

History of Lichtental

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

Conversion Rates Encountered in this Document

- 1 Arschin = 28 inches (in) / 71.11 centimeters (cm)
- 1 Dessjatine = 2.7 acres (a) / 1.09 ha (ha)
- 1 Eimer (Prussian measurement) = 18.2 gallons (gal) / 68.7 liters (lit)
- 1 Faden = 7 feet (ft) / 2.1 meters (m)
- 1 Pud = 36 pounds (lbs) / 16.38 kilograms (kg)
- 1 Ruble Banko = 20 cents (1850)
- 1 Ruble Silver = 75 cents (1850)
- 1 Werst = 0.67 mile (mi) or 1.06 kilometers (km)

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[Translation Begins]

History of the Municipality of Lichtental Akkerman District, (Cetatea-Alba), Bessarabia, Written on the occasion of its 100th Anniversary (1834-1934) By Sexton Georg Schreiber.

The year 1934 is a time for the municipality of Lichtental to look back on its 100 years of existence. Changing times have passed over it; often changing between joy and sorrow. The municipality stands at a landmark of the development it has undergone in 100 years. So what should move the heart first of all? Should we glorify people? Should we bask in our own light? No, far from it! If the community is allowed to celebrate its 100th anniversary, it can, like Samuel set up a stone and said, Ebenezer—up to this point the Lord has helped! Yes, the whole community must speak along with Moses, “Give glory to our God alone.” But this praise

becomes all the more greater, stronger, and intimate as we consider what the Lord has done to us. As God reveals himself in the history of people, so also in the history of a single community. The municipality of Lichtental has also seen the footprints of God in its history. This brief history is meant to bear witness to the help, goodness and grace of God. And my wish for the centenary celebration of the community would be that the old faith and the old German diligence might remain the cornerstones of life in it into the future!



View of the Central Part of the Village

The colony Lichtental was founded in 1834 on the left bank of the steppe river Tschelegider. The settlement took place on a plot of land that was made available by the Russian government to the former Catholic priest Ignaz Lindl from Bavaria for the settlement of 3 communities. All preparations for settlement were made for moving into the land in the spring of 1822. Pastor Lindl had been to Kischinew from Odessa and had selected a suitable piece of land from the undeveloped land sections in Bessarabia. This piece of land extends over 3 main valleys with the respective steppe rivers Sarata, Tschelegider and Kugelnik; it occupies an area of about 16,000 *dessjatinen*. Lindl himself had been appointed administrator of the Bavarian and Württemberg immigrants who had already arrived in Odessa and those who were still to be expected. In mid-March, a total of 80 families, Catholics and Lutherans, made their way from Odessa to Bessarabia on 50 covered wagons with all their belongings. In 19 March, 1822, with Pastor Lindl at the head of the steppe river Sarata, they founded the colony of Sarata on the right bank. The settlement of Sarata took place under the direction of Lindl. He took care of everything and always knew counsel, and everyone willingly agreed to his instructions. Work was done so diligently that by autumn all the houses were already under the roof. Unfortunately, Lindl was not able to realize his settlement plan to the original extent, because the immigration from the homeland ceased and, as a result, the settlement land intended for two other colonies remained provisionally vacant. It was not until in the 1830s that new migrations of Swabian emigrants from Württemberg arrived and first founded the colony of Gnadental in 1830 and then Lichtental four years later in 1834. The last emigrants arrived in Sarata in the autumn of 1823. In July of this year, the benefactor of Sarata, Christian Friedrich Werner, and his business partner, merchant Gottlieb Veygel, arrived. For Pastor Lindl and his congregation, Werner's arrival was a great day of joy and a solemn welcome was given to him. Of course this joy was only brief, because after barely two months of his stay Werner died. But as he felt his end approaching, he bequeathed most of his fortune, in the amount of 35,000 gold rubles, to the

municipality of Sarata. At the end of the year, the community was dealt a major blow. In the last days of 1823, Lindl quite unexpectedly received the expulsion notice from the Russian emperor and had to leave his community with his wife and child in the middle of winter. All efforts, which were made later to effect the permission for his return, were unsuccessful, and the much loved and much revered Pastor Lindl was no longer allowed to see his congregation.

After the departure of Lindl, all the work concerning the settlement of Sarata and the two later founded colonies Gnadental and Lichtental was led by the merchant Gottlieb Veygel, who was elected as head. Later, the head of the 3 municipalities was called Senior Mayor (*Oberschulz*). He held this office for many years and showed a rather organizational talent. At the time of the settlement, the site of the municipality of Lichtental was leased by Senior Mayor Veygel to 5 Moldovans, who used the same as pasture land for their cattle herds and flocks of sheep. These tenants lived close to the village: Gontre Orsetzky at the “Plantäschle” northwest of the village, which is why the dam was called the “Gontres Dam”. In the west of the village lived the so-called “Wakule”, where now the orchards are. His leased yard was on the hill and in the small valley nearby, in the lower part was the “Wakules Well” named after him, from where, according to the vernacular, all the descendants of Lichtental had their source. Brothers Vasiliy and Nikolai Bogansky lived at the southern end of the village, west of the brook and Kontrahan the lower part of the forest at the “Kontrahan Dam”. Since the five leased yards could be seen from afar, the Tschiligider valley, in which Lichtental lies, was formerly called the “*Fünffutertal*” by the Sarata and Gnadental people. (Russian 5 Chutore—Fünfchutortal [5 leased areas valley], resulting in “Fünffutertal”). These tenants had leased the land from 1834-1841, namely the rent per year from the sheep 5 kopeck, from the cow 10 kopeck. and from the horse 12 kopeck banko.* The cold winter of 1841 destroyed all their livestock, as they had no stables or food supplies. After they had lost everything, they left, only the tenant Wakule built a windmill and stayed here for a longer time.

Families from Sarata and Gnadental came to the settlement of Lichtental. Either all the members of the family moved here or the parents stayed in Sarata or Gnadental and sent their married sons to Lichtental for settlement.

As a result, the following 14 families came from **Sarata**:

1. Albert Unterseher (1822-1843). (Indication of the year of settlement in Sarata and relocation to Lichtental).
2. Johannes Unterseher (1822-1843).
3. Jakob Unterseher (1822-1836).
4. Michael Mayer (1822-1842).
5. Sebastian Gebhardt (1822-1840).
6. Michael Oberlander (1822-1834).
7. George Oberlander (1822-1834).
8. Johannes Schäufole (1822-1842).
9. Abraham Winger (1822-1847).
10. Jakob Bechtle (1832-1842).
11. Gottlieb Steudle (1822-1840).
12. Johannes Brenner (1822-1842).
13. Georg Gäßler (1822-1841).
14. Sebastian Gebhardt (1822-1840).

28 families came from **Gnadental**:

* Banko= Assignationen were inferior paper money. 1 ruble banko was equal to 28½ kopecks silver or 1 ruble silver equal to 3½ ruble banko.

1. Gottfried Bareither (1832-1842). 2. Konrad Ißler (1831-1838). 3. Georg Ißler (1831-1838). 4. Johann Georg Schäfer (1832-1841). 5. Christoph Kienzle (1833-1836). 6. Christian Messerle (1830-1838). 7. Jakob Friedrich Wiedmann (1830-1844). 8. Johannes Schäfer (1831-1838). 9. Johann Friedrich Merz (1830-1842). 10. Johann David Baumann (1830-1838). 11. Johann Philipp Baumann (1830-1838). 12. Georg Friedrich Wahler (1830-1841). 13. Adam Vogel (1830-1836). 14. Gottlob Friedrich Eckert (1832-1836). 15. Michael Sommer (1833-1834). 16. Johann Christoph Würth (1832-1842). 17. Lukas Deuschle (1830-1842). 18. Jakob Fickel (1830-1838). 19. Tobias Fickel (1830-1844). 20. Jakob Friedrich Ernst (1833-1843). 21. Michael Wagner (1832-39). 22. Georg Johann Baumann (1832-41). 23. Christian Gottlieb Dorsch (1832-1842). 24. Jakob Dieß (1830-1841). 25. Widow Katharine Regine Gentner and her son Christian (1833-1842). 26. Israel Hasart (1833-1834). 27. Jakob Friedrich Käß (1838-1843). 28. Friedrich Aldinger (1830-1843).

The other settlers of Lichtenal came directly from Germany. They are exclusively Swabians and Bavarians; most of them come from the Remstal and Murrstal area in the Württemberg Lower Land. The cause of emigration was a lack of land, a lack of industry and overpopulation, which resulted in various critical conditions and poverty; church afflictions also set in motion emigration. But the religious movement provoked by Pastor Lindl in Bavaria no longer played a role in the settlement of Lichtenal.

List of families who resettled according to the places of emigration:

I. Wüttemberg. Kirchberg on the Murr: 1. Michael Sommer, 2. Georg Gall, 3. Jakob Holzwarth, 4. Jakob Fink, 5. Friedrich Orthwein, 6. Johannes Schwaderer, 7. Georg Schwaderer, 8. Ludwig Schwaderer, 9. Friedrich Wildermuth, 10. Jakob Schreiber, 11. Michael Schreiber, 12. Friedrich Schreiber, 13. Gottlieb Wolf, 14. Jakob Lade, 15. Johann Adam Gieß, 16. Felix Gieß, 17. Karl Zehnder, 18. Georg Müller, 19. Daniel Strecker, 20. Karl Layher, 21. Johann Layher, 22. Philipp Kuhnle; **Kornwestheim:** 1. Christoph Keinzle, 2. Jakob Roth, 3. Friedrich Käß, 4. Jakob Wiedmann, 5. Christian Messerle, 6. Johannes Kämmler; **Strümpfelbach:** 1. Gottlieb Hahn, 2. Gottlob Hahn, 3. Samuel Hahn, 4. Adam Wilhelm, 5. Gottlob Idler; **Kleebron:** 1. Jakob Mayer, 2. David Baumann, 3. Philipp Baumann, 4. Friedrich Ernst; **Schnait:** 1. Israel Hasart, 2. Friedrich Wahler, Gottfried Wöllhaf, 4. Jakob Dieß; **Grunbach:** 1. Wilhelm Heubach, 2. Abraham Winger, 3. Jakob Fischer; **Hausen:** 1. Jakob Fickel, 2. Tobias Fickel, 3. Adam Bogel; **Gebersheim:** 1. Johannes Schäufele, 2. Georg Ißler, 3. Konrad Ißler; **Beinstein:** 1. Jakob Weißhaar, 2. Friedrich Merz; **Steinreinach:** 1. Michael Wagner, 2. Johannes Hartmann; **Stetten:** 1. Lukas Deuschle, 2. Christian Pleiß; **Rielingshausen:** Johannes Wildermuth; **Illingen:** Christian Gentner; **Hartmannsweiler:** Georg Schäfer; **Weiler near Schorndorf:** Friedrich Wölz; **Fellbach:** Friedrich Aldinger; **Markgröningen:** Georg Baumann; **Gieglingen:** Johann Christoph Würth; **Brackenheim:** Gottlob Eckert; **Neustadt:** Michael Müller; **Burgstall:** Ludwig Schnabel; **Neubeck:** Gottlieb Dorsch; **Hahnweiler:** Johannes Schäfer; **Sulzbach:** Christian Seeger; **Erbstetten:** Gottfried Bareither; **Ilsfeld:** Christoph Lust; **Höpfingen:** Jakob Bechtle; **Backnang:** Ludwig Geisdörfer.

