

the Heimatbrief

A Newsletter Magazine of the German-Bohemian Heritage Society

Celebrating the GBHS' 16th Year

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We encourage contributions to the "Heimatbrief" in the form of articles, letters, notices, or free queries. Advertising is not accepted. Preferred formats for articles are Mac or PC word processing files with disc and hard copy, email, or typed pages. Short letters or queries may be neatly handwritten. The editor reserves the right to edit contributions for length, substance, and grammar. The German-Bohemian Heritage Society is not responsible for accuracy, errors, or omissions in articles submitted by others. Send contributions to Louis Lindmeyer, GBHS, P.O. Box 822, New Ulm, MN, 56073-0822. Or email to lal@mnic.net. This newsletter was created using a Macintosh G3 computer.

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Coming Events

August 18, 2001
GBHS Annual Picnic
11 a.m. Herman Heights Park
New Ulm

September 15, 2001
GBHS Board of Directors Meeting

October 20, 2001
GBHS Fall Meeting

Prof. Arnold Koelpin

Prof. Koelpin introduced us to the "hemeneutical approach" of writing family history using the model of three intersecting circles. Circle one being the terms (family names, villages), circle two being the text (records, dates, maps, pictures), and circle three being the historical context (time and place). These three things woven together makes up your family history.

Prof. Koelpin Puts Writing Family History Into Context

The GBHS Spring meeting held May 5, 2001 featured guest speaker Prof. Arnold Koelpin, a professor of religion and German at Martin Luther College, as well as the current mayor of the city of New Ulm, MN.

Prof. Koelpin's topic, "Setting Genealogy Work In Time/Place Contexts" was a much needed topic of discussion for those of us interested in writing our family history. The German language uses at least two words to describe history. Historisch meaning the raw data such as names and dates and Geschichts meaning the story. A family history needs both of these ingredients to be successful as well as one other item.

Those in attendance at the meeting were also given an overview of how the face of Central Europe including it's bounderies and it's rulers has changed over the past 1000 years. Pertinent handouts rounded out a captivating presentation by Prof. Kolepin. A closing remark that he has much more to add gave us hope that we will be back at a future meeting.

The Grafenried Schroedl's A Reunion After 125 Years

I have been searching for my Schroedl ancestors for several years, never knowing exactly where to start my inquiry. My parents and grandparents were always quick to say we hailed from Germany and coming from New Ulm, that is a safe assumption. But for the neophyte researcher Germany can be a daunting starting point.

I started my investigation by locating the obituary of

George Schroedl, my great grandfather of rural Fairfax, Minnesota. Consequently I discovered the names of several other of his siblings whose obituaries I also dutifully located. The 1900 census played an important role by indicating the dates of immigration and the country of origin. Place names included Austria, Bohemia, Germany and even Europe. Not helpful!

Surprisingly I had also located the names of my great grandfather's parents on his death certificate: Joseph and Justina (Dietl) Schroedl. My only geographical clue was something called the Bohemian Forest and the assumption of Catholicism as the family religion. After pinpointing the area around the Bohemian Forest I took a drive to Loras College in Dubuque, Iowa, and checked the Inter-national Catholic Directory for parishes. Locating about twenty addresses in the vicinity of the Bohemian Forest, I composed a letter requesting genealogical assistance.

Months passed when one day I received a letter from a family in Waunakee, a short drive from my home in Cuba City, Wisconsin. The envelop contained an email message from Manfred Schroedl in N e c a r - b i s c h o f - s h e i m , Germany, claiming that we may be related.

Ortsplan of the village Grafenried

Immediately an email relationship ensued and by comparing several photographs we confirmed our shared ancestry. A little

clarification is needed at this point. Manfred had also been researching his family history in the area surrounding the Bohemian Forest. He had made several trips to the area between Germany and the now Czech Republic, visiting local Catholic churches and referencing the same names in my letter of inquiry. When the local church historian John Erderer received my request at the Catholic church in Waldmunchen, he realized the serendipitous event.

Manfred knew that four of his grandfathers siblings sailed to American in the 1880's and due to the reality of distance and war connections were broken. I, on the other hand, was certain that a young woman named Anna had stayed behind in Germany to care for the elder Schroedls. The great surprise being that my great grandfather also had a brother Franz who married and established a lineage of German Schroedl's.

Next I was to learn the answer to the question vexing me for years, where did my great grandfather George Schroedl come from? GRAFENRIED. Grafenried was a small farming village situated entirely on the boarder between Germany and Czechoslovakia. It could boast of a population of 222 in 1939 and 40 family dwellings. Family names included those familiar to me as a youngster in New Ulm: Dietl, Schroedl, Zangl, Bartl and Domeier. Grafenried had a Catholic church named St. George with a resident pastor, a school, three general stores, an inn and a police station. Farming was the mainstay of the community with the supporting professions of black smithing, wagon building and carpentry. There was a midwife, "a baker, a butcher, and a basketmaker," three tailors, a shoemaker and the essential beer maker.

