears. In remembering, he relived the days of his children and their teenage years, when everything was so carefree, beautiful and innocent. On this occasion, he told me of the flooding in 1845, which I described in a particular sketch. Based on his descriptions I have also sketched the picture of "The first Einlage". There is no natural reproduction and it is subject to any special criticism.

THE FIRST RELOCATION OF THE EINLAGE VILLAGE

The Einlage people loved their Dnieper with its romantic rocky shores, and its quiet and leisurely flows. Every Einlage person, when they had to leave, always came back to its shores, or mentioned the Dnieper River in every letter home. Teacher William Martens, who emigrated to America in 1927, once wrote to me, "There is only one Dnieper and one Einlage in the world. What does this tell us about Einlage? Einlage can not be imagined without the Dnieper at all. But the great old man (The Dnieper) has inflicted fierce flood damage on Einlage in the 157 years (of its existence), especially in the year 1845. Even in winter, news came from the north about the deep snow "up there" and some hearts thought with sadness of the coming spring, about the thaw and the "high water" (which was to come). Spring made its entrance. The harsh winter and the storms were past, the snow disappeared from the rocks. The cuckoo flowers put forth their cute little heads. The sun sent golden rays to the newly uncovered earth. Sending everything to a nice preparation, which is called "The Beginning of Spring". But the beloved, broad Dnieper does not look festive. In the winter it (Einlage) was empty, because the settlers were at its banks and they watched the happy skaters and many a father was amazed that those such as Gerd or Obraum could make such beautiful movements.

The warm rays of the sun made the March ice porous. Every day the farmers would go to the dams. Stand and bet and guess whether the ice would break tomorrow, or the day after. But soon, the high water came. One day the word goes out from mouth to mouth: "The Dnieper is bulging". Now, the ice will go soon! Whosoever hears it rushes down to the stream. Soon the whole community is on the hill (overlooking the river). Only the children are at home with Grandma and Grandpa, because mother is also at the dam. Fishermen and pedestrians rush to secure the end. You know what the dull, heavy groan (of the ice) means. Late in the evening they go home disappointed. Martens, Pauls and Reimer remain in the pitch-dark night alone on the dam to awaken and warn the residents at the dangerous hour (when the ice breaks). Nothing stirs down there in the village. Then, about midnight, a groan and a crash was heard from its ice covering. The water rises in the morning and the water is already at the top of the dam and is still rising. The stream is like a hero who, infuriated, pulls the ice, so long held to itself and then flings it away. The ice floes push to the banks in places almost as high as a house on top of each other.

And our Einlage residents know what's in store for the future. Everyone goes from house to house to save what can be saved. Beds, clothes, flour, other supplies, boxes, chairs, tables will be taken to the "Klinistapbog" (unknown term, possibly a safe place). The water is rising, and the close confinement of the Dnieper in its rocky banks can not accommodate the amount of water and ice. Because the ice floes move slowly and slowly eat into at the dam, as if they wanted to eat through it. Behind these ice floes and other ice towers over the dam, the dam is not up to the force of the ice. It breaks and creates a wide destruction. And the Einlage (village) that had cost the settlers so much effort and diligence was standing in the water. Twenty houses, all the straw and haystacks, the chicken coops with chickens, the rooster crowing on the Firse (unknown, maybe a river or creek), pig sties with pigs, everything is dreadfully washed away. (The village of Kronsgarten suffered the same fate.) How many tears, sorrow and woe have been suffered since? One Commission estimated the damage at 8,922 rubles 14 kopeks. In the villages, voluntary contributions were collected. Donors in all seventeen villages of the Old-Colony participated in this collection and there was an excess of money collected.

A new, second village of Einlage was settled the left side (of the river), located by the north pond, with better houses and more spacious yards. The community brandy distillery had damages of 2,409 rubles, 48 kopeks and it was rebuilt with bricks, they brought a lease amount of 1,285 rubles. From the net profit, Einlage village built two large barges on which one could easily cross over the Dnieper.

