

History of Leipzig

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Note: Comments in [square brackets] in the document are those of the translator.

Measurement equivalents:

Arschin [1 arschin = 28 in / 71.11 cm]
Deßjatinen [1 dessjatin = 2.7 acres / 1.09 hectares]
Faden [1 faden = 7 ft / 2.1 m]
Pud [1 pud = 36 lbs / 16.38 kg]
Werst [1 werst = 0.67 mi / 1.06 km]

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[Translation Begins]

Chronicle of the Leipzig Municipality For the *Deutscher Volkskalender für Bessarabien*, Issue 1928 written in the summer of 1927, by Gotthilf Aldinger, Küster.

Sources:

1. Archive of the Church of Leipzig
2. Georg Leibbrandt, *The German Colonies in Kherson and Bessarabia*
3. *Extrasitscheskoye opisanie besserabii sobstwenno tak nasywajemoi ilt budschaka (Russian) Akkerman*
4. M. Fr. Schrenk: From the history of the beginning and development of the Evangelical Lutheran Colonies in the Bessarabia and Kherson Gouv, especially in ecclesiastical relations
5. *Odessaer Kalender* for 1914.

For the *Deutscher Volkskalender für Bessarabien*, Issue 1928

Only 15-20 years ago, we in Bessarabia did not deal much with the history—chronicle—of our German communities. Only rarely could one be informed about it in the *Odessa Calendar* and in

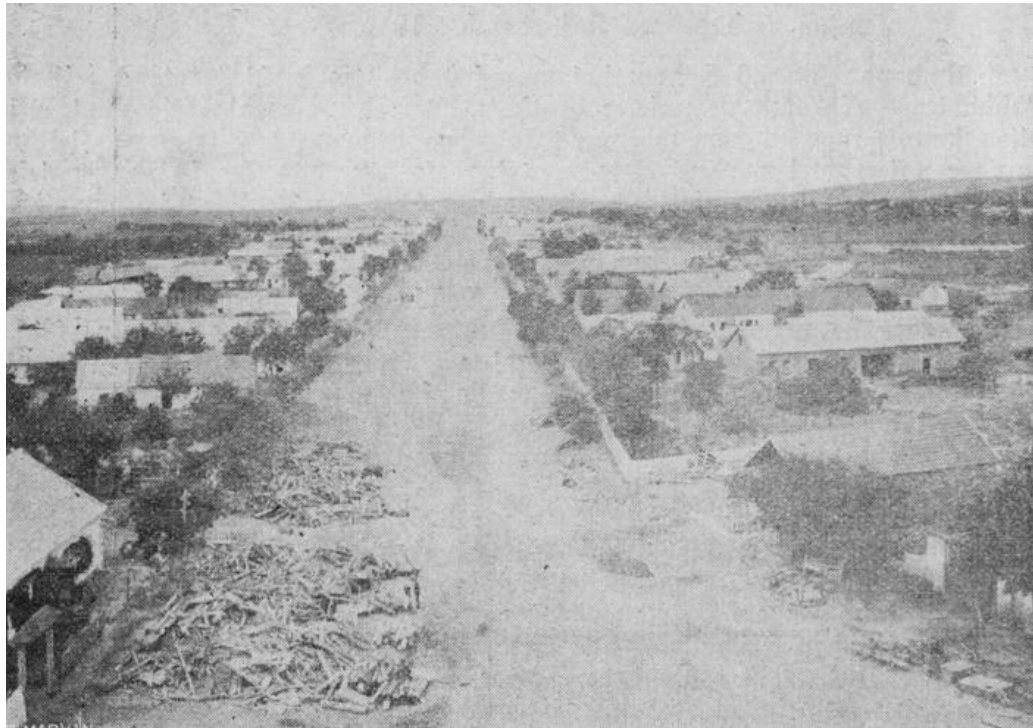
the *Odessa Newspaper*. What one read about things German at that time did not give a general picture of the Germans in Russia at that time, let alone of things German in Bessarabia. As can still be seen today in isolated remaining copies of both of these writings, there was mostly talk of the Germans of the Taurida and Kherson governorates, of the Germans of Bessarabia less frequently. Not that the pages of these writings were not available to us, the blame lay with us Bessarabian people ourselves, who were not interested enough in our history, we lacked the necessary sense for this highly important matter of our people. Then came the earth-shattering events of the World War, which caused almost every individual to self-reflection. The questions: Where do we come from? What has become of us? Where are we going? pressed for an answer. And fortunately, village chronicles are being worked on everywhere today in order to rescue some of our past from the danger of eternal oblivion. We started way too late with the written recording of events that happened among our people. And it is already difficult today to give a clear, truthful picture of the foundation and development of the individual communities. But, better late than not at all. In particular, the *German Folk Calendar for Bessarabia* has dedicated itself to the chronicle matters, which annually publishes some village chronicles. It is to be hoped that the editor of the *Kalender* will soon be able to unite all the chronicles of our German colonies of Bessarabia in a German book about the Germans of Bessarabia.

May the following chronicle of the municipality of Leipzig serve as a modest contribution to this book.

The municipality of Leipzig is the northernmost colony of the German-speaking area of the Akkerman District, today called Cetatea-Alba. The establishment of the colony begins in 1814. In the autumn of this year, several migration of German immigrants arrived here. In view of the approaching winter, they were forced to seek winter quarters in Moldovan villages. Miserably and wretchedly, they endured this difficult winter. The spring of 1815 gave them new courage and hope. In this spring, land was allocated to the 128 families. The immigrants had arrived in three traveling migrations: the first was guided by the leader Martin Frieß, the second by Friedrich Rieß, the third by Peter Steinke. Sometimes it also happened that a traveling migration split up and settled on different settlements. Also in Leipzig, there were such colonists who did not come with the main migratory group, but separately.

The settled 128 families came from the following parts of Germany: Prussian Poland, Prussia, Saxony, Bavaria, Mecklenburg, Baden, Electoral Palatinate, Rhine region, Pomerania, Danzig. For **Poland**, the following places: Breschin, Sakolav, Pruschitz, Michalka, Magnischew, Anislow, Blendow, Wiskitek, Neudorf, Kalisch, Warschau, Krakau, Schredersdorf, Mariental, from where the following families immigrated: Freimut, Neubauer, Röhl, Neumann, Bierwagen, Kranich, Kraft, Sprenger, Kupke, Prudöhl, Sommerfeld, Werner, Streich, Harmel, Jabs, Hoffmann, Martin, Pahl, Hintz, Quaschnik, Lättke, Wolf, Klauß, Wiege, Boroske, Hund, Hanemann, Bäßler, Schweitz, Fruck, Kisse, Vietz, Sprecher, Brandt; for **Prussia**: Grunewald, Lorendorf, Herzogswalde, Neuerbach, Bomsen, Marienburg, Thorn, Rübschen, Bettkow, Friedberg, Dobrilow, from where came the families: Lämke, Hintz, Stelzer, Pahl, Frieß, Hülscher, Läschelt, Treichel, Müller, Kühn, Kränch, Malach, Buchwitz, Mann; for **Bavaria**: Niederhochstüdt, Steinfalz, Bellheim; Family names: Beierle, Nutz; for **Württemberg**: Ochsenberg, Schueilhein, Nußdorf, Stuttgart; Family names: Engelhardt, Eberhardt, Mauck, Nuffer; for **Baden**: Ittlingen, Billigheim, Spechbach, Hoffenheim, Eggenstein; Family names:

Weikum, Bender, Lentz, Simon, Fink; for **Pomerania**: Stettin; for **Mecklenburg**, Feldburg, Neustrelitz; Family names: Braun, Akkermann. From Dreskau in **Saxony** came Müdche, from Oberlandstadt in the **Palatinate** came Nikolaus, and from the City of **Danzig**: Arndt, Eberhardt, Gröflich and Wirst. The fact that there was no lack of opposites in this mixed population seems obvious: opposites in language, in customs and practices, in the economy, in school and church, in administration. The population around 1827 appears to be much more uniform, arranged as follows: From Poland: 187 men and 233 women, from Prussia 106 men and 105 women, from Württemberg: 28 men and 33 women, from Mecklenburg: 3 men and 2 women. However, this compilation is likely to lack a certain degree of accuracy with regard to the original population.



