



The Bukovina Society of the Americas

NEWSLETTER

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BUKOVINA PEOPLE AND EVENTS

- The annual meeting of the Bukovina Society of the Americas, Inc., pursuant to the by laws and the requirements for a Kansas not for profit corporation, was held on Sunday, July 22, 2007, at the headquarters in Ellis, Kansas. Terms on the Corporate Board of Directors expiring at this time were those of Irmgard Ellingson, Norma Lang, Raymond Haneke and O. M. Windholz. All were re-elected to another term except Raymond Haneke, who asked to step down. His term was filled by the election of Eileen Goetz. Bernie Zerfas also resigned whereupon the Board appointed Shirley Kuppertz to fill the unexpired term. Database Manager Becky Hageman reported that there are 480 current Society members including forty-one from the eleven foreign countries of Australia, Austria, Brazil, Canada, Germany, Israel, Poland, Spain, Sweden, Ukraine, and the United Kingdom. The General Fund stands at \$2,128.50 and the Lifetime Endowment Fund at \$26,801.91. Earnings from the Lifetime Endowment Fund are transferred to the General Fund annually. No outstanding liabilities were reported. Following the annual meeting, the Board of Directors convened to elect the following officers for the ensuing year: Martha McClelland, President; O. M. Windholz, Vice President; Joe Erbert, Secretary; and Art Honas, Treasurer.
- Presentations related to the Western Kansas immigration and lives of the Bukovina Germans will be on the program at the Oktoberfest German Heritage again this year. The annual Oktoberfest is scheduled for September 15-16, 2007 at the Ellis County Fair Grounds in Hays, KS. Irmgard Ellingson and Steve Parke will present their topics beginning at noon on Saturday the 15th: Irmgard on the Lutheran Swabians followed by Steve Parke on the German Bohemian Catholics. Oktoberfest information is available at: <http://www.midwestdeutschefest.com>
- The Bukovina Society has frequent visitors from out of

state who stop to see the museum and connect with their heritage. We do not hear from all of them, but Robin Schoenthaler (Arlington, MA), who, after signing up for membership, sent an email noting, "I hope you convey to Mr. [Joe] Erbert and Mr. [Ralph] Honas our deep appreciation for being willing to open the museum for us. We were very moved by the displays and the resources. On the way back to Boston I read many of the Society's newsletters on the plane."

- The Bukovina Society welcomes Paul E. Hodel (El Dorado, CA) as our latest life member, number 163.
- The Canadian Banking System has made a rule change effective June 30 of 2007. Any Canadian check with handwritten or typed "USD or US Dollars" will NOT be processed as US funds but as Canadian funds. In order to be cashed without expense to the Society, a Canadian check must indicate payment in US currency against a specific US bank; this information is already printed on the checks of banks with a US affiliation. In order to avoid an expense for the Society, we respectfully request our Canadian members to consult their bank for specific details concerning such transactions. Checks not properly executed will be returned.

BOARD RETIREMENTS

by O. M. Windholz (Hays, KS)



Bernie Zerfas, left and Ray Haneke,
at their retirement meeting.

Two charter members of the Bukovina Society since its founding in 1988 have elected to step down after many years of faithful service. Ray Haneke has served terms as President and Vice President, was always available for meetings and work sessions and

frequently opened up the headquarters for visiting groups and individuals. I met Ray years before the founding of the Society through local business and community organizations. At a very large turnout of Bukovina Germans assembled by Paul Polansky in September of 1988, Irmgard Ellingson and I sought individuals to serve on a committee to form the Society. Ray was the first person to be considered. He was a man who never said "no."

Bernie Zerfas was the first Treasurer for the Society and continued in that capacity until his last meeting this past July. The organizational meeting of the Society was the first time we met and I enjoyed working with him through the years. He was also present for any meeting, work detail, or event of the Society. Both men gave generously of their time, talent and treasure to their families, church, and communities. They will serve as an example to us all.

PROMISE FULFILLED

by Michael Augustin (Leonberg, Germany)

The long-term subscriber may perhaps recall the article in the December 2001 issue of this publication about the trip, which Frank and Juanita Augustine (Ellis, KS) undertook for the purpose of visiting their relatives in Germany. Not only were many friendships established at that time but the idea of paying Frank a visit on the occasion of his 80th birthday also surfaced. His birthday fell on May 31, 2007 and indeed a group of five relatives from Germany undertook the journey to the United States to join Frank in celebrating this landmark occasion. Besides myself, the author, there were my aunt Traudl Grill and her husband, Ludwig as well as my first cousins Regina Schiessl from Salzweg near Passau and Franz Augustin from Straubing. This was the first American trip for all except for Regina and me.

