Amish Mennonites

in Tazewell County, Illinois

(INCLUDING WOODFORD COUNTY)

GENEALOGY

Part One of Five

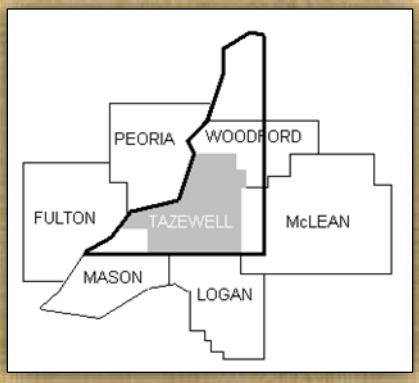
Compiled by Joseph Peter Staker

HISTORICAL BACKGROUND
BELSLEY - ENGEL - OYER - ROGGY/ROCKE
ROPP - SCHERTZ - STAKER - VERCLER

Genealogy and history of 103 families that came to Tazewell and Woodford Counties 1830-1856

Above, a slip at Le Havre in 1856.

On the cover, clockwise from upper left: Tazewell County, Illinois; the flag of Steffisburg; the Groveland home of Christian Staker and Magdalena Ropp circa 1916; the sign for the Evangelical Mennonite Church on the corner of Springfield and East Queenwood Roads in Groveland; the Iutzi family piano on display at the restored Chrisholm Homestead, as photographed by Jim Schrock of Dublin, Ohio during the Augspurger reunion in July 2003, copyright © 2003 Jim Schrock; Christian Ropp Jr. & Sons advertisement for Ropp's New Commercial Calculator, 1906; the seal of Lorraine; and the flag of Hilterfingen.



TAZEWELL COUNTY IN 1833 (BOLD OUTLINE) AND TODAY (GRAY)

Amish Mennonites in Tazewell County, Illinois

(including Woodford County)

Part One of Five

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"Mennonite immigration came in three waves.
Persecution, improved ships, William Penn's invitation, and Quakers helped bring the first one. Better conditions in Europe checked the flow between 1740 and 1815, when opposition to the new military draft brought the second wave. Up to Napoleon's day armies consisted of hired soldiers, with volunteers of plunderers, thieves, cutthroats, and every kind of worthless human riff-raff, making it easier for decent men to stay out.
But now [following the Congress of Vienna in 1815] the restored kingdoms copied Prussia's new draft, so Mennonites had to take it or go, with America the best door. This included the Ropps, Litwillers, Berkys, Roths, Schlegels, Farnis, Zehrs, Heisers, Strubhars, Sommers, Gerbers, Schertz, Stakers, Stalters, Kaufmans, Engels, Waglers, Zimmermans, Richs, and Kinsingers.
Look over the Illinois list; they are almost all there.
Thousands went elsewhere; our state was new then.
The third wave began with the steamship and railroad."

— Christian Ropp (1812-1896), from his 1892 recollections

"Despite their protestations, they were very afraid of death, but denied it. They were very afraid of the opinions of others, but denied it. And they were proud of their properties. In that way they were no different than you or I. They just had different customs, all meant to express* Demut und Bescheidenheit *[humility and modesty]."

— Peter Hochstettler (1834-1924), Groveland Sunday school teacher, on the differences between Amish Mennonites and Defenseless Mennonites

Preface

In the 1870s and '80s, residents in every county of Illinois were approached by flack writers of commercial biographies, gazeteers, and atlases. Members of the older generation were badgered for the recollections of early pioneers. Within a few months, families that seemed receptive were approached again by a traveling salesman. For only a few dollars they could purchase a flattering hardbound copy of their memories from a publisher in Chicago or St. Louis.

These publications painted a picture of an idyllic past. Like Lake Wobegon, where 'every child is above average,' it was proposed that every family had come to America seeking religious freedom, and succeeded through industry and thrift while others fell behind. The descriptions of well-to-do families - who subscribed for a number of copies - generally fared better than those with less generous pockets. Over time, the flattering portrayals found in these commercial publications were accepted as history.

In contrast, we have attempted to write this account from an objective historical perspective. This may not be agreeable to all readers. Microfilm or online images of original documents were consulted when they could clarify an event or timeline. Political and social events were taken into account to show that 'push' was just as much a factor as 'pull' in the process of emigration from Europe.

The resulting history is peppered with accounts of false starts, interrupted journeys, and failed ventures. It also makes the point that our Amish Mennonite forebearers found it just as difficult and impractical to practice idealistic 'avoidance' as we would find it today.

The positive characteristics that emerge in this picture of the early generations include adherence to the established Mennonite values of simple lifestyle, principled non-aggression, mutual cooperation, and contribution to the immediate community.

'Amish' can describe customs, clothing, dialect, or religious practices. In the title the word is used in its original meaning: to describe the followers of Jacob Amman of Erlenbach, Canton Bern and their descendants.

Four of the 16 national assemblies of Amish Mennonite ministers [Ger. *Diener Versammlungen*] took place in Central Illinois: at Danvers, McLean County in 1866; at Gridley Prairie, Livingston County in 1871; at Hittle, Tazewell County in 1875; and at Roanoke, Woodford County in 1878.

We have occasionally been asked, “If there were Amish Mennonites in Tazewell County, where are the old photographs of people wearing black?” The practice of wearing plain clothing to express humility was somewhat different in the 19th century. The idea that males should dress in black is a 20th-century notion formed in the Old Orders of Pennsylvania, Ohio, and Indiana.

An argument can be made that the Old Order turning point into regression came at a national assembly of ministers held in deacon John Strubhar's barn near the Rock Creek meeting house at Danvers, McLean County May 20-23, 1866. Illinois and Iowa residents had been heavily influenced by two events in 1854-55: an Asian Cholera epidemic that made them more reliant on their ‘English’ neighbors, and the invention of the stainless steel self-cleaning plow. The enhanced plow enabled farmers to move out of the riverbottom lands and cultivate the hard-baked soils of the prairies, encouraging a wider distribution of large families. But ministers representing the Old Orders of Pennsylvania objected to mingling with outsiders, and wearied of arguments over concessions to current fashion - ‘pearls, lace, shellacked hair, and bow ties.’ Even lightning rods on barns caused heated debate. They returned to their homes and encouraged their own congregations to simplify.

In *The Riddle of Amish Culture*, author Donald Kraybill makes the point that what you might see in Lancaster County, Pennsylvania today is more conservative than the clothing of a century ago: "An elderly member noted that around 1910 men wore different colors of corduroy trousers - brown, gray, and blue - and they rarely had a suit coat that matched their pants. Gradually, male dress suits became a uniform black, and corduroy became taboo." In *Amish Society*, John A. Hostetler also observed regression to an artificial concept of the past: "Some of the aged Amish persons of very conservative groups have observed that the hair is worn longer today than it was fifty years ago. The most conservative Old Order Amish groups today may in fact be groups that have become more conservative by overconforming through the years, just as other groups have become more progressive. There is a kind of aggressive humility in seeing who can conform the most."

The first person we asked to proofread this text was born in Pennsylvania. She recalled that her local historical society had been unable to find old tintypes of farm families in the now-familiar black plain clothing. And now she was flatly amazed to find the explanation coming out of the Midwest.

The choice of plain clothing focuses on the avoidance of specific bright colors. This has provoked a variety of explanations from outside observers. Behavioralists point out that the color red is associated with sexual excitation. Historians note that red is worn by the Catholic clergy. And culturalists point out that Amish Mennonite communities are gerontocracies, where norms are dictated by the elderly - and traditional European folk medicine held that wearing red aggravated arthritis, bursitis, and inflammation. But light blue, gray, and purple have recently found great favor for dresses, shawls, bonnets, and summer shirts.

Over the past century the Amish Mennonites of Tazewell County have disappeared. The older generations passed on, and their children were largely absorbed into the Mennonite Church or Protestant denominations. They no longer follow the archaic European customs of simple dress and social isolation. This transition was entirely in step with the mainstream population of Tazewell County. But the familiar surnames are still represented.

These family histories cross county lines, particularly into Woodford County. Tazewell County was established in 1827 from a part of Sangamon County. The original boundaries encompassed parts of present-day DeWitt, Livingston, Logan, Mason, McLean, and Woodford Counties. The reduced present-day boundaries were set in 1841, when Woodford County was created from parts of Tazewell and McLean Counties.

We have provided cultural background in the stories of the first three families: Rŭpp/Ropp, Stücker/Staker, and König/King. All three could be found in the Protestant Reformed Church congregation of Steffisburg, Canton Bern before the Amish division of 1693. The descendants of Rŭpps have shared a common history with the descendants of the Stückers for over 500 years. In the early 1500s they intermarried in the village of Hilterfingen. In the 1830s they worshipped with minister 'Apostle Peter' Naffziger in Butler County, Ohio. In the 1840s and 1850s they came together in the Dillon Creek meeting that became Pleasant Grove Amish Mennonite Church.

The portion of text on the Rŭpp/Ropp family gives background on the principality of Salm and Alsace; the Stücker/Staker portion touches on issues from Lorraine, military conscription, and emigration; and the König/King portion provides background unique to the families that first settled in Pennsylvania in the 18th century.

The selection of additional families simply followed the flow of historical events and intermarriages. For example, Christian Roggy settled in a part of Tazewell County that later became Woodford County, and had only daughters. There are few direct Roggy descendants to press a case for inclusion. Yet he illustrates the life of those who came to America on a forgotten ship, possibly under an assumed name. That is worth including.

The stories of these families are necessary to understand the forces that moved a population from one continent to another.

There was never any question that these families knew each other before emigrating from Europe. It became immediately obvious that our biggest problem would not be in making connections, but in keeping track of the numerous cross-references and cross-matches. In many instances this helped to point out contradictions and errors of fact in early records.

Jump ahead to the acknowlegements at the close of the Appendix for the names of the many contributors who made this project possible.

This is not a census. We have not named all of the children in every family – often only those relevant to the North America migration. Full sets are given when there has been question or confusion in older sources. Phrases like “Two children were…” or ‘One child was…” indicate that there were others, but their inclusion would not draw interest or add value.

In modern France, place names are uniformly ‘dashed’ to meet requirements of the postal system. Ste. Marie aux Mines is now written as Sainte-Marie-aux-Mines or Ste.-Marie-aux-Mines. In this instance we have not been entirely consistent with either style, using the popular form Ste. Marie-aux-Mines.

On Jan. 1, 2016 the French regions of Alsace, Lorraine, and Champagne-Ardenne were administratively merged to form Grand-Est. To avoid confusion we have not modified the text.

This text is not always consistent in writing format. The entirety might be thought of as a collection of articles written over the period 2001-2021, with a few updates made in September of 2024. Recognizing that it is often difficult to follow descendant branches down through generations, we have varied type sizes, capitalizations, and numbering in the interest of readability.