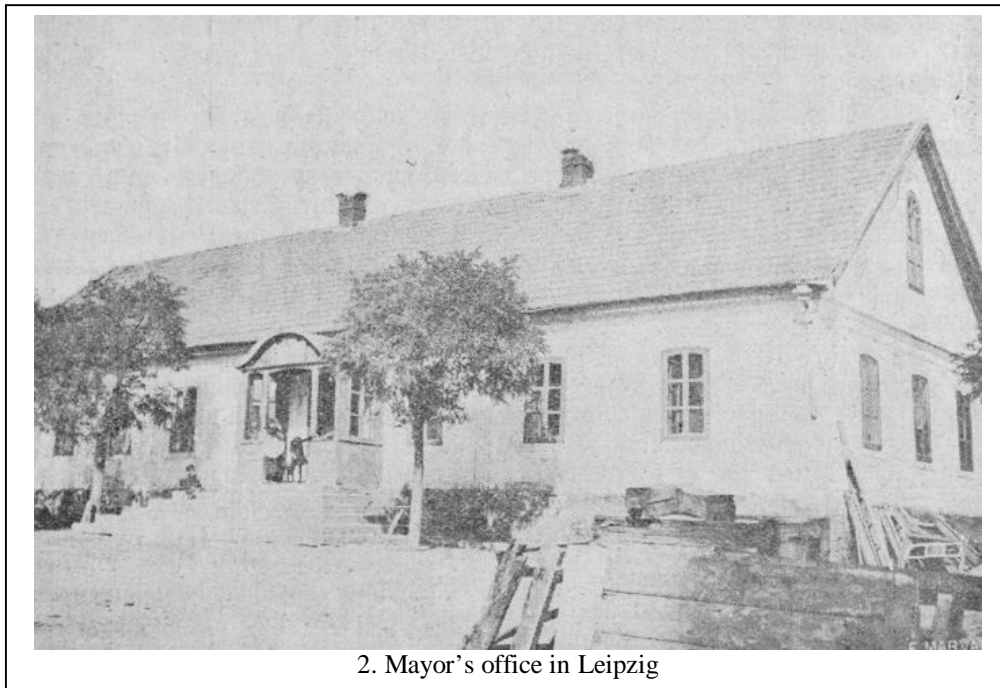
1. Leipzig as viewed from the church steeple

The emigration of our ancestors to Bessarabia took place on the occasion of an appeal by Emperor Alexander I, in which the emigrants were promised special privileges and significant support for domestic and economic institutions. Of course, the expectations were not immediately met. The Crown happily kept its promise and paid out the promised amounts of support, but by the time the promised amounts reached the steppes of Bessarabia through many hands, they had melted down significantly.

In 1843, 15 families from the colonies of Worms and Rohrbach [Beresan District-east of Odessa] moved to Leipzig. Thus, the settlement of Leipzig was finally completed. From **Worms** came: Eberhardt, Müdche, Bender; from **Rohrbach**: Nikolaus, Nutz, Beierle, Billigmeier, Hörth, Wiest, Fink. This last increase was by no means a burden for Leipzig: it was farming families who already farmed on a large scale in Worms and Rohrbach and who then also worked on land here in Leipzig to the same or even greater extent. At the same time, from 1843-1848, many colonists in southern Russia were seized by the emigration fraud, including people from Leipzig.

They moved to Serbia and, instead of improving the situation, lost what little they had owned. Many, in misery, found their grave there, others wandered around homeless for a long time. Those who still had the strength came back, living without a permanent home, for the most part in poverty and misery. For a long time, these returnees were called *Päßler*, that is, they always had to have passports. They would have liked to become colonists again, if the granted right had not been recklessly squandered, which could not be acquired again.

Taking into consideration the ground condition of the steppe, the colony was created on the left side of a wide valley intersected by the Kogálnik river, which begins 90 Werst [60.3 mi / 95.4 km] far northwest from the so-called General's Forest, from a depression valley. The country was divided into 126 farms. Until then, it belonged to the estates N^o. 7 and 12 which belonged to the State Council—Chanow and the General of the Infantry—Sabanejew. The steppe is crossed by several valleys and partly quite high hills (mountain peaks), of which the so-called *Bulgarenberg* forms the highest peak. The soil of the land belonging to Leipzig consists of black, mixed with sand, loamy soil, containing particularly salt-peter [potassium or sodium nitrate], in the valleys. Pure humus soil is rare. This soil is more suitable for trees and viticulture, which has been proven by the earlier gardens and vineyards that have disappeared today. Most settlers were filled from the outset by the preconception: "It does not grow," which, however, to their shame, is accomplished by capable farmers with diligence, effort and perseverance in the most successful way. Stone quarries are not present on the local steppe; the demand is covered from further away: Tscharamursa and Dewlet-Agatsch.



2. Mayor's office in Leipzig

In 1815 and 1816, the Leipzig of today was called *Skinos* (*Skinosital*), for a short time it bore the name *Katarinenruh*, (probably in memory of *Katerina II*, who issued the call for the first migration. In 1817, this name was changed to the name *Leipzig* on

orders in memory of the Battle of Leipzig. (According to the order of President Müller in the *Tarutino Comptoir* as referred to in *Mayoral Office N^o. 380*).

When the immigrants settled here, the steppe was occupied by some Moldovans and Bulgarians, who lived scattered here and there with their sheep and cattle herds, which is why the areas

where they had their places of residence also got their names for the settlers. In the valley, for example, which runs above the colony into Skinos Valley, lived a Moldovan named Isman; after him, this valley bears the name Ismanstal, the mountain Ismansberg. A valley running through the middle of the steppe is called, Middle Valley (*Mitteltal*), the mountain along it, *Mittelberg*, another Bulgarian mountain, Mountain Peak (*Spitzberg*), another valley is still called Sheep Valley (*Schäfertal*) today. The country is divided into *Kaveln* (*Quannen*), for a farm (60 *Deßj.* [162 a / 65.4 ha]. Today, a farm barely has 58 *Deßj.* [156.6 a / 63.2 ha]. The railway took for itself 2 *Deßj.* [5.4 a / 2.2 ha] per farm.) to six and four *Deßjatinen* [16.2 and 10.8 a / 6.5 ha and 4.4 ha] in one spot: River Kavel (*Flusskavel*), *Mettelfeld*, forever Elm Field (*Rüsterfeld*), since it is very far from the village.

As mentioned, the village is located on the left side of the Kogältnik, which also cuts the boundary between Kulm and Leipzig. The Kogältnik has intentionally come up with snake-like twists here in order to be able to serve as a bone of contention between the two villages. An attempt has been made to put an end to the dispute, which subsides in part and then occasionally flares up again, by drawing a border to make up the difference. Leipzig has a wonderful location. It stretches in a length of about 5 km [3.1 mi], from southwest to northeast and has, except for some insignificant side and crossing-over water, which are called “*Tristen*” here, with only one main street. In recent years, a parallel street has been added, whose courtyards are far from being built-up. 3 years ago, new courtyards were also measured out in the Kogältnik area. Seen from the tall church steeple, Leipzig, with its thread straight street, which intersects in the center at an obtuse angle, provides a very pleasant overall picture. Also the drive through the street, with its mostly graceful even beautiful houses on both sides, leaves a pleasant impression. The walkway looks remarkably well maintained on both sides, which allows a dry passage back and forth not only in summer, but also in every other season. On the other hand, the street walls look somewhat messy. The center, called the “Circle” (*Ring*), is, as it is cared for to be, the most beautiful part of the village, where the church, school, government office, shops, teachers’ residences, and more recently the new parsonage, have been erected.

This was not the image of our village 100 years ago. When the immigrants arrived here, they found no houses. Their eye looked far and wide to see nothing but barren, inhospitable steppe; they settled on the then very grassy steppe and lived in poor huts, which they prepared from some erect poles connected by wickerwork, until the Assistance Committee brought wood to build houses. In addition to the timber, the settlers received the following means of support from the Crown to the family: 1 pair of oxen together with yoke, 1 cow, 1 wooden wagon, 1 plow, 1 harrow, 1 spade, 1 hoe, 2 scythes, 1 hammer, and, until the first harvest, flour and groats [hulled and crushed, or whole, grain], as well as 5 kopeck [Russian coin] per soul daily subsistence allowances. The resources the immigrants brought from abroad were mostly very small, because most of them were unskilled people who were partly impoverished in Poland, partly by the journey here. Many arrived here, led and supported by others, so that they, so to speak, brought here only bare life. Only a few were wealthy people. One can imagine that the existence of our ancestors in the first years was an heroic struggle. Despair and homesickness stunted the lives of the people. In addition, many died in the first two years because they were not used to the climate, which also depressed the mood and the will to live. Crop failures, grasshopper plagues and cholera turned the grassy steppe into a desert, a field of death, from time to time. In such circumstances and conditions, in order to measure economic development, it is only possible to

calculate on a small scale. The following figures shed light on the economic situation in 1827: (1) Stone houses—1. (2) Thatched houses—116. (3) Plastered houses—3. (4) Sod huts—2. (5) Wells—100. (6) Vineyards and orchards—126. (7) Horses—254. (8) Horned cattle—1,118. (9) Sheep—644. On the other hand, in 1927 we have: (1) Stone-plastered houses—936. (2) Stables for horses—646. (3) Granaries—502. (4) Other buildings—421. (5) Ordinary wells—135. (6) Artesian wells—121. (7) Horses—995. (8) Horned cattle—1,238. (9) Sheep—3,801.

Compared to other municipalities, the type of construction that is promoted in Leipzig is in many ways advanced. The neat farmyards are very practically built. Since the courtyards are very spacious with a width of 20 *Faden* [140 ft / 42 m] and a length of 120 *Faden* [840 ft / 252 m], one side has been built up on the long side with the residential buildings, barns and storage buildings, then, at a right angle, a lateral building has been placed, which allows for a passage into the rear courtyard. The passage, which is also under a roof, makes possible to completely enclose the courtyard. (See the farm of Johann Lämke. Picture N^o. 7). In this way, an eye can be kept on all living assets in the stables, as well as the farming equipment in the barns.