I departed one week prior to the others and visited my friends Sophie Welisch in Congers, NY as well as Werner Zoglauer and his daughter Kathy Cardwell in Naperville, IL. Werner, Kathy and I then drove from Naperville to Kansas City where we met my German relatives as well as Becky Hageman of Wichita, KS. After a short stay the group continued to Ellis on May 29. Here almost all the members of the Bukovina Society's Board of Directors had gathered to receive us and to honor Werner Zoglauer. Oren Windholz, former President of the Society, recounted Werner's special services as the Society's webmaster, the site's international recognition, and its role in the recruitment of new members.

The celebration of Frank's birthday on Thursday proved to be only one of the festivities on the docket. Each day the visitors from Germany were invited to a social gathering. Among our hosts: Adolph Flax and his sister Viola McFeethers, Norma Lang, and Daryl and Sandy Augustine in Hays, KS. The hospitality was simply overwhelming and to describe all details would exceed the scope of this essay. After church services on Sunday followed by a group breakfast, we took leave of our friends in Ellis and traveled on to the Denver, CO area. We

visited Steve Parke in Pueblo, CO as well as Frank Augustine's daughter, Henrietta Rupp and her family in Denver. Before returning to Germany on June 8 we spent a few unforgettable days touring the Rocky Mountains.

Back home our heads and our hearts were replete with multi-faceted impressions and lots of pleasant memories. And to all our North American friends, named and unnamed, who participated in the success of our trip: a heartfelt thanks for the warmth and hospitality you extended to us in the States.

THE LONG JOURNEY

by Sophie A. Welisch (Congers, NY)

This essay, prompted by a gift from a close relative, will attempt to reconstruct in broad terms, the life and times of its previous owners, as destiny propelled them from country to country and from shore to shore. The gift: a 12" painted wooden statuette of the Madonna and Child in a wooden case (see Fig. 1); the family: that of Christoph Reichhardt, who, with his wife Magdalena Kohlruss, crossed the Carpathian Mountains in 1835 and, with twenty-nine other families from the Bohemian Forest, became among of the founders of the village of Bori in Bukovina.



Fig. 1, Our Lady of Help (brought to Brazil by Adolf Wolf in 1887)

As may be inferred from the name of the region, the Bohemian Forest in the early 1800s was a thickly wooded land with lumbering and glass production among its principal industries. During the long evenings the villagers literally whittled away their time making furniture, household utensils and toys out of the abundance of wood in their back yards. And prominent among their carvings were religious artifacts for a *Herrgottswinkel* (God's corner) in their living quarters. From the time of the Counter Reformation the inhabitants of the Bohemian Forest had manifested an outwardly strident form of Catholicism characterized by massive processions, pilgrimages, celebrations of religious holidays, and displays of religious icons in homes and fields. Among the most popular of these were St. Johannes of Nepomuk, the patron saint of Bohemia, the Madonna and Child, and nativity scenes.

We can only imagine that when the thirty families from the Bohemian Forest set out in response to Emperor Francis I's recruitment of families to settle in his easternmost territory of Bukovina, they took with them only a few meager possessions. At this time railroads were as yet unknown and the colonists were too poor to travel with horse and wagon. Instead, they packed their most essential material goods in carts drawn by dogs and in six weeks laid down the entire stretch of over 1000 kilometers on foot. Not to be left behind were religious artifacts, e.g., hymnals, prayer books, icons, and an item or two from their *Herrgottswinkel*. Few of these articles have survived the ravages of time, war, and subsequent migration, making the

extant Madonna and Child statuette in the family of a Reichhardt descendant such a rarity. How it came into the possession of Christoph Reichhardt, its age, and its sculptor remain unknown.

From oral tradition passed down from those with an historic memory longer than the author's and from an article by Stefanie Riedl Ruczkowski entitled "Weihnachten 1916 in Gurahumora," in *Der Südostdeutsche* (Munich), December 1990, p. 5, a brief sketch of Christoph Reichhardt and his early descendants can be gleaned. Mrs. Ruczkowski describes the Reichhardt family as having musical talent and playing all sorts of instruments. On their property in Bori they had constructed a wayside chapel where all weddings and other celebratory functions were held accompanied by music "that would have charmed the dead out of their graves."