Throughout the next year Manfred, his son Thomas and I continued to share stories, photographs and the reminiscences of neighbors and friends when available. Yet our experience was incomplete and a trip to the homeland was inevitable. The necessary arrangements were made and during the month of August of 2000 a family was reunited after 125 years.

Manfred prepared me for my first encounter with Grafenried by sharing some fascinating lessons in history. Grafenried no longer physically exists today, only a hillside surrounded by mature linden and cherry trees can be seen. The streets of the former village are somewhat evident as is the barn and foundation of house number 21, the Schroedlhof.

Let me recapitulate a few historical events affecting the Schroedl's and the village of Grafenreid. My great grandfather George, his brother John and their two sisters Justina (Mrs. Frank Domeier) and Franciska (Mrs. Fred Zangel) packed their meager belongings and sailed to American where the promise of land and freedom

beckoned. Franz and Anna stayed behind. The four immigrants all settled in the area between New Ulm and Fairfax, Minnesota. There they acquired land, wealth and progeny numbering near fifty. Communication was difficult but occasional letters were exchanged and during World War I and 11 care packages were sent to assist the war stricken German family.

On July 12, 1946, the Schroedl's living in house number 21 and their entire village were forced to leave Grafenreid with an hours notice. This was said to be a typical experience immediately following Germany's defeat in World War II. The Czech people wanted to rid their land of any ethnic Germans; especially those who had inhabited the Sudetenland. The few possessions that the expellees were able to carry away must have consisted of treasured pictures, clothing and food. After generations of farming the same land and tending to a household they sadly said good-bye to their homeland and even to their beloved dead. Within hours the Schroedl's were separated and loaded onto train boxcars destined for unknown German towns and villages where refugee camps had been established.

The turmoil resulted in a loss of contact with the American relatives for the next fifty years. The prevailing assumption being that the German Schroedl's had perished in war. However; they had survived and acquired new land, reunited with separated family members and established both livelihood and progeny in a new land.

A new chapter in Schroedl history was written in August 2000 when the American descendants and the exiled German family returned to their homeland. The boarders between the two countries have only recently been opened due to the collapse of the Iron Curtain. Together Manfred and I walked up the path to Grafenried pausing occasionally to view a broken foundation, to imagined where a school once stood and to lament over wasted farmland buried under brush.

After a short walk we were standing in the barn of house number 21, the place where my great grandfather George was born and played until he responded to an agents promise of new life in America. The barn was deemed useful to the Czech people at the time the village was razed apparently for housing a prize herd bull.

Walking up the path we saw the remains of the Church of St. George. The church had a prominent spot in the center of the village. The stone foundation is still strong despite the best efforts of explosive dynamite.

Although the remaining crater is now covered with moss and vining plants one can still sense the holiness of the place. Just across the way was a partially rebuilt arch leading into the cemetery, the resting place of the

citizens and families of Grafenried. The rainy conditions of the day matched our emotions when standing in this sad place. Nevertheless bouquets of freshly cut flowers adorned the tumbled over gravestones which dotted the darkened cemetery. We walked through and around the cemetery hoping to find a stone bearing the name of Joseph and Justina Schroedl. We did not.

After an hour punctuated with silence, an occasional shared memory and a few tears we reverently said our good-byes. My wish is not that Grafenried (now called Lucina) will ever become a village again but that the lives of the ancestors laying there anonymously but not forgotten could live on in memories and testimonials. My trip to Grafenried will hopefully continue to be a testimonial to the struggles and life of Joseph and Justina Schroedl.

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Rootsweb

(Editors Note: the following string of commentaries have been taken from the GBHS Electronic Mailing List on the World Wide Web. If you would like to subscribe to this mailing list visit the GBHS web site at: <http://www.rootsweb.com/~gbhs/>. Then click on "Mailing List" and follow the instructions.

These commentaries printed here may be redundant to those of you who already subscribe, but many of our members are not yet "on line" and I would like to include them in these commentaries as well.)

Cemeteries

A list member wrote:

My biggest disappointment (during my trip) was the cemeteries. After the war, all graves towards the center were leveled to make room for new CZ ones.

Answer: This is one of the bones of contention among the Sudeten families now living in Germany. It was impossible to make arrangements for someone to care for the old German graves and because they were not tended it was legal to move or reuse them. In most cases the markers were not moved with the graves -- they were just piled up somewhere or carted off for other uses.

Some cemeteries were left more or less intact because the adjoining village was completely abandoned or

destroyed -- there would be no new burials there so there was no need to move the old ones. That was especially true of the places destroyed to establish a frontier military zone or perhaps to make way for collective farms. The grave markers taken from those cemeteries (authorities permitted it because the sites were abandoned) may no longer be nearby because they were used for building or paving material. The more elegant and valuable ones were carted off and a black glass plate was put over the German engraving with the information for a new Czech burial in another cemetery (removing German gravestones to reuse on Czech graves is still a fairly common practice today).