3. Leipzig School

In addition, the buildings have an overhang of 2-3 meters [6.6 to 9.8 ft] wide, which protects against rain and snow and ensures dry traffic on the farmyard even in the worst weather. The houses are spacious, a person likes to build the houses high. There is a lot of light and air. Of course, this is not true where the houses have been built already a long time ago. In the past, two-walled (*zweiwändige*) houses were usually built in Leipzig. This type of construction has been abandoned. Initially, the houses were often built 3-5 *Faden* [21 to 35 ft / 6.3 to 10.5 m] away from the property line, following the law and local customs. Today, there are still several

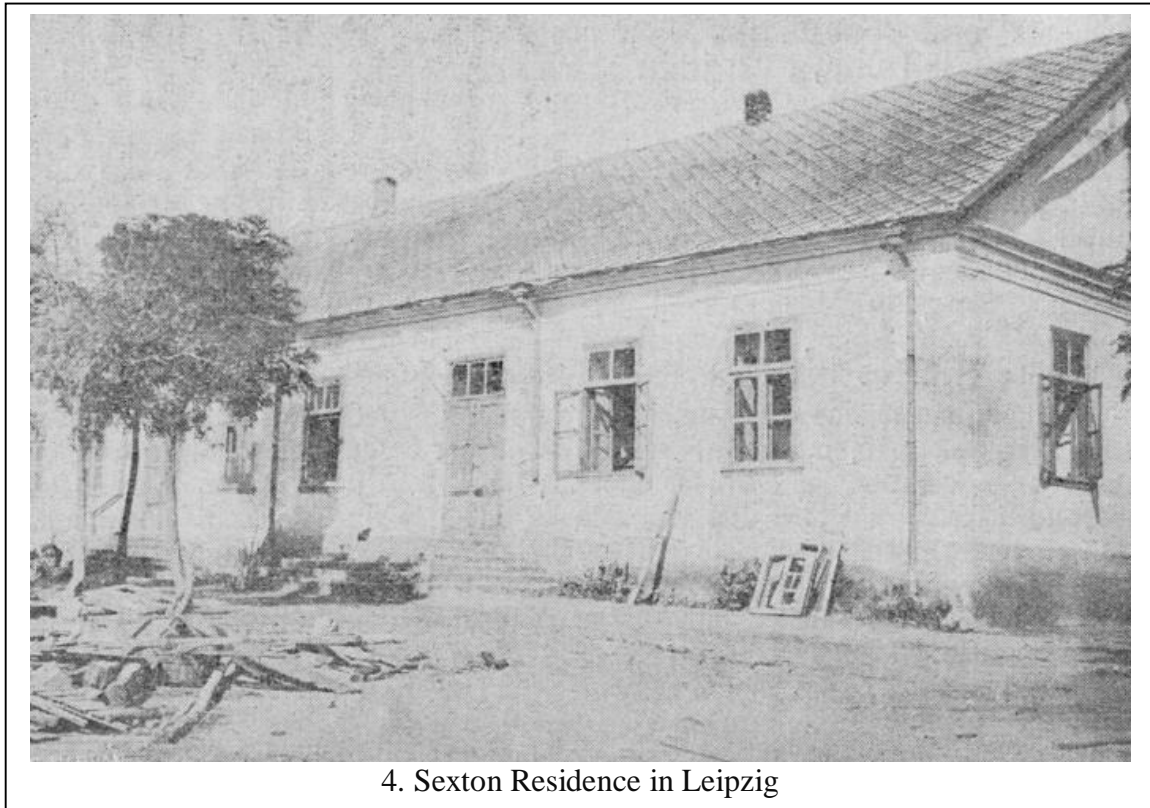
such farmyards. But we have moved away from that. The building material consists mainly of stones and clay plaster. These two materials properly connected, provide an excellent building material. It is cheap, because for a *Faden* of stones a person paid 3,000-5,000 lei in recent years, and the buildings are never damp, so hygienic and durable, and have at least 75 years of durability. However, the flooding in September of 1927 proved that this building material can be very binding. The buildings are covered with tiles (*Ziegeln*), less often with shingles and no more with reeds. A glance at the village will immediately catch the eye. All public buildings prove that the municipality attaches great importance to practical and beautiful buildings.

The history of Leipzig from its inception to the present day breaks down into 2 time periods: (1) 1840-1860, (2) from 1860 on. The first period is characterized by many bad years: 1821, 1822, 1823, 1833—brought complete crop failures. In 1826, 1827, and 1847—noted are multitudes of grasshoppers completely destroying the harvest hopes. In 1823, 1833, 1839, 1844, 1845—the cattle epidemic prevailed in such a way that many colonists were impoverished and could only recover very slowly. In 1831, 1848, 1855—cholera raged among the population, which claimed 57 victims in 3 months; in 1831 and in 1855 alone in 2 weeks—from 15-30 June—58 victims. Cholera recurred in 1848 and 1866, both times in a milder manner. Due to the many billeting and marching through of the military in the years 1828-1829 and 1855, Leipzig, which is located on the Ismail—Kishinev postal road, was hit hard, once by supplying hay and grain, another time by preventing the harvest from being harvested. Two earthquakes: on 14 November, 1829, at 3 o'clock in the morning and on 11 January, 1838, at 9 o'clock in the evening, took place without totally adverse consequences. The first time period brought the immigrants close to ruin, to destruction. Brutalization, moral decay, unbelief and superstition became more and more widespread.

A better period of time began in the 1860s. The tough fate of the first years found its weaklings, which were subject to it, but also found those who just became firm and strong as a result. The colonists became more “environment savvy” (*welterfester*), more adaptable. Conditions and soil quality were learned and so became more familiar with the natural properties of the soil, then the annual sowing was increased by 4 times and soon to 8 times. The grape vines and orchards planted in the 1850s, and even earlier, began to yield rich harvests. In short, our ancestors were now signaling a more promising star, all the more so as the elements of nature came out much less frequently and less devastatingly. Slowly but surely, things now headed towards a visible prosperity.

The cultural development, which had previously been in trouble, soon more, soon less, was now more lively. For the first 10 years, 1815 to 1825, Leipzig had neither a school nor a church. School lessons did not start until 1829. In this year, the first school building was erected. This school, with a teacher's residence, was built in the style of the Crown houses and served with its simplest furnishings until 1867, in which year the construction of the second school was started. It was completed in 1868. Textbooks and illustrative tools were completely lacking in the first school. It was a middle ground of education and educational institution. The stick, the rod was the main subject of the school. The church school teacher and custodian, Adam Trautmann, wrote the following about the school at the time: "Since 1843, the school also began to rise out of its nothingness and dust, to which in recent years the highest confirmed school rules have contributed not a little, although here too it always remains only a split nature, since the

Separatists are not encouraged to observe the Shui rule [maintain order!].” The school was then called the “Winter School,” classes began on 01 October and ended on 31 March 31. A class journal from 1853-1861 is titled as follows: *Journal of the Evangelical Lutheran Church School of the Colony—Leipzig Municipality*. The journal has the following sections: (1) Month and Date. (2) Number of absent persons. (3) Course of lessons according to the Lectionary plan. (4) Songs to be memorized. (5) Melodies newly learned or rehearsed, whether one or more voices. (6) Praise. (7) Reprimand. (8) By whom the school has been visited and checked on by the church. (9) By whom the school was inspected on the secular side. (10) Specific comments.



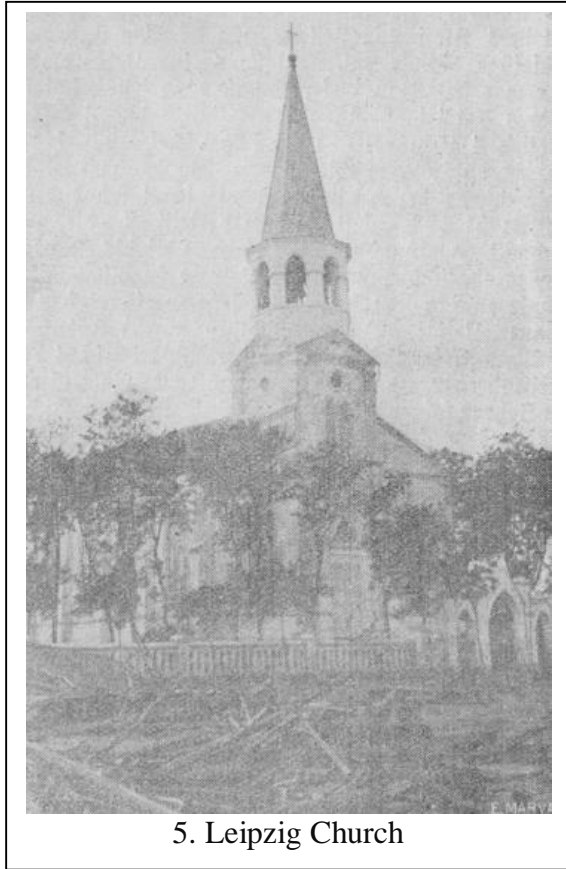
4. Sexton Residence in Leipzig

In the 1850s, the number of students was 180—200. In the “Number of the absent” section, the numbers are outstanding: 156 in October, 138 in November, 150 in December, 69 in January, 104 in February, 171 in March. These are average numbers. Here are also some visitations on the part of the church: (1) “On 28 February, 1854, the local pastor visited the school and had every reason to be satisfied with the knowledge of the children, especially since the activity of the teacher is often hindered by the extreme poor school attendance” W. Pingoud. (2) “On 26 January, 1855, the local pastor visited the school and unfortunately found the reading very bad, which is not the fault of the instruction, but of the extremely poor school attendance.” W. Pingoud. No wonder! After all, the poor school attendance extends into our days. From 1848, there is a list of students in the archive. This shows the children of the Separatists in a special list. All sections are blank, except for age, while in the sections of the other children, notes such as age, knowledge, performance and school attendance are filled in. Conclusion: The Separatists have withdrawn their children from school. School teacher Trautmann also complained about this. The school, completed in 1868, was already two classes, with 2 teachers: the teacher and the teacher’s assistant. Number of students in the 1860s and 1870s 280-335. This two-teacher