But difficult circumstances in their new homeland undoubtedly outweighed the happy moments. During the cholera epidemic of 1848, the Reichhardt family was hit particularly hard, losing many of its members including the immigrant couple Christoph and Magdalena. Of their nine children, five died between 1840-48. The other four, Christoph II, Katharina, Regina and Anna reached maturity, with the daughters later marrying into the families of Maidl, Neumayer and Tauscher respectively. Their descendants have been documented as living or having resided in Austria, Brazil, Canada, Cuba, England, Germany, Romania and the United States. Of those who immigrated to Brazil Mrs. Ruczkowski notes that Johann Reichhardt was the only one of the 1887-88 Bukovinian group, who "truly became rich." During my 2001 trip to Rio Negro, Brazil, where I attended the annual fest sponsored by the *Associação Alemã-Bucovina de Cultura-ABC* (Cultural Association of Bukovina Germans), I had the pleasure of meeting several of my Reichhardt relatives.

While in Rio Negro I also attended mass at which the priest, apparently having been apprised of the North American visitors in the congregation, devoted his sermon to the experiences of the 1887-88 Bukovinian immigrants in Brazil. On a small table before the altar there stood a Madonna and Child statuette, "Our Lady of Help," (see Fig. 2) brought to Brazil by the family of Adolf Wolf and now in the possession of Estanislau Seidl Henning. As with the Reichhardt statuette, it likewise had its origins in the Bohemian Forest. The author has found the same picture and a history of this statuette in the published works of Ayrton Gonçalves Celestino, *Bucovinos do Brasil* (2002), p. 48; Jorge V. Saidl and Francisco J. Saidl, the *Seidl Calendar 2005*, and Maria Beckers, *Heimatgedanken* (n.d.), p.143.

And the Reichhardt Madonna and Child statuette? That it has survived the vicissitudes of time and travel under duress is in itself noteworthy. From the colonist Christoph I (born 1788)

the statuette passed to Christoph II (son, born 1829), to Theresia Reichhardt (granddaughter, born 1851), to Theresia Braun (great granddaughter, born 1887), to Rita Dumka (great great granddaughter, born 1919) and now to Sophie Welisch (great great great granddaughter, born 19??). After crossing the Carpathians in 1835 it remained in Bukovina until 1940 when Theresia Braun took it with her to Linz, Austria; from there it journeyed by air to the United States in 1949 in the luggage of her daughter, Rita. The statuette has now found a respite in the Herrgottswinkel of the author.

**57th ANNUAL MEETING OF THE
LANDSMANNSCHAFT DER
BUCHENLANDDEUTSCHEN: DRESDEN,
JUNE 21 – 24, 2007**

by Peter Grunikiewicz (Stuttgart, Germany)

A special meeting at a special place between special dates: June 21, the day of the summer solstice, the longest day of the year and June 24, the feast day of John the Baptist. In "old Europe," above all in the northern countries, the summer solstice continues to make this a special day.

Dresden, having arisen from ruins after sixty years, has at least partially regained its old splendor. Now one can see what was demolished in the two fatal days of February 1945 when Allied incendiary bombing caused the damage or destruction of the largest part of the city including the Zwinger palace and museum, the Hofkirche (court chapel) and the cathedral as well as the death and maiming of thousands of civilians, many of whom were refugees from the East, who had sought refuge in Dresden.

It was in Dresden that the *Landmannschaft* now held its first meeting in a state formerly incorporated into the German Democratic Republic. For the participants the Saxon dialect was omnipresent. The conference registered 270 people, more than had been in attendance for some time. The reason, however, lies not only in the appealing site but also in the appealing program.

On Thursday, June 21, we had the opportunity to visit the state's Wackerbarth winery and sample their wine and champagne. The following day proceeded in a similar manner. A tour of the famous Radeberger Brewery, which included a sampling of the beer, was also on the program. In the evening the official representatives of Dresden's municipal government invited us to the Hotel Bastel, where we attended a reception highlighted with congeniality.

On Saturday at 11:00 A.M. a large group convened in the assembly hall. Many guests, interested specifically in genealogy, came for this one day only. Of these approximately fifty people, the majority was younger than fifty years of age. Interest in genealogy was very high in particular among those from the new federal states, since the themes of flight and expulsion had been taboo topics during the era of the German Democratic Republic and only after Germany's reunification could families



Fig. 2, Madonna and Child (brought to the USA by Rita Dumka in 1949)

openly speak about their ancestry. Ewald Zachmann, the *Landsmannschaft*'s presiding officer, announced that in the future a genealogy session will be a component of the meetings and that a suitable format for it will have to be established.