Now that some Germans have begun traveling to CR to care for the graves of their ancestors (in theory a grave that is cared for should not be moved and nothing should be taken from it) they are still finding their stones missing when they return on an anniversary. I don't believe it is illegal as yet to remove stones from old German graves in CR (I suspect the government is busy dealing with other problems rather than rescinding the 50-year old laws that had to do with confiscation and redistribution of German property). I suspect it IS illegal to remove monuments from old Czech graves as long as the graves are cared for.

Cemeteries are extremely important to the Germans and desecration of a cemetery is something that really evokes strong sentiments. In this case it adds the worst of insults to all the other injury they associate with expulsion when no effort is made to permit looting of old cemeteries for expensive gravestones. There is a group of Germans who are actually actively campaigning to keep the CR out of the EU as long as the Czech government permits this practice to continue. They have a web site that has a lot of photos of the border villages and how they look now. Some of the places are abandoned ruins, some are empty sites with nothing more than a marker and others are still inhabited.

The web site that is worth a visit because it is full of photos of the places that are in the borderlands of the Bohemian forest. Those who had ancestors from those places may be interested in the photos. The site is in German but if you click on the American or English flag at the bottom of each page the text will come up in English for many of the places in the area just below the flag. The site is under construction so all of the places (more than 100 villages) are not yet up in English. It takes a while to figure out how to page through and see all of the photos but if you persist and try all of the possibilities, going back to click on the last arrow pointing to the right, you should manage. Some starting "entries" to the rest of the site require clicking on the DOOR in a wall in a photo of an old Schloss exterior or courtyard on the screen. Just move your cursor over each door on the photo until you see the pointing hand and

then click.

I must warn you that the travel diary that makes up the text at the site expresses the German reverence for churches and cemeteries and their deep sorrow and anger at the conditions that now exist. In some cases they use their anger and indignation as a reason to make a political statement.

The URL is: <http://www.sudetendok.com>
Karen Hobbs

To List: Recent discussions centered around desecration and destruction of German Grave Sites in Bohemia / Czech Republic. This State supported vandalism can not be excused in any way. The graves of my own grandparents have been part of this destruction process. But, it has only recently come to my attention, that a similar process is taking place in the present German Republic. In this case it appears that money is part of this process. I have been informed that a 15 year old grave of an Aunt and Uncle of mine has been leveled and the gravestone has been removed. - I would invite input to the list on this aspect of what appears "Official" - State or Church, sponsored desecration of burial sites ?

Herb Schwarz,
Ontario, Canada <schwarz@ebtech.net>
PS : Having spent most of my life in the UK and Canada it is to me incomprehensible that grave sites have a very short live span and only payments of money will keep grave sites from desecration.

Answer: From: "C.E. Jensen" <cejensen@dmv.com>
Dear Schwarz Family - your concern about the cavalier seeming treatment of graves in Germany and CZ is understandable, but it represents the customary practice in much of Europe, and certainly is the standard practice in that part of highly civilized and very politically correct Denmark from whence I come. I suppose the rationale is that there is insufficient space for all the successive generations. I have paid for my grandparents graves to be kept up (which they are, and beautifully manicured, with appropriate flowers throughout the year), through a term of about my life, but when that

term is up, unless there is further payment coming, which I doubt, because my children have other priorities in other countries, the tombstones will be pitched over the brick wall behind the church, on the pile of other old tombstones, and my grandparents graves will be available for new occupants.

Photo of German-Bohemian grave stones piled up at the outer edge of cemetery at Muttersdorf.

And that's just the way it is. It is fairly expensive to keep up the grave maintenance service, for survivors. And if the survivors are a continent away, and will never be coming back???

Weavers

LTBoehmke@aol.com writes:

Somewhere I once read that cotton produced by slavery in the US also had a bad effect on the linen weavers, because cotton was cheaper. I'm afraid I don't remember the source.

Answer: It was the advent of cheap cotton goods -- whether from America or from British textile mills -- that brought about the demise of cottage weaving. During the wars with Napoleon the European ports were blockaded by the British and imports from the US became very scarce. The Europeans had to develop their own production of textiles and other manufactured goods, of sugar from sugar beets, and of farm surpluses (before that they persisted in subsistence farming). When the wars were over British cottons that had been piling up during the war were dumped on continental markets and they were so cheap that it was virtually instant death to the efforts of many cottage weavers and their linen goods.

Those first years after Waterloo (1815) were some of the worst that Eastern Europe has ever endured in terms of unemployment, economic depression and famine. Crops had failed for six years in a row and 500,000 soldiers were suddenly turned loose on the labor market. Cheap sugar from the Americas caused many sugar beet refineries to close and the cheap British textiles affected the profitability of continental mills, causing many of them to close.