system lasted until 1909, when the school, built in 1868, was remodeled, 3 classrooms were provided and a third teacher was hired. Only in the post-war period, 4 classrooms were set up in the former bank premises, which does not comply with its purpose, and is an emergency remedy. Today, the three spacious classrooms could be easily converted into 4 classes. For the next few years it remains to build a 4-class school with at least one teacher's residence. In the spring of 1925, the construction of this school was a firm decision, but the failed harvest of the year has put a restraint in the calculation. 4 teachers worked in 1918-1924, five in 1925, six in 1926 and eight in 1927. In 1925, the up-to-then mixed school was divided into boys' and girls' school. The development of today's school feels cramped by the fact that the total number of students at 422 is divided into 8 classes, which alternate between 4 classes in the morning and 4 in the afternoon. In the long run, such conditions are unsustainable, which is why the municipality of Leipzig has to proceed in all seriousness to the construction of a new school. Last year's teaching staff was: (1) Herbert Knauer, head teacher, (2) Gotth. Aldinger, (3) Jakob Mallach, (4) Albert Wagner, (5) Alma Erdmann, head teacher for the girls' school, (6) Luise Winger, (7) Emma Gerstenberger, (8) Klara Gerstenberger. In previous years, the following teachers worked at our school: Reinh. Wagner, H. Mauch, A. Genz, Alfred Keller, Jakob Semmler, Petre German, Jekaterina Wasiliu, Ferdinand Treichel and Lucie Dinesku. In 1909, the municipality built 2 teachers' residences, which are probably considered the best in all German municipalities because of their spaciousness, their beauty and their good furnishings. Here the church school teachers and sextons may be mentioned in their order: (1) Adam Trautmann—18??-1849, church school teacher and sexton; (2) Johann Fischer—1849-1861, church school teacher and sexton; (3) Daniel Martin—1861-1869, church school teacher and sexton; (4) Konrad Stradinger—1869-1879, church school teacher and sexton; (5) Immanuel Müller—1879-1883, church school teacher and sexton; (6) Gottfried Scheck—1883-1898, church school teacher and sexton; (7) Johann Tschritter—1898-1909, church school teacher and sexton; (8) Traugott Schock—1909, church school teacher and sexton; (9) Heinrich Bohnet—1910, church school teacher and sexton; (10) Reinhold Bogner—1910-1915, church school teacher and sexton; (11) Christian Fruck—1915-1917, church school teacher and sexton; (12) David Treichel—1919, church school teacher and sexton; (13) Reinhold Bogner—1917-1922, teacher and sexton; (14) Jakob Mallach—1922-1923, teacher and sexton; (15) Gottholf Aldinger—since 1923 teacher and sexton.

In the first years of its existence, the municipality did not have a chancellery intended for the local administration. The mayor at the time had the chancellery in his house. In the 1830s, the chancellery rented space in the house of Wilh. Eberhardt, who was also the secretary/clerk. In the 1850s, the municipality acquired farmyard N^o. 93 belonging to Joh. Arndt. In 1883, the chancellery was deprived of its national designation. In 1894, the construction of a beautiful and spacious chancellery with a secretary/clerk's residence began, which to this day completely meets its purpose. The chronological order of the mayors can only be determined exactly from 1867: Friedrich Burkhart—(1853-1856), from the upper village; Daniel Buchwitz—(1867-1870), from the upper village; Wilhelm Müller—(1870-1871), the last mayor, from the lower village. Until 1871, everything in the chancelleries was conducted in German by mayor and assistants; from 1871 on, the German language was replaced by Russian—now the mayor was identified as—**староста** [chief] and the assistant as—**сотскій** [?] and the secretary/clerk as—**сельскій писарь** [rural clerk]. Johann Werner—(1871-1874), the first Russian **староста** [chief] was

from the lower village. Georg Nußke—(1874-1877), upper village; Johann Werner—(1877-1878), lower village; Gottfried Müller—(1878-1881), lower village; Ludwig Jeschke—(1881-



5. Leipzig Church

1884), upper village; Johann Lächelt—(1884-1887), lower village; Johann Weller—(1887-1890), upper village; Gottfried Werner—(1890-1893), lower village; Johann Lächelt—(1893-1896), for the second time, upper village; Christian Frieß—(1896-1899). Upper village; Gottlieb Pahl—(1899-1904), lower village; Jakob Sprenger—(1904-1905), lower village; Wilhelm Köhn—(1905-1908), lower village; Ludwig Krause—(1908-1909), upper village; Michael Lüttke—(1909-1911), the first senior mayor (*Oberschulz*), upper village; Martin Badke—(1911-1914), lower village; Gottfried Buchwitz, lower village; Wilhelm Werner—(1915-1916), upper village; Friedrich Lächelt—(1916-1917). Lower village; Daniel Gröflich—(1917-1918), lower village; Michael Lüttke—(1918-1919), the first *Primar*, upper village. With the annexation of Bessarabia to Greater Romania, the Russian language in the administration was replaced by Romanian. The village elder was now called—*Primar*, the secretary/clerk—*Notar*. Johann Pahl—(1919), lower village; Friedrich Lächelt—(1919-1926), lower village; Johann Lämke—

(since 1926), upper village. It is definitely a disadvantage for Leipzig in that it is divided into a lower and upper village. Today's generation cannot be blamed for this, it is the fault of the founders. Both parts of the village have strictly demarcated their territory. Small misunderstandings often arise on this basis. It is also important that the upper and lower village alternately have their man at the helm (see list of mayors). In the administrative offices, if at all possible, the upper and lower village should be equally represented. The duty of today's generation is to make the difference—to allow the upper village and lower village designation to disappear. The words must never be used. For my part, it happened only for historical reasons.

In 1909, Leipzig was separated from the Klöstitz District and elevated to its own *Wolost* [administrative district]. This separation also led to the separation from the Klöstitz Orphan Treasury. The orphanage of Leipzig was taken over by the municipality of Leipzig and established an independent Orphan Bank in 1912. With the founding of the Cooperative in 1918, it took over the Orphans' Funds from the bank, which stopped carrying out operations. A *Wolost* Court was attached to the Regional Office, which was presided over by a Court President: (1) Jakob Rapp—(1909-1912) and (2) Georg Beierle—(1912-1918). Judges were: Wilh. Kühr, Gottl. Burkhardt, Gottfr. Buchwitz and Michael Hülscher, Dan. Werner, Joh. Neuman. The following were active as secretary/clerks: Wilhelm Eberhart—(1857-1861); Christian Lüttke—(1861-1871); August Leeger—(1872), (the first *selski pisar*); Jak. Rapp—(1885-1888); Joseph Werre—(1888-1909); Theodor Matthis—(1909-1918); Daniel Dobler—(1918-1922), the first

Notar; Alfred Drews—(1922-1923); Gottfried Stelter—(1923-1924); Andreas Krämer—(since 1924).

Of the aforementioned mayors, Friedrich Burkhardt—(1854-1855), Michael Lüttke, Daniel Gräfllich, Martin Radke, Wilhelm Werner and Friedrich Lächelt had a difficult term of office. The passing through and quartering during the Turkish Wars, in the year 1855, made tough demands on the population of Leipzig. Yes, the burden of the military was so great that many farmers/businessmen (*Wirte*) were about to give up their farms/businesses (*Wirtschaft*). Only through the paternal persuasion of the capable mayor Friedrich Burkhardt, who stood firmly like a rock, was it possible to prevent people from taking this daring step. A fragment of a poem has been preserved from this period:

“....**Подвода** [?] made the rounds
Got going like this,
That you can still hear it in German mouths,
Who knows how long.
Even women who spoke no Russian except ‘**хорошо**’ {okay},
Now you can easily hear **подвода** said, like **хорошо**.”...

In 1914, it was wartime again, which found a real man in the post of the senior mayor—M. Radke. The mobilizations, the occupation work, quartering brought the senior mayor some sleepless nights; in addition, there was the taking care of the wives of the soldiers. And when the merciful fate, instead of surrendering us to the destructive Bolshevism, brought us salvation through the intervention of the Romanian army. The then senior mayor was the right man, who with a lot of understanding and life experience, soon mediating, soon punishing, led the community ship in the right waters. In the post-war period, it was reserved for senior mayor Friedrich Lächelt to put all his strength at the service of his community. One of the wealthiest in the community, when it came to making restrictions and distributors, he was always an advocate of the poor, the landless. Many thank him for that. The memory of these men will remain alive for a long time to come.