The other guests spent time in the auditorium socializing with old and new acquaintances. In the afternoon Ewald Zachmann opened the official program after which Alfred Wenzel called for a moment of silence in memory of our deceased compatriots. Musical interludes by homeland choruses from Bitterfeld and Salzgitter were followed by presentations by Peter Lehner and Professor Kurt Rein. Mr. Lehner spoke about the role of Lieutenant Friedrich von Mick in the annexation of Bukovina by Austria (1772-1775) while Professor Rein discussed "The Dialects of the Germans in Bukovina." By means of a map he had drafted, Rein was able to demonstrate the distribution of the dialects in the particular villages. Examples via word and song in the German-Bohemian dialect by Mrs. Amalie Fuchs rounded out the topic in an explicit manner. Next on the agenda was the opportunity to attend evening mass at the Dresden *Hofkirche*. This baroque church with its distinctive simplicity but impressive dome was completely filled.

Another highlight of the day was the reception held at the State Chancellery of Saxony. Dr. Albrecht Buttolo, Minister of the Department of the Interior, greeted the guests cordially. During this encounter he noted that his parents had come from northern Bukovina. Mr. Buttolo praised the objectives of the *Landsmannschaft*, in particular those of the Bukovina Institute, of promoting national harmony through its contacts with Romania, Ukraine, the USA, Israel and last but not least, with Poland. The best example of the latter was the performance of the Bukovina chorus from Lauban (Lubaň, city in Poland, formerly in Silesia, Germany), which turned the reception in the assembly hall, equipped with excellent acoustics, into a festive occasion. Not to be ignored is the fact that Mrs. Olga Hampe maintains very close contact with the compatriots from Lauban.

Sunday began with a Lutheran religious service in the reconstructed *Frauenkirche*. Those who had a long wait before entering the church had ample time to marvel at its magnificent architecture as well as to enjoy the glorious refrains emanating from the new organ. Guests who had not already departed had the opportunity to take a steamship ride on the Elbe, to view the palace gardens in Pillnitz and, after their return, to enjoy a city tour of Dresden.

It was a very comprehensive program not only for friends of the homeland but also for the tourist. A combination of national harmony, tourism and genealogy might be a formula through which to keep alive the memories of the old homeland for generations to come and to kindle new interest in it.

GERMAN BOHEMIAN HERITAGE SOCIETY

by Steve Parke (Pueblo, CO) and
Becky Hageman (Wichita, KS)

The Free State Brewery in Lawrence, Kansas, was the gathering place of the Bukovina Society and the German Bohemian Heritage Society (GBHS) from New Ulm, Minnesota for dinner on Saturday night, April 28, 2007 following the symposium sponsored by the Society for German-American Studies (SGAS). We met with Pat Kretsch, GBHS President, Board members and members including Pat Eckstein, Louis Lindmeyer, and Molly Schweinfurter later to be joined by the Society's friend Dr. Gabi Lunte, and German linguists from Bavaria, who live near our Bohemian Forest area of common origin. At the time of this writing, they (Astrid Christl of the University of Vienna, Nicole Eller of the University of Passau, and Alfred Wildfeuer of the University of Regensburg) were planning a visit to the Ellis County area.

Sharing a meal with the German Bohemian group was of special significance to us because our Bukovina ancestors were also German Bohemians, having migrated from the Bohemian Forest to work in the forests and glass factories of Bukovina. There was much camaraderie in the sharing of food, beverages, stories, and even of songs. It was as if we were family, and possibly we once were. Becky compared her ancestral names with names found in the New Ulm area and may have discovered distant relatives in Minnesota. Steve discussed the possibility of giving a presentation before the New Ulm group at one of its future meetings.

The evening ended with a very generous gift to the Bukovina society of a number of publications from the German Bohemian Heritage Society. Their website can be visited at www.rootsweb.com/~gbhs. The Bukovina Society hopes to have more contact with this group with whom many of us share a common heritage.

THE WORLD WAR II RESETTLEMENT OF THE VILLAGERS OF DEUTSCH-TEREBLESTIE AND ITS AFTERMATH

by Wilhelm Messner

Printed in *Die schwäbisch-Pfälzische Bauernsiedlung Deutsch-Tereblestie von ihrer Gründung bis zur Umsiedlung 1789-1940*, trans. and ed. by Sophie A. Welisch (Heubach/Württemberg: By the author, 1985), pp. 136, 139, 142-43.