For senior chairman H. Hahn of the Dnieper Ferry it was to be regarded as the property of Einlage village and to be leased to highest bidder. In 1847, the lease amount increased to 1,235 rubles. Whereupon the Einlager Bank received a third share (of ownership) and was allowed to participate in its management.

In 1854, during the Crimean War, both Einlage and other villages had to provide wagons (Podwede) and drivers to transport supplies to the front in Crimean War. In the years 1854/1855, twenty-five of the Einlage farmers drove twelve times with bread, hay and other things to Sevastopol and Baschtschi Saraj, Tonki and other cities. They brought home the sick and wounded to care for in the German Colonies. My grandfather John Gerhard Rempel and Uncle Jakob Tiessen were the leaders on every trip.

SOCIAL ACTIVITY IN WINTER EVENINGS IN THE EARLY YEARS

In spring, summer and early autumn all hands were busy. Winter came and for winter and they had to dry the food and firewood. Our ancestors always wanted comfort in the winter, so they learned from the ants. Before the first snowfall everything was brought up under the roof and into safety.

And then came the long winter evenings. How should they be spent efficiently? As reading material for the onlookers there was only the old Bible to read, the hymnal and sometimes an old book, which had already been thoroughly read for the umpteenth time. It was always a struggle to read in the dim light. The kindling lit up the room only dimly and at the same time the over-worked mother patched and did other work. Also several sacks of wool lay on the ground, ready for combing and spinning. The time spent spinning were nice social hours. But in the evening five to eight girls came one week with their spinning wheels to the Klassen house, the following week at Martens and so on until the round was completed, and then it started all over again. Here, to the humming of the wheels, all boys of the village were discussed, but mostly it was about Petasch Knals because he was a girl hater. He also was overweight and drank Rempel's Susch (unknown type of drink) and they hung a pig's tail on him and the girls generally ridiculed him. Sometimes the older boys attended these spinning evenings, but ordinarily, they had separate meetings. Here some heroic deed was discussed. Everyone bragged of his achievements which he had done in the summer and wanted to outdo the other boys in it. Many a young stallion had been tamed and then ridden. Some villainous deeds had been perpetrated. When Peter placed the manure cart on the chimney and who had let Rempel's cattle out of the barn, etc. But despite that, there was no meanness in them, but everything was ridiculed and sunbathing was more fun. Also, the fathers found the meetings to be an opportune time to entertain at their meetings. Most meetings were with Gerhard Rempel because Grandpa Gerd was humorous. In his free time he was a hunter and a fisherman, as in winter there was little opportunity for entertainment. Grandpa sGerd could also tell others to pay attention, while he hesitated, then he talked. He habitually sat with legs tangled in their resting position, holding his old pipe in his mouth, blowing huge clouds of smoke into the air, he entertained his visitors. With some wit, Grandpa Gerd could dish out anecdotes to his guests. He also had many from his native village of Marienwerder in Prussia. All listened intently and then burst out into loud laughter.

Grandpa Gerd was also a horse lover and a friend indeed, different than typical horse lovers. He loved taming those horses that are difficult to break. Even after falling (off the horse) and rising again, he always remained a victorious horse-breaker. He had much trouble and fun with a foxy stallion which he had traded for with a Russian for a young cow and two sheep and 10 ducks. It was a clear sunny day in February. The little bit of snow cover on the small steppe at night was once again covered with fresh soft snow. A better day could probably not be had for horse training. Grandpa Gerd had his son Johann fetch neighbor Kjnals to help them. He borrowed Reimer's side extension planks, which you need in the mangers for feeding (the livestock). The black mare is on the left, the stallion is harnessed on the right. Both boys lead the stallion out of the stable. One holds the leather reins on the left, the other on the right. Blinders prevent the fox (the stallion) from looking back to the double-tree. With greatest of effort Grandpa Gerd hangs on to the harness.