For the first 10 years, 1815-1825, Leipzig had no church house, the services were held partly in the open air during the good times of the year, or partly in the more spacious farmhouses. In 1826, the municipality of Leipzig built the first church-like prayer house with a vaulted ceiling and an excellent bell tower. But as soon as the building was under roof, a religious dispute arose, which was related to the movement of Lindl, which prevented finishing the inside of the building. Benches, altar and pulpit were not made until 1837, so that the church could only be completed and handed over according to its purpose after 11 years of interruption. The Separatist community was even more strongly represented then than it is today. In the spring of 1893, the first church was demolished because the lightning had damaged it in such a way that it was unsuitable for further use. The community was shocked by this fact. From 1893-1908, the services were held in the school hall. It was difficult to decide on a new church building. On 3 June, 1907, the corner-stone was laid for the new church, which was dedicated on the Harvest Thanksgiving festival, 5 October, by the pastors: Mayer, Jundt, Peters and Haase. The new church, built of Dewlet-Agatsch stones, is a piece of excellent architecture, its slender steeple

rises majestically into the air. The nave (*Schiff*) of the church is able to accommodate 1,000 people. The interior is very similar to the Lichtental church.



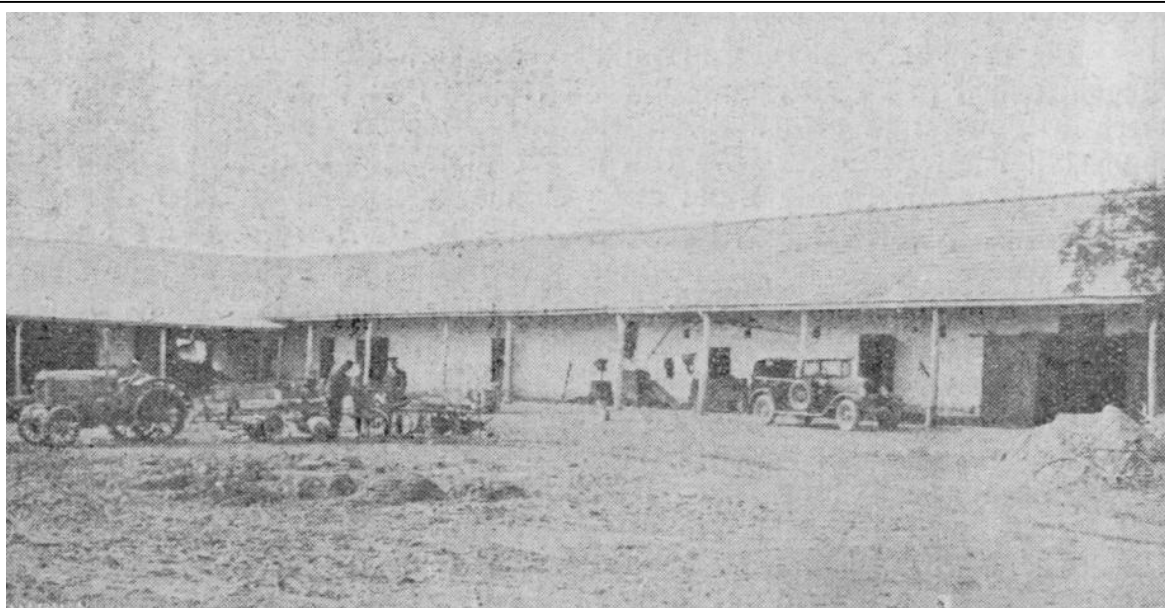
6. Leipzig Parsonage

The altar area is beautifully vaulted, in the background at the altar the beautiful image of the resurrected Savior is displayed. The altar is adorned with two candlesticks and a large Bible with a handwritten dedication of the late King Ferdinand and his wife, Queen Mary, on the occasion of their visit to Leipzig in May of 1920. The altar area is surrounded by a barrier, with a kneeling bench covered in black, on which the guests of the Lord's Supper kneel to receive the Lord's Supper. The sanctuary is decorated with two mighty chandeliers, the balcony rests on cast supports, again provided with chandeliers. A beautiful Walker organ was placed in the balcony, which has given it a noticeable design. The ringing consists of three bells and can be managed by one person. The ringing is particularly moving when it announces Sunday. By the way, an auxiliary bell has not been rung since the tower clock has been there. The tower clock is a partial gift from Jakob Wiest. The building commission of the church consisted of: Johann Lächelt—president, Michael Küttle—senior mayor, Christian Frieß, Jakob Pahl and Daniel Kautz. The construction costs amounted to 39,000 rubles.

Since 1815, the Leipzig congregation has belonged to the Tarutino parish, which has always been one of the largest in Bessarabia and has remained so to this day, indeed this parish was the only one in Bessarabia in the years 1815—until the 1820s, under Pastor Friedrich Schnabel. In order to describe church life in Leipzig from the very beginning, I have to wander a bit into the past, which of course does not fall specifically into the Leipzig Chronicle, but is nevertheless worth knowing beyond (*über*) the borders of Leipzig.

The Russian government granted the settlers 10 free years: this exemption seemed to some to be a license to waste their small income in gluttony. What kind of generation that grew up in this way is easy to guess. The well-known Ignatz Lindl appeared in the southernmost German

community of Sarata. He had become the spiritual father and leader of the South; Friedrich Schnabel of the North. Leaving the Catholic Church, by no means devoted to the Lutheran confession, but expected by many as a miracle man, Ignatz Lindl preached penance and conversion with zeal. His sermons had become a powerful wake-up call to many Bessarabian colonists in a short time. Many were awakened from the mortal sleep of sin and, deeply shaken, asked, "What must I do to be saved?" If Bessarabia had then had pastors who knew how to build up the church in such a momentous time with the wisdom of spiritual experience and with merciful love for the many seeking souls, the damage of Separatism, in fact, could have been prevented. There was no one there who would have been able to direct the wild waves of stormy excitement in the right direction—the door was open to Separatism. After the removal of Lindl from Russia, a Sarata colonist, Joseph Strehle—Lindl's church official—tried to imitate his spiritual father by preaching and officiating. Uneducated, driven by the Spirit of God, as he pretended, he preached repentance to great applause. This man continued to preach for weeks. Crowds and crowds from far and wide, like with Lindl, were large. If this layman could preach so shockingly, there was the unfavorable impression that would soon become evident to people that others could probably do the same. Penitential preachers appeared here and there in the colonies. Hours (*Stunden*) were held, seasoned by fiery speeches towards the universal destruction of the world. Others, so-called "Silent Hours," (*Stille Stunden*) also appeared, where people sat together in silence and waited for the "spirit"—and if it did not prompt someone to talk, the people dispersed. In the colony of Leipzig, this new doctrine found many supporters. Leipzig colonist, M. Kranich, a haughty cult head, began to rebuke the church violently as "the old Babel," and called the preachers "dead people." The church, which was built with much effort in the community, was called "a desolate pile of stones." The followers of Kranich refused



7. Johann Länke Farmyard

to perform their duties to complete the construction. Most colonists, however, had found so much sense so as to see the corruption of Separatism and banish it from their midst. For a while, Leipzig and Borodino remained the main focal point of Separatism in Bessarabia. Separatism still has its supporters in Leipzig today, albeit very few. In any case, the Separatism of Leipzig is

a greatly cooled down one. Our Separatist families in the community are among the most well-behaved people, silent, not aggressive, sober and upright is their way of life. If there were complaints in the past about the Separatists of our community, today not. As they say, they participate in everything: voluntary labor, school, and so forth. The current Separatist leader, Wilhelm Werner, is a good, sincere man who is respected on all sides, as are the other Separatists. Today's small Separatist community includes: Michael Werner, Johann Krause, Daniel Kautz, Daniel Gräfllich, Daniel Freimuth, Michael Hülscher Sr., Wilhelm Werner, Gottfried Buchwitz, Christ. Wolf, Christian. Lämke. The Separatists have their own house where they hold their meetings. Their growth is small, as they do not advertise for followers. Other sects have not been able to find any ground in Leipzig. Gotthilf Selske, a good master carpenter, who was Seventh-day Adventist (*Sabbatianer*) but emigrated to Brazil in 1925, lived here for a few years. The Brethren Community Assembly used to be strong in Leipzig, but today it is weaker; there are currently four Assemblies in our community. The heads of the Assemblies are: Georg Beierle, Daniel Giese, Heinrich Kunert and Mich. Hintz.

Since its foundation, Leipzig has been served by the following pastors: (1) Friedrich Schnabel—(1815-1820); (2) J.F. Fr. Wagner—(1823-1828); (3) G.A. Fritzscher—(1829-1830); (4) Joh. Samuel Helwich—(1831-1839); (5) Christian Hübner—(1840-1845); (6) Wilhelm Pingoud—(1846-1883); (7) Friedrich Schlarb—(1883-1908); (8) Daniel Haase—(1908-1926); Jakob Rivinius—(1926 onwards).