Background. On August 23, 1939 Germany and the Soviet Union signed the Non-Aggression Pact, which delineated the spheres of influence of both nations in Eastern Europe. On June 27 King Carol II of Romania accepted the Soviet ultimatum for the cession of northern Bukovina and Bessarabia. On June 28, 1940 Soviet troops occupied northern Bukovina and twenty-two communities in the Moldavian towns of Hertza (Herta) in the District of Dorohoi whereby Tereblestie became a Soviet Russian frontier town. Immediately after the occupa-

tion the Soviets erected a barbed wire fence along the Romanian border in order to contain the population.

On June 22, 1940, i.e., five days before the occupation of the above-named territories by the Soviet Union, a Reich German delegation traveled to Moscow for negotiations and on September 5 reached an agreement about the resettlement of the ethnic German population from Bessarabia and northern Bukovina to the Third Reich.

Population transfer. The German Resettlement Commando for northern Bukovina arrived in Czernowitz on September 9, 1940 and began its work on September 15. Company Commander Müller, a Berlin sewing machine salesman, served as SS-District Plenipotentiary with university professor Dr. Herbert Mayer, a Bukovinian, as his delegate.

The Germans of Tereblestie were evacuated in October in two transports.

The local plenipotentiary of the German Resettlement Commando in Deutsch-Tereblestie was the Reich German named Roden.

The German and Soviet local plenipotentiaries of the resettlement commission, headquartered in the Salter house, registered all those willing to resettle and recorded their assets in the resettlement registers.

The transferees could take only fifty kilograms as baggage and carry with them thirty kilograms. Left behind were fields, meadows, gardens, buildings, household furnishings, most of the household appliances, tools, machines, wagons, the entire 1940 harvest and all animals with the exception of some prominent breeds of cattle and horses used for transport.

What was achieved in 150 years—from the founding of the village in 1789 to resettlement in 1940—with painstakingly hard work—was lost in one stroke. But one thing the German Tereblestie transferees of 1940 had in common with their forebears who had immigrated [to Bukovina] in 1787 and have not lost to the present day: their proverbial ambition and their unbending will again to refashion an existence.

In Germany the evacuees from Deutsch-Tereblestie were housed in three resettlement camps in Upper Silesia: in Antonienhütte, Hindenburg and Nikolai. In November 1940 they were naturalized and received a certificate of citizenship as well as a pass indicating returnee status. Young men fit for military duty were conscripted into military service immediately after naturalization, the able-bodied men shortly after the settlement, and the remaining men later into the *Volkssturm* (home guard). Many of the inductees became prisoners of war and many lost their lives. [A list on pp. 199-220 includes sixty-five men of Tereblestie missing or killed in action in World War II. Of the 340 males born between 1901-1927, sixty-two or almost 18.5 per cent became war casualties. Surnames listed three or more times include Deutscher, Glass, Hehn, Hubich, Mayer, Müller, Sauer, and Wagner.—SW]

Settlement. After naturalization in the spring of 1941 the people from Deutsch-Tereblestie were sent to the Upper Silesian resettlement camps of Orzesze and Wadowitz and from there to farmsteads in the Upper Silesian communities of Niedek, Wiepsch and Wittkowitz. The size of the farms of which they then assumed possession depended upon what they had owned in Deutsch-Tereblestie. As did their forebears in 1789 in Tereblestie, so here in the years 1941-1945, they worked with much zeal and success on their newly acquired fields and meadows.

Flight and end of World War II. By 1945 the collapse of the Third Reich seemed imminent, marking the end of World War II. Soviet troops drew ever nearer and eventually even in Niedek, Wiepsch and Wittkowitz one could hear the approaching cannon fire. On January 18, 1945 the former residents of Deutsch-Tereblestie, old men, women and children, with their horse-drawn wagons, departed Niedek, Wiepsch and Wittkowitz. The extremely stressful journey led to Austria, where they were housed in farmsteads. After the occupation of Austria by the victors, a number of Deutsch-Tereblestians in the Soviet-occupied zone [of Austria], seen as burdensome foreigners, were forcibly loaded into rail transports and returned to Romania. Austrian district authorities and Russian occupation forces worked hand-in-hand in this endeavor. In Romania the former Tereblestians were interned in the fortification of Arad, which was under Soviet Russian military administration. Prevailing hygienic conditions and provisions were unbelievably bad. Many succumbed to typhus and dysentery. Some were able to leave the camp and find accommodations with relatives who had not left Bukovina. Not until the late 1960s were they able to enter the German Federal Republic as late resettlers [*Spätaussiedler*]. This was the case with Mrs. Luise Ludwika Sauer, née German, her daughter Emma Wagner, née Sauer and her grandson Erhard Wagner. They had been able to find accommodations with Mrs. Sauer's daughter in Pitesti and in the winter of 1969 through the "family reunification" plan were able to leave Romania. Only twenty-four years after the end of the war could Mrs. Luise Ludwika Sauer fulfill her heartfelt wish of once again seeing her children and grandchildren, who were living in Germany. She died in the spring of 1970 at age ninety-six in the St. Ludwig nursing home in Schwäbisch Gmünd/Württemberg.