"On the sled boys" calls Grandpa Gerd and now here we go. First two geese are run over and killed, then the road fence is knocked down and they zig zag on the small steppe. Then the extension board is beaten down and then John loses his thick wood whip. Only when the stallion is covered with foam, after much coaxing, he moves to take a step in transition. A stop is then made. Johann takes the reins, Grandpa Gerd rises and goes to the stallion, caresses his back and straightens out the harness. At a slow pace we go home where mother and children are waiting in the yard to hear about the good things. At home it is possible for Grandpa Ohm to lead the fox (stallion) to the stable.

To two days this training session is repeated. At seeding time, the fox (stallion) is promoted to be the lead horse of the plow (team).

THE SUNDAYS IN THE EARLY YEARS

Our ancestors maintained their individuality which they established and brought from Prussia. especially on Sundays. Although Einlage had no preacher, and only in 1806 the first preacher Dietrich Paul was selected from among them. They held their religious assemblies every Sunday. The Paetkaus had a very large room which was suitable to accommodate 20-30 people. Each person brought chairs from home. One of the men would read one or two chapters from the Bible or items from Starks "devotions", respectful songs and prayers. The congregation sang two or three songs from the Prussian Hymns and prayers were made.

The men were sitting in their Sunday best with the vest buttoned up to the top. They wore white shirts with the collar down over the vest. The women had old-fashioned bonnets, tied with long ear flaps on the hair parted in the middle, long, with many buttons and spruced up and broad-brimmed skirt. All this gave the Sunday morning, a devout look. Our ancestors were happy there, perhaps happier than later in the 70's and 80's and 90's, the communities in their years of separation: The Mennonite Brethren Congregation, The Adventists, The Evangelists, The Alliance, and so forth. With special preselected preachers, many of whom did the dirtiest things and then had to confess their errors openly before the congregation, they made a hideous role model for the youth? Much of what, in recent years, they wanted to call Christianity was just the opposite.

The Sunday afternoon had something particular which is peculiar to the Mennonites. The families that were either related or friends, gathered for family background entertainment. The housewife in question provided for biscuits and good prips (prips = A coffee substitute). In this cozy gathering, the economic issues were discussed, and you talked about the old home, namely Gdansk, Malbork, Marienwerder (back in Prussia). Here, in part, they talked about their longing (for the old homeland, Prussia), and comparisons are made between the old and the new home. They emptied their hearts and discussed the prospect of good hopes for the future. They stuck together, and this unity made our ancestors strong and spoke of their courage.

At such Sunday gatherings I noticed that in the new Arkadock settlements, Siberia, etc., they initially had problems but they also used reason and common sense. At the beginning of all our charitable institutes, central schools they had to look for their initial support in a narrower circle.

VISITS OF HIGH RANKING PEOPLE

Thanks to the old postal route - Moskati, Kursk, Kharkov, Yekaterinoslav, Simferopol led by (Mennonite) investment in the ferry which was used to connect the cities, high-ranking visitors from the Imperial Court habitually stayed in Einlage when they visited. Because such visits were announced early, the post was occupied with military guards and everything. When the news (of the impending visit) was announced to the Einlage people, the other colonies were envious. In 1863, on 12 October, Crown Prince Nicholas I visited and in 1867 the Grand Duke Alexei Alexandrovich also visited. They arrived at Peter

Rempel's large parlor at noon. The conversation was in German only. Especially after tasting the real German rye bread, he gave special thanks.

THE LAND DISPUTE

The first land survey proved that land-owners were in possession of more land, 65 Dessiatin (a dessiatin = 2.67 Acres), then they were allowed per (Catherine the Great's) grace letter. This gave rise to land disputes between farmers and the landless (the residents). The landless were represented by Jakob Kozlovsky, Jakob Andres, ***Abraham Unger II*** and John Hiebert in this matter. After repeated complaints in Jakaterinoslaw and in the District Office in 1874, 256 Dessiatin were detached from the Chortitzer and Neuendorfer Street boundaries and distributed among 32 local landless residents. Now the distribution of land assigned to Einlage was as follows: 32 full landowners each received 65 Dessiatin, 8 semi-landowners each received 32 ½ Dessiatins and 32 residents, (landless) each received 7 ½ Dessiatins.

According to a community decision this distribution was to have been only a temporary solution and seemed a peaceful and quiet solution, but not for long.