As mentioned, the Tarutino parish was one of the largest—for a pastoral force, no matter how large, unconquerable. This is how individuals have themselves felt in recent years in the whole parish for the need for a division. This need led to the foundation of our parish—Leipzig. It was obvious that the northern part of the Tarutino parish with the municipalities: Leipzig, Kalatschowka, Kurudschika, Mintschung, Jekaterinowka, and Marienfeld as founding municipalities. Romanowka, Peterstal and Blumental would be considered as secondary municipalities and would be the most likely to be separated, if only for purely practical reasons, to which the geographical location of the mentioned municipalities is self-evident. On the other hand, it was precisely in these congregations that the need for their own pastor was probably the strongest, since apart from Leipzig, all the congregations of the new parish at the Tarutino parish were secondary parishes, and could therefore only be served in the second division. In addition, the long distance to Tarutino brought difficulty and expenses of all kinds, so that, when the establishment of their own parish was aggressively approached, the good cause was understood and supported by all sides. And 12 September of this year, when Pastor D. Haase ordained one of his younger brothers, Pastor Jakob Rivinius, in ministry in the church at Leipzig and was able to hand over the new parish to him, was for the first time a day of release and joy. Leipzig has prepared the other congregations of our parish with regard to the preparatory work for the formation. Thus, as early as 1924, the courtyard of the deceased Amalie Streich, located near the church, was acquired by the congregation of Leipzig for a possible place for the parsonage. Later, this courtyard was exchanged with neighbor D. Röder, so that the parsonage courtyard came to be next to the church. How seriously Leipzig and the other congregations of our parish meant it with their own parish is proven by the whole good behavior of the congregations, which immediately after the formation raised the funds and started the construction of a beautiful parsonage and completed just in time for the pastor to move in, and—there came a few chaotic hours during flooding and put a restraint on the calculations of us all, and ultimately also on our

pastor. Nevertheless, although our parish has been greatly affected by the flood, the parish has recently taken the decision, after the disaster, to accomplish, under all circumstances, the restoration of the parsonage by the autumn of next year. I believe I can express the following conclusion: The Leipzig parish is aware that it is necessary to have its own pastor and it loves its pastor. Both parish and pastor want to share happiness and misfortune with each other, but for the time being misfortune is more than happiness, one more reason for mutual trust, depth and togetherness.

From the ecclesiastical life of our community the following should be worth mentioning: Better church attendance until before the war has suffered from the war and post-war years and has recently been revived. Children's instruction (*Kinderlehre*) has always been a major focus, also since the parents of the Sunday school students are requiring children instruction. (Recently, a



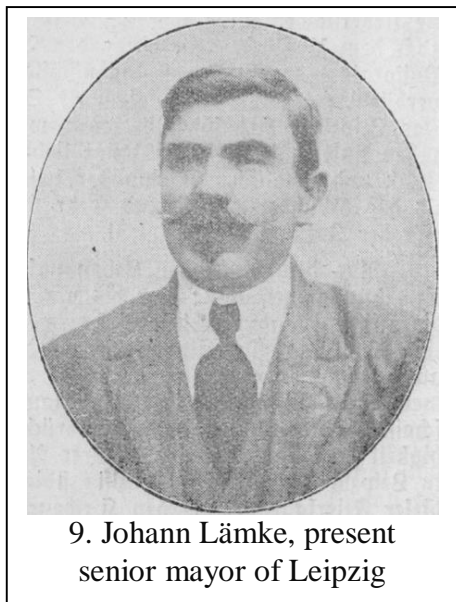
8. Friedrich Lächelt, long-time senior mayor of Leipzig

man from the lowlands—children's instruction has been abolished with them—said that Leipzig is still backward. We put up with this “backwardness” because we have a different opinion). Until 1924, Easter and Pentecost Tuesday were celebrated in the church in Leipzig. The abolition of these holidays brought the Church Council and the sexton into distress. However, the Consistory has agreed with the actions of the Church Council and has officially cancelled these holidays. These two holidays were often abused, mainly by the youth. After all, on Easter Tuesday of 1912, they killed their youth comrade Gottfried Hintz in a brawl. They have also been abused by those who think that a holiday that cannot be completely observed would still be good enough to go to the market or other businesses. These were the motives for the repeal of the same and not others. Every 25 May, the municipality of Leipzig celebrates the “Rain Festival.” In good

years, it is a day of thanksgiving; in dry years, a day of repentance and prayer. What animates the main and secondary feasts, everything is essentially similar to the custom and practices of the other fellow-believers. A great musical promotion of the youth on the street is less to complain about, but there are no lack of transgressions. An average of 40 weddings take place every year; 50-60 young people are confirmed.

In the Second Period, 1860-1927, Leipzig was often gripped by emigration fever. This was particularly strong in the 1870s and 1880s and in the first years of the 20th century. The following emigrated to **America**: Christian Frieß—(1892); Karl Fink—(1892); Samuel Fink—(1889); Johann Kühn—(1902); Christian Kranich—(1902); Maith. Marlin—(?), Michael Sprecher—(?); Christian Sprecher—(1878); Maria (?—(1878); Friedrich Eberhardt—(1879); 4 Eberhardt brothers—(1873); Rihl, Buchwitz, Lüttke—(1874); Mallach brothers, 4 Weber brothers, Christian Hinz—(1880); Daniel Buchwitz—(?); Daniel Giese—(1902); Friedrich Weikum—(1905); Samuel Quaschnik—(1905); Gottfried Braun—(1905); Christian Stern—(1902); Jakob Kühn—(1902); Christian Quaschnik—(1905); Johann Rauget—(1905); Samuel Kranich—(?). To **Waterloo**: Gottlieb Matschke and sons—(1870). To the **Caucasus**: Ludwig Freimuth—(1876); Michael Pfenning—(1878); Gottfried Boroske—(1878); Johannes Wirsche 1878. To **Turkey**: Augustine Harmel—(?); Christoph Beeg—(1875); Ludwig Beeg—(1875);

Daniel Pahl—(1875). To **Siberia**: Wilhelm Henning—(1874); Jakob Harmel—(1878); Michael Braun—(1879); Peter and Johannes Beierle—(1879); Jakob Brandt—(?); Wilhelm Bierwagen—(1904); Jakob Kraft—(1907); Heinrich Pahl—(1903); Andreas Hirth—(1905). To **Romania**:



9. Johann Lämke, present senior mayor of Leipzig

Gottlieb Quaschnik—(1882); Michael Schweiz—(1881); Andreas Hoffmann and Im. Wietz—(1881). Total—4,380 souls. Most of those who emigrated to America have achieved great prosperity and still remember their old homeland today, which they have proven and still prove through repeated remittances, especially in expensive times, namely in 1925 through the friendly mediation of the *North Dakota Free Press*. We do not know about the whereabouts of the emigrants from elsewhere. In 1925 and 1926, these emigrated to **Brazil**: Ludwig Schmiedke, Johann Händel, Joh. Ost, Christian Hintz, Jakob Wolf, Friedruch Freimuth, Daniel and Michael Martin, Wilh. Beierle, Johann Hörth, Ferdinand Kupke, Daniel Braun, Adam Freier, Heinrich Wiege, Im. Schweiz, Gidias Harsche, Jakob Buddau, Woldemar Mallach, Johann Mallach, Aug. Neumann, Adam Wiege, Im. Adolf, Gottlieb Wiege, Adam Neubauer, Sam. Buchwitz, Gottholf

Schelske, Christian Liedke, Gustav Krause, Aug. Nies, Heinr. Kühn, Daniel Werner, Gottfried Braun, Joh. Möves, Salomea Brandt, Gottfried Treichel, Jak. Klett. The following emigrated to Canada in 1927: Jakob Bäbler, Sam. Lüttke, Karoline Beierle, Friedr. Kautz, Gottr. Martin, Friedrich Pahl, Heinrich Pahl, Johann Müller, Albert Müller, Dan. Martin. Following in October of 1927: Samuel Jeschke, Wilhelm Hiller, Christoph Werner, Daniel Wiege, Rudolf Kranz, Johann Martin. This again resulted in a reduction of the population by 314 souls—in the entire loss of people—752 souls. In addition, there were still emigrants who are not noted in the church books. If we put the total migration at around 800, we are not going wrong. If such mass emigration means a weakening of popular power, it benefits many in other respects, as it helps in the lack of land and gives more leeway to elbow freedom. Here is an overview of the population movement: in 1815, there were 128 families with 473 souls. In 1827, there were 145 families with 637 souls. In 1908, already 350 families with 1,868 souls, and today, 403 families with 2,099 souls. There are 12 Jewish families. The annual increase in births is on average—105, loss due to deaths—55, so we have a population increase of 50. In the last 10 years, this ratio has changed only insignificantly.

Accidents: (1) In 1874, lightning struck Ludwig Braun. (2) In 1872, lightning struck Johann Stelter, wife and son. (3) In 1920, lightning killed Christian Brandt and his son Heinrich. (4) In 1911, Daniel Neumann was slain by young fellows: (awakened by the screaming of the young fellows, the on-duty community watchman (*Zehntelmann*) hurried to separate the parties and found him dead, leaving 2 orphans). (5) Jakob Fink—13 years old, drowned in 1850. (6) Daniel Burkhart—5 years old, drowned in 1855. (7) Gottlieb Bäbler—27 years old, drowned in 1861. (8) Jakob Wietz—31 years old, drowned in 1866. (9) Jakob Straub—52 years old, drowned in 1879. (10) Marie Gräslich—1 year old, crushed to death at the mill in 1865. (11) August Hülscher—3 years old, burned to death in 1866. (12) Johannes Nikolaus—9 years old, slain by the horse in 1873. (13) Ludwig Schweitz—59 years old, slain by the horse in 1879. (14) Samuel

Neuman, slain by the horse in 1908. (15) Christoph Freimuth—19 years old, buried in the sand trench in 1876. (16) Gottfried Neumann—59 years old, buried in the sand trench in 1889. (17) Johann Jeschke—19 years old, died in an accident at the mill in 1912. (18) Ludwig Wiege—59 years old, beaten to death by his own wife in 1897. (19) Wilhelm Wolf—9 years old, buried in the clay trench in 1906. (20) Jakob Wolf—6 years old, buried in the clay trench in 1906. (21) Christine Burschel—17 years old, accidentally shot to death in 1887.