PART ONE OF FIVE

Bernese Anabaptists		**7**
Swiss Anabaptist Emigrants		**12**
The Amish Division		**18**
Jacob Amman of Erlenbach		**21**
Refuge in Alsace		**23**
Northern Migrations		**24**
The Second Wave of Immigration		**26**
The Packet Ships		**29**
Illinois		**32**
Woodford County		**35**
The Congregations		**36**
The Third Wave of Immigration		**41**
Lincoln, Slavery, and the Civil War		**43**
The Mennonite Transition		**47**
ROPP	**Rŭpp to Ropp**	**51**
	The Jean Rupp Branch	**89**
	Ropp Background	**95**
	More Rŭpps from Hilterfingen to Steffisburg	**95**
	'Other Rŭpps' at Salm and Le Ban de la Roche	**96**
	Rŭpp of Hochburg	**100**
	The Unfortunate Rupp Family of Danvers	**102**
	Rupp of Fulton County	**104**
STAKER	**Stücker to Staker**	**106**
	Barbarians	**106**
	Along Lake Thun	**108**
	Beyond Switzerland	**118**
	Other Children of Joseph and Barbe	**142**
BELSLEY	**Belsley: Baltzli of Bolligen**	**156**
SCHERTZ	**Schertz of Oberstinzel (Woodford/McLean Counties)**	**166**
	Schertz of Bühl (Blue Town/Fon du Lac)	**174**
	Schertz of Reherrey (Hopedale)	**181**
	Schertz of Bistroff (Washington)	**187**
	Schertz of Sarralbe (Butler County)	**191**
ENGEL	**Engel of Bowil**	**194**
	Engle of Lancaster County	**195**
	Engel of Woodford County	**200**
VERCLER	**Würgler of Hellocourt**	**220**
ROGGY	**Rogi of Buchholterberg**	**227**
	Rocke of Ismannsdorf	**233**
OYER	**Eÿer of Riggisberg**	**237**

Bernese Anabaptists

Before 1353 Bern was not only a city, but the largest of several independent city-states. Its name was derived from the dialect equivalent of 'bear,' the animal that appears on its crest.

Bern remained relatively detached from European squabbles. Instead of following the dictates of a foreign prince, each city-state ran its own affairs. Citizens who were freemen were even allowed to voice their interpretations of religious matters at public meetings, as long as their ideas fell relatively close to the mainstream.

In 1353, the city-state combined with other loose states to form the Swiss confederation of cantons (later called the Old Swiss Confederacy) under the protection of the Holy Roman Empire.

By 1499, the stability of the confederation had allowed it to become relatively more prosperous than the rest of Europe. It pulled away from the Holy Roman Empire, and its army occupied territory as far as Milan. However, Swiss troops were badly routed when they went up against a combined French and Venetian force in 1513. This prompted the confederation to pull back from expansionism and declare permanent neutrality.

It was inevitable that the Protestant Reformation in Europe would find a foothold in a place that already provided a relative degree of security and religious tolerance. In 1518 Huldrych Zwingli (1484-1531) became a public voice for citizens who resented the power of the Roman Catholic Church. Although he was the leading priest in the Great Church of Zürich, he protested against the unique authority of Rome and the rituals that had evolved there. Delivering sermons in the open, speaking the Swiss-German dialect [Ger. *Schwyzerdütch*] rather than Latin, he proposed the new belief that life should be guided by the literal word of *die heilige Schrift* [the holy scriptures, or *Bibel*].[1]

In March of 1522 Zwingli attended a dinner in the home of printer-engraver Christoffel Froschauer. It was also attended by Froschauer's workers, who were celebrating the completion of an edition of *The Epistles of Saint Paul*. Zwingli may not have eaten, because it was a week of Lenten fasting. But others did.

Froschauer was arrested for eating smoked sausages during Lent. Zwingli gave a sermon saying the sausages were not prohibited by the *Bible*, and individual choice should be allowed. The bishop of Constanz responded by issuing an edict prohibiting discussion of Reformation throughout Switzerland.

Zwingli's appeal to the public rested on two points. He felt that forgiveness of sins was possible without money changing hands, through “salvation by grace through faith alone.” He also denounced the practice of hiring out Swiss citizens as mercenary soldiers. He felt the soldiers would return to their homes disillusioned and corrupted by outside influences. In 1522, foreign services and military pensions were forbidden in Zürich.

At first, Zwingli stated that it was important to baptize at an age sufficient to imply belief and consent - in agreement with examples from *Scripture*. However, as he gained popular support, he backed away from positions that favored *Scripture* over political realities. By the close of 1522 he had come full circle to endorse the baptism of infants.

Some of his student followers saw his retreat on the issue of baptism as a concession to the politics of the Zürich City Council. They felt that infant baptism – not mentioned in the *Bible*, but the invention of governments – was simply a political tracking device that prevented residents from slipping past tax collectors.

In time, they also came to see Zwingli's ideas for a reformed church as a thinly veiled transfer of power - from the Roman Catholic Church to the trade guilds of the growing upper middle class. The invention of a reformed church would mean that revenues from taxation and produce would no longer end up in Rome, but with wealthy families in the cities of Zurich and Bern, where presumably it might be re-invested. State church religious leaders would be proxies for business interests. But it would come at a price for the common people: the distance between the classes would grow deeper, and average citizens would no longer have the ability to question religious interpretations or new laws.

A few of the students secretly broke away from Zwingli to form their own group. While Zwingli accepted the Zürich City Council as a religious authority, the students believed in separating the theology of the *New Testament* from politics. They tried to heed the Biblical admonition to “…Be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect will of God.” *(Romans 12:2)*. While state clerics debated church reform, Anabaptists met secretly.

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[1] Today about two-thirds of Switzerland's citizens speak the *Schwyzerdütch* or High Alemannic dialect of the German language; others speak Italian or French.

Then the peasants of northern Germany revolted and demanded land reforms. The event is now known as the Peasants' War of 1524-25. Unfortunately, many of the peasants stated Anabaptist beliefs before being indiscriminately slaughtered. The uprising made Zürich and Bern authorities wary of Anabaptist practices.

On Jan. 21, 1525, Zurich dissenters secretly re-baptized each other.

Zwingli's reformed concepts were officially adopted by the Zürich City Council in 1526. The council skirted the issue of infant-versus-adult baptism by prohibiting public discussion.

MICHAEL SATTLER

It was suspected that Zurich authorities played a behind-the-scenes role in an exceptionally infamous execution the following year.

On Feb. 24, 1527 a former Benedictine prior named Michael Sattler convened a 'brotherly union' of Anabaptist leaders at Schleitheim in Canton Schaffhausen (north of Zurich). The group drafted a simple statement of faith that was widely circulated and became known as the *Schleitheim Articles*. The seventh and final article forbade the taking of oaths; this was generally assumed to mean oaths of loyalty or service to governments.

After the assembly concluded Sattler went north for a second meeting at Strasbourg. When he eventually returned home to Rottenburg, Württemberg, he was surprised to find the municipal secretary of Ensisheim (now in Upper Alsace) waiting at his door with manacles.[2] Ensisheim was the administrative center of the Hapsburg possessions in Alsace.

The judgement against him: "Governor of his Imperial Majesty versus Michael Sattler, judgment is passed, that Michael Sattler shall be delivered to the executioner, who shall lead him to the place of execution, and cut out his tongue; then throw him upon a wagon, and there tear his body twice with red hot tongs; and after he has been brought without the gate, he shall be pinched five times in the same manner."

Martyrs Mirror: "After this had been done in the manner prescribed, Sattler was burned to ashes as a heretic. His fellow brethren were executed with the sword, and the sisters drowned. His wife, also, after being subjected to many entreaties, admonitions and threats, under which she remained very steadfast, was drowned a few days afterwards. Done the 21st day of May, Anno Domini 1527."

In *Bernese Anabaptists* (1953), historian Delbert Gratz differentiated between the movement in the city of Zurich, spurred by intellectual differences over the form of the coming Reformation (withdrawal from Catholic influence), and the movement in rural Canton Bern. He felt that the Bernese who later became Amish Mennonites were drawing on much older traditions. "…There were two strains of Anabaptism…the one located in the cities of Bern, Biel, and Aarau and being nourished (and perhaps founded) by Anabaptists from other Swiss cities such as Basel and Zurich, and the other movement of a much older origin in the more secluded areas in the state of Bern. It was the latter strain that survived two centuries of persecution and has lived on to the present day."

They became known as *Wiedertäufer* or Anabaptists. *Anabaptismus* means 'second baptism.' The Anabaptists of the Old Swiss Confederacy and the Rhine Valley actually called themselves *Brüder* (brethren). Not only did they believe that religious choice could be the informed decision of an adult, but more dangerously, they showed that religious functions could be separated from the state.

On Aug. 14, 1527 the cities of Bern, St. Gall, and Zurich agreed to a *Concordat* forbidding Anabaptism. They warned against outsiders coming into their cantons to make converts. If caught, they would be banished; if they refused exile, they would be drowned. Ministers from abroad and those who had escaped prisons would also be drowned.

One of Zwingli's correspondents in Canton Bern was Berchtold Haller. In 1513 he had been appointed as a speaker on behalf of the Catholic St. Vincent Münster [cathedral] in the city of Bern. This structure is now called the Protestant Reformed Cathedral [Ger. *Berner Münster, or Bern Minster*]. In 1520 he was ordained as a priest. By 1527 the movement for a reformation (withdrawal from Catholic influence) had grown in momentum to a point where Haller could speak in its favor from the cathedral's pulpit.

On Jan. 4, 1528, the Catholic Holy Roman Emperor Charles V issued a mandate to ruling princes, "...That each and every Anabaptist and rebaptized person, man or woman of accountable age, shall be brought from natural life to death with fire and sword and the like."

On Jan. 7, 1528 the Council of Bern prohibited Anabaptism throughout the canton. The announcement of the mandate came only 15 days before a planned debate-disputation on religion in general in the city of Bern.

Anabaptists were to be given temporary amnesty to attend. But when eight arrived and were identified, they were placed in confinement lest their comments detract from the appearance of a united front against Rome.

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[2] In geographical descriptions we have made two concessions for the convenience of the majority of our readers. The French departments *Haut-Rhin* and *Bas-Rhin* are given in their English versions, as Upper Alsace and Lower Alsace. Upper Alsace is in the south, and Lower Alsace in the north, bordered on the east by the Rhine River flowing south-north.

Though they were not allowed to speak publicly, they met privately with the mainstream clergy on Jan. 17 and 22. There they were rebuked and threatened.

The main speakers of the debate-disputation were Haller, theologian Wolfgang Capito from Strasbourg, and painter/engraver Niklaŭs Manuel. Together they cited the Vatican's disregard for the city of Bern in 1526, a plague year. This led approximately 450 attendees to support a reformation in the canton.

On Jan. 27 the Council of Bern decreed that throughout the city there would be no more Catholic masses. An edict issued Feb. 7, 1528 further declared that in effect the Reformation had already been established throughout the canton. This edict marked the establishment of the Protestant Reformed Church [Ger. *Evangelish Reformierte Kirche*].

It could be argued that the religious upheaval was an emotional response to exert control, in the face of a recurring threat of plague. The illnesses in the city of Bern in 1526 had only forshadowed the approach of a wave. The plague had appeared in scattered seaports circa 1623, affected Great Britain in 1625, and reached central Europe by 1625. It spread to southern Europe and throughout the Old Swiss Confederacy in 1628-29.[3] It would have its greatest impact on Italy in 1630. Whether or not it was anticipated, the Reformation may have saved many Swiss lives by reducing the number of religious pilgrims traveling to and from Rome.

But the formation of a new church had bypassed the Anabaptists. Soon they were being beaten, imprisoned, tortured, branded, exiled into slavery, or put to death by drowning. Others were forced from their homes and agreed to leave the region under penalty of death (see the Appendix, LAWS OF CANTON BERN).