After many years of rancor the question of the landless again ate more on the body of Einlage society. In 1878, the landless again demanded a further breakdown, because many of the former could not use their land (probably because of the terrain) and it remained fallow.

In 1887 the land area of the village was again remeasured by the state surveyors. It turned out that the owners didn't have correct borders and, therefore, the first survey was not right. Now apparently the local residents would have their land stick out. Now the old history of whining and disputes started again. Two representatives of local residents, who had great prestige in Yekaterinoslav, took up the matter on behalf of local residents (landless).

The whole history of fomenting such unhappy divisions in the Einlage society was such that individual farmers and residents did not greet or talk to each other. The malcontents were more poisonous and the descendants bore more and more of the brunt of this poisonous fruit.

The owners bought land from the local residents and gradually became used to the easing and death of the dispute and "grass grew" over this embarrassing affair.

Beginning in 1883, a fair was started in Einlage, in accordance with a resolution of the village community, which ran annually until 1904. The Einlage community fund earned an annual income of 1,000 to 1,200 rubles. This was from the sale of the construction lumber and lease of the building site, and was reported quarterly. The fair was generally held on 14, 15 and 16 September, soon after the harvest, when fresh money had come into the house. On those beautiful sunny autumn days, all work was stopped at home and "young and old" walked to the fair. For the younger ones, especially the school children, the biggest joy was the horses and the circus with his "Stupid Hans". Father and mother looked for caps, boots, shoes and pieces of clothing for their loved ones.

The yearly fair was very active with visitors from the surrounding villages. The fair was a source of income for the summer's work. If Jasch and Hendrick, Lenki and Stinky did this, they got the money for material for a new dress, Paletto (unknown probably Russian word), or even a bonnet to cover the head.

In 1878 the first threshing machine was used in the harvest. In 1898, after 20 years, 30 different horse-powered threshers were working. Each farmer was supplied with a threshing and a sewing machine.

CHURCH CONSTRUCTION

The MB9 (Mennonite Brethren Church #9) which since 1860 had its main community center in Einlage, where the whole spiritual - moral life of MB9 was transacted, the principal person was the factory owner John Friesen senior as a speaker, Federal Treasurer, committee chairman and mediator in frictions between individuals and parties. They wanted to finally own their meeting house.

After many requests from the authorities, the plan was confirmed by the government administration, and the preliminary work was begun.

The yard of James Tiessen (later known as Beer Hall Tiessen) in the Lechte on Rohrteich was purchased. The already finished foundation showed that these would be grandiose buildings. Water, heating, preacher's office, women's and men's oriented offices, kitchen and storage space would be available. After the foundation was made, the construction was brought to a standstill.

The single minded village community, as the collective owner of the land, protested to ***Abraham Unger II***, the son of the first minister of the Einlage MB9 (i.e. Mennonite Brethren Congregation) and father of a very religious family, which were members of the MB9, would have been thought to be on the side MB9. But ***Unger***, driven by a sense of justice and impartiality, made the village community be aware of the impossible second approval of the continued construction of a church.

The protest of the village community brought the construction to a complete halt. This caused Papa Friesen much pain. The Einlage parish had held their worship services for 80 years, since the beginning of the settlement, in the schoolhouse. For years, the church building had been a subject of discussion, but apparently to no avail. Nevertheless, the Einlage businesses, such as quarries, fisheries, land lease money, etc, gave enough capital to the cause. But here was revealed certain stinginess on the part of some businesses. Every year, instead of paying into the village fund, some of the businesses allocated the money to themselves.

The construction of the Assembly House (Church Building) caused the MB9 (Mennonite Brethren #9) to take the matter seriously. In 1899, the principal property of Gerhard Martens was purchased by the school and construction began. The builders were: Peter Reimer, Jacob Froese and ***Abraham Unger***. While the building was under construction, there was some criticism that the construction was too expensive.

No one envied Einlager its beautiful church. They saw the church as similar to the Heubuden Mennonite churches in Marienburg in West Prussia. The furniture was built by master carpenter David Dueck artfully, with various patterns used as decoration. There was also the bell tower with the bell, which I had really liked at the Melitopole church.