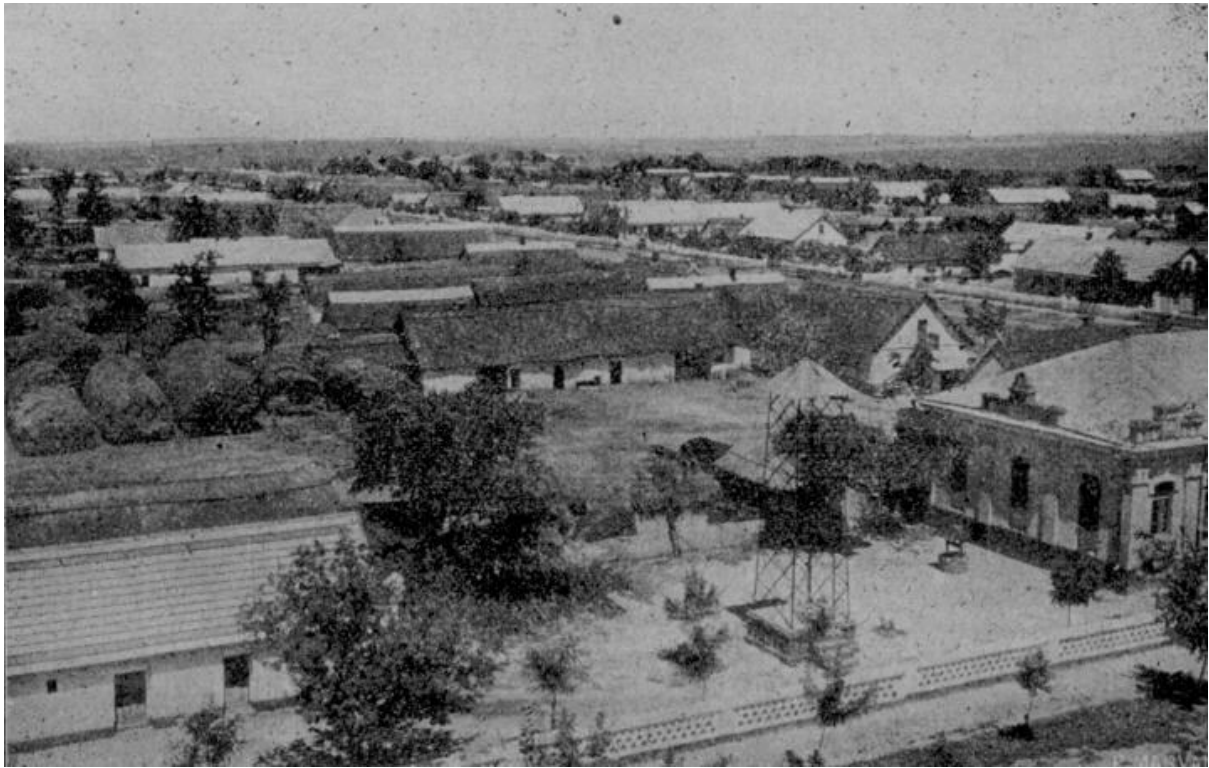
II. Bavaria. Lauingen: 1. Johannes Unterseher, 2. Jakob Unterseher, 3. Albert Unterseher, 4. Johannes Brenner; **Gundremingen:** 1. Michael Oberlander, 2. Georg Oberlander; **Hansheim:** 1. Matthäus Winkler, 2. Michael Mayer; **Rieder:** Sebastian Gebhardt; **Sonthem:** Georg Gäßler.

III. Rhineland. Werrstadt: 1. Lorenz Scheid, 2. Martin Scheid. The place of birth could not be determined for the following: 1. Jakob Albrecht, 2. Michael Singer, 3. Bartholomäus Deißinger, 4. Adam Schall.

Brothers Lorenz and Martin Scheid moved from Germany first to Greece and from there in 1838 to here. In 1839, Matthäus Winkler sold his farm to Michael Oberlander and moved to Sarata. Jakob Albrecht sold his farm to Jakob Weißhaar and got the farm where Jakob Kubi now lives. In 1843, Bartholomäus Deißinger moved back to Germany and his farm went to the widow Orthwein and her son Friedrich. In 1844, Christian Jose from Alexanderhilf, Cherson Gouvernement bought the farm of Philipp Baumann, and his brother Heinrich Jose the one from Michael Singer, who returned to Germany. The following families have settled as landless, so-called small home-owners (*Kleinhäusler*): 1. Ludwig Geistdörfer, 2. Johann Layher, 3. Karl Layher, 4. Christian Pleiß.

The period of settlement lasted from 1834-1847. The first settler family was the widow Barbara Hahn, née Rommel, 57 years old, and her 3 sons: 1. Gottlieb, 22 years old, a tailor by profession, the former church school teacher, 2. Gottlob, 20 years old, 3. Samuel, 15 years old. They left their homeland Strümpfelbach on 18 October, 1833 and moved to Russia. They arrived in the village of Cassel not far from Tiraspol in the winter and had to take up winter quarters with a man named Großhans. In the spring of 1834, they moved to Bessarabia and arrived in Sarata on 4 March, where they stayed for about 6 weeks. Senior Mayor Veygel directed her to the new settlement No. 3, as it was called at the time, and leased for a shepherd's hut in the lower part near the leased "Wakule" yard. In mid-April, they arrived here and lived alone with their Moldovan neighbor, with whom they could not speak a word. After a month, families Michael Sommer from Gnadental and Sebastian Gebhardt from Sarata came. Now, there were over 3 families this summer, and 8 at the end of the year. In the summer of 1834, the Hahn brothers and their mother built a house that was 4 *faden* [28 ft / 8.5 m] long and 2½ *faden* [17½ ft / 5.3 m] wide and had a hip roof. Inside there was a small room with a chamber on the left, in the middle the narrow front house with kitchen and on the right side there was also the horse stable and cowshed. The house stood on the same spot where Jakob Malke now lives.

The settlement of the colony was completed in 1847 with 80 families and a total of 440 souls. Until 1840, the settlement was called Colony No. 3, only from then on was it called "Lichtental." Even today, the Russians in the surrounding area still call our village "The 3rd Steppe." The construction of the colony and the construction of the houses had to be carried out according to a plan provided by Sarata Senior Mayor Veygel and under his direction. The colony lies on the steppe river Tschelegider, which flows 6 *werst* [2 mi / 6.4 km] south into the Kugelnik. In dry years, the stream is completely without water in the summer. Lichtental initially formed a longish square and consisted of 4 rows of houses and two streets leading from north to south. Over time, 5 more roads were added, 2 eastward and 3 westward. Today there are 5 streets on the left bank of the brook and 2 on the right. The old farmyards are 20 *faden* [140 ft / 42.7 m] wide and 40 *faden* [280 ft / 85.4 m] long. The settlers were on average quite poor and received no support from the government. Their own resources, which they brought with them, amounted on average to 600 *rubles banko* (171 rubles 43 kopecks silver) which money was mainly used to build the houses. The houses were built with stones from the Sarata quarry and covered with reeds. They were built narrow and very low and mostly had clay floors; rarely was a plank to be



View of the Upper Village

found. The new houses are built tall enough, covered with bricks and the rooms with floorboards. Almost every farmyard has a summer kitchen. Buildings and street walls are regularly whitened.

At the beginning, the drinking water came from dug wells, which had a depth of 1-3 *faden* [7-21 ft / 2-6.4 m] and for the most part gave good water. Over time, things got bad and they were forced to get drinking water from wells outside the village. In 1907, a company in the middle of the village had come across the first artesian well. It provided good water, but it was not clear.