Former priest and freethinker theological historian Sebastian Franck wrote in *Chronica, Zeitbuch und Geschichtsbibel* (1531): "...Their doctrines soon overspread the whole land and they obtained much following, baptized thousands and drew many good hearts to them; for they taught, as it seemed, naught but love, faith, and endurance, showing themselves in much tribulation patient and humble. They break bread with one another as a sign of oneness and love, helped one another truly with precept, lending, borrowing, giving; taught that all things should be in common, and called each other 'Brother.' They increased so suddenly that the world did fear a tumult for reason of them. Though of this, as I hear, they have in all places been found innocent. They are persecuted in many parts with great tyranny, cast into bonds and tormented, with burning, with sword, with fire, with water, and with much imprisonment, so that in a few years in many places a multitude of them have been undone, as is reported to the number of two thousand, who in diverse places have been killed."

On July 31, 1831 another mandate issued by authorities in Cantons Bern, Zurich, and St. Gall required mandatory attendance at Sunday services and communion.

THE MÜNSTER REBELLION

Because adherents were dispersed over a wide area with little communication, Anabaptism took a number of forms.

Melchior Hoffman was the leader of a 'praying community' at Strasbourg, Alsace. He was baptized as an adult there in 1530. The following month he began travels through the Low Countries. There he encountered baker Jan Matthys, a persuasive speaker with radical views.

Hoffman returned to Stasbourg. He later claimed to have had a vision that told him to return, because God would destroy his opponents there. When his predictions failed to come true, he lost some of his followers. Those remaining were known as Melchiorites and advocated pacifism.

In contrast, Matthys the baker became militant. He encouraged his followers to gather in the city of Münster in the Duchy of Westphalia, to prepare a site for the 'New Jerusalem' and the second coming of Christ. They seized the town hall in February of 1534. They practiced polygamy and forced their religious views on Catholics, threatening those who refused to be re-baptized before a 'second coming' deadline.

In a rare show of unity, Catholics and Protestants cooperated to storm the city. Matthys was seized and beheaded when he came outside the gates with only a small group. The Anabaptist extremists surrendered June 24, 1535. Some were tortured with hot blacksmith's tongs before being stabbed to death before an audience of Protestant Reformed clerics.

The encouragement of Hoffman had indirectly brought about Matthys' downfall. Hoffman died in a Strasbourg prison in 1543.

It may be impossible to find an unbiased account that describes the events at Münster as they actually took place. Contemporary official versions of the story exaggerated the actions of the Matthys group to show how the two major religions had overcome an evil adversary. Those who sympathized with Anabaptism saw the events as a political use of torture to enforce conformity.

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[3] The *Thun Rathsmanuele* (1628): "This year there was a great wave of plague-like illness that swept away over 3,000 people in our canton; in the neighboring village of Reŭtigen 53 people, here in Thun 237. At a place in Wimmis called Elendgreth only four women named Margreth survived."

The Council of Bern issued another warning to all 'Anabaptists and papists.' Communion services would be held three times a year, and attendance was mandatory. On March 15, 1535 an appendix said that those who refused to take an oath professing loyalty and denouncing Anabaptism would be imprisoned in the city of Bern. If they failed to reconsider their decision after eight days, they would be led to the frontier and into exile. Men who returned would be executed by beheading with a sword, while women would be drowned.

In June of 1535 the Holy Roman Emperor Charles V issued an edict against Anabaptism. On Oct. 4, 1540 he clarified punishments by recommending that, "... Their [Anabaptist] chief leaders, adherents, and abettors, shall incur the loss of life and property, and be brought to the most extreme punishment, without delay; namely, those who remain obstinate and, continue in their evil belief and purpose, or who have seduced to their sect and rebaptized any; also those who have been called prophets, apostles or bishops, these shall be punished with fire. All other persons who have been rebaptized, or who secretly and with premeditation have harbored any of the aforesaid Anabaptists, and who renounce their evil purpose and belief, and are truly sorry and penitent for it, shall be executed with the sword, and the women be buried in a pit."

MENNO SIMONS

Menno Simons was born at Witmarsum in the province of Friesland in the Netherlands in 1496. He was ordained as a Catholic priest at the age of 28.

His disillusionment with the church began in 1531, when he witnessed the beheading of someone who had accepted adult re-baptism. This led to an unsuccessful search of *Scriptures* for mentions of infant baptism.

In February 1535 about 300 Anabaptist men, women, and children fled persecution in the aftermath of the Münster rebellion. They occupied a nearby cloister (religious retreat). They were overcome April 7, 1535, and Menno Simon's brother Pieter was among those who were killed. The following year Simons withdrew from the priesthood, and accepted 'believer's baptism.'

Simons spent the remainder of his life encouraging unity among Anabaptists. He denounced the motives of both the Münster radicals and their suppressors, describing the Roman Catholic Church as a frivolous administrative body absorbed in "...legends, histories, fables, holy days, images, holy water, tapes, palms, confessionals, pilgrimages, masses, matins, and vespers...purgatory, vigils, and offerings." He wrote that, "For true evangelical faith...cannot lie dormant; but manifests itself in all righteousness and works of love; it...clothes the naked; feeds the hungry; consoles the afflicted; shelters the miserable; aids and consoles all the oppressed; returns good for evil; serves those that injure it; prays for those that persecute it." And, "The regenerated do not go to war, nor engage in strife...They are the children of peace who have beaten their swords into plowshares and their spears into pruning hooks, and know of no war...Spears and swords of iron we leave to those who, alas, consider human blood and swine's blood of well-nigh equal value."

His adherents stressed the avoidance of anyone who espoused violence in any form, regardless of political outlook. (This later proved impractical and Mennonites and Amish Mennonites would accept employment from high military officers and serve in the military in non-combatant roles). The underlying theme was separation of church and state.

Simons died at Wüstenfelde, Holstein in the Netherlands Jan. 31, 1561. The garden where he is buried is now marked by a modest memorial.

Adherents of the beliefs of Menno Simons - Mennonites or Mennonists - refused to serve in government or swear oaths of any kind, including oaths of loyalty. The refusal to swear a loyalty oath was more objectionable to governing officials than other religious differences. In the Old Swiss Confederacy some saw their refusal as open treason. It had always been a common understanding there that every able man would join in defense of the whole. That policy is reflected in modern, neutral Switzerland, the only country in the world where every able-bodied man is a reserve member of the armed forces.

Heinrich Bullinger, Zwingli's successor as leading priest at Zürich, adamantly believed that church and state should be one. He criticized the movement in 1566: "We condemn the Anabaptists who - as they deny that a Christian man should bear the office of a magistrate - deny also that any man can justly be put to death by the magistrate; or that the magistrate may make war; or that oaths should be administered by the magistrate; and such like things...for he that opposes himself against the magistrate, does provoke the wrath of God. We condemn therefore all condemners of magistrates, rebels, enemies of the commonwealth, seditious villains - and, in a word, all such as do either openly or closely refuse to perform those duties which they owe."

In Canton Bern, officials who shared Bullinger's views deputized Anabaptist hunters called *Täuferjager* and offered significant rewards for captures. Nevertheless, the number of Swiss peasant families who professed the Anabaptist doctrine continued to grow. The passage *I John 2:15-16* was cited to justify their isolation: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

In the year 1587 a pivotal event passed quietly. The Council of Bern issued an edict claiming the right to appoint or replace the head of every *Chorgericht*. These were the local consistory morals courts that enforced ecclesiastical law in the communities (independent of civil courts). From that point forward many peasants saw the Protestant Reformed church as an enforcement arm of the Bernese patricians. When they realized the creep of state authority into their own communities, they began to sympathize with Anabaptists, even when not necessarily convinced of their beliefs.

The Anabaptists met in secret after dark in barns and remote homes. They certainly resented the Protestant Reformed Church, but they were still obliged to function in that state system during the day. This meant that they had to have their newborn children baptized at the nearest church. Before 1628, Bernese citizens were required to baptize their children within three days of birth in a city, and eight days in the countryside. After 1628, the limits became eight and 14 days. A child who was not registered might lose inheritance rights and be taken from its natural parents as an orphan ward of the state.

Stories that Anabaptists could be identified simply by asking are unrealistic. It is also unlikely that every child of an Anabaptist was baptized at a Protestant Reformed church in the absence of its parents, a point some authors have tried to make. Many Anabaptists in small villages were tacitly accepted and protected by their neighbors, who were as likely as not to be near-relations.

In some cases local ministers tolerated Anabaptists as independent spirits seeking *Gelassenheit,* a unique description of someone who lets go of his or her ego to adopt complete passivity, humility, and obeyance before God.

From *Chronik der Familie Joder-Jotter* by Karl Joder and Ottmer Jotter: “The Anabaptists provoked the anger of the authorities chiefly on two grounds: they wished to render obedience to the regime only in so far as their consciences permitted, and further, they refused to bear arms or serve the fatherland. The latter point clearly did not suit the Bern Free Court, since every means was used to impede the spread of the Anabaptist sect. Although it was a well-known fact that it was precisely these people who were by far the most pious and pure of the inhabitants, the laws dedicated to stamping them out were ever more severe [see LAWS OF CANTON BERN in the Appendix]. Still, we frequently encounter examples of noble tolerance from officials and clergy. To the credit of many religious leaders and officials of the time, it can be said that they condemned the campaigns against the Anabaptists and recognized them as wrong, for all of them knew exactly what was happening in their communities and that the most decent and best families were reckoned among the Anabaptists. They knew and kept silent - often to their own disadvantage.”

Die heilige Schrift were often cited by early Bernese Anabaptists to support a position or practice. However, unlike their opponent Zwingli, they did not believe that it was the literal word of God. Early Anabaptist ministers were not regarded in the modern sense - as authorities or counselors possessing definitive knowledge - rather, they were simply readers at a time when few individuals were literate. They were appreciated for providing common people with one of their few available sources of entertainment and moral guidance through instructive stories. A principal minister is still called a 'minister of the book' (Ger. *Prediger zum Buch,* abbreviated *Pre.*).[4]

THE LUTHER BIBLE

Monk, university professor, and linguist Martin Luther (1483-1546) posted his *95 Theses on the Power of Indulgences* in 1517, appeared before the Diet of Worms in 1521, and was condemned as a heretic by Holy Roman Emperor Charles V's *Edict of Worms* in 1521. Then he and six others created a German-language *Bibel.* It was first published in 1534.

The Luther version was not the first to be published in the German language, but it was immediately considered the best. Unlike later versions, Luther's *Bibel* included the *Apocrypha* between the *Old* and *New Testaments*. These chapters were considered less authoritative than the *Scriptures,* but still important.[5]

Literalists would be surprised to learn that Luther visited small villages and markets to pick up popular expressions and read translated passages to see if they were understood. Although he translated from Greek and meant his text to be vernacular, it became the single most influential source of what became standard German, free from regional dialects. He even added new words to his text when he felt it would convey the meaning more clearly.

One disputed passage was hotly criticized by the Catholic church/government. He translated from *Romans 3:28,* "Thus we hold then, that man is justified without the works of the law to do [to make moral decisions], alone through faith." This made it sound like Luther was supporting religious authority over governmental authority, particularly because

[4] This of course led to later disputes when literalists quoted *Deuteronomy 4:2,* where the Israelites were warned not to “add unto the word of which I command you” or “diminish ought from it.”