The construction costs came to a total of 16,852 Rubles 17 Kopeks were covered by the following sources:

The citizens of Einlage = 6,500 rubles.

The Village Community of Einlage = 1,550 rubles.

Office of the orphanage = 1,500 rubles.

From the Wolost (District) = 1,726 rubles.

What wasn't covered by the above collections was obtained by further collections.

On December 27, 1900 it was handed over by the building committee of the church.

In 1929, the church was demolished and because of the traffic jam from the dam being built and the material was used to build a school for Ukrainian children. In the fall of 1904 it was a nice answer to the prayer of the MB9 (Mennonite Brethren #9) and with blessings of the consent of the village the church was dedicated with 100 seats.

THE RECOVERY OF AGRICULTURE AND LIVESTOCK

After the Russian Japanese War there was a rapidly increasing improvement of agriculture in memory. The rich, black earth was a deciding factor in the income from the high harvest. It had become a law of economics. When the threshing was finished we started the plowing. Five to six well-fed horses in front of a Sachs or Hein plow on the farmland that had been emptied of (grain) sheaves was plowed at a depth of four to five Werschok (werschok = 1.75 Inches, it was a Russian measurement). Sometimes it was hard to plow the earth which had been totally dried out by the sun. The earth was broken into large hard clods and lifted by the plow. The plowman held the plow with his calloused hands, the handles firmly in his hands and yet made a straight furrow. How straight as a ruler it looked when long 5 -7 Dst 9 (Dst=unknown) as each furrow was drawn. The plow shares had to be changed twice a day. In the evening the driver and team returned home tired with the plow and carriage. And so it went on till late autumn. But the hard effort was reflected in income the next year. And so it went, with the team working for the household economic good. The start of the spreading of manure, cleaning up the straw, etc., was done at this time.

The harvesting of winter crops was done after the first August rain. For this purpose, they always chose the best types for a sort of voluntary competition among the Einlage people as to who had the best crops. This was done only after cleaning up the seeding machinery.

The winch machines were retired and the binder set up for the winter. How proud and majestic the team looked. The Pferdegoepfel (Horse capstan) was pulled to the neighbor's fence and was used only occasionally to power the saw.

The raising of livestock began in the 80's as Jacob Froese bought two stallions from the state in Einlage. Privately, in 1893, Froese bought a young stallion with his own resources. Later, the Einlage people bought cattle and breeding became an independent practice. Always, they were very picky in the selection (of breeding stock). Then, the landowners in Einlage bought their breeding cattle from Germany and Switzerland to add this breeding stock to this mixture of the cattle already in Einlage. In this matter Hermann Bergmann and Peter Jakob Henry were particularly active.

If you purchased land in Arkadak there was also another system which sold horses to the highest bidder. Also among these were good breeding cattle.

CONSTRUCTION OF THE CATHERINE RAILWAY 1902 – 1907

The first Catherine (the Great) railway was built in the years 1885-1888 and joined Dolinskoja, and the factory cities of Kamenzkoje and Yekaterinoslav. The line started at Sinelnikovo and ended with the station at Wolnowacha.

The second Catherine II railway was built during 1902-1907 the Russian Japanese war. The starting point was Olginzewo, connected the mining areas of Krivoy Rog and Marganec, the grain zones of Apostolovo, Mirowaja, Chortitza, Pologi, the Donets coal area and ended at the junction Wolnowacha. The massive rocks by Einlager's shore were most suitable to build the famous Arch Bridge, according to their dimensions it was the second largest in Europe. The first design of the railroad ran through Einlage to the depression of the earth, then on the hillsides between Einlage. Neuchâtel, Neuendorf, Schoenhorst to Mirowaja. The only railway station on this line would be built on the so-called residential land of seven versts (verst = 3,500 feet, sometimes spelled werst) from Einlage, five versts from Chortitza and fifteen versts from Easter Wick. So a detour from these industrial centers would be a great disadvantage. Because Einlage had three factories and three mills, Chortitza had four factories and five mills, Osterwick two factories and one mill. Apart from these there were a lot of big

and small merchants and stores in these villages. From these three villages, products such as iron, coal, coke, wood were produced. And the raw material had to be driven by oxen from Alexandrowsk. This cost thousands of rubles annually. Even the railway station as it was planned, would have greatly facilitated the transport thing, but maybe it was also to do otherwise.