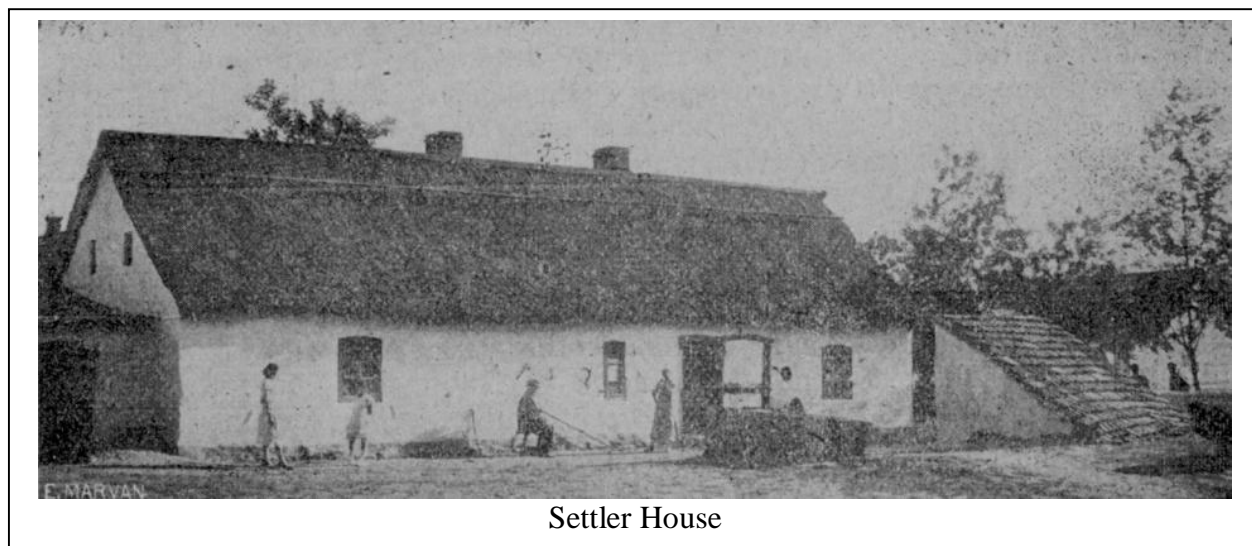


View of the Lower Village

After 20 years, it has stopped providing water. Several more wells were drilled, which provided good but mostly cloudy water. Of all the wells, 2 still remain. In 1927, great progress was made in this respect. This year, 8 new artesian wells have been drilled by various companies. They all provide good and clear water, and almost the whole village can now be supplied with healthy drinking water. It cost about 40,000 lei for a well, and all have a depth of about 35 *faden* [245 ft / 74.7 m].

Including the unusable land, the colony land of Lichtental amounts to 5,077³/₄ *deßjatinen* [13, 710 a / 5,534.7 ha] and is divided into 80 farmsteads of 61 *deßjatinen* [164.7 a / 66.5 ha] each. Forests, stone quarries and springs were not found at the settlement. On the other hand, the hill to the west of the valley and north of the vineyards provides very good sand and the so-called Lark Hill (*Lerchenberg*), north of the village, provides very good clay. The land is generally an undulating area. On the ridges there is a lot of clay and in the lowlands saltpeter, which is why Lichtental has more inferior than good land. Only about a third is flat and good land. After settlement, the land was divided into arable land, hay parcels and cattle pasture.

Agriculture was only carried out on a small scale at the beginning. The settlers had few pulling animals; but since the sod (*Urwasen*) was difficult to tear open, two and three farmers often had to harness together to sow a few *deßjatinen*. In addition, the agricultural equipment was still quite inferior. There were only wooden plows and harrows at that time, and the freight wagons (*Leiterwagen*) had wooden axles. At that time there were still sickle, scythe, fork, rake, sieve and winnowing shovel. It is easy to understand that no large harvests could be achieved under such conditions. Moreover, they often had no sales for the little grain they harvested. The closest place for the sale of the grain was the town of Ismail. 14 to 16 rubles were paid there for 2 “*Kila*” of wheat (50 *pud*) [1,800 lbs / 819 kg]. This always meant saving and saving again, and the settlers understood this better than their descendants. They lived simply and dressed simply. They made the clothes themselves out of hemp, flax and wool according to the proverb: “Self-spun, self-made, this is the most beautiful peasant costume.” Despite all the savings, the settlers found it difficult to prosper. They probably had a lot of products, but little money. The one who had borrowed 300 rubles at that time was considered a rich man throughout the Budschak.



Now various hardships broke out over the settlers. Typhoid fever, dangerous fever and other diseases occurred. And, unfortunately, there was no medical help available. The nearest doctor lived 35 *werst* [24 mi / 37 km] from Lichtental. But it should be pointed out in history that Lichtental has been spared from a cholera epidemic throughout its existence. In 1876 and 1877, diphtheria raged among the children, claiming more than 100 victims. In addition, such devastating animal health epidemics occurred that some farmers were left without livestock. The cattle epidemic was particularly rampant in 1857 and 1877. Hoof and Mouth disease also often prevailed among the cattle. Locusts, beetles and caterpillars were not very rare guests and destroyed many crops. The grain beetle was particularly strong in the 1870s. The various pests of agriculture alternated, only the gopher-like plague (*Erdhasenplage*) has been from the beginning to the present day. In recent years, they have been wiped out with sulfur carbon in addition to water. At the end of the 1890s came the so-called Hessian Fly (*Hessenfliege*) from the east. It infests the early sown winter wheat and often completely destroys it. In the years 1919 and 1920, a particularly harmful infection, the so-called night owl (*Nachteule*), was found to be grazing bare the entire winter wheat fields. In the post-war period, a never-before-seen hamster plague caused the farmers a lot of work. Since the existence of the municipality of Lichtental, there have been years of great dryness and drought which have always resulted in a total crop failure, such as in the years: 1841, 1855, 1862, 1867, 1873, 1882, 1892, 1899, 1904, 1918, 1921. If one considers the many weak harvests, it can be said that in our case one in three harvests is a weak crop and one in ten is a total crop failure.

While arable farming was very small in the beginning, it could only be enlarged and substantially sustained from the 1870s and 1880s, when better agricultural equipment was available, such as one-share, two-share and three-share plows made of steel, iron harrows (*Eggen*), mowers, cleaning mills (*Putzmühlen*), corn shellers (*Maisrebler*), drills, and so forth. In addition, the yield of the crop was significantly increased by land and seed rotation, for which purposes the entire arable land was measured into fields. Initially, only summer grains were sown: alternative wheat (*Wechselweizen*) [a cross between summer and winter wheat], barley (*Gerste*), oats (*Hafer*), linseed (*Lein*) and millet (*Hirse*). It was not until the 1880s that the red wheat was introduced and 20 years later the white winter wheat was introduced; the latter is more profitable and is now sown in large quantities. The summer wheat is almost completely displaced. Here is noted the sowing of two years. 1. Sowing in 1841: summer wheat 90 [243 a / 98 ha], barley 24 [65 a / 26 ha], oats 17 [46 a / 19 ha], millet 15 [41 a / 16 ha], linseed 12 [32 a / 13 ha], *Welschkorn* 40 [108 a / 44 ha], potatoes 2 [5 a / 2 ha], so all together 200 *dessjatinen* [ca. 540 a / 218 ha]. 2. Sowing in 1906: winter wheat 1,410 [3,807 a / 1,537 ha], summer wheat 262½ [708 a / 286 ha], barley 464 [1,252 a / 506 ha], oats 90½ [244 a / 99 ha], linseed 113½ [306 a / 124 ha], *Welschkorn* 267 [721 a / 291 ha], potatoes 15½ [42 a / 17 ha], all together 2,623 *dessjatinen* [ca. 7,082 a / 2,859 ha]. 1906 was the best winter wheat harvest; there were up to 150 *pud* [5,400 lbs / 2,457 kg] from the acreage. From then on, Lichtental was a rich community. While until then 100 rubles was paid for 1 *dessjatine* of land, the sale price rose to 300 ruble up to 1914. This prosperity even survived the world war and lasted until 1927. From then on, there has been a sharp decline from an economic point of view for the following reasons. 1928 was a poor year and brought some barley and oats, but no wheat. In the autumn of 1928, however, most settlers had to buy their wheat for seed at a price of 160-170 lei per *pud*. The winter of 1928-1929 was so cold—it was down to 22° R [Celsius-?]—that all winter seeds were frozen. In the spring of 1929, barley seed had to be bought again at the price of 130-160 lei (on a 5 month loan). In order to cover this expenditure, debts had to be incurred.

A guarantee was given by the municipality to borrow from the Transylvania Universal Savings Bank (*Siebenbüger Allgemeine Sparkasse*) in the amount of 1,576,800 lei at 14%, payable in 5 years. It was hoped that the debts made would be able to be paid in a few years, all the more so since 1929 had given a very good barley harvest. But now came the world-wide crisis and grain prices fell three to five fold. In the summer of 1930, one had to sell 1 *pud* of wheat for 40 lei and 1 *pud* of barley for 16 lei. As a result, the debt has not yet been paid. About the third part of the loan still remains. The debt restructuring has cancelled half of the private debt, including interest, and the other half will be paid in 17½ years. As a result, the debt has been reduced, but not yet paid for. Hopefully, the future will bring us a rise in agriculture again, so that these commitments can also be met.

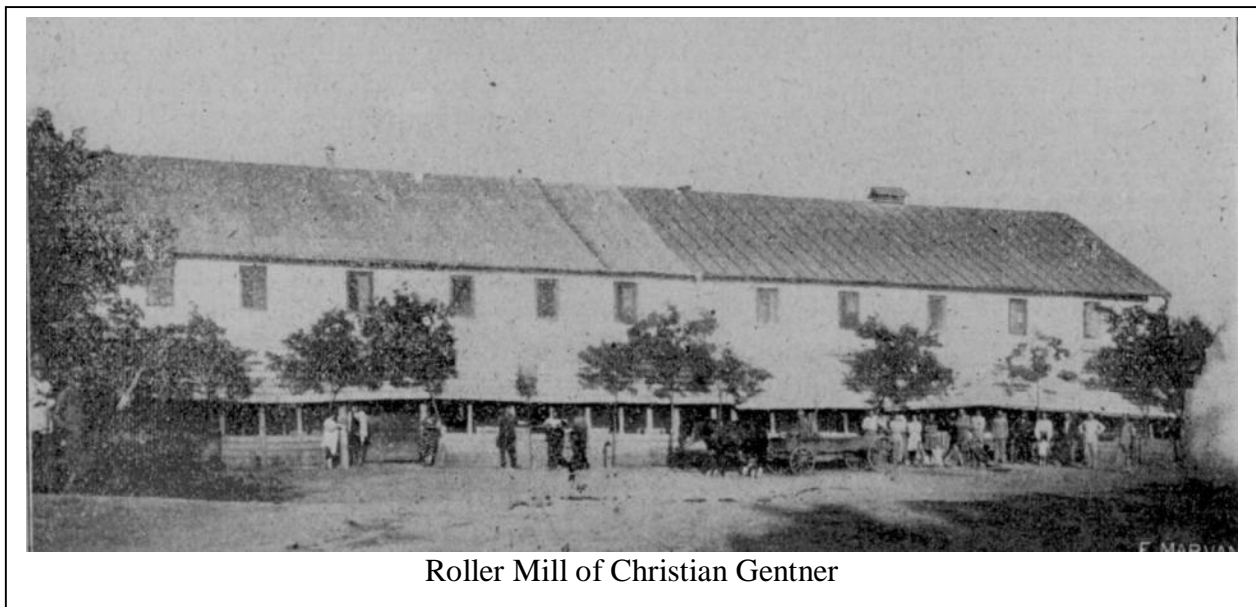
Livestock Breeding. In Lichtental, only the Bessarabian steppe horse was kept, which, if fed properly, is beautiful and good. The first cows, which were kept by the settlers, were of the Russian breed of white or blue color, which was more suitable for meat than milk production. In the 1880s, the so-called Molotschna red cow [Mennonite Settlement in Taurida, South Russia] was introduced. Later, the Dutch and Pinzgau breed [from the Pinzgau region in the state of Salzburg, Austria] were added, so that there was a big mixture, but no more pure breed. In recent years, the Chamber of Agriculture [*Landwirtschaftskammer*] in Akkerman has tried livestock breeding at our place. The most suitable breed for our conditions was the red cow, which is to be refreshed by crossing with the dark red Angler breed [coming from the Angler peninsula north of Schleswig-Holstein, Germany]. For this purpose, the Chamber of Agriculture has bought purebred angler breeding animals in Germany and distributed them among the municipalities. Lichtental now has pure Angler breeding animals and of course: pure-blood, three-quarter blood and half-blood. Livestock breeding was initially the main source of income for the settlement. If there was a crop failure year, then cattle were sold until all expenses could be covered. However, the dairy industry could only flourish through the introduction of milk separators and the establishment of dairies. As a result, livestock breeding has now become an even more rewarding industry.