[5] What would or would not be included in the *New Testament* was announced by Athanasius, bishop of Alexandria, in a letter for Easter of 367. “No one may add to them [the 27 books], and nothing may be taken away from them.”

he had inserted the word 'alone' on his own. He later explained that he felt it better conveyed what Saint Paul was trying to say. Luther continued to make revisions until his death.

FROSCHAUER BIBLE

Printer-engraver Christoffel Froschauer of Zürich first published Huldrych Zwingli's Swiss-German translation of the *die heilige Schrift* in 1536. Its large woodcut illustrations were cherished by those who could afford the expensive volume.[6] As a widow with children, Verna Zimmerman Roth brought her family's edition of this *Bibel* with her to Butler County, Ohio in 1837, and Tazewell County between 1844 and 1850.

A less expensive version of the Froschauer *Bibel* containing only the *New Testament* was printed later. It had the same woodcut illustrations. Protestant Reformed Church clergy in Canton Bern called it the *Täufer Testamente*, and believed that its translations were "falsified and misleading." It was banned by law on May 21, 1693, but still coveted by Anabaptists.

Anabaptists would also be deeply influenced by two later publications. The first edition of the hymnal *Auss Bundt* (*Ausbund* in America) was published in Canton Bern in 1564. In 1632, the tenets of the Anabaptist faith were formalized in a statement of faith, *The Dortrecht Confession*.[7] With *die heilige Schrift* or *Bibel*, these items became the foundations for a religious community that sought to live "in the world, but not of the world."

Swiss Anabaptist Emigrants

The horrendous Thirty Years War of 1618-38 decimated entire villages in the regions surrounding the north-flowing Rhine River. Up to eight million western Europeans may have died from battle, disease, or starvation. The population of the German states was reduced by 40 percent.

The Old Swiss Confederacy remained neutral. In *Der Abenteuerliche Simplicissimus Teusch* (1648), Hans Jakob Christoffel von Grimmelshausen wrote that, "Compared with other German lands, this country seemed to me as foreign as if I had been in Brazil or China. I saw people going peacefully about their business; the stables were full of cows; chickens, geese, and ducks ran around the farmyards; the roads were safe for travellers, the taverns were full of people making merry, no man was an enemy, none were in fear of losing their property, let alone their life... so that I regarded this land as an earthly paradise."

Despite official neutrality, many Swiss peasants hired out as mercenaries for the warring armies. They must have returned to their homes with gruesome stories that could only have reinforced Anabaptist beliefs. And very soon a series of events occurred that shook any faith or feelings of loyalty that the people of Canton Bern had for their government.

THE DISTURBANCE AT THUN IN 1638

According to a June 8 note in the Thun *Rathsmanuale*, the inauguration of Niclaus Bachmann as the new mayor drew 'country people' from the jurisdictions Steffisburg and Sigriswil. Following the ceremony the new mayor, his escort lords, and Steffisburg and Sigriswil officials crossed a drawbridge to enter the castle. The farmers wanted to follow, and pressed forward.

At first they were refused. The drawbridge was left down so they could look across the moat and continue their celebration. But they forced their way across, stating that their money had paid for the castle, and it was there to protect them.

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[6] The *King James Version* was not published until 1611. It is generally accepted that its translations were influenced by political considerations.

[7] In earlier versions of this text we gave too much weight to a third publication. *The Martyrs' Mirror* is often cited by modern academics studying the Anabaptist movement, but its considerable size and high price limited its distribution and influence.

In 1660, stories of persecution were recorded in a 1,290-page book with engravings, the Dutch *Martelaersspiegel*. The German-language Pennsylvania version of *Martyrs' Mirror* was published in 1748 by German Baptist Brethren who had originally settled in the Conestoga Creek area. It took 15 men three years to translate the Dutch text into German, construct presses, and print the 1,400-page book at Ephrata, Lancaster County. The original text had mainly been devoted to accounts from the Nertherlands and Belgium. An index that included Bernese martyrs was added at Ephrata, covering the years 1529-71. The Pennsylvania version made its way back to Europe, where its republication in 1780 was sponsored by minister/elder Johannes/Hans Nafziger. The first English-language version was translated by Israel Daniel Rupp (1803-1878) of Lancaster and published at Lampeter Square, Pennsylvania in 1837. He also translated Menno Simon's *Foundation* (1835) and *The Works of Menno Simons* (1871), and wrote a number of books including *A Collection of Thirty Thousand Names of German, Swiss, Dutch and French Immigrants* (1876).

Inside they demanded that the new mayor swear the *Eid*, an oath to protect their freedoms. Initially he refused, stating that the officials of the courts were there, and they were already protecting the rights of the people. The crowd persisted. To avoid 'mischief' and danger to his life, the mayor yielded.

THE UPRISING AT THUN IN 1641

The Thirty Years War brought increases in taxes. In retrospect, these could not be justified. Canton Bern was never attacked, and its council actually turned substantial profits by hiring outs its citizens as mercenary soldiers.

The *Thun Rathsmanuele* (1641) described 'riots over the government-mandated contribution mandate.' "Schrämli described the capture of the rebel Niclaŭs Zimmerman at his mill. To surprise him, they blocked the doors of his house and broke through the windows. As a result of this unexpected and sudden surprise, Zimmerman and his housemates were so horrified that two children jumped into the water, and the others hid in the upper part of the house. The rebel himself crawled out to the mill weir, where he was captured, and he was brought to Thun.[8] Later notes say that 10 men broke into the mill on the Rotache River at Buchholterberg, and held a gun to the chest of Zimmerman's pregnant wife.

After his arrest, "His wife hurried to the neighbors, full of fear and half-naked. The alarm spread through surrounding villages. By early morning 600 men from Steffisburg, Diessbach, Signau, Röthenbach, Trub, Langnau, Tschangnau [later Schangnau], Kiesen, and Höchstetten [later Grosshöchstetten] stood in front of the city with flags and scaling ladders."

Anticipating that authorities were planning to move their prisoner to the city of Bern, those in the crowd encouraged others to assemble at Uetendorf. There they could stop any transport on the Aare River.

If the farmers had forcibly entered Thun, it is not likely that they would have killed anyone. But they would probably have looted the homes of Bernese patricians. The luxuries found there would surely have enraged impoverished peasants in the countryside.

According to official notes, Niclaŭs had a change of heart after arriving in the city, and grew fearful in the face of possible imprisonment and torture. But the Thun officials had no internal police force that might protect them, and they were nervous as well.

As the crowd grew to over 1,500, Zimmerman was permitted to walk to an outer wall, where he jumped safely to the ground outside. Conflict was avoided.

A later occurrence indicates that high officials were grateful for Niclaŭs's agreement to peacefully resolve the issue. At the Steffisburg baptism of his second child Elsbeth Nov. 18, 1641, witnesses included Niclaŭs Dachselhofer, the mayor of Bern (and lead administrator of the canton); Catrin Krieg, a woman from a noble family; and the wife of Christoph Lüthard, a professor of theology at the University of Bern.

The authorities later called the event *Die Thuner Aufstand* [revolt or uprising]; the farmers called it *Die Thuner Handel* [exchange or trade].

As notes from the subsequent inquiry board at Thun explained, Niclaŭs Zimmerman was a brother of Christen Zimmerman of Steffisburg. Christen, who was a *Weibel* in the congregation at Steffisburg, had spoken in the church against the mandate. See ZIMMERMAN for background.

Generations of American historians who wish to be characterized as 'scholars working from scholarly sources' have characterized Anabaptism purely as a reasoned theological movement. They tend to focus on university life in Zurich. Their preconceptions have permitted them to draw angelic portraits of our Bernese ancestors reading the *Bible* while spinning wool by the light of the fire, in picturesque snowy valleys. But they miss the bigger picture.

The emotions of the Amish division grew out of contempt for the greedy and indiffferent practices of the Council of Bern. These emotions were fueled by the treacherous actions of the council during and after the Swiss Peasants War of 1653. They ultimately resulted in measures of passive aggression, and finally withdrawal. It is surely not coincidental that so many families mentioned in this text came from villages that were centers of opposition.

THE SWISS PEASANTS WAR OF 1653 [Ger. *Bauernkrieg*]

Peasant farmers in the countryside profited from the Thirty Years War. For many years any excess produce went on barges down the Aare and Rhine Rivers. When the war ended, their markets shrank. Many who were making payments on land found themselves unable to pay their taxes. Because they were ignorant of current events outside their villages, they had little understanding of their circumstances.

Silver and gold coins were generally used for real estate and large business transactions. The lower-denomination *batzen* piece stamped with the bear-of-Bern symbol was minted for day-to-day use. It was made of copper, washed with a very thin coat of silver. At the end of 1652 the Council of Bern devalued the *batzen* by half, relative to silver and gold.

The changeover would have passed uneventfully, except that the government gave only three days to trade the *batzen* for silver or gold coins. Those in the city, where news traveled more quickly, kept their savings intact (an example of early

[8] A weir is a low dam downstream from a mill. It does not halt the flow, but obstructs it just enough to raise the level at the wheel.

'insider trading'). Those in the countryside lost half of any savings kept in *batzen*. Other cantons later followed their example. The purses of the peasants were devastated.

On April 23, 1653 peasant representatives from Cantons Bern, Lucerne, Solothurn, and Basel met in a tavern at Sumiswald in the Emmental region. A week later they reconvened at nearby Huttwil, where they formed a pact called the League of Huttwil. They elected Claus/Niklaŭs Leuenberger of Schönholz farm at Rüderswil as their leader.[9] Leuenberger was literate, having been a member of the district court at Ranflüh in Rüderswil since 1643.

They quickly raised 16,000 volunteers. On May 18 they delivered an ultimatums to the cities of Bern and Lucerne. The Council of Bern was alarmed because it had always been defended by militias brought up from the countryside. They had to recruit defenders from remote areas who knew little about the potential comflict. Leuenberger's ragtag army arrived outside their locked city gates May 22.

On the same day an entry was placed into the *Thun Rathsmanuale*. It said that Zacharias Nafziger (the metalsmith who had Amish Mennonite Nafziger descendants) had made a hole in the ring wall surrounding the town of Thun to contact the rebellious farmers. He was arrested and fined 1,000 pounds, to be paid in eight days. Because of 'faithfully rendered services in these difficult times' the city would be permitted to to keep the money. (It is interesting to speculate how much this notoriety had to do with Zacharias's frequent appearances as a witness at baptisms in later years).
The burgers in the cities knew the peasants could not sustain large numbers over many weeks.

They would eventually need to return to their crops to feed themselves and their families. They further assumed that once the initial emotions had passed and the peasants disbanded, it was unlikely the peasants could reorganize in such large numbers. They simply bargained for time.

On May 27 they sent out letters to administrators in the surrounding area: "To governor Berger and land manager Christen Zimmerman of Steffisburg, and also to Ober and Untersiebenthal, Frutigen, Aeschi, Brienz and others. Our friendly greetings for you, our beloved countrymen, from our free court [the district of Thun] to Steffisburg. We hereby let you know that we have heard messages from our beloved brothers and allies the residents of Wynigen and Wangen that the major of the city of Bern is coming with many soldiers, cavalry, and large artillery pieces. The [rebellious farmer] infantry and large pieces [artillery] in the fields are doing damage along the way, as they mow down whole fields of grain and the horses graze. This also affects the vines and other crops. They are breaking into storerooms and cellars and taking whatever they want, and breaking the arbors to pieces. Even the peasants join them and commit themselves to the gallows, which weighs heavily on us. Therefor Daniel Küpfer, governor of the Emmenthaler, very kindly appeals that we help them in an emergency with all our might, because it is necessary for us to abolish these people who do great harm, and to protect our dear fatherland. Otherwise these things could happen to all of us. Let it be your concern. We want to aid and protect Steffisburg to the best of our ability."