Those Deutsch-Tereblestians forcibly repatriated to Romania but unable to take up residence with relatives could return to Austria or the Federal Republic of Germany after almost one year's stay in the Arad internee camp; most of them availed themselves of this opportunity.

The increasing difficulties faced by German transferees from former Austrian provinces—Bukovina had been an Austrian crown land—especially in post-war Austria, prompted many to relocate to the German Federal Republic. A number of the Deutsch-Tereblestians who went to Austria gained citizenship there, some former German-Tereblestians settled in the German Democratic Republic, and others were able to take up roots in Canada and the United States.

New beginnings after World War II. Although the majority of the former Tereblestians had been farmers until 1945, only five could resume this occupation after the Second World War: Robert Hehn, in Ober-Ramstadt near Darmstadt, Siegfried Huber, in Wört/Württemberg near Ellwangen, Erich Manz, in Upper Austria near Braunau, Friedrich Manz, brother of Erich Manz, in Waidhofen on the Thaya in Lower Austria, Martin Reiss, in Ulzhausen, District of Überlingen.

The farmstead of Robert Hehn is now worked by his son Arthur, that of Friedrich by his son Ludwig, that of Martin Reiss by his son Gerfried. Siegfried Huber and Erich Manz have in the meantime given up their farmsteads because of their advanced age.

In 1789 seven farming families founded Tereblestie, 237 were relocated in 1940 and today 200 years after the founding of Tereblestie, only three farming families remain. After the Second World War most of the former Deutsch-Tereblestians were forced to turn to other occupations, but everywhere they showed their mettle, thanks to their proverbial ambition, which in Bukovina earned them the appellation *Omensle* (dialect for Ameise; English: ants). In the interim most of them have acquired their own homes and some have become quite well off. Their sons and daughters were able to obtain a higher education and could pursue professional careers.

Compensation. For the value of their assets abandoned in northern Bukovina in 1940 the former Deutsch-Tereblestians received a pittance. The rate per hectare for Tereblestie was set by a Munich commission at an average of 950 RM [Reich marks] whereby the [first] 98 hectares of former settler fields were valued at 1000-1200 RM and the remaining fields at 900-1,000 RM.

A number of the Tereblestians declined compensation for their losses in favor of a pension upon reaching retirement age.

**"MENS SANA IN CORPORE SANO" (A SOUND MIND IN A SOUND BODY):
THE CARITAS MONUMENT IN CZERNOWITZ
by Oksana Nakonechna (Czernowitz/Chernivtsi, Ukraine)**



Back of Caritas Monument

In the year 2008 Czernowitz will mark 600 years since its founding, an event which will be combined with several measures to maintain and beautify its central historic core. In this connection notice

will be taken of monuments from the Austrian era (1775-1918), which otherwise would have been sidetracked.

One of these, the *Caritas*, had been located in the former *Wolan-Gasse* (today Bukovina Street) on the grounds of the Fischer Pediatric Hospital in Czernowitz. The cornerstone for this hospital was laid on June 25, 1908 with the *Caritas* unveiled after the hospital's opening in December 1910.

A veritable masterpiece consisting of a group of sculpted figures, the *Caritas* was the creation of the Viennese sculptor Theodor Stundl (1875-1934). In the center of the group we find *Caritas* as a female figure symbolizing youth and health. This name means "charitable love," i.e., "love for one's fellow man"; not in vain does the monument show children clinging to *Caritas* in their longing for maternal love and tenderness. The entire composition represents not only harmony among people but also individual inner peace. This assumption can be inferred from the still legible Latin inscription, "*Mens sana in corpore sano*," on the back of the obelisk, the translation of which is "a sound mind in a sound body."

The sculpture is of bronze and has withstood the century well, so that it can be restored without great difficulty. It only needs a cleaning and repairs from the effects of oxidation before it can be placed at its former site.

When one observes the group of figures one gets the impression that the *Caritas* was cast as one piece and not in several sections, which were then joined. During its production in Vienna the workers affixed the individual parts of the sculpture with screws, also of bronze, so that one sees not a single joint.