Fruit Growing was very well maintained in the first decades. Fruit trees were planted all over the farmyards: pears (*Birnen*), apples (*Äpfel*), plums (*Pflaumen*) and cherries (*Kirschen*). The threshing floor was located outside the village at that time. In the 1870s, when grain production was more heavily cultivated and the farmyards became necessary for threshing, these orchards gradually came to an end. In 1880, 29 *dessjatinen* [78 a / 32 ha] land was cut off from the pasture of the cattle and planted with fruit trees. They delivered fruit only for a short time; today they have all already come to an end. In our case, the soil is not very suitable for fruit growing, and too many pests occur for this purpose.

At that time, on the instructions of the Welfare Committee, 8 and one-tenth *dessjatinen* [131 a / 8.8 ha] land near the village was planted with forest trees: acacias (*Akazien*), elmwood (*Rüster*), ash (*Eschen*) and willows (*Weiden*). They have grown well and were an ornament of the village. Unfortunately, the beautiful forest was completely cleared after the World War. For this, in 1929, 5 *dessjatinen* [13.5 a / 5.5 ha] on Sheep Hill (*Schäfereiberge*) and 15 *dessjatinen* [40.5 a / 16.4 ha] on the hill south of Christian Fuchs were cut off from the pasture and intended for planting with walnut trees (*Nußbäumen*).

Viticulture. Since the first settlers had already been growing grapes in their homeland, they started with it right away here. The first vineyards were planted on the hills east of the village. But they suffered almost every spring from the night frosts, and as a result the work did not pay, they had to give it up. Later, vineyards were planted on the higher hills west of the village, on the eastern hill side, and now with good success. In the 1880s, there was a lot of wine, from 30 to 35 thousand *eimer* [637,000 gal / 2,404,500 lit] a year. In the 1890s, there was little wine, and yet the vineyard land was doubled, 3 *dessjatinen* [8 a / 3.3 ha] on one farmstead. In 1900, mildew (*Meltau*) appeared for the first time in such a strong way that almost all leaves fell off and the grapes produced a very sour wine. Soon after came the plant lice (*Reblaus*), which drove their destruction work to the roots and in a few years destroyed all the vineyards. Now common grape vines (*Edelreben*) from the naturally growing American ground have been grafted and planted. However, as this was associated with a great deal of effort and expense, many vineyards remained unplanted. In 1917 and 1918, one began to plant the self-bearing (*Selbstträger*) that produce richer harvests but less wine. Due to the cold winter of 1928-1929, almost all vineyards were destroyed, and to this day they have not all been replanted.

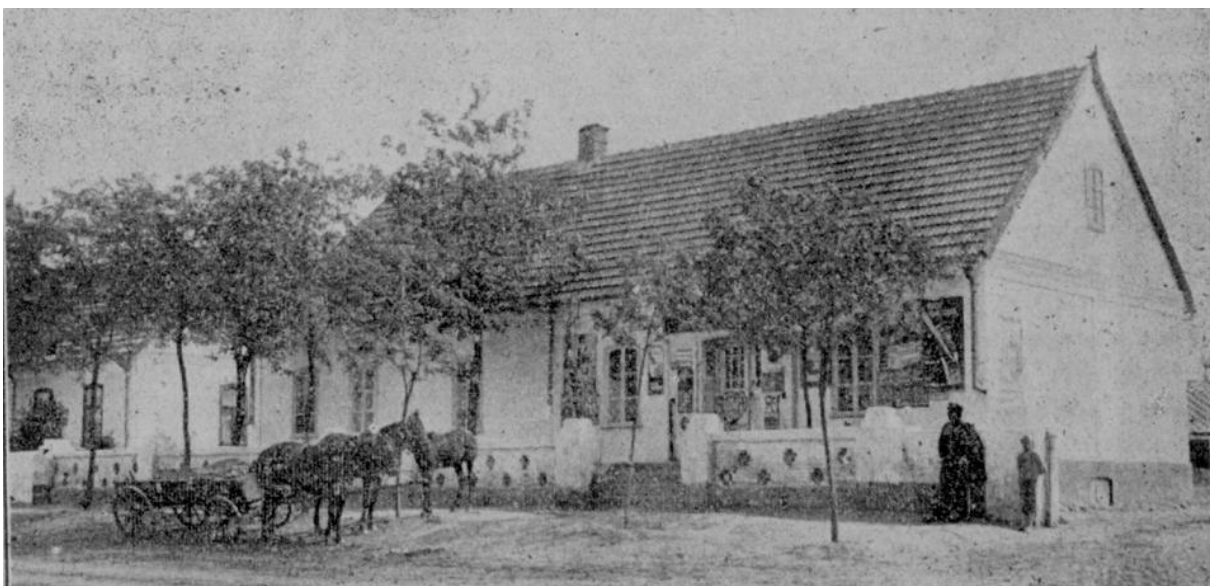
Cultivation of Forage Plants. Sowing clover (*Kleesäen*) started early in Lichtental, but it was not necessary as long as there was abundant cattle pasture. Later, more and more people moved to cultivating clover. However, the blue alfalfa (*Luzerne*) was preferred to the red clover, and today only alfalfa is cultivated. In 1928, a *dessjatine* valley land was set aside on the farmland for the planting of alfalfa. In addition, beet cultivation is still practiced to this day, to a lesser extent than the planting of pumpkins.



Industry. Craftsmanship has only developed very weakly with us. There are currently: 4 blacksmiths, 6 carpenters, 1 wagon builder, 1 plumber (*Klempner*), 3 tailors, 5 shoemakers. For the most part, they work only for local needs. The municipality has had its own brickworks since 1902, in which bricks are fired for both local and external use. It supplied all the bricks for the new church, school and government building. The bricks are of good quality and are widely

valued. In addition, in the municipality there are 2 cement roof tile factories, a roller mill with 5 rollers, which is driven by 2 engines, a 75 horse-powered diesel and a 50 horse-powered Deutz.

Trade. In the first 40 years, no business could be undertaken. The reasons were that the larger purchases were made in the city, with which the grain sales were in constant contact. A lot was also bought from domestic shopkeepers. In the 1870s, two German shops were opened, which had the trade in their hands for about 20 years. In 1898, both merchants gave up their businesses to make way for a co-operative store. With the establishment of the co-operative store in 1898, the municipality took the trade in goods into its own hands. In the first 10 years, it already had a record net profit of 24,321 rubles 35 kopeck. Yes, it did some splendid business in 1926. Every year, high premiums were applied to the deposits—once, exceptionally, as much as 42%—and interest for the co-operative members (*Paigelder* [maybe *Paßgelder*]) in the amount of 10%. Unfortunately, our co-operative store has been in debt since the general world crisis, like many stores. But it is hoped that it will still be able to keep afloat until better times come. A very strong support for the co-operative shop at this critical time is the dairy farm, which was founded in 1926, through which a lot of cash is always available. In 1933, the co-operative store had a turnover of 14 million lei and a net profit of 87,000 lei. The dairy had a turnover of 1,514,070 lei and had a net profit of 40,000 lei. Members delivered 693,000 liters [183,090 gal] of milk in one year. This year, motorized operations were set up in the dairy.