10. Reinhold Bogner, long-time sexton-teacher in Leipzig

Those of ours who died in the war: (1) Friedrich Hülscher, missing since the Russo-Japanese War. (2) Daniel Pahl, killed in the Russo-Japanese War. (3) Daniel Hörth, killed in the Russo-Japanese War. (4) Immanuel Buddau, killed in the Russo-Japanese War. (5) August Hintz, missing in action in 1914. (6) Daniel Freier 1914. (7) Johann Buchwitz 1916. (8) Im. Harmel 1916. (9) August Wiege 1914. (10) Gottfried Boroske 1917. (11) Adam Giese 1914. (12) Aug. Neumann 1926. (13) Johann Hintz, 1914. (14) Heinrich Bietz 1917. (15) Heinrich Buchwitz, died in the hospital 1917. (16) Reinh. Sprecher 1917. (19) Christ. Hannemann 1916. (18) Gottfried Hülscher 1917. (19) Wilhelm Kauk 1916. (20) Daniel Böttcher 1916. (21) Adolf Schweitz 1917. (22) Johann Boroske 1917. (23) Friedrich Röder 1918. (24) Gottfried Leischner, died in 1916. (25) Johann Kühn 1916. (26) Jakob Beierle 1916. (27) Daniel Neubauer 1918. (28) Johann Sprecher killed

by the bullet in 1914. (29) August Wiege 1914. (30) Heinrich Lächelt 1914. (31) Immanuel Mann 1915. (32) Immanuel Jeschke 1915. (33) Heinrich Giese 1915. (34) Johann Hintz 1915. (35) Friedrich Böttcher 1915. (36) Daniel Böttcher 1915. (37) Rudolf Kranich 1914. (38) Gottfried Pahl 1914. Of these, 38 were single; 18 were married; 19 were left behind as war orphans; 35 of the fallen left behind 1-2 orphans because they were still young people. Two invalids must also be mentioned: (1) Jakob Pahl, who has lost an arm, and (2) Immanuel Bietz, who suffered an incurable wound to his head. The number of participants in the war: 402.

From the municipality of Leipzig, having dedicated themselves to the teaching profession: (1) Em. Müller, teacher at the Secondary School (*Gymnasium*) in Cetatea-Alba, (2) his daughter Emilie Müller, teacher in Cetatea-Alba. (3) Jakob Kraft. (4) Johann Hülscher, killed in the Japanese War. (5) Christian Fruck, sexton in Alt-Elft. (6) David Treichel, sexton in Kulm. (7) Jakob Mallach, teacher in Leipzig. (8) Johann Radke, died 01 October, 1927. Furthermore, Dr. Otto Müller, son of the teacher Em. Müller, who was a doctor at the Sarata hospital and died in 1920. Leipzig currently has three students at the Tarutino Secondary School: Eduard Lämke, Adolf Lächelt and David Springer. Those who attended the Werner School: Gottfried Stelter, Johann Martin, Otto Lächelt, Daniel Jeschke; and attending the Girls' Secondary School: Sophie Werner.

The above-mentioned teacher Emanuel Müller, Professor of German Language at the Boys' High School (*Lyzeum*) in Cetatea-Alba, worked for many years as a sexton and a teacher at the German church schools. He was honored with distinction by the ecclesiastical and secular



11. Emanuel Müller, Professor
in Cetatea Alba

authorities for his diligence, loyalty and perseverance in office. From 1907 to 1912, he gave the students the Evangelical Lutheran Confessional religious instruction. From 1912 to the present day, he has been a teacher of the German language at this teaching institute. In recent years, he has written textbooks of the German language, approved by the Ministry of Popular Enlightenment and introduced in many Romanian high schools.

The son of Em. Müller, the regional physician (*Landschaftsarzt*) at the hospital in Sarata, Dr. Otto Müller, received his education in the Akkerman Secondary School. After finishing secondary school, he studied medicine at the New Russian University in Odessa. After completing his medical studies, he was a regional doctor at the hospital in Sarata. He took part in the great European war and was awarded high decorations. After the end of the war, he was again a doctor at the hospital in Sarata. He died, as a victim

of his profession, of typhus on 2 September, 1920. The Sarata community had grown fond of the young doctor and decorated his grave with a beautiful monument. With him, a young hopeful, medical force, who could have helped many more suffering people, was buried.

Since 1877, Leipzig has enjoyed the benefits and conveniences of a nearby railway station. The economic situation has increased noticeably from 1877 onwards. All grain, and grain has always been produced in Leipzig, was brought to the nearby station and better prices were achieved by it. That is why Leipzig was considered one of the richest municipalities in the 1890s and at the beginning of the 20th century, especially in terms of cash. Leipzig was a village where people liked to go to borrow money. Only after the construction of the Akkerman—Leipzig railway line did a fair balance with the other municipalities take place again. Nevertheless, the prominence was and remained obvious. Agriculture received improvements, especially in the post-war period. One of the first farmers, although he also devoted himself to milling, was the local farmer Adam Lämke, who earned great merits in the field of agriculture. He was the first to vividly demonstrate to his contemporaries what it means to own his land in one spot. He was also the one who put the first tractor into operation. Today we already have four. Also, the general desire to get the land on larger plots is becoming more and more clear. Owners of threshing machines: Adam Lämke, Friedr. Jeschke, Lämke and Mann, Neumann—Pahl. Owners of automobiles: Adam Lämke and Johann Lämke. It is regrettable that Mr. Ad. Lemke decided to build his large mill in Beresina and not in Leipzig. The place was already chosen here in Leipzig where this mill could have spread its blessing directly to Leipzig, then the matter took an unexpected turn.

Leipzig possesses a large investment in its artesian wells, of which it has a total of 121. An artesian well comes to 20-22 thousand lei. They represent a fortune of two and a half million lei in the village. Every better farm has its artesian well of 18-20 *Faden* [126 to 140 ft / 37.8 to 42 m] in depth. The water that these wells provide is usually crystal clear and extremely tasty.

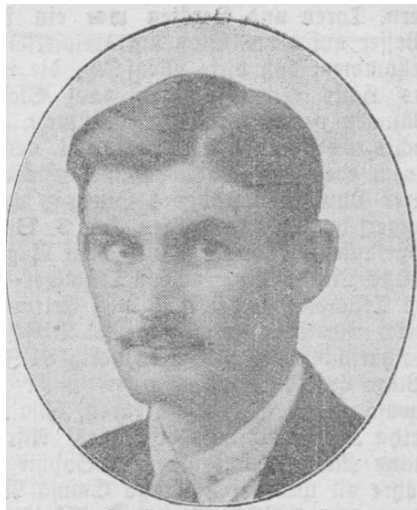
Although the poorer class made up a large part of the population of Leipzig, the handicraft trade is very weakly represented. So we have only six carpenters, three shoemakers, three blacksmiths, a locksmith, a wagon-maker, a cooper and two tailors. On the other hand, many working families from Leipzig find their necessary income at the Bassarabiaska railway station and its depot. The railway has also brought with it that foreign railway employees have settled here in Leipzig, some of whom have acquired courtyards, which is why we already have, along with the Jews, 360 foreign residents who belong to our community (*Kommuna*). Despite the many farm poor (*Landarmen*) and landless people, the social antagonisms, to the credit of the poorer class, have never appeared in great form, and have not been able to whip up hatred between rich and poor in the way that has happened in some places. We were not that revolutionary. *Bolsheviks*, *Bolshevik land*, these disgusting words hurled at the poor and at the soil they wanted, were certainly not coined in Leipzig.

The need for roofing tiles is provided by 3 brickworks. This year also saw the establishment of a fired brick factory, which will probably have enough to deliver in the future, as stones cannot be found on site—and therefore are very costly, and after the flooding of the previous building material, mixing the stone and plaster, brought more concerns. A dairy company functions as a buyer of raw milk, milk separators are rare here. The mill, owned by Poias Turkenitsch, was demolished by the water on 2 September. It is under construction again, but on the hill where the water will probably never reach, it has a counterpart by Johann and Immanuel Lämke, of whom the former transferred his mill from Mintschuna to the empty building already finished here. So there is competition and every competition has its good.

Bee breeding has always been of great interest in Leipzig. We can probably call teacher R. Bogner as the most capable beekeeper, who, incidentally, has also devoted himself to horticulture; his effort and understanding in this area is still proven today by the sexton garden. Also known as beekeepers: Daniel Kautz, Heinr. Mallach, Johann Krause and, in a small way, the writer of this history. But also in the apiaries/bee sheds of the aforementioned beekeepers, the flood waters also did a horribly thorough job, so thorough that the beehives went away like little Noah's arks over the fences. The bee families, which were nevertheless occasionally rescued during the flood, have proven to have the weather resistance of a polar bear.

The Consumer Association, founded in 1918, has not proven itself. It was liquidated in 1926. The building was leased by Friedrich Häcker and Co. and a store was set up; unfortunately, the flood has pushed into it and so collapsing the store and burying the goods under itself, causing great loss. A new building was erected on the same site. Here, too, as with beekeepers, "There a person has to look for a thing where a person has lost it." In addition to this private store, there are also the stores: Sprecher Brothers, Nowogrudski and Kischlianski. This year, a People's Bank (*Volksbank*) was also founded here, which will hopefully have a beneficial effect right now. The opportunity is the best. The bank president is Joh. Lämke, treasurer: Adam Lämke, accountant: Andreas Krämer.