Many of us had great grandparents born around 1810-1815. They may have been lucky to have survived childhood. To learn more about the famine read: C. Post; The Last Great Subsistence Crisis.

Karen Hobbs

In most cases all of the people who lived on land owned by a noble lord were serfs. That included all farmers, merchants, tradesmen, day laborers, millers, etc., unless they were designated "freemen." A Master craftsman was often free, but that was not necessarily true of journeymen and apprentices unless they were sons of freemen (Masters). Until about 1780 entered journeymen had to have permission to travel about to get the work experience they needed to become Masters (if they could ever afford the cost of entering the guild). In some cases even free school teachers became serfs if they happened to marry the daughter of a serf. All serfs were freed in 1849.

I have never read about weavers from rural villages who were prosperous. It is doubtful that weavers in rural areas ever achieved the status of Master weaver -- they were simply too poor to invest the money that would have required. There may have been some master weavers in cities who provided cloth for noble houses and wealthy burghers, but they would most likely have other weavers who actually worked the looms for them. They would design the weave of the cloth and oversee its production.

Weavers were among the poorest subjects in most villages and they were almost always serfs. Virtually all of them were "hausler" -- meaning they lived in a small cottage. They did not have any land to farm and if they were fortunate if they had a small garden and maybe a shed where they kept a goat for milk and a few chickens. They received hand spun yarn/thread in linen or wool from locals and they wove it into cloth. Keeping some of the yarn for their own use was the major way they were paid. They would spin this extra yarn into cloth to sell at fairs or in the local market. They also received farm produce and maybe a chicken or two from time to time and some coins when cash was available.

Serfs had to give part of their produce to their noble landlord and they also had to work his fields or do special tasks for him. Some lords demanded so much work that the serfs were hard-pressed to find time to make a living in the time left to them. Weavers may not have had to give all that much to their noble landlords in terms of product and labor because they could not afford very much. The rules for Robot (the labor and produce due the landlord) based the amount a certain person owed on how much land and equipment he owned. Weavers didn't own any land, they were tenants in the landlord's cottage, and all they had was what they

earned.

Every farmer had a field of flax for his own use. The women would spin linen yarn for their clothing and flat goods. When there was flax to spin they were never idle. Girls and elderly women who tended geese, goats and sheep in the pastures and meadows would while away the time spinning flax or wool on a spindle.

The fineness of cloth a weaver produced depended on the fineness of the spun yarn. Women who could spin very fine yarn would show off that skill by getting sheer fabrics woven from them. A sheer blouse with extravagant big puffy sleeves was the ultimate fashion luxury and marked a girl as having good potential as a wife. Coarser threads were used for men's work clothes, aprons, etc. Medium to fine grades went into elaborate folk costumes that were meant to last a minimum of 25 years. Bed linens and other flat cloths were of a much heavier grade than we find comfortable.

How the cloth used for feather beds was feather-proofed is a mystery. Today we have to have special very tightly woven and smooth light cloth on down comforters or the feathers come through.

The homespun cloth had to go to a cloth finisher and a dyer after the weaver finished with it. The finisher washed and scraped it to give it a smooth surface and he stretched it into a straight piece with squared ends. Unfinished cloth left as it came off the loom had a relatively coarse appearance but some peasants may have thought that was OK for work clothing. They might spare themselves the expense of finishing and dyeing or they might do elementary finishing and dyeing at home if they could do so cheaply enough.

For a while the weavers did fairly well as traveling entrepreneurs began to hire them to produce cloth for distribution outside the local area. A thriving cottage industry developed that gave the weavers a steady income. But when the industrial revolution came about the weavers were among the hardest hit. Some of the first factories to develop were textile factories. Manufactured cloth was relatively cheap, of high quality and easy to get. It also meant that peasants could afford more fashionable clothing and many peasants preferred to buy that instead of using the traditional homespun cloth. Many weavers had to migrate to the cities where there were textile factories in order to get any work. The factories paid such low salaries that they were sometimes better off staying in their home villages, doing what little weaving they could get, and working as a day laborer on the noble landlord's manor or with the local farmers.

Some weaver's solved the problem of factory competition by weaving specialized items that the factories did not

produce One such was "rag" rugs. Another was blankets. They would wait until they had enough on hand for a good day or two at a large market and then bundle them up and walk the distance to the biggest town around with the bundle on their backs. Some were fortunate enough to have a hand cart to transport the goods. They would sell their goods for cash at the markets and fairs.

There is an example of a 19th C. weaver's cottage at the farmhouse museum at Bad Windsheim in Germany. The loom takes up almost a quarter of the main room. The bed takes up more of it and the tiled stove doesn't leave much space for table and chairs. I don't recall if there was a separate little kitchen (a windowless inner room with a little stove and some shelves on the wall -- pitch dark even in daytime. It offered a very small living space for a growing family.