Co-Operative Store "Harmonia"

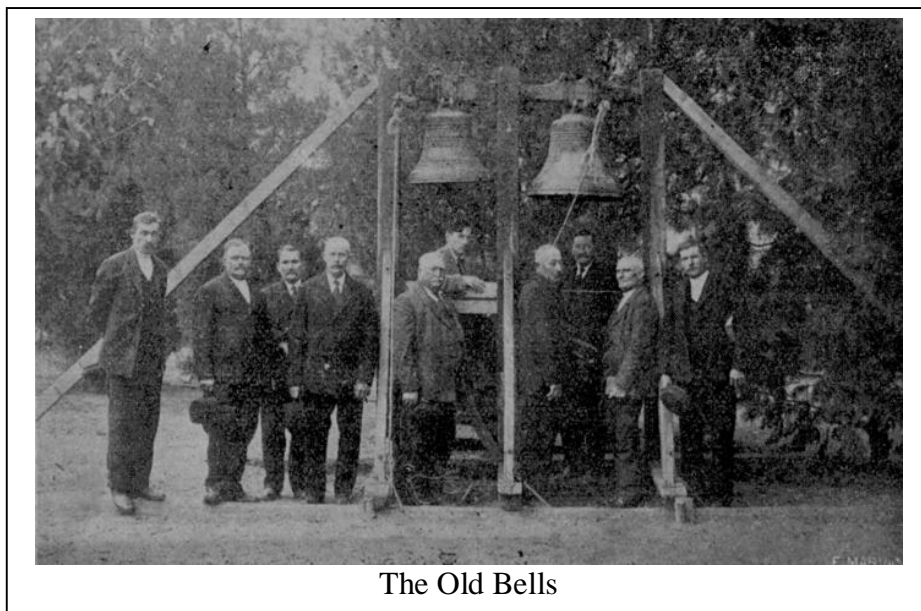
The data on the increase in population are interesting. At one time, 80 families with 440 souls were settled in Lichtental. Today, 330 families with 1,943 souls live in Lichtental. If one now subtracts from this number the 30 families with their 120 souls who have migrated over the years, but on the other hand the 174 families with their 941 souls who have emigrated again, it is that the original 80 families have grown into 474 families with 2,764 souls, that means that the population has increased exactly six fold. The increase in the population necessarily led to a fragmentation of the farmsteads. While there were no divided farmsteads in the 1850s, the state of the farmsteads in 1909 was as follows: whole farmsteads 10, half 31, third 18, quarter 15,

sixth 4, eighth 2. Today, the partitioning is much more advanced, for when compared to the original colonial land, Lichtental has 1,642 *dessjatinen* [4,433 a / 1,789.7 ha] additional purchased land. Thus, in 1886, near Wedeni (Tamur) 642 *dessjatinen* [1,733 a / 700 ha] by the landowner Riso Association at 75 rubles and in 1899 by Countess Tolstoy at Neu-Arzis 1,000 *dessjatinen* [2,700 a / 1,090 ha] at 140 rubles per *dessjatine*. The first piece of land is called Negrowo and the other Walerianowka. The increase in the population not only led to an increase in the amount of land, but also resulted in a significant increase in the number of farmyards built. In 1922, Lichtental already had 255 built-up farmyards. In 1930, every farmstead also had measured out 800 square *faden* [5,600 ft² / 1,680 m²] for a farmyard.

It would be an injustice if one wanted to pass over in the history of Lichtental an institution that was of great benefit. As is well known, funds (*Kapitalien*) are very difficult to form by acquisitions. The municipality of Lichtental also understood this and managed to achieve a large fund in a different way. In fact, in 1897, it decided to create a piece of municipal land in the amount of 46 *dessjatinen* [124 a / 50 ha] to be sown collectively. Four families each had to work together on a *dessjatine*. The whole day of harvest of this land flowed into the municipal coffers. If several families are added each year, the amount of land would be increased accordingly. Recently, there were 55 *dessjatinen* [148.5 a / 60 ha]. This communal sowing lasted until the outbreak of the World War in 1914. During this time, such a large fund had been formed that it was possible to build the new church and new school in a very easy way. It should also be noted that this communal sowing has shown a great deal of competition. Everyone was trying to deliver the most grain from the community acreage. Today's catchphrase: "Common interest goes before self-interest" was thus already applied to us at that time. It is to the greatest regret that this useful arrangement was dropped after the World War.

Unfortunately, in the course of the century, Schiller's word has come true all too often:

"But with the skill of powers,
If there is no eternal covenant to weave,
And the misfortune sets in fast."



Repeatedly, the bells have proclaimed fires in their bronze language. In 1867, the house of settler Joseph Unterseher was damaged by fire. (It is the house where John Rubi now lives).

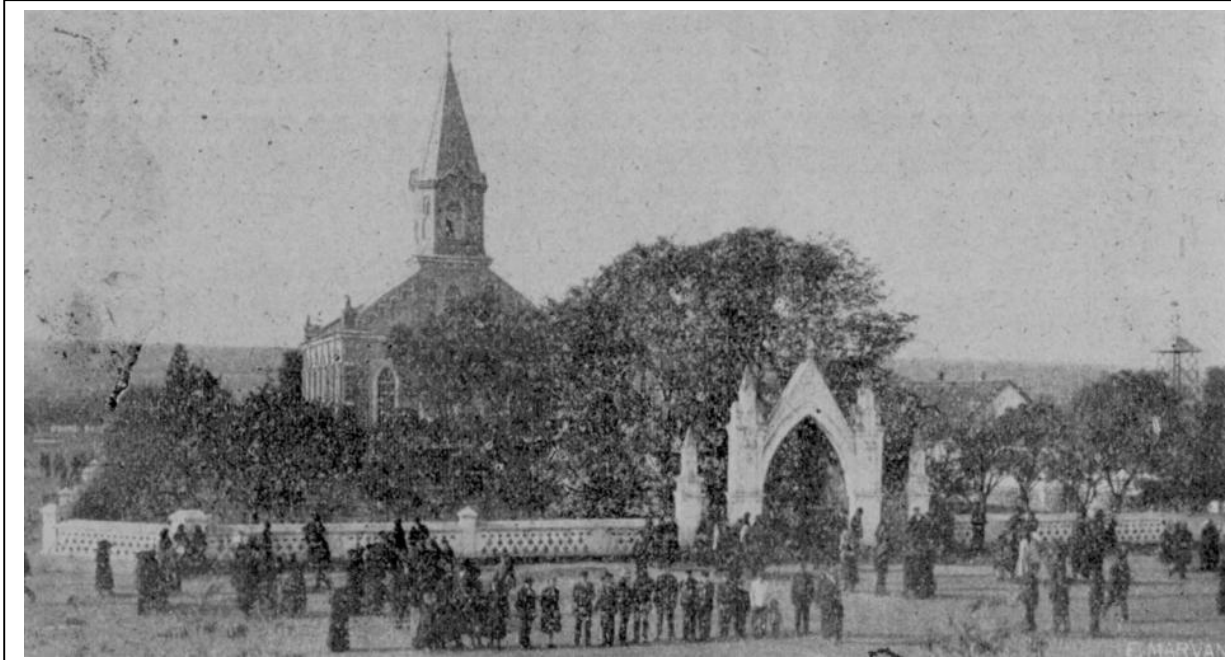


The Cemetery

In the 1882, fire broke out in the steam mill of Friedrich March and Karl Layher; it burned the boarded roof, some in the engine room and the grain that lay in the attic of the engine room. In 1906, after the threshing season, a large fire broke out on a Sunday afternoon. The houses and stables, as well as all agricultural equipment and many fodder supplies of the two settlers Christian Schreiber and Gottlieb Wahler were stolen by the flames. The houses of 6 neighbors were spared, but the agricultural equipment and fodder supplies were for the most part also burned. The affected farmers received an insurance sum from the Regional Insurance Fund for the burned-out buildings. The burned fodder was assessed and half of the damage was replaced by the municipality. In April 1917, the house of Adolf Schreiber and the summer kitchen of Christian Unterseher burned down. Adolf Schreiber received 2,322 rubles and Christian Unterseher 526 rubles. On 13 March this year, fire broke out at the place of Adolf Wilhelm. A barn and chaff, along with some agricultural equipment, were stolen by the flames. The damage is 10,500 lei. Since the Regional Insurance Fund, founded in 1868, was liquidated during the World War, nothing could be hoped for from this side. That is why the municipality itself paid the compensation amount of 10,500 lei. Fortunately, there were no human deaths to lament in all the fires. Schiller's words have been fulfilled:

“A sweet consolation has remained for him:
He counts the heads of his loved ones,
And, look! he does not lack one precious head.”

In the 100 years of the existence of the community, the other poetic word has also come true: “Death quickly approaches man.” There have been a total of 30 accidents of various kinds. There are also, unfortunately, three suicide cases to mention. In these misfortunes, all 3 ended their lives by hanging. In the case of suicide, the earnest plea is: “And lead us not into temptation!”



Church and Church Yard

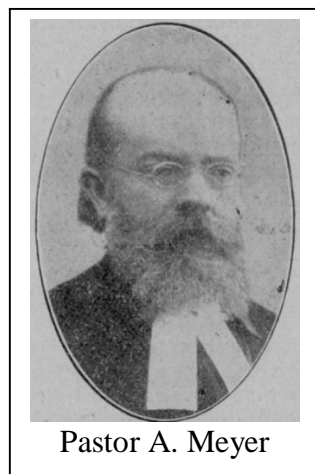
Church Related. The first worship services were held by the settlers in the small house of Jakob Weißhaar (today Friedrich Eckert lives in it). In 1842, the first church was built in the middle of the village on an open spot, which is 80 *faden* [560 ft / 262 m] long and 50 *faden* [350 ft / 164 m] wide. The tower was covered with sheet metal and the church roof with reeds. The building was 10 *faden* [70 ft / 32.8 m] long and 5 *faden* [35 ft / 16.4 m] wide and cost 1,375 rubles to put up. The whole room of the church was divided into 2 halves by a partition. One half was the church hall and the other half, by the tower, the school hall. When the first school building was built in 1852, the in-between wall was removed, and from then on the whole room was only used for worship purposes. This church served the community for 60 years. As the lack of space became more and more noticeable, the congregation decided to build a new church. On 8 September, 1902, the foundation stone to the new church was laid on the same spot where the first church stood. The master builder (*Baumeister*) was the German colonist Gotthilf Deeg from Plotzk. The building commission consisted of the following settlers: Johannes Schreiber (mayor), Ludwig Unterseher, Karl Layher, Friedrich Wildermuth and Michael Jose. The new church, including the entry, is 18 *faden* [126 ft / 59 m] long, 8 *faden* [56 ft / 26.2 m] wide and 5 *faden* [35 ft / 16.4 m] high. The tower is 15 *faden* [105 ft / 49.2 m] high. With the internal inventory and fencing, it came to 31,920 rubles 20 kopecks. On 5 October, 1903, it was dedicated by Pastor Peters from Klöstitz.



Provost G. Behning

Attendance at Sunday worship services has been good to this day. The children's teaching (*Kinderlehre*) on Sunday afternoons was already introduced during the period of settlement, and the attendance of it was mandatory for the single youth. It is still regularly attended today.

All disturbances on Sundays and public holidays were opposed with great rigor. Various penalties have been imposed for hunting pleasures on Sundays, for dancing on Sundays and public holidays, wine sales on Sundays, hay loading on public holidays, and so forth. Of religious movements that more or less influenced the church, there are: Separatism in the 1840s and Hoffmannians (Friends of Jerusalem). However, the movements had no lasting effects and today there are no more followers of these sects.