The factory and mill owners tried to find the weak points of the Railway Commission. The Russian official world, from the least important up to the ministers, was corrupt. Thirty thousand ruble bribes changed things so far that the trajectory of things was changed and Einlage, Chortitza and Osterwick each got a railway station.

Visibly lifted, the number of receiving and sending of goods and products of the factories and mills was greatly increased. Several hundred desjatin of sland were separated from the Einlage plow land and separated under the railroad territory. So the Einlager farmers were able to put a tolerable sum of money into their pockets. The land which had been taken for the railroad was replaced with an appropriate amount of meadow land taken from other farmers.

THE FAMOUS WATERMELONS (ARBUSEN) FROM EINLAGE

The gold-flecked black watermelons, grown in the sandy soil of Einlage found a good market and were sold by the hundreds of thousands. They were transported by railroad car all the way up to Moscow and by the so-called barges to the South (on the Dnieper River). The households of Johann Reimer, Gerhard Martens, Peter Paetkau, Kornelius Hildebrand, and many others accomplished something huge. And so, much syrup was cooked! This prompted the joke: ***“Franz Froesche cooked 2000 liters (10 Tschetwert) of syrup”***. The prosperity was evident in the entire economy, and in all individual households. It was also evident in the clothing of society. Men’s clothing was cut only by professional tailors in the latest fashion, and no cheap fabric was used. A lot of dressmakers fulfilled the demands of the young ladies.

Tschetwert meaning: 1 tschetwert = 10088 Pariser Kubikzoll = 200 liter

Note: I received this from a friend of mine and his German wife, explaining the joke about cooking syrup. This is what they say: Franz Froesche is in fact a person, and the joke works

because of his last name Froesche which does mean frog.....it is a slang word for a Frenchman, and has been for a long time. Thus we have the frog which is used to imply a French man, and then an absurd amount of Syrup using a French volume measure. That's why it was funny!

A HIGH-MINDED UNDERTAKING

The Einlage people talked about the light wagons. ***Unger's*** very comfortable spring wagons didn't satisfy father and mother any more. They wanted to have one even more comfortable wagons. This would all have been nice, had not the cruel First World War, with its terrible consequences, occurred.

THE LIVESTOCK EXHIBITION IN EINLAGE

In 1912, from 10 to 20 September, a cattle show was scheduled in Einlage. The initiative came from a landowner who actually was a member of Einlage Revision, probably H. Bergmann. There was also a "Corporation" to raise livestock, Bergman was a member of its administration. The exhibition was visited by 10,000 visitors.

Exhibition animals were 295 horses, 30 pens with more cattle, sheep and pigs, 65 cages with fowl animals. Fifty medals, 10 gold medals, 30 commendation certificates and 100 gold rubles premiums to Russian farmers for horses were won. Breeding cattle were sold for 1,200 rubles. The budget of the exhibition amounted to 9,000 rubles. The final statement was that it was all accomplished without a deficit. The object of the exhibition was to widely promote the livestock industry in the area. It completely accomplished that goal.

We read about the exhibition, in the German newspaper “**Ambassador No. 67, 1912**”, *“I want to call the German compatriot, who is known as a leader in agriculture · Come and see what made your brothers the biggest, come and convince yourself that we have fulfilled the requirements asked of us by the Great Empress (Catherine) it requires only the tenacious will, the German diligence and love of work, even just a little bit of capital which resulted in such fine specimens that we see here.”* Having said the above of the younger generation, I wanted to say the fathers from Einlage desire for improvement and made efforts to effect an increase in the economy. In the most flourishing of the massive war economy which collapsed in 1914, came with these or worse consequences.