Karen Hobbs

Queries

This space is available to members free of charge for listing queries about your ancestors. Send your queries to GBHS, P.O. Box 822, New Ulm, MN, 56073 or email to lal@mnica.net.

Looking for information regarding the LIEBL family before 1700 from Neubau, Bohemia. Hanns Georg LIEBL Born January 15, 1670 in Neubau, Bohemia. His father was Mathias LIEBL born about 1650 Mother was Dorothea WEMERS born about 1650. Wife was Anna Mariana GRÖBNER born April 26, 1668 probably in Neubau.

I'm trying to get the LIEBL name back from Bohemia to Bavaria. If anyone has done this please let me know.

Also researching

ZUPFER, Joannes born about 1710,

STEINSDORFER, Josephus born about 1730 (Weisensulz)

HANAKAM, Georg born about 1730 (Siedlichfur)

ZUPFER, Georg born about 1755 in Schmolau

VOGL, Lorenz (Michael) born May 23, 1767 in Weisensulz

URBAN, Cordonisten Franz born about 1750 (Schmolau, Weisensulz)

KRIEGER (GRUGER), Joseph born about 1750 (Schmolau)

STADIK, Elisabeth born about 1750 (Schmolau)

KLARA, Josef born about 1790 in (Schmolau)

LIEBL, Katharina born about 1790 in Barntanz

I have some information regarding siblings to these people.

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History For Sale

German-Bohemians - The Quiet

Immigrants by La Vern Rippley & Robert Paulson

A "must have" book for researchers. Over ten years in the making. Fully researched. Nine chapters describing our German-Bohemian ancestors life in the homeland, the journey to America and life in their new-found homes. Customs, traditions, music, heritage and more. Over 150 photographs. Hard cover, 279 pages . . . \$25.90

One Hundred Tales from Sudetenland

Translated and Edited by Karen Hobbs

One hundred folk tales (fairy tales) translated from the original German text *Hundert Sagen aus den Sudetenländern* by Josef Rotter, 1952. A wonderful insight into the stories our ancestors told for generations. Ghosts, goblins, magic, witches, giants, dragons, and more. The only published collection of German-Bohemian folklore in English. Soft cover, 197 pages. . . \$14.00

Duetsch-Böhmische Küche, First Edition

A German-Bohemian Cookbook. Dozens of authentic German and German-Bohemian recipes.

Ring bound, soft cover, 88 pages of recipes. \$9.00

Duetsch-Böhmische Küche, 'Gut Essen'

Cookbook, Second Edition More authentic recipes plus a twist that you will not find in other cookbooks.

Historical memories with six Menu Suggestions, Heritage items, and Meals; Second section: Soup, Salad & Vegetables, Kraut, & Dumplings; Third section: Meat, Backereie, & Desserts. Ringbound, soft cover. . . . \$12.00

The Whoopee John Wilfahrt Dance Band, His Bohemian-German Roots

by LaVern J. Rippley. \$6.00

German-Bohemian Immigrant Monument Book

A souvenir booklet of the monument dedication by the GBHS with early history of the organization. . \$5.00

Music

"German-Bohemian Heritage Singers,

Preserving the Heritage" cassette tape. A wonderful array of German and German-Bohemian dialect songs . . . \$9.00

"Preserving the Heritage II" cassette tape. An encore performance features even more toe tapping and heart warming songs in the German and German-Bohemian flavor. Add it to your collection today. . \$10.00

All prices (U.S. Funds Only Please) include sales tax and postage . If you wish to order any of these items, send a check payable to GBHS and mail it with your request to: GBHS, P.O. Box 822, New Ulm, MN, 56073-0822

GBHS Annual Picnic

The GBHS will be holding its annual picnic on Saturday August 18, 2001 at Herman Heights Park in New Ulm. Social begins at 11 a.m. with feasting on delicious German-Bohemian, German and American foods and desserts will commence at 12 noon. Bring a dish to pass, eating utensils, and lawn chairs. Coffee and juice drink will be provided. Beer and pop will be available. Entertainment will be provided during the afternoon.

Hours Announced For GBHS Research Center

The board of directors of the GBHS have set the times that the Research Center/Library will be open for member use. **Those hours are the first Saturday of the month from 1:30 p.m. to 4:00 p.m. and the second Tuesday of the month from 6:30 p.m. to 8:30 p.m. Holiday weekends excluded.**

Anyone coming in from out of town may be able to use the library at other than specified hours by contacting Don Brand at 507-354-5688 or email dbrand@newulmtel.net

Village Spotlight Paadorf

Paadorf's Role in the Waier Parish

Paadorf, located 1-1/2 Kilometers southeast of Oberhütten, was once completely surrounded by forest and consisted of a long row of houses running in the direction of Neid from the brook in the "Bärenlohe." The houses followed a path over the heights in the Graubuachlein valley towards the Bavarian frontier.