On May 28 the mayor of Bern offered to agree to many of the peasants' terms. On June 4 Leuenberger signed a document negotiated in a field outside the city, called the 'peace on the Murifeld,' and withdrew.

Leuenberger was probably unaware that an army drawn up from the Old Swiss Confederacy was already marching through the Emmental region. They had departed from Zurich May 30, and arrived at Wohlenschwil, Canton Bern (60 miles northeast of the city) three days later with 8,000 men, 16 cannon, and cavalry. By this time the peasant army had grown to 24,000.

When the Zurich commander was approached with copies of the Murifeld agreement, he refused to acknowledge it. The peasants atttacked his soldiers June 3. But the well-drilled and armed soldiers completely routed them in the Battle of Wohlenschwil. The following day Leuenberger pledged to disband his side, and signed the Treaty of Mehlingen giving the peasants amnesty.[10]

The Council of Bern immediately retracted all its previous agreements, pointing out that Leuenberger had violated them by maintaining his army.

On June 7 about 6,000 soldiers from the city of Bern pursued 2,000 peasants retreating from Wohlenschwil. After a brief battle at Herzogenbuchsee they looted the refuge village and burned it to the ground.

According to accounts by the Council of Bern, Leuenberger tried to hide in Rüderswil but was turned in by a neighbor. It is also possible that he simply surrendered himself, believing he was protected by the Treat of Mehlingen. He was arrested June 19 by Trachselwald district governor Samuel Tribolet. The rebellion in Canton Bern effectively ended with his arrest.

The notorious prison in Trachselwald Castle [Ger. *Schloss Trachselwald*] held significance for every Anabaptist in the Emmental region. Leuenberger was initially held there and tortured.

From Trachselwald Castle Leuenberger was taken to Burgdorf, and then to the courthouse [Ger. *Rathaus*] in the city of Bern. There he was tried Aug. 27. He was drawn and quartered by oxen Sept. 6. His head was nailed to a gallows beside his personal copy of the founding papers of the League of Huttwil; other body parts were posted along the roads surrounding the city.

It soon became obvious that Leuenberger's initial arrest and torture was a public relations disaster. Samuel Tribolet, the arresting district governor who also administered Trachselwald Castle, was already well-known as a symbol of government corruption. He was despised even by other officials.

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[9] His baptism entry is found in Rüderswil records as Claus baptized Feb. 2, 1612, a son of Claus Löuenberg and Barbli Niderhuser. His marriage entry there shows that Niclaŭs Löuenberger married Cathrina Eshliman May 26, 1639.

[10] The village adjacent to Wohlenschwil is now Mellingen.

Tribolet had gained office because he was the son of a magistrate. He sat on the larger Council of Bern in 1645, and served as district governor and sheriff of Trachselwald 1649-54. He was extremely arrogant and greedy, embezzling fines and extorting payments by holding his prisoners past the limits of their sentences. His dishonesty was often cited as one of the causes of peasant resentment.

The Council of Bern realized its narrow escape and hollow victory. Had communications been better, the peasants of Canton Zurich might have expressed their own discontent earlier, and its soldiers would not have been free to protect the city of Bern.

The council began to take notice of public opinion outside the city. In early 1754 Tribolet lost his seat on the grand council, paid a fine, and was told to leave the country for three years. After his return he regained his seat and served as a bailiff at two locations, but was eventually dismissed again on blackmail charges.

Though all the captive peasant leaders were severely punished, others managed to flee the country. A *Thun Rathsmanuele* account from July 14, 1653 said that district governor Hans Berger of Steffisburg had served as a captain in the peasant army and sat on their war council [Ger. *Hauptmann der Bauern Armee und Mitglied des Kriegsrathes*].[11] He fled the country to avoid prosecution. Innkeeper and *Weibel* Christen Zimmerman of Steffisburg was also a member of the council (see ZIMMERMAN). This was the same Christen who had been imprisoned for encouraging civil disobedience in 1641. The goods of Berger and Zimmerman were confiscated. Others from Steffisburg were fined, but later became leading citizens of the village. They include Hans Leeman 30 crowns [Ger. *Kronen*]; Peter Carli 30 crowns; Christen Imhof, 15 crowns; Hans Trösch, 100 crowns; and Hans Reüsser of Eriz, 150 crowns.

In subsequent years the Council of Bern discouraged accounts of the Swiss Peasants War of 1653, literally removing it from the history books.

TRACHSELWALD CASTLE

The stone blocks of the 'castle keep' or lowest level of Trachselwald Castle were laid into place before the year 1200. Some wooden beams have been carbon-dated to circa 1252.

In 1408 the castle was purchased from the barons of Sumiswald by the city of Bern. Until 1798 it was used as a prison, and as an administrative center and home for the district bailiff.

The best-known Anabaptist held at the castle was Hans Haslibacher. He was born circa 1500, and became a preacher at Sumiswald. He took part in the disputation-debate in the city of Bern in 1538. He later had his property confiscated and was forced into exile, but returned. While imprisoned in Trachselwald Castle he was tortured. He was taken to the city of Bern and beheaded there Sept. 2, 1571, becoming the last Anabaptist martyr in Canton Bern. A 32-stanza poem about his suffering first appeared in a text bound with the *Ausbund* hymnal in 1622. It was later incorporated into the American editions of the *Ausbund* and *Martyrs' Mirror*.

In 1659 Anabaptist hunters discovered a meeting on Dürsrutti farm at Langnau (now Langnau im Emmental, adjacent to Signau and Eggiwil). They arrested the minister Ülli Baumgartner and three of his followers. The group was imprisoned in the castle, and then in the city of Bern. From there they were exiled. Their relatives were never told that they had left the castle. One of them described the experience in a poem published in the hymn book *Geistliches Liederbüchlein* in 1696.

A moat around the castle grounds was filled in circa 1750, but the courtyard and prison tower are still in service as a museum. Original manacles and chains are still attached to the wooden cells of the tower.

The Treaty of Westphalia in 1648 recognized Swiss neutrality and disattached them from the politics of the Holy Roman Empire. In 1659 the Treaty of the Pyrenees stabilized Middle Europe. European landowners who were anxious to increase their income now welcomed Swiss farmers. Rather than facing persecution, Anabaptists were solicited as settlers by princes and dukes who desperately needed labor to cultivate their domains.

Scribe Gottfleib Schrämli of Thun wrote on July 17, 1670: "The Anabaptist sect grew substantially; therefore the government paid more attention to its subjects. Here in Thun the guilds were assembled. The guild members had to pledge to the chairman that they would honor the councils of Bern and Thun, and reverse their [the Anabaptist's] damage, carry arms, go to war, and follow the principles of the sanctifying Reformation. At the same time there was an official order that those Anabaptists who did not deviate from their heresy would be put in jail, publicly marked [branded] with rods, and expelled from the country."

The increasingly reactionary Council of Bern came to see this as a window of opportunity to rid themselves of Anabaptists. On Sept. 8, 1670, they passed a mandate requiring every 15-year-old or older male citizen to swear an oath of allegiance following a Protestant Reformed service. Seizure of property, loss of inheritance rights, and exile

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[11] *Staathalter* is often translated as 'governor,' but this is misleading. In old Canton Bern a *Staathalter* was the administrator of a district, representing the interests of the Council of Bern. A district was often contained within parish boundaries – roughly the size of an American county. At any given time there may have been up to 20 districts in the canton. A close approximation of *Staathalter* would be 'district governor.' They served only one or two terms to discourage embezzlement and influence-peddling. In some instances they were described as a *Staathalter* or *Alt Staathalter* [past district governor] after their terms had ended.

were written into the fine details. The provisions also created heavy fines for those who concealed Anabaptists or permitted prayer meetings on their property.

On March 7, 1671, the Council clarified the penalties for noncompliance. Six Anabaptist men were marched to Italy to serve two-year sentences as oarsmen on Venetian galleys. Forced slavery had a symbolic value, as it was the same sentence the French government had imposed on Huguenots following the St. Bartholomew's Day Massacre. *The Martyrs' Mirror*: "In the year 1671 there arose again a severe persecution against the Anabaptists, in said dominion of Berne; which persecution was so rigorous and long-continued, that it seemed that the authorities would not desist, until they should have utterly driven that people out of their dominion, or exterminate them."

Many Anabaptists chose to travel down the north-flowing Rhine River to Alsace, which at that time was not yet a part of France but tended to follow its dictates.[12] Alsace was especially desirable because some of its communities permitted Anabaptists to make payments to obtain exemption from military conscription. The 10 Protestant communities that constituted the Decapolis under the administration of the Holy Roman Empire (1354-1679) were especially tolerant.[13]

A letter from Jakob Everling of Obersülzen in the Pfalz (also called the Palatinate) to Hendrick de Backer in Holland, May 23, 1671 became part of *The Martyrs' Mirror*: "The persecution of our friends continues as rigorous as before, so that we are surprised, that they do not make more speed in leaving the country [Switzerland]. Now and then one or two come straggling down; but the most of them still stay above Strasburg in Alsace. Some go into the woods and chop wood; others go to the mountains and work in the vineyards, in the hope, as it appears to me, that by-and-by tranquility will be restored, and that they might then be able with the greater convenience to return to their forsaken abodes; but I fear, that it will not pass over so soon, and that they will find themselves greatly deceived in their hope."

On Jan. 5, 1672: "But when the chiefest of them [Swiss Anabaptist refugees] were asked why they had not left sooner and sought such places, where they might have lived with more freedom according to their conscience, seeing the authorities had not prevented their leaving, they gave different reasons for it, of which the following ones were not the least...that they could not so easily take their departure to other countries, because there are among them many divided families, of whom the husband or the wife is in the church, while the companion still attended the public church, in which case, if the latter would not follow their persecuted companions, also to forsake everything and leave the country, it caused great inconvenience and sorrow... That there were even diverse ministers not exempt from this difficulty, and there were also two ministers there in the Pfalz, who had wives that were not in the church, and whom they (having secretly been warned by a good friend), also had to leave by night, and take to flight, without knowing as yet whether their wives should follow them, or whether they, loving their property more than their husbands, should remain there in the land, and forsake their husbands. That such cases created the more sorrow and difficulty, because the authorities granted liberty to such remaining persons, whether women or men, to marry again and seek other companions. These and other reasons had prevented them from departing uncompelled out of their earthly fatherland; but induced them, rather (as they had now done), to wait until they should see that they could no longer remain there and preserve a good conscience."

In the summer of 1672 Beat Fischer, a prominent businessman in the city of Bern, offered to pay travel expenses for Anabaptist prisoners to work in vineyards at Riquewihr (Ger. *Reichenweyer, Reichenweier*), Upper Alsace.[14] Riquewihr is located eight miles southeast of Ste. Marie-aux-Mines, and eight miles northwest of Colmar.[15]

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[12] France annexed Alsace in 1681 and Lorraine in 1766, but allowed them to operate outside their taxation and toll system.