With the annexation of Bessarabia to Greater Romania, a change has occurred in us, as in other communities, insofar as the political community has been separated from the purely ethnic-ecclesiastical one. The congregation or church mayors were: Georg Beierle, Johann Lämke, August Sprenger, Friedrich Lächelt.



12. Georg Aldinger, present sexton-teacher in Leipzig and author of this chronicle

Since 1926, Leipzig has had its Women's Association under the direction of the pastor's wife, Olga Rivinius. The Singing Club, which has existed since the 1880s, has never really come to fruition. It was usually practicing only during the winter. Only in recent years has the singing time been extended to three seasons, and the club has also been enlarged to 42 voices. It received strong support, especially from the teachers of our school. All this brought a visible revival to the choir. The conductor of the choir is the sexton. The wind choir, 18 instruments strong, founded in 1922, rarely had an expert as bandmaster. The current director is teacher Herbert Knauer.

Before I close the chronicle, let us remember the great flood, the most terrible thing we have experienced in the course of 113 years of our existence as a community. Even more, it is the greatest misfortune that our little homeland

Bessarabia has seen. In this sense, it is an affliction of all our German people of Bessarabia.

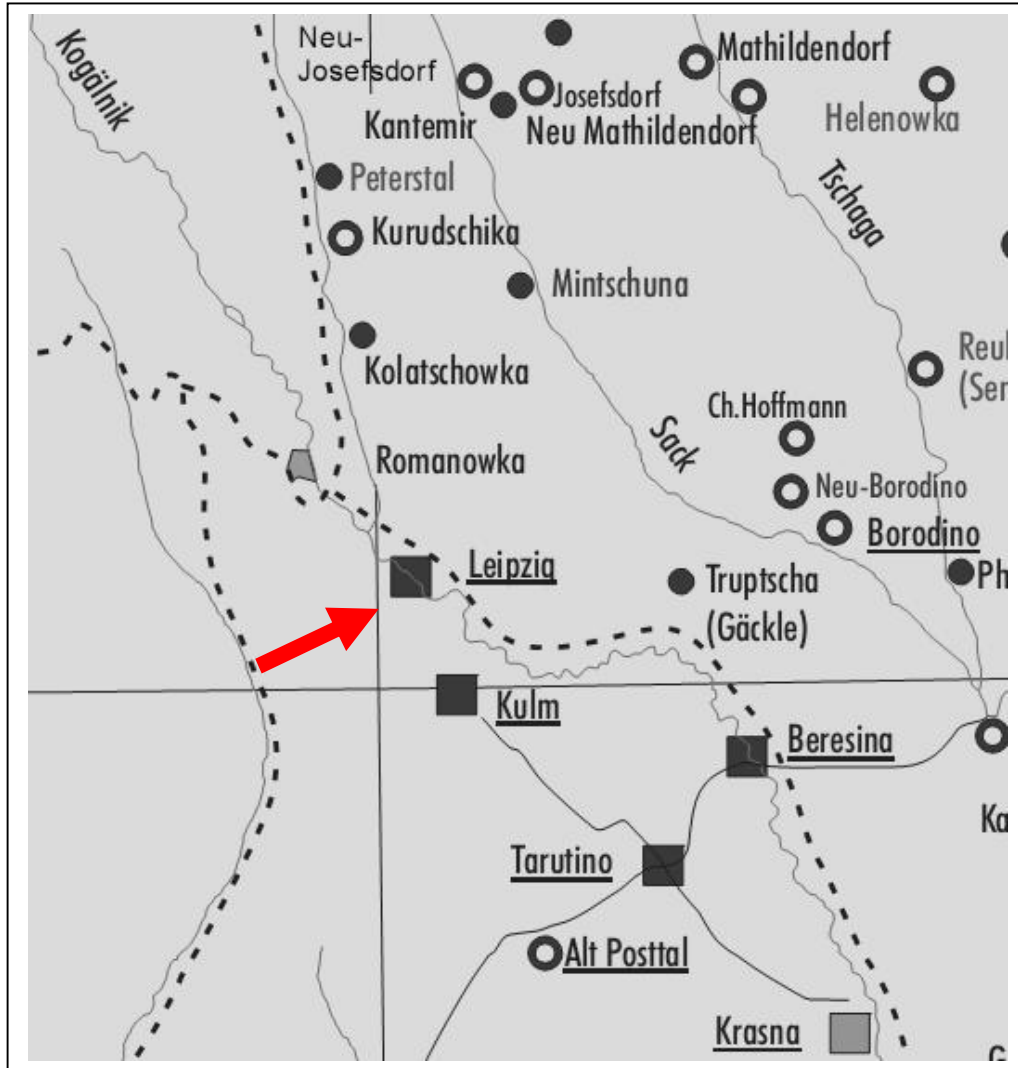
On 2 September, 1926, Leipzig was severely affected by a flood. Shortly after 1 o'clock in the afternoon, large masses of water came rolling down from the north. The high railway embankment north of Leipzig unfortunately stopped the amount of water for us, only a little penetrated through the railway bridge. Meanwhile, the valley filled with a huge amount of water, so that the railway embankment had to give way to the pressure of the water and broke through a large section. Had it not been for the railway embankment, millions of buckets of water would have poured out, the water could have spread across the entire wide valley, and the destructive power would have been diminished in this way. But after the railway embankment had given way, the raging tide poured over the village and raged destructively until after midnight. From 2-5 o'clock in the afternoon, the water was rising and rushed through doors and windows, only a few houses, in part of the village which was gripped by the water, remained dry. The waves and water swirling with the floating stacks (*Schobern*), gates and implements was a terrible sight. After 5 o'clock, the water receded by three-quarters *Arschin* [21 in / 53.3 cm]. It had come so surprisingly quickly that many people who were working in the courtyard could no longer save themselves in the house: many spent the night on stone houses, firmly rammed stacks and trees. The houses crashed to the left and right, and you just waited for the moment when your own roof over you would also collapse. Then came the eerie night, which will remain unforgettable because of its darkness and the storm. When the long-awaited new morning of 3 September dawned, the water had mostly run off. What now presented itself to the eye was heartbreaking: beautiful Leipzig resembled a rubble and field of death. How many dead must the rubble conceal? How many drowned? Soon there was certainty. And what a miracle of God: 4 buried alive, 14 drowned. 3 old women: Katharina Jabs, née Holzwarth—84 years old, Julianna Boroske—70 years old, Luise Wiege—68 years old, died under the rubble in their senior apartment, as well as a child of 5 years old, Elsa Kintz. A married couple: Johann and Elisbetha Kupke—62 and 60 years old; Alfred and Lilli Biech—3 and 2 years old; Aline Müller—3 years old; Sophie Hintz, wife of Friedrich Hintz—38 years old; and their maid Emma Nutz—17 years

old; and Johann Scherimm, all died the cold water death. Christian Sommerfeld, due to the cold, died (*erstarrte*) in the terrible night on a pile of vines. In addition, a Jew and 4 Bulgarians who had herb gardens with us drowned. On 4 September, the mass burial took place in a watery grave. Our pastor, Jak. Rivinius, for the meditation [at the burial of the dead], based it on the following words: Psalm 69, verses 2, 3 and 17, “God, help me, for the water goes to my soul. I sink into deep mud, where there is no foundation, I am in the deep water, the tide wants to drown me. Hear me, Lord, for your goodness is comforting; turn to me according to your great mercy.” Our neighboring communities of Kulm, Tarutino, Posttal, Wittenburg, (Beresina was herself in great need) provided us with first help by bringing bread to the community. But to alleviate the need, all the people of Bessarabia have found themselves ready by donations that arrived from everywhere, or still arriving. The Bulgarian village of Twarditza has also expressed its sympathy to us with a larger grain shipment. The state intervened immediately: 75,000 lei were handed over by Minister Inkuletz to the Assistance Committee for the damages. Leipzig has lost an awful lot: 213 houses have been destroyed, 92 houses damaged, 322 families with 1,326 people have suffered, 63 horses have drowned, as well as 47 cows, 276 sheep, 45 pigs and 8,641 poultry. 114 bee colonies with 180-200 *Pud* [6,480 to 7,200 lbs / 2,948.4 to 3,276 kg] of honey have fallen victim to the water, 6,200 *Pud* [22,320 lbs / 107,556 kg] of wheat, 9,785 *Pud* [352,260 lbs / 1,602,783 kg] of barley, 4,184 *Pud* [150,624 lbs / 68,534 kg] of corn, 775 *Pud* [27,900 lbs / 12,694.5 kg] of oats, 536 *Pud* [19,296 lbs / 8,779.7 kg] flour and 636 *Pud* [22,896 lbs / 10,417.7 kg] fodder have been destroyed. Furthermore, a lot of food was washed away, others spoiled. With a low estimate, the total loss is 17,043,000 lei. Leipzig has been set back at least 30-40 years in one night.

“From fire and water distress
Protect us, dear Lord and God.”

[Translation Ends]

See Map attached below



Stumpp Map of Bessarabia reworked by Rolf Jethon—not in original document