The history of the place is quite short but not uninteresting. The land on which Paadorf stands once belonged to Bavaria. In December 1707 the border-regulation contract [Grenzregulierungsvertrag], while that land was still covered with forest, it was transferred [promised in perpetuity] to the Austrian Crownlands of Bohemia along with the villages of Steinlohe and Grafenried. But because the Bavarians claimed the land and the Lords von Widersberg in Muttersdorf also claimed it, quarreling over use of the land continued and in 1765 the frontier was changed once again in the "main border contract." [Hauptgrenzvertrag] Steinlohe was once again in Bavaria while Grafenried

The Bavarian villages retained the right to use the wood, deadfall and willow. But the friction still continued until 1848. Then the forest rights fell to the community of Schwarzach. In 1861, as a form of relief, Baron Beck sold the whole forest of 418 Jochs to the seven villages that had rights to use it. The selling price was about 3913 guilders. In 1868 the forest was partitioned among the 76 appropriate property owners.

The inhabitants of overpopulated Oberhütten were able to acquire parts of the forest quite cheaply from these owners.

Director Johann Micko describes Paadorf in his Muttersdorfer Heimatkunde in "rather comprehensively and in quite interesting detail." When one searches for the village on the ordnance survey map [Generalstabskarte -- a military map of the region] made in 1880, everything in the vicinity is still shown as forest. The high points of land at 676 meters, 705 meters and 702 meters locate the place exactly.

The village received its name from the builder of the first houses, the founder Wenzel Paa (Weissen Wenzel, born 1830) from Oberhütten who purchased a 1-1/2-Strich portion of the forest from the Herrschaft in 1872 for 100 guilders. In 1874 he cleared the first meadow and constructed a hay shed. In 1875 he built the first house.

Wenzel Paa, about whom some light-hearted tales of smuggling in the old Heimat are still told, purchased more adjacent forest land and cleared fields and meadows. He constructed an additional four houses for his three sons and two daughters. He produced the bricks to build the houses himself. He went ahead on his own, applying for neither a clearing- or a building-permit.

Then came the commissioners, building prohibitions, a forest station orders and penalties. Wenzel Paa paid no attention and continued to clear and build even more. When a commission leader asked how he dared to make fields from forest he answered quietly: "Well, my children can't eat pine cones," and he continued with his plowing. The community of Schwarzach-Unterhütte took his side [stood by him]. His example found eager imitators and at the beginning of the 1880s there was already a whole row of houses standing there. But now the authorities became quite aggressive and demanded that the houses be torn down and forest trees be planted in their stead. An appeal was brought against this order which still was not settled in 1921 so that the village up until then had no real legal right to exist. But development went on. In 1890 there were 6 houses, in 1900 ten houses, in 1910 16 houses and in 1921 there were already 25 houses.

Additional portions of the forest were purchased from

the Herrschaft, made arable and residences built there by people from all over the vicinity. There was a Gasthaus in newly-founded Paadorf ever since 1886, there was a village bell ever since 1885, and there was even a Bohemian forest church in planning stages.

Due to the large number of children and the difficulty of the path to Unterhütten, a Winter-Expositur School [branch school] was opened during the winter of 1921 in the house of Josef Fleischmann. In 1923 it was converted to a separate Expositur (branch school connected to the two-class public school in Unterhütten. [TR: two-class may mean it was a two-room school.]

The teachers in the Paadorf school during those years was Josef Landgraf, Johann Hasl, Richard Benda and Georg Sellner. Since September 1, 1924, Wenzel Sehr from Ober-Sekerschan (Kreis Mies) a married teacher in Paadorf. In 1925 a new schoolhouse was built.

Paadorf, the "youngest" village of the Bohemian forest, along with Oberhütten and Unterhütten, belonged to the community of Schwarzach. The village belonged to the parish of Waier but the church in Grafenried was often used for services because the distance was virtually the same. The post office was in Bohemian-Schwarzach, the nearest railroad station was in Muttersdorf or Ronsperg in the Bavarian "Waldmünchen."

In 1891 some bronze items were found in Paadorf. Portions of a canon, the tip of a flag, a spear, horseshoes and remnants of a trunk [large chest to transport baggage]. These items may have been from the War of the Spanish Succession during which there were battles in the northern Bohemian forest and in the Oberpfalz. In the year 1702 trees were felled and laid out along the Bavarian border as abatisses. [Abatis is a tree with its bared crown cut into sharpened tips of branches and laid

one over the other in a tangle of points that obstructs a route against enemy passage.] Over the years, right up to the time of the expulsion the fields around Paadorf and the manorial forest were still called "the Abatis."