[13] The original Decapolis was a league of 10 communities in Jordan and Syria during Roman times. But from 1354 to 1679 Decapolis [Fr. *Décapol*, Ger. *Zehnstädtbund*] was also used to describe a confederation of 10 Protestant communities or 'free imperial cities' in the region of Alsace that was administrated by the Holy Roman Empire. They included Colmar, Hagenau, Kaysersberg, Mulhouse, Munster, Obernai, Rosheim, Sélestat, Turckheim, and Wissembourg. In 1648 the Holy Roman Empire relinquished the communities under the Treaty of Westphalia ending the Thirty Years War. Under the Treaty of Nijmegen in 1679, nine of the communities were considered part of French Alsace, as *La Prefecture Provinciale* outside the national toll and taxation system. Colmar alone was also an associate of the Swiss Conferation. It adopted Calvinism and became an enclave [Ger. *Statdrepublik Mülhausen*] of the Old Swiss Confederacy until 1798.

[14] The council's records describe the estate as '*Zsenschmittenwert zu Raperschweyer*.'

[15] Beat Fischer (1641-1698) was a great practical problem solver. He became a member of the Council of Bern in 1673. In 1675 he received the rights to operate a mail system throughout the canton for 25 years. The mail arrived efficiently, and in 1680 Fischer was knighted by Holy Roman Emperor Leopold I. From 1680 to 1686 he served as district governor of Wangen an der Aare, the site of a major river toll station. In 1683 he initiated the construction of his own castle at Zollikofen (six miles above

Fischer cooperated with Anabaptist Adolf Schmid to arrange the exodus. The Council of Bern released the prisoners on their promise that they would not return. About 200 men and women were considered Fischer's personal property while they were transported from detention in the *Zucht und Waisenhaus* (prison and orphanage) in the city of Bern as far as the border at Basel.[16] Fischer is remembered as a benefactor, suggesting the Anabaptists remained in the area of Riquewihr because of their promise, and offering incentives rather than constaint.

The winter of 1671-72 was extremely mild, causing a poor harvest the following autumn. To prevent needy peasants from flooding into the city, the Council of Bern devised an ingenious plan to care for indigents and orphans. Their measures were first employed in the even milder winter that followed.

HEIMATORT

A *Heimatort* is a legal place of origin for citizenship rights (plural *Heimatorte*).

Heimatorte were originally designated by a government commission working from lists of those who had taken oaths of allegiance in 1670. They chose some by ancestral home, others by locations with the greatest concentration of citizens with derivations of a root surname.

Every family in the countryside was assigned one. They could then be charged an annual tax on their property to maintain the right of communal citizenship (also called the right of domicile).[17]

Indigents were expected to turn to their *Heimatort* community to seek assistance, and other communities were freed of obligation. In practice this meant that the city of Bern could refuse assistance to transients and prohibit begging. The success of the measures led to a permanent *Heimatrecht* sytem of legal rights and benefits.

Some surnames have numerous *Heimatorte*, though we may mention only one or two. For example, various Rŭpp families are assigned to Hilterfingen, Steffisburg, Eriz, Signau (12 miles northeast of Steffisburg), Reutigen (a mile inland from the western shore of Lake Thun), and Hindelbank (10 miles northeast of the city of Bern).

Since the Swiss recognize dual citizenship, even expatriates and their children could claim *Heimatrecht*. All they had to do was return to the *Heimatort* community and see that their past annual property taxes were paid up. Many Anabaptists who had not been legally exiled, particularly those in nearby Montbéliard and Alsace, continued to claim *Heimatrecht* by paternal descent. Many returned after 1763 to obtain a certificate to avoid foreign military conscription, particularly after the French Revolution of 1789. It became necessary to maintain contact with family members or friends in Canton Bern who could update official registers with the names of new family members, so that the next generation might return one day to claim a certificate.

Many Amish Mennonite adults boarded ships for America with a proof-of-residence certificate called a *Heimatschein* hidden in their garments or tucked into the binding of the family *Bible*. Some Amish Mennonite households in America today still have their immigrant ancestor's *Heimatschein* framed on a wall.

A divided village near Riquewihr became a popular destination for Anabaptist emigrants. At Ste. Marie-aux-Mines [Ger. *Markirch*], Upper Alsace, the German-speaking Protestant Dukes of Rappolstein governed one bank of the Leber, while the French-speaking Roman Catholic Dukes of Lorraine governed the other. This allowed a certain degree of religious tolerance.

The valley sits on a geological fault in the Vosges Mountains, rich in minerals. It has been estimated that its network of tunnels and mine shafts was begun circa 250 BC. It may now total 200 miles.

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the city of Bern). In 1689 he became editor of the first biweekly newspaper in the city, the *Gazette de Berne*. It continued to be published under various names until 1798.

Our source on Fischer's plan and Riquewihr was Ernst Müller's *Geschischte der Bernischen Taüfer*, or *History of the Bernese Anabaptists* (1895). The 16th century architecture of Riquewihr escaped damage during World War II. The village (population 1,300) is now a tourist destination for those interested in white wines.

[16] The *Zucht und Waisenhaus* was located on the north side of the French Church [Ger. *Französische Kirche*], the oldest church in the city, on what is now the Waisenhausplatz. It was constructed in 1657 as a prison for Anabaptists, a reformatory, and a training school for orphans. It was also the office of the Commission for Anabaptist Matters [Ger. *Kommittierte zum Taüfergeschäft*]; in 1699 this organization was replaced by a larger Anabaptist Commission [Ger. *Taüferkammer*] to deal with the issue of the confiscation of properties. The first Anabaptists imprisoned there arrived June 27, 1657, before it was completed. Few Anabaptists who were sent there were freed in less than a year; those who did not repent or go into exile often died from disease or exposure in the nearby Insel hospital.

[17] Those who were not 'inscribed as freemen of a commune' were called *Heimathlosen* (homeless persons). These could be foreign settlers who had not paid the tax; but just as often they were descendants of those who had lost their citizenship rights. Thus it was a great concern when exiled Anabaptists left families behind. Their property was initially confiscated. If they owned a home, a settlement had to be reached before it was returned to the next-in-line male heir or sold for the support of the abandoned wife. They also helped abandoned wives to find new living arrangements or place children in foster homes. Abandoned wives were not permitted to remarry in church, though Protestant Reformed ministers with the consent of upper clergy might perform discrete ceremonies in their homes.

The mines drew transient laborers looking for employment. Then in 1696 a miner found a raw mass of silver the size of upper body armor. Silver is generally not found as a nugget or mass, but mixed with other elements; it has to be extracted through smelting. He was rewarded with 1,400 florins at a time when the average peasant made about 300 florins a year.[18]

Besides lead and silver, the mines also became sources of copper, arsenic, and cobalt (crushed to powder and kilned, it yields the azure blue found on European ceramics).

Larger Anabaptist families were encouraged to lease surrounding farms. They provided dairy items for the miners, and used their weaving and dying skills to generate extra income.[19]

The Amish Division

Strict Amman and Tolerant Reist Factions

In Canton Bern the word *Halbtäufer* (halfway Anabaptist) described family members who believed in the *Wiedertäufer* religious principles and even attended meetings, but could not bring themselves to accept the personal risk of conversion from the state religion. They may have feared the *Täufer Kammer*, a council authorized by the government of Canton Bern 1659-1743 to enforce laws against Anabaptists.

The expression *Treuherzige* described someone who sympathized and gave aid. Devout Anabaptists accepted *Halbtäufer* and the aid of the *Treuherziger*, who were often family members. However, they became increasingly wary of fellow brethren who exploited their generosity and trust. They began to see the value in separating themselves from those 'in error.' *Romans 16:17:* "Now I beseech you, brethren, mark them which cause divisions and of fences contrary to the doctrine which ye have learned; and avoid them." In practice this took the form of the *Meidung*, a custom borrowed from northern European congregations. It called for the excommunication and shunning of those who strayed after being baptized as adults.

Jacob Amman (1644-before 1730) was born in the village of Erlenbach (now called Erlenbach im Simmental), located about 12 miles southwest or 16 miles by road from Steffisburg in mountains overlooking the western shore of Lake Thun. In 1655 his family moved to Oberhofen in the parish of Hilterfingen (below Hilterfingen on the eastern shore), and he formed his religious principles there.

In June of 1680 the district governor of Oberhofen received a letter from the *Chorgericht* in the city of Bern. It gave instructions on how he should deal with the unruly Anabaptist. It suggested that Amman should be ordered to recant. Failing to do so, he should be told to swear an oath upon his life that he would leave the Old Swiss Confederacy forever. If he refused the oath, he should be beaten with rods until he complied. Then he should be transported to the border. He would leave 10 percent of his personal wealth as an emigration tax. There is no surviving documentation that would indicate whether this was implemented. He may have departed before being arrested.

Amman was living at Heidolsheim (18 miles southeast of Ste. Marie-aux-Mines) from 1693 to 1695. The village was a possession of the Ribeaupierre family, the same family that administered Ste. Marie-aux-Mines. Jacob's father Michel Amman (found as 'Michel Amme') died there April 23, 1695.

From Alsace he made occasional trips back to Canton Bern. Historian Robert Baecher believes that Amman visited the home of Caspar Joder and Verena Stauffer at Steffisburg in 1690.

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[18] Risler's *Histoire de la Vallée de Ste. Marie-aux-Mines* (1873) described the nugget as '*une masse d'argent qui avait la form d'un homme cuirassé.*' A *cuirass* was the two-piece front-and-back armor shell worn by soldiers in the 1600s. It protectecd from the shoulders to the belt. A *cuirassier* was an armored rider.

[19] The mines prospered until 1740, when heavy rains caused the shafts to flood. No one was trapped, but the experienced labor force dispersed. Copper containing silver can only be smelted in combination with lead. In 1749 more flooding prevented access to the main sources of that metal. By 1789 operations were shut down altogether, except for coal used in the immediate area. By then many local residents were employed by the textile industry.

The two parts of the village would not be administratively reunified until Dec. 30, 1789. A local ceremony took place Jan. 20, 1790. The neighboring hamlets Échéry, Fertrupt, La Petite Liëpvre, Le Rauenthal, and St. Blaise were annexed into the community. The surrounding area is now called the Val d'Argent [silver valley].

In June of 1940 the owners dynamited the main entrance to the mine complex at Ste. Marie-aux-Mines. But under the German occupation it was cleared. Approximately 800 poorly-fed slave laborers from Dachau concentration camp were brought in to labor underground assembling parts for V-1 and V-2 rockets. The village was liberated Nov. 25, 1944.

Private Edward Donald 'Eddie' Slovik, the only American soldier to be court-martialled and executed for desertion since the Civil War, was shot by a firing squad at Ste. Marie-aux-Mines Jan. 31, 1945.

Jacob's visits to congregations in Alsace convinced him that Christian tolerance – carried to its extreme – resulted in gradual small concessions that would ultimately dilute faith and resolve. He came to stress the *Meidung.* He shared the principles expressed earlier, but placed more stress on ostracizing sinners than on reconciliation.

The issue of lying came out of an event with a woman who lied to her prayer group leader. It was never meant that Amish Mennonites would not tell lies, only that they would state their beliefs honestly between themselves. It was tacitly accepted that Anabaptists in Canton Bern would continue to use deception to conceal their beliefs from the Protestant Reformed Church and civil authorities.