In contrast to the condition of the monument, time has not treated its pedestal kindly. Made of limestone, it was more susceptible to environmental influences resulting in damages, which eroded some of its details.

The *Caritas* included several other significant details, which today are no longer part of the original sculpture and have lapsed from living memory. This includes the medals with the impression of Emperor Francis Joseph I as well as the imperial crown at the apex of the obelisk, which, according to oral tradition, were removed by the Russians.

Hopefully the monument will be restored to its former condition and the observer will see it in its full glory.

THE AUSTRIA MEMORIAL STATUE IS BACK!

by Reinhold Czarny (Mönchengladbach, Germany)
in collaboration with
Oksana Nakonechna (Czernowitz/Chernivtsi, Ukraine)

In commemoration of the centennial celebration on October 4, 1875 of the Austrian annexation of Bukovina, its capital of Czernowitz witnessed a number of significant events including the founding of the Francis Joseph University and the unveiling of the *Austria* memorial statue in the city's main plaza. This area, first laid out in 1790, was initially called *Holzmarkt* (Wood Market), later *Kriminalplatz* (Criminal Plaza), and finally Austria Plaza. Emperor Francis Joseph was to have taken part in the 1875 celebration but for some reason was prevented from doing so; in his stead Karl Stremeier, the Minister of Education, came to Czernowitz. Details about the history of the *Austria* may be found in the *Institut für Kulturresistente Güter* (Institute for Culturally Enduring Artifacts) in Vienna, Austria, the Czernowitz Archive, and the daily newspaper *Molodyj Bukowynez* published in Czernowitz.

From its location the *Austria* had an overview of the entire city, located at the highest point in Czernowitz, 218 meters above sea level. The statue, an allegory of Mother Austria on a three-storied pedestal, was designed by the Viennese sculptor Karl Peckary (1848-1896), who at age twenty-four was appointed as professor at the Imperial and Royal State Trade School on *Neue Weltgasse* in Czernowitz after having designed works for the Vienna Arsenal and the 1873 world exhibition.

Collaborating with him in designing and completing the *Austria* was the sculptor Carl Worak (also identified as Carl Morak in some sources), the architect Carl Hofer, the stonemason Carl Hoffmann and the caster Carl Turbain. The statue, about 8.2 meters high, stood on a pedestal of green stone hewn from the mountains of Bukovina and included a bas-relief with the principal figure standing about 2.37 meters; it weighed 18,400 pounds and was sculpted from a block of Carrara marble from Naples.

According to some observers, the *Austria*, robed in the



The *Austria* Memorial Statue

garments of antiquity, bore a striking resemblance to the Empress Maria Theresa, during whose reign Austria annexed Bukovina. In its left hand the statue held a laurel wreath encircling a sword and in its right a palm branch symbolizing peace to the city. This palm branch is no longer visible in photographs taken after 1905.

After the annexation of Bukovina by the Kingdom of Romania in 1918, the statue mysteriously disappeared from sight (probably in 1919) with no one knowing its location. During this time many memorials from the Austrian era were removed. But fortunately a few monuments from this illustrious and most significant period for Bukovina have survived even though some are no longer intact.

The *Austria* remained missing for decades until the headless statue was by chance discovered on May 8, 2003 under a cement floor in the courtyard of the former Bukovina Trade Museum, today the UkrSozBank (Ukrainian Social Bank) at the corner of Liliengasse and Mickiewiczgasse.

An appointed commission was to determine the statue's destiny. When looking at the photographs taken during the salvaging and the technique used in transporting the *Austria*, I had to recall my childhood in the 1950s when wooden rollers were still being used for moving heavy loads, which did not treat the transported objects gently.

I learned from the sculptor, Mrs. Barbara Zeidler, that she collaborated with the artist Abbé Libansky to initiate international action whereby the newly-found statue would serve as a bridge between peoples and cultures. The *Austria*, rediscovered in 2003, was to be an example and point of departure for an artistic and scientific discussion about political symbols and European identities.

Internationally recognized curators selected ten artists from Austria, the Czech Republic, Hungary, Poland, Slovakia and Ukraine, all of whom received a drawing of the statue in its original size and were asked to interpret and redesign it with varying artistic expressions. These included: Róza El Hasan (Hungary), Janos Sugar (Hungary), Karolina Kowalska (Poland), Janek Simon (Poland), Bernadette Huber (Austria), Abbé Lipinsky (Czech Republic), Anna Sidorenko (Ukraine), Bronislav Tutelman (Ukraine), Ilona Nemeth (Slovakia), Group XYZ including Matej Guvula (Slovakia) and Milan Tittel (Slovakia) as well as an accompanying country-specific performance project by Hilde Fuchs (Austria). The project presentations took place in Vienna in January 2006 and in Lemberg (Lviv) the following April.