In 1923 a road was built between Oberhütten and Paadorf. The population of Paadorf was difficult to exactly determine at that time because it was always included in the census at Oberhütten.

During the First World War 38 men from Paadorf marched off. Seven of them fell: Johann Mages und Josef Mages, Anton Paa, Rudolf

Eichler, Anton Möller und Michel Möller und Stefan Vogl. During the Second World War (1939-45) 19 men from Paadorf gave their lives and three were missing. The fallen included: Josef Wild, Thomas Sachs,

Above: Elementary school students of Paadorf 1930, with teachers Wenzl Sehr and Rudolf Womes.

Above: A celebration of the "Motorspritzenweihe" fire brigade of Paadorf, 1932

Georg Paa, die Brüder Johann, Karl and Josef Wiedl, the brothers Leopold and Friedrich Vogl, Josef Paa, the brothers Karl and Rudolf Müller. Joseph Müller died during the American artillery barrage in April 1945. Others from Paadorf who gave their lives were Josef Bauer I and Josef Bauer II, Michael Hubatsch, Josef Paa, Franz Portner, Anton Paa and Johann Vogl. The missing included Michael Paa and the brothers Rudolf and Anton Paa.

After the village had been standing for almost 50 years, permission to clear the forest was finally received from Prague. On January 1, 1929, the "Landesschulrat" [Public School Administration] in Prague built a second schoolroom [Schulklasse] in Paadorf after the number of

children in attendance reached 76. At that time there were 32 houses in Paadorf. In 1945 there were two "Gasthauser" [inns], a bottled beer distributor, two general stores and a bakery.

The second teacher, Rudolf Womes, came to Paadorf from Trohadin and worked there from January 1 - June, 1930. In 1931 the teacher, Johann Ebenhöh from Amplatz, arrived in Paadorf and in 1932 he became to first Commander of the newly established volunteer fire department. The Commander's second-in-command was Anton Paa (Wogner), a grandson of the founder of Paadorf. During World War Two, teachers Erich Axmann and Robert Gleinner from Haselbach worked in Paadorf which only had a one-room schoolhouse at that

time. When they were both taken into the armed forces, Emilie Beck from Linz was employed as the teacher in Paadorf.

Teacher Maria Klein of Wassersuppen served as Paadorf's teacher until the expulsion. Berta Frei from Wassersuppen worked as a year-around handwork instructor in Paadorf. In spite of their industriousness and contentment, many of the cheerful population of Paadorf had to work elsewhere. The men were active partly in the forest and partly in agriculture but many also went to Bavaria and Saxony as masonry workers. The female population helped with farming, others went to the world famous spas at Karlsbad and Marienbad to find work during the "season." Many others worked all year around at making lace. And here, in the middle of the forest, the old folk songs were still sung in the "Rockenstuben daheim" [social evenings at home].

The field names of Paadorf were typical forest names like: Totenkopf [death's head], Verhau [abatis], Gud'nhou, Lössl, Bärenlohe [may be the name of a weed], Pucherwies Föhren [a pine tree], Pinkat-Lössl, Lukaswies [Lukas' meadow], Fixpunkt [fixed point], Schaferin [shepherdess] and others. Paadorf has been abandoned for more than a quarter of a century since the expulsion in 1945 and has fallen into decay. There, where only a dark forest loomed a century ago the forest is again taking over the fields and meadows. This chapter about Paadorf in this commemorative publication should at least have some value as history among the former countrymen who lived there. They will be reminded that their ancestors once cleared the forest and worked hard here, and gave the village the name of its founder.

Today most of the houses have already been destroyed [bulldozed]. Only in the center of the former village has any construction taken place...a second building next to the former school house now accommodates the Czech border guards. Even as fields and meadows have become wild steppe-land, the Graubñchlein [little brook] murmurs and roars along as always and the forest sings its accompaniment in the ancient and eternal song. That's how it once was.

Some of the family names with house numbers in Paadorf.

<u>Hs. Nr</u>	<u>House Name</u>	<u>Family Name</u>
10	Schouster Seff	Josef Schmied
12	Schul od. Schöl	Schule
19	Babistn Anderl	Andreas Fleischmann
23	Longer Girgl	Georg Paa
24	Weißn	Josef Müller
25	Wogner Beckerl	Anton Paa
26	Lintl Franzl	Franz Lindl
28	Zeißn Frita	Fritz Fleischmann (Gasthaus)