Living in exile in Alsace, Jacob Amman had the liberty of thinking of himself as a leader who could set standards. Some historians try to say that when he returned to Canton Bern before the division he was only trying to bring Bernese Anabaptists back to an older and stricter model followed by Dutch Mennonites – the idea of strict avoidance. But everyone understood that Anabaptists survived in the canton only by living a life of lies and avoiding the creation of new enemies.

Strict avoidance is a way to describe ostracizing someone who may share some of your beliefs, but fails to practice them. It could succeed and bring someone to repentance, or fail and create enemies. Amman knew he was endorsing something that could only be practiced outside the canton. By voicing an extremely reactionary position, he would recruit conservative *Oberland* families to emigrate to Alsace in a year of a poor harvest.

In late July or early August of 1693 Amman went to see Niclaŭs Moser at Friedersmatt (now the road Friedersmatt in Bowil), about 10 miles north of Eriz (see ENGEL for background on Moser and Bowil). Though he mey have expected to meet with Hans Reist there, Reist was not present. He then went to see Peter Geiger at Rutenen, less than two miles away; had Niclaŭs Baltzli of Habstetten, Bolligen come to see him; then went to meet with Peter Habegger and Peter im Gul [later Ingold] at Eggiwil. None were receptive regarding *Meidung*. They preferred to hear from well-respected Hans Reist of Oberthal (five miles north of Bowil) before voicing an opinion.

In the meantime Reist cautioned his followers to be wary of Amman's harsh positions. He then failed to appear at Moser's home for the second meeting.

The second meeting in Moser's barn erupted into the Amish division. Unfortunately a letter written later by Peter Geiger is the only surviving firsthand account of the events in the barn. If we accept this as history, we are depending on the later viewpoint of only one participant in an argument.

During heated discussions, Amman brought up the tolerant policies of Reist. Reist had permitted an unrepentant liar to worship with his congregation. Amman cited *1 Corinthians 5:6-8,* "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven…Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." *1 Corinthians 5:11* says, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

Reist had taken the phrases as metaphors excluding sinners from the bread of communion. Although he refused communion to some, he still allowed them to attend his services. Amman nterpreted the passages to mean that sinners should be shunned at all times, efffectively renouncing the concept of Christian tolerance.

When Amman suggested that Reist himself should be placed under the *Ban*, the room divided. Some of them saw this as a prideful display of temper. Others applauded him.

According to Geiger, Ammann first announced that he was placing Reist under the *Ban*, then his host and Geiger, then that he would expel Peter Habegger, Jacob Schwartz, and Peter im Gul as well. In effect this meant that his followers could no longer communicate with them. Amman's companion, Peter Zimmerman, brought the meeting to an abrupt close with the words, *"Da habt ihrs"* - "There you have it." As they departed, Amman and his companions refused to shake hands with those who took moderate positions.[20]

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[20] A more detailed account of this meeting and more background on Jacob Amman can be found in John A. Hostetler's *Amish Society*, a Johns Hopkins University Press paperback.

German Protestant theologian-historian Gottfried Arnold published *Unpartheiische Kirchen und Ketzer Historie* ('A History of Heresy') in 1699. Although he was ostensibly discussing the history of the Dutch Mennonites, he seemed cognizant of recent events in the Old Swiss Confederacy: "There arose, however, a great schism among the [Dutch] Mennonites. After 1555 Leenaert Bouwens established the *Ban*, or the isolating of evil persons from the congregation, in the spiritual as well as in external realms: namely, that through the *Ban*, parents, from their children; and spouses, from one another – should each abstain from coming into contact with the other. But there was a quarrel at Emden with a woman, because she did not want to be isolated from her banned husband, in compliance with Bouwens' demands. In response, Menno Simons at first counseled against this severity; later, he justified it, however. From all this a great deal of dissension arose, to the degree that the parties visibly split. This gave the enemies a great occasion to speak evil of them, and many are calling them 'the ones who *Ban* severely'."

On Nov. 22, 1693 Amman restated his positions in a letter to ministers in the Pfalz.[21] He also sent out a letter to other Anabaptist groups asking them to affirm his positions. They were asked to reply by Feb. 20 or risk being placed under the *Ban* on March 7. The idea that he was prepared to shun people he had never met was largely greeted with derision.

In effect, the Amman group had strong opinions that would have antagonized the *Halbtäufer* and estranged the *Treuherziger*. It also divided families. They could take more extreme positions because they did not need to survive within the boundaries of Canton Bern.

The following March 13 a meeting of those from both sides was held in the mill of Christian Zimmerman at Ohnenheim (adjacent to Heidolsheim).[22] It was also attended by Pfalzer/Palatine ministers who sought to act as arbiters. Once again the two sides could not agree on two points: Amman's liberal use of shunning and the *Ban* [Ger. *Meidung*], citing the example of lying; and whether those who worshipped with Anabaptists but were not baptized as adults would be saved from damnation. This would have meant that those outside Canton Bern could no longer communicate with most of the relatives they left behind.

On the day after Amman and his supporters departed, the moderate ministers created a joint statement explaining that they could not agree with Amman's rigid interpretations. Their letter of March 13 was signed by Hans Reist, Peter Habegger, Ŭlrich Falb, Niklaŭs Baltzli, Peter Geiger, Durs Rohrer, Jakob Schwartz, Daniel Grimmstettler, and Ŭlrich Blatzli representing the Swiss; and Jakob Gut, Hans Gut, Peter Zolfinger, Christian Holi, Benedikt Mellinger, Hans Heinrich Bär, and Hans Rudi Nägeli for the Pfalzers or Palatines.

Gerrit Roosen was a minister for the congregation at Altona near Hamburg. His congregation had been established by Dutch Mennonites in 1601, and held no interest in the division. He wrote a letter critical of Amman to a friend in Alsace in 1697: "I am deeply sorry that you have been so unsettled by people who hold or think highly of themselves and make laws about things that are not established for us in the Gospel. If there were commandments in the writings of the apostles regarding how and with what a believer should be clothed, or whether he should go to this or that country, and one lived contrary to this, then the passage would have something to say. But in my view it is contrary to the Gospel that one wants thus to bind the conscience to a style of hat, dress, or stocking, shoes or the hair on your head, or to make a distinction as to which country one lives in, and then punishes with the *Ban* according to whether one claims yet another thing for oneself, or does not want to accept it. From where then does friend Jakob Amman get that which he adopts as the basis for giving commandments to those people and expel from the fellowship those who do not want to obey him? If he truly considers himself a minister of the Gospel of Jesus Christ and wants to pursue the external law, then he must not have two coats, nor money in his purse, nor shoes on his feet." [23]

Amman's followers later regretted his harshness. Historian Milton Gascho: "Various attempts at reconciliation were undertaken between 1694 and 1698, both by correspondence and in meetings, but all failed. The Amish finally decided they had been too rash with their use of the *Ban*, in having acted without the consent of their congregations, and accordingly placed themselves under the *Ban*. When after a time the Amish indicated that they

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On another matter, before the Amish division it is unclear whether or not the expression 'minister' was appropriate for a Bernese Anabaptist. As of yet the Anabaptists in Canton Bern had no formal church and no universal set of procedures. What we would now consider a minister was simply a literate person chosen by random lot to be the reader for a secretive group, for a brief or long period. This person may have offered an interpretation of the reading, but no more or less than anyone else in the group. In this way the meetings resembled Bernese town meetings in public squares. When a new edict was received, each person was given the opportunity to offer an interpretation, as long as it did not fall too far from the mainstream. Eventually a consensus was reached.

The leader of an Anabaptist meeting was rarely called a *Prediger* [at the time a preacher or person without a congregation, though it is now also used for ministers] and more often a *Täufer Lehrer* [baptizer teacher]. Since most descriptions known to historians were found in the documents of their Bernese persecutors, it is difficult to gauge how widely they were accepted.

The accounts of the Amish division have been confused somewhat by uncertainty over terms and titles. Some American authors, such as the late Delbert Gratz, even used Catholic terms. In *Bernese Anabaptists* he described Hans Reist as a bishop, and the *Ban* as excommunication. In the remainder of this account we will use the word 'minister,' in agreement with others. But whether or not this was valid for events within Canton Bern is open to question.

[21] The letter was signed by Jacob Amman, his brother Ŭli Amman, Niclaŭs 'Nigli' Augspurger, Hans Bachmann, Heinrich Gerie [Göerig?], Felix Hager, Jakob Kauffman, Jakob Kleiner, Hans Moyer [Maier?], Hans Neuhauser, Ŭlly Oswalt, Christel Steiner, and Peter Zimmerman.

[22] The miller Christian Zimmerman of Ohnenheim became the last Anabaptist there when he resigned from the mill in 1713. Despite his very common name and little more to go on, he has been jimmied into a number of genealogies. To the best of our knowledge no true connection has been found, nor has it been determined whether he was a direct emigrant from the Old Swiss Confederacy, or the descendant of one, or neither.

[23] From *Letters of the Amish Division: A Sourcebook*, published by the Mennonite Historical Society.

would like to be received into the church again, the other side stated they would receive them; but when the Amish insisted again that the other side agree with them on the *Meidung* and the other issues, negotiations broke down... On Feb. 7, 1700, some Amish leaders again decided to put themselves under the *Ban*, but this move failed to produce the desired peace.

C. Henry Smith in *Mennonites in America* (1909): "In 1700 Amman and several of his leading followers wrote a letter to Reist, asking for forgiveness. The signatures to this letter are those of Isak Kauffman, Niggli Augspurger, Ŭlrich Amman, Jacob Amman, Christen Blank, Jacob Kleiner, Hans Bachman, Felix Jäggi, and Hans Bierie – with a few exceptions all familiar names among the Amish of America today. Reist, however, refused to extend the olive branch and the division has remained to the present time."

No other attempts at reconciliation are recorded until 1711. On Jan. 21 of that year a group of ministers from the Pfalz came to Heidolsheim in Alsace to meet with Reist followers. *The Amish Division of 1693-1697 in Switzerland and Alsace, Mennonite Quarterly Review 11*, October 1937, quoted in the *Global Anabaptist Mennonite Encyclopedia Online:* "They desired an accord, provided they would be allowed to practice the *Meidung* [practice of exclusion] and foot washing. The Reist followers then wrote to ministers in the Old Swiss Confederacy for advice. In spite of a negative response, they finally decided to receive into fellowship Ŭli Amman [Jacob's younger brother] and Hans Gerber, two of the petitioners. This had no effect on the larger division which continued unresolved." [24]

Over time the 'Strict Anabaptists' took on Amman's name and became known as Amish or Amish Mennonites. They chose to prove their piety by following conservative rituals of dress and worship. They often avoided exchanges with the general community, heeding the Biblical admonition to "…Come out from among them, and be ye separate…" *(2 Corinthians 6:17*). [25]

From this point forward, Amish Mennonites were forbidden by *Meidung* to marry outside their beliefs, and forbidden by local laws to baptize others into their faith. The search for marriage partners could mean lengthy travel to other congregations, and often created multiple ties between distant families.[26]

In 1953 Delbert Gratz wrote, "The division in the Bernese Anabaptist ranks became the greatest in all the history of Swiss Anabaptism, continuing to the present day in America, although in Europe it has been healed everywhere so that no Amish are left in Europe."