Pastor A. Meyer

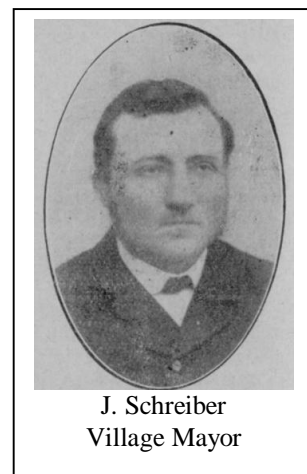
Lichtental has been part of the Sarata parish since its foundation and has a pastor led worship service every 3rd Sunday. The following pastors served in the parish: 1. Heinrich von Lesedow (1834-1839), 2. Heinrich Breitenbach (1840-1848), 3. Georg Behning (1852-1875), 4. Ludwig Katterfeld (1875-1880), 5. Alfons Meyer (1882-1918), 6. Friedrich Wiedner (1918-1919), 7. Wilhelm Meyer (1919-1922), 8. Gotthold Winger (1923—).



G. Deeg
Master Builder

School. It was self-evident for the settlers that the church and the school belong together and are absolutely necessary. They created their own school, as they were used to in their homeland and in accordance with their religious attitude. It was therefore also called a church school from the very beginning. Since there was no school building, the school was initially taught in a farmhouse. When the church was built in 1842, half of it was used for 10 years as a school hall. In 1852, a new school was built, which stands north of the church in front of the yards of Christian Seeger and Christian Messerle. It was built 10 *faden* [70 ft / 32.8 m] long, 4½ *faden* [31.5 ft / 14.8 m] wide and 4½ *arschin* [10.5 ft / 320 cm] high at a cost of 1,182 rubles. Later, in the years 1880 and

1881, on the western side of the school, a sexton residence was built, 8 *faden* [56 ft / 26.2 m] long and as wide and high as the school building, at a cost of 1,529 rubles. Since there was no expertly trained teacher to be had during the time of settlement, fellow settler Gottlieb Hahn was employed by Senior Mayor (*Oberschulz*) Veygel as a church school teacher—today called a sexton teacher (*Küsterlehrer*). He was a gifted man and, after working his way in, remained in this office for 40 years and 8 months. The church school was under the supervision of the pastor, who conducted school exams 1-2 times a year. Until the 1860s,



J. Schreiber
Village Mayor

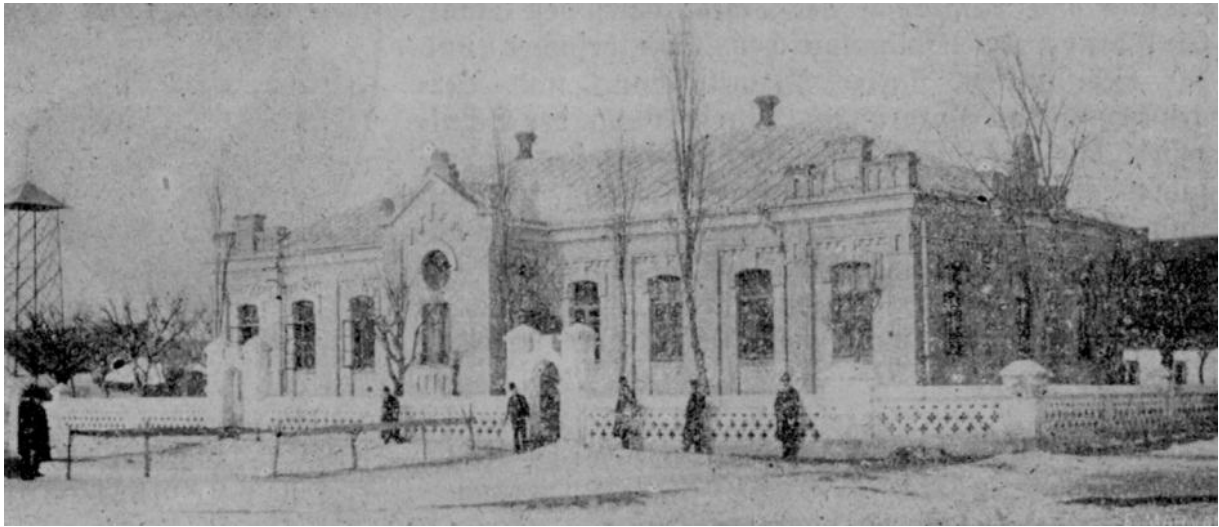
all students were taught in one class. It was only when the number of students had grown quite large that a 2nd class was set up. As an assistant, either a man from the municipality or a graduate of the Werner School was employed. Only German was taught in the school until 1870, and it was only from then on that the government introduced the Russian language as a subject. Initial subjects were religion, reading, good penmanship, dictation, arithmetic and singing. But because it was expressly a religious school, the emphasis was placed on the religious instruction. A lesson on religion had to be given every day. As a result, besides catechism and confirmation questions, many verses and a large number of songs were memorized. Since the number of pupils for a teacher was usually too large and the school time lasted only over the winter, it is easy to understand that, by and large, not too much could be achieved in both one-class and two-class schools. But to their honor, it is possible to say that with very few exceptions all students learned to read and write. It was not until 1891, after the authority authorized only qualified teachers, that more success was made. From 1891 to 1907, one teacher worked at the school in Lichtental for German language and religion and one for the Russian language. But by now the number of pupils had increased to such an extent that it was definitely too large for two teachers. Lichtental had 260 students in 1906. Taking this into account, the municipality built a new school in 1907 with two classrooms, a corridor and a teacher's room. It stands on the corner at Karl Idler's place and is 13 *faden* [91 ft / 42.6 m] long, 6 *faden* [42 ft / 19.7 m] wide and 5¾ *arschin* [13.4 ft / 409 cm] high. It cost 9,000 rubles. The master builder was Gotthilf Deeg. The building commission included: Johannes Schreiber, Christian Scheid, Gottlieb Hahn and Friedrich Aldinger. After the new school was dedicated on 30 September, 1907, a 3rd teacher was also employed.



Old School with Sexton Residence

In 1912, the community appointed the 4th and 5th teachers in compliance with the school authority's provision that a teacher have no more than 50 pupils. In order to get the necessary classrooms, the two classrooms in the new school were partitioned into 4 classes. At present, the school employs 7 teachers in 7 classrooms with 433 students. It is particularly important in the history of Lichtental that the community, from 1834-1915, that is, over the course of 81 years,

maintained its own church school. It paid the taxes imposed by the state without any reimbursement, and then raised so much money a year through self-taxation that it could build the necessary school buildings, maintain them and pay all the teachers.



New School

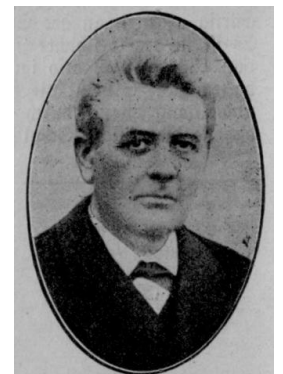
For example, it should be noted that in the war year 1915, the municipal budget amounted to 4,383 rubles and 56 kopecks. We have a lot to thank our church school despite its various shortcomings. If the first settlers had not created them, they would have been brought up for several decades by the illiterate. Through them, however, everyone has learned to read and write, and some young talented people have been given the opportunity to continue learning. For example, it should be mentioned that our former fellow countryman Karl Wilhelm, who was the editor of the *Odessaer Zeitung*, also once went through our church school. He later stood in high regard as an editor and for decades skillfully led the fortunes of the German colonists in southern Russia. Without this church school, however, his gifts would most likely have been lost.



Gottlieb Hahn
School Teacher

After the World War, when many sons of our community had sacrificed their lives for the fatherland, the municipality of Lichtental, like all other German colonies, believed that it was entitled to have its school run by the district (*Landschaft*) (*Semstwo*), that is, by the State.. In 1917, the municipality submitted a community request to the district asking that the teachers be paid in the future, but that it, the municipality, wanted to have its previous rights respected. This request was very gladly fulfilled, but it has fallen by the way over time.

In 1919, the Romanian state took over the Lichtental school, like the other German schools, from the district and nationalized it. Since then, we have had a state school with tighter control, modern town hall management, employment and remuneration



Jakob Heer
Sexton-Teacher

of teachers by the state, introduction of compulsory school attendance and school penalties, strong secularization and enlargement of the program, extension of compulsory education up to the age of 16, beginning of the school year on 15 September and closing on 15 June and ignoring the mother tongue. The important question for people is: What will happen to our children in the future if they no longer learn to read and write in their mother tongue?

List of Teachers from 1834-1934

Sexton Teachers: 1. Gottlieb Hahn (1839-1876). 2. Gottlieb Gäßler (1876-1882). 3. Johannes Dietrich (1882-1884). 4. Jakob Heer (1884-1919). 5. Georg Schreiber (1919-1924) and only a sexton (1924—).

Teachers: 1. Gottlieb Hahn (1876-1880). 2. Johann Keck (1891-1895). 3. Eduard Krause (1895-1896). 4. Stephan Glesow (1896-1899). 5. Georg Schreiber (1899-1915). 6. Gottlieb Lust (1907-1908). 7. Daniel Kubi (1908—). 8. Adolf Voßler (1911-1912). 9. Albert Knauer (1912-1913). 10. David Deuschle (1912-1913). 11. Friedrich Aldinger (1913). 12. Alexander Schreiber (1917-1918). 13. Johannes Orthwein (1918—). 14. Wilhelm Wahler (1917-1920). 15. Friedrich Mayer (1917—). 16. Alfred Büchele 1920-1921). 17. Georg Koschug (1924-1933). 18. Christian Idler (1924-1929). 19. Ida Gerling (1925-1926). 20. Else Rüb (1929-1930). 21. Martha Winger (1930-1934). 22. Gotthilf Aldinger (1933—).