Presentations of the completed designs were scheduled at conferences in Cracow, Budapest, Bratislava, Vienna, and

Czernowitz throughout 2006-07 with the final presentation to take place on June 2007 in the Ukrainian capital of Kiev. The ten drafts of the *Austria* will then be donated to the city of Czernowitz. In the interim the monument's missing head was discovered at the shop of an antiquities' dealer in Czernowitz.

After many restorations it can regrettably be concluded that the paints have been applied much too thickly so that the ornamentation and the figures no longer have their delicate and graceful appearance. As we have learned from Czernowitz authorities, students had been assigned to the task.

In the above instance as well as in other cases, the city of Czernowitz had the good fortune of having a partnership agreement with Austria, without which there would not have been much enthusiasm for such a project.

SELECT TALES FROM CLAUS STEPHANI

Select tales from Claus Stephani, *Das Mädchen aus dem Wald: Märchen, Sagen und Ortsgeschichten*, #82, #87, trans. Sophie A. Welisch (Bucharest: Ion Ceangă Verlag, 1985): pp. 87-88, 91-92.

#82. The First Glass Workers. In the 1820s one could still see the dog harnesses with which the German Bohemian immigrants once came to Bukovina: they transported their worldly possessions in dog-drawn carts; adults and children had to walk the distance.

In a "Karlsberg chronicle" Josef Franzel noted in Latin on January 7, 1845 that in 1794 the Radautz Director Pauly together with the merchant Reichenberg facilitated the construction of the "Putna Glassworks" deep in the forest. They hurriedly constructed wooden houses without foundations ("*aedificantes domos ligneus super terram sine fundamento*") to shelter the workers.

Since the "crystal glassworks" in Rosendorf near Lubatschow (Galicia) had closed at about the same time, they brought skilled workers, who had originally come from Seewiesen in Bohemia under the direction of master craftsman Josef Löffelmann, to Putna. Thus arose the new settlement of Karlsberg.

The names of the first Karlsberg glass workers who in 1797 came from Rosendorf included: Josef Löffelmann, Philipp Artmann, Andreas Hartinger, Johann Imsel, Jakob Löffelmann, Jakob Romanekwitsch, Sebastian

Romanekwitsch, Michael Schätz, Ferdinand Schmil, Johann Stöberl, Anton Weber, Ferdinand Wild, and Johann Witowski.

#87. The First Glassworks. The place name Krassna-Ilsky apparently stems from the fifteenth century when the Romanian Prince Ilsky came to Krassna and here constructed a castle and church. Both buildings were of wood and were later destroyed by the Turks. Moreover, it is also claimed that the Romanian church still standing today near Krassna-Ilsky was built by this same prince.

In former Krassna the German Bohemian villages of Althütte and Neuhütte arose between 1805 and 1810, when the first glassworks were opened. The German Bohemians worked as annealers and glass blowers while the Slovaks and a number of Zipsers found employment as lumbermen.

A third German Bohemian glassworks, constructed in Schöntal (Lunca Frumoasă) at the turn of the century, was destroyed during the First World War.

The community of Krassna-Ilsky consisted of four settlements: Ilsky-Hütte, Schöntal, Silwika and Tragean which, besides Romanians, also included Germans, Poles, Ukrainians, Slovaks and Gypsies.

As noted above, the Germans were glassblowers but also blacksmiths, locksmiths, wheelwrights, tailors, masons, carpenters, cabinetmakers, furriers, pump makers, brick makers, plumbers, saddlers, and millers. Their family names included: Adelsberger, Baierl, Beck, Deutscher, Drexler, Engel, Ertl, Erst, Franz, Gruber, Hartinger, Helig, Hergesheimer, Hoffmann, Imsel, Jekal, Kersch, Koch, Koschinsky, Kowalski, Kuppertz, Kufner, Lutz, Materna, Markes, Mirwald, Mühlbauer, Pscheidt, Romanekwitsch, Sauer, Schmidt, Schuster, Stadler, Stark, Straub, Stregermann, Wild, Wurzer, and Zachmann.

The last of the Schöntal glassworks' installations were demolished in the 1940s and taken to Putna where they were reassembled. However, during the Second World War they were burned to the ground, the ruins of which can be seen to this day.