29	Huwatsch	Michael Habatsch
30	Babistn Hons	Josef Fleischmann (Kaufladen)
31	Bojer Franzl oder Schredl	Franz Vogl
32	Spöiglmacher Seppl	Josef Müller
35	Bucher	Franz Paa
36	Bojer Schwarz	Adolf Vogl
37	Bojer Babist	Baptist Vogl
38	Schmied Schouster	Anton Schmied
39	Bojer Stefan	Stefan Vogl
40	Sowina Franzl	Franz Paa
41	Spöiglmacher Schouster	Franz Müller
42	Stockerl	Karl Wiedl (Gasthaus & Kolonialwaren)
43	Luisn Wenzl	Wenzel Fleischmann (Bäckerei)
44	Kascha Max	Max Heumann
45	Sachsn Thomas	Thomas Sachs
46	Honock	Johann Wild
48	Bojer Seff	Josef Vogl
49	Schleiferer	Johann Wild
52	Girgl Vetter	Josef Wild
53	Nockl	Josef Wild
55	Weißn Schouster	Josef Fleischmann
56	Feierhaisl	Feuerwehr-Spritzenhaus
57	Schicksn Seff	Josef Bauer
58	Sechfaier	Josef Gerl
59	Hanoschn Johann	Johann Vogl
61	Hiasl	Mathais Wirt
62	Taterl	Josef Vogl
63	Eichler Boum	Andreas Schmied
64	Eichler Boum	Rudolf Schmied

(Hausnummer 63 und 64 ist ein Doppelhaus)

In the year 1922 Paadorf had a total of 26 houses. The following is a listing of those houses and the year in which they were built.

1875	Nr. 23	1905	Nr. 35
1885	Nr. 24 & 25	1909	Nr. 36
1887	Nr. 10 & 19	1911	Nr. 38
1890	Nr. 29	1912	Nr. 39
1893	Nr. 26	1913	Nr. 40 & 41
1896	Nr. 30 & 31	1914	Nr. 42 & 43
1898	Nr. 28	1919	Nr. 44
1902	Nr. 32	1920	Nr. 45 & Gerl
1903	Nr. 33	1921	Nr. 46
1904	Nr. 34	1922	Nr 48 & 49

Genealogy-Related Sites on the Internet & How to Find Them

by Paula Goblirsch

General

Cyndi's List <http://www.CyndisList.com/>
Genealogy Resources <http://www.tc.umn.edu/~pmg/genealogy.html>
FamilySearch (LDS) <http://www.familysearch.org/>
Ancestry <http://www.ancestry.com/>
RootsWeb Genealogical Data Cooperative <http://www.rootsweb.com/>
Family Tree Maker's Internet FamilyFinder <http://www.familytreemaker.com/ifftop.html>
USGenWeb Project <http://www.usgenweb.com/>
Minnesota GenWeb Project <http://www.rootsweb.com/~mnngenweb/>
World Genealogy Web Project <http://www.worldgenweb.org/>

U.S. Government Sites

National Archives and Records Administration <http://www.nara.gov/>
NARA Immigration Records <http://www.nara.gov/genealogy/immigration/immigrat.html>
Library of Congress Home Page <http://lcweb.loc.gov/homepage/lchp.html>
Bureau of the Census <http://www.census.gov/>
Where to Write for Vital Records <http://vitalrec.com/index.html>

Online Libraries and Subject Directories

LIBCAT <http://www.metronet.lib.mn.us/lc/lc.l.html>
Libweb <http://sunsite.berkeley.edu/Libweb/>
Virtual Reference Desk <http://www.virtualref.com/>
About.com <http://www.About.com>

Online Directories and People Finders

Switchboard <http://www.switchboard.com/>
Global Phone Directory Index <http://springboard.telstra.com.au/directories/global.html>
Infobel, International Phone Directories <http://www.infobel.com/>
Teleauskunft <http://www.teleauskunft.de>

Maps and Place Finders

MapQuest (Interactive Atlas) <http://www.mapquest.com/>
MapBlast <http://www.mapblast.com>
Perry Castenada Map Library
Norway http://www.lib.utexas.edu/Libs/PCL/Map_collection/norway.html
Germany http://www.lib.utexas.edu/Libs/PCL/Map_collection/germany.html
FEEFHS Maps Room <http://www.feefhs.org/maps/gerw/indexmap.html>
ShtetlSeeker (JewishGen) <http://www1.jewishgen.org/ShtetlSeeker/loctown.html>
World Imagery Database <http://terraServer.microsoft.com/default.htm>

German

LDS Germany Research Outline <http://www.familysearch.org/sg/Germany.html>
German Resources <http://www.tc.umn.edu/~pmg/german.html>
Germany GenWeb <http://www.rootsweb.com/~wggerman/>
Genealogy.net (German Genealogy) <http://www2.genealogy.net/gene/reg/>
FEEFHS <http://www.feefhs.org/>
Germanic Genealogy Society <http://www.mtn.org/mgs/german/>
German-Bohemian Heritage Society <http://www.rootsweb.com/~gbhs/>
American Historical Society of Germans from Russia <http://www.ahsgr.org/>

Photos of GBHS Research Center Grand Opening

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Please list surnames you are researching including geographical locations and/or villages. (Optional)

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