In 1930, at the request of the municipality for Lichtental, a confessional kindergarten with German language of instruction was confirmed by the authority. It was completely supported by the community, which cost about 20,000 lei a year. As a teacher in the kindergarten, Miss Berta Steinke from Sarata worked with great success. Unfortunately, it only lasted for 2½ years. Our municipality, which had declined economically due to weak harvests and the fall in prices in recent years, relinquished the maintenance of the kindergarten and so it was suspended in June of 1933.



Old Village Town Hall

Since its founding, Lichtental has been part of the Sarata District and has therefore helped to establish the district town hall (*Gebietskanzlei*) and the pastorate. Senior mayors from Lichtental were the following: 1 August Würth (1899-1902). Karl Layher (1908-1911).

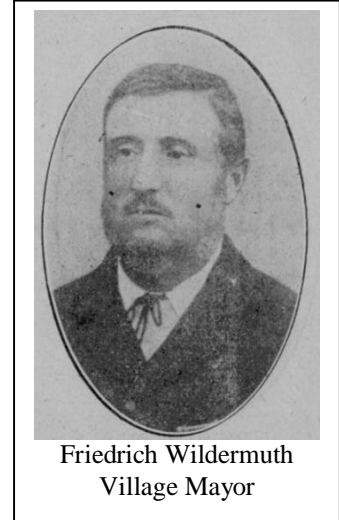
The village town hall (*Dorfkanzlei*) was in the house of the respective mayors until 1867. On 27 September, 1867, the municipality acquired the house of Christian Messerle for 775 rubles and brought the town hall (*Kanzlei*) there. The house stands on the corner by Friedrich Orthwein. Until 1871, the correspondence of the village office was conducted in German. Then the Russification of our administration began, and now it had to be carried out in Russian. In 1917, the village office (*Dorfamt*), on the basis of orders from higher up, was converted into a village committee, headed by a president. Since 1918, when Bessarabia was joined to Romania, our village town hall has been transformed into a *Primaria*, headed by a mayor (*Primar*) and a secretary (*Notar*).

Since the old town hall, an ordinary farmhouse, never quite met its purpose, a new building became more and more urgent. In 1922, the municipality decided to erect a new town hall south of the old one. Since the old warehouse, not far from the cemetery, had become completely dilapidated, it was demolished by decision of the municipality and the stones and wood were used for the new building. The whole building was built on the outside with bricks and inside with stones. Gottlieb Kohls from Posttal was the master builder. The building commission included: Johann Wilhelm I, Friedrich Käß, Jakob Gentner I., Jakob Deiß I. The new town hall was dedicated on 6 July, 1924, and was put up at a cost of 269,000 lei.



Primaria—Town Hall

List of Mayors: 1. Christoph Kienzle (1834-1836). 2. Israel Hasart (1836-1838). 3. Christoph Kienzle (1838-1840). 4. Israel Hasart (1840-1842). 5. Christoph Kienzle (1842-1844). 6. Christian Messerle (1844-1848). 7. Jakob Roth (1848-1850). 8. Georg Gäßler (1850-1852). 9. Karl Heinrich (1852-1854). 10. Christoph Kienzle (1854-1856). 11. Jakob Roth (1856-1859). 12. Georg Oberlander (1859-1862). 13. Friedrich Aldinger (1862-1864). 14. Johannes Schäfer (1864-1866). 15. Friedrich Wölz (1866-1868). 16. Johann Würth (1868-1870). 17. Martin Scheid (1870-1872). 18. Jakob Wolf (1872-1874). 19. Karl Layher (1874-1878). 20. Christian Unterseher (1878-1881). 21. Gottlob Eckert (1881-1884). 22. Christian Unterseher (1884-1887). 23. Christian Schäfer (1887-1889). 24. Ludwig Unterseher (1889-1891). 25. Johannes Schreiber (1891-1893). 26. Friedrich Mayer (1893-1895). 27. Friedrich Wildermuth (1895-1898). 28. Gottlob Idler (1898-1901). 29. Johannes Schreiber (1901-1904). 30. Martin Scheid (1904-1907). 31. Jakob Schäfer (1907-1908). 32. Christian Wolf (1908-1910). 33. Friedrich Aldinger (1910-1912). 34. Johannes Schwaderer (1912-1915). 35. Friedrich Käß (1915-1918). 36. Joseph Hahn (1918-19). 37. Jakob Gentner (1919-20). 38. Friedrich Käß (1920-21). 39. Gottlieb Wolf (1921-1922). 40. Friedrich Deuschle (1922-1924). 41. Ludwig Schreiber (1924-1926). 42. Ludwig Schäfer (1926-1930). 43. Immanuel Baumann (1930-1931). 44. Tobias Hasart (1931-1933). 45. Friedrich Käß (1933—).



List of Municipal Secretaries: 1. Gottlieb Hahn, 2. Hönke, 3. Eider, 4. Rüdell, 5. Roth, 6. Eckert, 7. Anderst, 8. Kurz, 9. Eisele, 10. Serpow, 11. Birkholz, 12. Gäßler, 13. Eckert, 14. Christian Rüb (1882-1901), 15. Jakob Schnaidt (1901-1904), 16. Gottfried Schulz (1904-1911), 17. Immanuel Baumann (1911-1915), 18. Theodor Baumann (1915-1916), 19. Christian Neigebauer (1916-1918), 20. Theodor Baumann (1918-1922), 21. Immanuel Höllwarth (1922—).

It should be emphasized from the community life that almost all settlers had a strict child upbringing. Both young people and adults have been asked to give everyone honor, but special respect should be given to all officials. It was even forbidden to smoke in the presence of the mayor. For example, if someone with a lit pipe was surprised in the street by the mayor's presence, the pipe disappeared in the pockets at lightning speed. According to the criminal records, special penalties were imposed for various offences. For insulting officials, insubordination against the office of the mayor, noisy at municipal assemblies, careless management of ones farm and poor care of his cattle, prohibited mowing of grass and other field theft, the guilty ones were fined with communal labor or with arrest. For immoral lifestyle and drunkenness, however, according to the decision of the whole community, they received beatings with the rod.

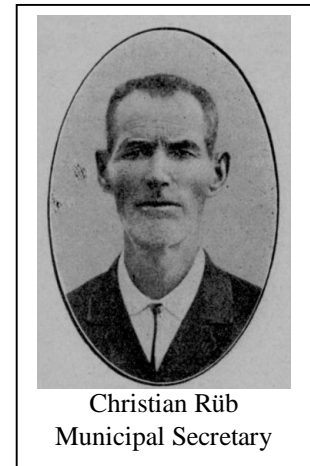
Since its inception, the municipality of Lichtental has been more or less affected by four wars:

1. **The Crimean War** (1853-1856) brought to Lichtental the quartering of troops and many other burdens, from which the equipment of the so-called "*Pogonzen*" was particularly oppressive. Lichtental had to give 10 men as "*Pognzy*" and wagons and oxen for 3 years. They

received from the crown a ruble and fodder for the oxen every day. They returned safely to their homeland after the war, only Sebastian Gebhardt died mysteriously at Galatz, where he was buried.

2. **The Russian-Turkish War** (1877-1878) brought Lichtental less burdens, because at that time the first railway through Bessarabia was built because of the war, which could carry enough soldiers, ammunition and provisions. None of us took part in the war directly.

3. **The Russian-Japanese War** (1904-1906) already intervened much deeper than the earlier ones in the life of the community. Through the mobilization on 1 September, 1904, 22 reservists, of whom only one was unmarried, had to report for duty. Yes, the farewell of wife and children was heartbreaking! The following 17 reservists were called up and immediately sent to the battlefield in Manchuria: Johannes Scheid, Ludwig Schreiber, Ludwig Fink, Friedrich Gieß, Karl Idler, Christian Idler, Immanuel Schäufele, Martin Ißler, August Schwaderer, Ludwig Schäfer, Christian Unterseher, Johann Deuschle, Gottlieb Wolf, Jakob Roth, Johann Schäfer, Georg Mayer and Wilhelm Mayer; 3 reservists: Gottlieb Mayer, Jakob Scheid, Jakob Wahler remained in Odessa with the garrison troops until the end of the war, the 2 others, Jakob Schäufele and Gottlieb Schäfer, in Bendery. Of the active soldiers, only Ludwig Layher and Johann Holzwarth were on the battlefield. Most reservists took part in the Great Battle of Mukden. Four were wounded and later recovered, while reservist Johann Deuschle died in the battle on 17 February, 1905. In the spring of 1906, all but the aforementioned happily and heartedly returned to their homeland. One, Johannes Scheid, was awarded the Order of St. George 4th Class.



Christian Rüb
Municipal Secretary

4. **In the World War** (1914-1918), 212 men were called, of those 5 died: Jakob Scheid, Jakob Fink, Johann Gieß, Christian Wildermuth, Reinhold Unterseher; 3 missing: Benjamin Deiß, Christian Deiß, Eduard Wildermuth; 15 died of various diseases: Georg Gebhardt, Michael Unterseher, Friedrich Witt, Karl Zehnder, Gottlieb Gäbler, Johannes Hasart, Tobias Wildermuth, Adolf Brenner, Gottlieb Gieß, Gottlieb Schreiber, Matthias Mayer, Jakob Schäfer, Johann Wilhelm, Gustav Mayer, Adolf Mayer and 26 were taken into German and Austrian captivity. Apart from one, all the prisoners returned home in the winter of 1918-1919, happy and well. Only the married Christian Mayer remained in Germany for unknown reasons. His wife and five children are still waiting for his return.

In memory of the warriors of our community who fell and died in the world wars, a monument was erected in the middle of the cemetery. On a Sunday, 23 August 1920, the solemn dedication of the same took place.

Requisitioned for the needs of the Russian Army: horses 348, horn cattle 185, sheep 343, wagons 111, horse harnesses 83, wheat 9,225 *pud* [2,852,100 lbs / 151,105.5 kg], barley 6,139 *pud* [221,004 lbs / 110,557 kg], oats 3,730 *pud* [134,280 lbs / 61,097.4 kg], corn 200 *pud* [7,200 lbs / 3,276 kg], straw 8,085 *pud* [29,106 lbs / 132,432.3 kg], hay 7,215 *pud* [259,740 lbs / 118,181.7 kg]. For the Romanian Army: wheat 2,654 *pud* [95,544 lbs / 43,472.5 kg], barley 1,703 *pud* [61,308 lbs / 27,895 kg], oats 349 *pud*

[12,564 lbs / 2,226.6 kg], corn 25 *pud* [900 lbs / 409.5 kg], straw 5,400 *pud* [194,400 lbs / 8,845.2 kg], hay 450 *pud* [16,200 lbs / 7,371 kg].

In the spring of 1917, a whole regiment of 3,300 men was quartered for 2½ months. A lot of food and equipment had to be supplied during this time.

In addition, many people from Lichtental were also used over the course of two years (1915 to 1917) for work for war purposes behind the front. Young boys and old men who no longer serve in the military were used for this purpose. But these workers always had to bring a corresponding number of horses with harnesses and wagons, which the municipality had to buy, so large sums of money were spent; for example, on 15 January, 1916, 8 wagons and 13 horses with harnesses worth 1,725 rubles were sent to Chotin [district in northern Bessarabia]. Since this has often been repeated, it has swallowed up huge sums of community money. Most recently, the Germans were considered unreliable, so, as a result, workers had to be hired from other nations.

Yes, it was a very difficult time, these two years! While the called up soldiers of Lichtental fought outside against the enemy, the relatives had difficult suffering at home. And the most serious thing was that these sufferings were imposed by their own government. On 1 July, 1915, our church school was closed by the authority; in 1916, it was forbidden to speak German, to write German letters, even in the church it was no longer allowed to preach in German nor read from German sermon books.



Interior View of the Church

The greatest injustice of the Russian government was evident in the law of 13 December, 1915, according to which the colonist land was to be expropriated and the colonists themselves to be resettled to Siberia. And in fact, the village land of Lichtental purchased via the Farmers Land Bank (*Bauernlandbank*) in Kischinew in the amount of 5,077³/₄ *dessajatinen* [137,099 a / 5,534.7 ha] as of 8 February, 1917 and 1,642 *dessajatinen* [4,433 a / 1,789.7 ha] as of 20 January, 1917, ended up having all bills of sale taken away from them. Thus Lichtental was without land on 10 February 1917, while on the front 20 family fathers had already sacrificed their lives for the fatherland. All preparations had already been made for the second step, the resettlement. Thanks to the new government, which came to the helm after the fall of the emperor, the law of 13 December, 1915 was repealed and all purchases restored. After the resettlement had also failed, everyone breathed a sigh of relief.

Now I want to tell you something about the life of our community after the World War.

In 1914, the municipality decided to purchase 3 new bells. Shortly before the outbreak of the World War, 3 cast steel bells were ordered from the Bochumer Verein, in the tones of G-sharp (*gis*), C above middle C (*h*), and D (*d*). However, they could not be sent until 1927 as a result of the war. On the Festival of the Reformation, 6 November, 1927, they were solemnly dedicated. The new bells, weighing 88 *pud* [3,168 lbs / 1,441.4 kg], came with delivery and installation on the



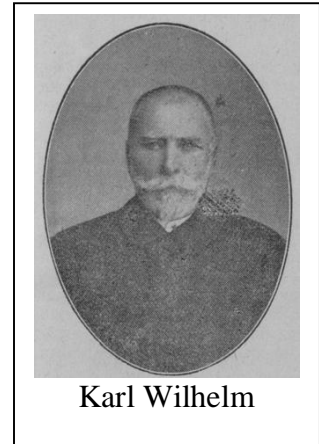
War Memorial

tower at a cost of 125,072 lei. The two old bells, weighing about 22 *pud* [792 lbs / 360.3 kg], were sold to the municipality of Pomasan, Ismail District for 50,300 lei. A new bell mount had to be made for the new bells. It was built very massively by the local settler Karl Lust according to a plan of the bell factory and at a cost of 42,166 lei. In 1932, the church roof was covered, which was responsible for an expenditure of 46,000 lei; in 1933, the cross was gilded on the tower, on the outside, the building cornice (*Karnise*) was whitened and the whole church inside and all benches and boards (*Diele*) were painted. This renovation cost 53,000 lei. Both sums were taken from the surplus of municipal money.

Since the community had more weak than good harvests in the years after the World War due to lack of rain, the congregation assembled in the church on 15 May, 1930, before the Almighty God, promised for itself and their descendants a day of repentance (*Bußtag*) for all time. With good harvest prospects, it has been made a Day of Thanksgiving. No work on the working day may be carried out on this day, and business, commercial and industrial enterprises must also be closed.

The following data proves that education is maintained in the municipality. In the course of the century, Lichtental has produced educated people: 31 primary school teachers, 3 middle school teachers, 2 pastors and 1 trade scientist. People with 2-4 Class Secondary Schooling were 24.

Various attempts have been made in Lichtental to create entertainment and further education. In the past, folk lectures were held in the evenings, which were initially attended in large numbers, but later had to be abandoned. When the Educational Association was founded in Odessa before the World War, there was also a branch association with a traveling library, but not much has become of it. It was not until 1926, at the instigation of the then headmaster Chr. Idler, that the Educational Association "*The Seed Man*" (*Der Sämann*) was founded. The Women's Society, which worked for many years for the Alexander Asylum in Sarata before the World War, has now joined the *Der Sämann* Association. The brass choir, founded in 1895, is now also a section of the association. It plays for the congregation on Confirmation Day, Easter morning and New Year's Eve and for the Association on its musical-literary evenings. The male choir, which is considered as a section for singing, has already achieved good successes.

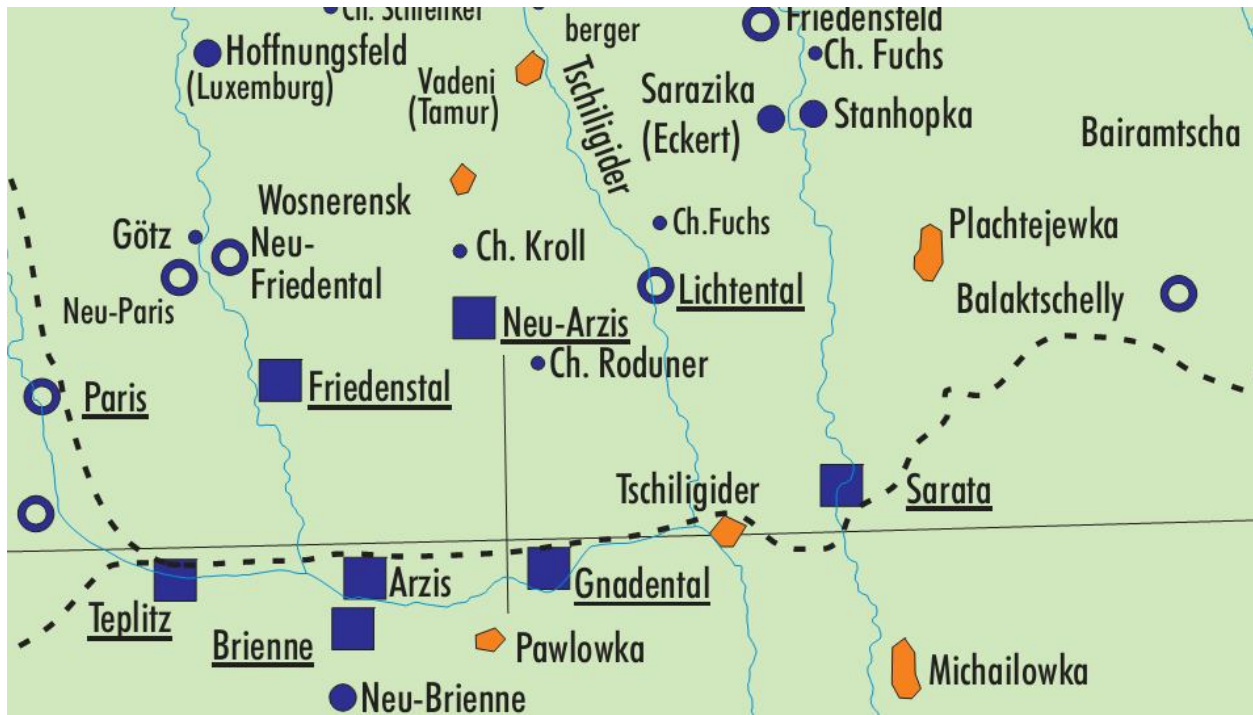


The male youth fosters good fellowship and entertainment in their comradeship. Some customs have been preserved by them to this day despite constant opposition, such as the Maypole Event and the Laying of Eggs. In the field of good fellowship and entertainment, the female youth is less open to the public. On the long winter evenings, visits are made to each other. While they used to take knitting sock or patchwork with them, today the most diverse handicrafts are done and the most beautiful lovely mementoes are crocheted and embroidered. Where there is a parlor organ (*Harmonium*), a variety of music is played and sung. It should also be mentioned here that Lichtental today has 22 parlor organs and 2 upright pianos.

The reading needs are taken into account by the community library with 850 volumes and the library of the *Sämann* with 200 volumes. As for newspapers, only the *Odessaer Zeitung* [Odessa Newspaper] used to be read in earlier times. Today, the *Deutschen Zeitung Bessarabien* [German Newspaper of Bessarabia] is read in 56 copies, *Arader Zeitung* [Arader Newspaper]—3 copies, *Banater Tageblatt* [Banat Daily Newspaper]—2 copies, *Ostdeutscher Beobachter* [East German Observer]—6 copies, *Bessarabischer Beobachter* [Bessarabian Observer]—20 copies, *Dakota Freie Presse* [Dakota Free Press]—1 copy, *Staatsanzeiger* [State Reporter]—2 copies. Religious writings read today are: *Der Christenbote* [Christian Messenger]—16 copies, *Lichter der Heimat* [Lights of the Homeland]—30 copies, *Heilig dem Herrn* [Sacred to the Lord]—8 copies.

Closing my short history, I wish my dear homeland community a happy and blessed future! May every member of the community (*Gemeinde*) continue to stand firm and faithful to his Evangelical Lutheran faith, to his Church and to his people, always ready to protect and promote to the best of our ability the interests of the community, as well as those of our entire people.

[Translation Ends]



Source:

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