Jacob Amman of Erlenbach

Jacob Amman of Erlenbach initiated the movement toward strict interpretation that ultimately divided Anabaptists. His name is also commonly found as 'Jakob Ammann.' Historical research efforts conducted independently by Delbert Gratz, Mark Furner, and John Hüppi all point to the conclusion that he was a son of tailor Michel Amman and Anna Rŭpp of Erlenbach.

We assume that Jacob Amman's grandparents were tailor **Ŭli Amman** and Irena Blatter, because they are the only Amman couple noted in Erlenbach records in the appropriate time frame, had a son named Michel (Jacob Amman's father) in an appropriate time frame, and shared the tailoring occupation of Michel.

Their children of Ŭli Amman and Irena Blatter baptized at Erlenbach include:

1. Elsi Amman was baptized July 9, 1610. Witnesses were Hans Belzli, Bendicht Schikengruber, and Babi Galli. Wolffgang Freÿ is also mentioned.
2. Elsi Amman was baptized in 1613. Peter Moser was a witness; he was married to Elsbeth Rŭpp(en). Other witnesses were Fronegg Hadorn and Margret Iuzi.

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[24] Amish Mennonite representatives at Heidolsheim included Hans 'Hans *der alte*' Güngerich, Hans Kauffman (who signed 'Hans Kaufman') of Kaiserslautern, and Christian Zaŭg of the Wilensteinerhof estate at Trippstadt.

[25] Avoidance of those outside the faith is a notion that applies to worship and marriage. It may later have rationalized the frequent need to live in remote areas to avoid military conscription. Social avoidance or isolation would have seemed odd to Bernese Anabaptists, who could not have practiced their faith without the support of family members and neighbors; and odder still to the Amish Mennonites who later settled in Alsace and Lorraine, where they often managed village mills, the focal points for commerce in their communities.

[26] In *Les Anabaptistes des Vosges* (1860) Alfred Michiels described an Amish Mennonite courting custom. A young man would confide his intentions to a deacon. The deacon then rode his horse to the girl's home and beckoned her to come outside. There he would ask that she draw a glass of fresh water from the well. If she brought one to him, he knew two things. The first was that she already knew her suitor; the second was that she would be agreeable if he proposed marriage. Only then would the deacon enter the house to talk with her parents.

3. **Michel Amman** was baptized Aug. 18, 1615. Witnesses were Steffan Freÿ, Peter Tchabolt, and Elbeth Artznet.
4. Jacob Amman was baptized Oct. 12, 1617. Witnesses were Hans Rŭpp(en), Christen Freÿ, and Madle Ehrissan. According to John Hüppi, when the younger Jacob Amman (1644-before 1730) lived at Oberhofen, there was another Jacob Amman there. This birth entry solves the mystery: Jacob born in 1617 was his uncle. On July 14, 1668 at Hilterfingen the older Jacob married Johanna Straŭb. They lived at Oberhofen. Daughter Verena Amman was born there in 1669. Witnesses at her baptism were Ŭlrich Rittschart, Dorothea Lauber, and Anna Maria Wyss. The couple also had two children born at Spiez (on the southwest shore of Lake Thun) while the father worked there as an innkeeper: Catharina on Jan. 1, 1673, and Jacob on Sept. 19, 1675. They returned to Oberhofen by 1679. Hilterfingen records show the older Jacob's death on Jan. 6, 1680. Johanna remarried to David Ritschard there Dec. 6, 1680.

Michel Amman was baptized at Erlenbach Aug. 18, 1615.

On March 5, 1638 at Erlenbach he married Anna Rŭpp. Anna was baptized at Erlenbach Aug. 22, 1619, a daughter of Hans Rŭpp and Madlena Freÿ; witnesses included Hans Pfister, Salome Sulzimer, and Elsbeth Hirsing [Hirsig]. Note that Sultzimer would also be a witness to the baptism of Anna's son Jacob 25 years later.

Michel and Anna relocated their family from Erlenbach (inland from the western shore of Lake Thun) to Oberhofen (below Hilterfingen on the eastern shore) in 1655. The village of Oberhofen held a small castle and a boat landing. The town limits encompassed a considerable lightly populated area on the east and south shores of Lake Thun, much more expansive than the present-day boundaries. Oberhofen was part of the state-sponsored Hilterfingen parish, while Hilterfingen fell under the bailiff of Oberhofen for legal and administrative purposes.[27] The family would have attended Protestant Reformed services at Hilterfingen.

On May 1, 1673, parents Michel Amman and Anna Rŭpp had an Oberhofen notary draw up an estate document that mentions them as residents of Erlenbach. According to John Hüppi, in another document from that year the tailor Michel Amman of Thal [valley], Erlenbach assumed a debt owed by his son, the tailor Jacob Amman of Oberhofen.

On July 9, 1693, father Michel and daughter Cathrina were censured by the Erlenbach C*horgericht* morals court for not attending services or communion.

Michel died at Heidolsheim, Lower Alsace April 23, 1695. A note in the parish register said that Michel could not be buried in the church yard because he was a foreigner and Anabaptist. His body was taken about three miles to adjacent Baldenheim.

Children of Michel Amman and Anna Rŭpp include:

1. Madlena Amman was baptized at Erlenbach Dec. 16, 1638. Witnesses were Andrist Tschabolt, Elsbeth Loewy, and Anna Portner. On Feb. 5, 1664 she married Anthoni Wolff at Hilterfingen. He was born there June 11, 1643. Their children baptized at Hilterfingen include:
    a. Hans Wolff was baptized April 23, 1665. Witnesses were Hans Farni, Peter Stäli the younger, and Elsbeth Schnyder. In 1692 his wife and mother were listed as Anabaptists living 'above Oberhofen.' Hans appeared on lists of Anabaptists at Ste. Marie-aux-Mines in 1697, 1703, 1704, and 1708.
    b. Madlena Wolff was baptized July 16, 1671. Witnesses were Christen Winkler, Barbara Mürrer, and Madlena Rŭpp. A Madlena Wolff married Batt Frantz at Hilterfingen Nov. 11, 1688.
    c. Peter Wolff was baptized May 8, 1673. Witnesses were Ŭlrich Oswald, Peter Baumgarten, and Barbara am Stutz.
    d. Anna Wolff was baptized Aug. 13, 1676. Witnesses were Bendicht Rŭpp, Doratha Rŭpp, and Anna Sauser.
    e. Christen Wolff was baptized Aug. 8, 1680. Witnesses were Ŭlrich Oswald, Jacob Rŭpp, and [illegible] Winkler.
2. Hans Amman was baptized at Erlenbach April 24, 1642. Witnesses were Petter Tschabol, Michel Artznet, and Barbara Hiltbrandt.
3. **Jacob Amman** was baptized at Erlenbach Feb. 12, 1644. Witnesses were Hans Tschabohl, Christian Boshart, and Salome Sultzimer. Note that Sultzimer had also been a witness at the baptism of his mother 25 years earlier.
4. Cathrina Amman was baptized at Erlenbach March 21, 1647. Witnesses were Hans Rohr, Madlena Karlen, and Cathrina Spilman.
5. Anna Amman was baptized at Erlenbach March 16, 1651. Witnesses were schoolmaster Michel Ragetz, Margreth Räbman, and Margreth Jutzeler.

[27] Either Jacob or his uncle Jacob served as a witness at the baptism of Jacob Immer at Hilterfingen in 1671. Other baptism witnesses were Andreas Hertig and Anna Bauser. Jacob Immer's mother, Barbara Frutiger, was in prison in Bern in 1706, but escaped to Basel. She was a passenger on an exile ship to Amsterdam 1710-11.

6. Ŭlli/Ŭlrich Amman was baptized at Hilterfingen Jan. 12, 1662. The birth entry spells his name 'Ŭlli'; witnesses were Hans Bur [Baur] *'der alt Kilchmeyer,'* Ŭlli Rittschart, and Madlena Rittschart.[28] On Aug. 2, 1679, Jacob Amman sold his house in Oberhofen to his younger brother. Ŭlli assisted older brother Jacob in his ministry, and accompanied him with Christen Blank and Niklaus Augspurger on visits to Swiss ministers before the Friedersmatt meeting that resulted in the Amish division. According to Christian Scheidegger's *Die Zürcher Täufer 1525-1700* (2007), Ŭlli went to Bussy in 1709. This location inland from the eastern shore of Lac de Neuchâtel would now be described as Estavayer in Canton Fribourg. On Jan. 21, 1711, Ŭlli and Hans Gerber accompanied a group of Amish Mennonites to Heidolsheim, Lower Alsace (18 miles southeast of Ste. Marie-aux-Mines), where they sought reconciliation with other Anabaptists. The two were received into fellowship, but the gesture had little or no lasting impact on the division. In 1720 he wrote an epistle that explained his brother's positions in a conciliatory tone. A letter written by Pietist minister Hieronymus Annoni of Basel (1697-1770) is preserved in the library of the University of Basel. It tells about visiting Ŭlrich at Peseux in Canton Neuchâtel in mid-December of 1730.

Jacob Amman was baptized at Erlenbach Feb. 12, 1644.

He married Verena Stüdler. She is thought to have come from Buchholterberg (five miles northeast of Steffisburg).[29]

Only one child is known. She was born in Alsace, though her age cannot be identified.

In 1730 the Anabaptist Commission [Ger. *Täuferkammer*] in the city of Bern interviewed **Barbara Amman**. She had recently arrived in the canton and may have requested citizenship rights. Their report explicitly described her father as the deceased Anabaptist teacher *'Jacob Ammans von Erlenbach.'* She was given a letter to take to the district administrator at Wimmis, and another to take to the minister of the Protestant Reformed Church at Erlenbach, who would give her religious instruction and baptism.[30]

Refuge in Alsace

Those who chose to follow Amman understood that he intended for them to resettle outside Canton Bern. The Amish division followed two years of famine caused by poor harvests. Many Swiss who were not Anabaptists also chose to emigrate around this time, following the Rhine River. They ordinarily paid a 10 percent tax on the possessions they took with them.

In 1695 Amman moved from Heidolsheim to La Petite Lièpvre below Ste. Marie-aux-Mines, where he lived until 1713. He is identified as a resident on petitions he signed there in 1696, 1704, and 1708. A 1712 census described his possessions as 'two cows, three goats, and no house.'

His first noteworthy action at La Petite Lièpvre was a petition asking for exemption from military service, signed Feb. 27, 1696. He may have helped to negotiate an arrangement that exempted Anabaptists upon payment of a 46 *livre* protection fee. Ironically, the same issue would later cause his departure.

It has been estimated that approximately 60 Anabaptist families relocated to the area of Ste. Marie-aux-Mines between 1692 and 1712; of these, more than 40 had appeared earlier in the registers of Steffisburg.

Very few of Amman's followers actually lived within the town of Ste. Marie-aux-Mines; they were more likely to lease dairy farms in the surrounding hills. The names of Amish Mennonites who settled in the area after 1693 are known from four lists held in the archives of Upper Alsace. They were collected in 1697, 1703, 1705, and 1708. Notes on the 1697 list can be found in J. Virgil Miller's *Both Sides of the Ocean*. The 1703 and 1708 lists can be found on FHL microfilm 1069938. They include a number of familiar family names that appear in this text.

The list created in 1703 contained a number of spellings that were not consistent with later records – either because the recorder was not familiar with the individuals, a number were near-illiterate, or the spellings had not yet

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[28] A *Kilchenmeyer* was a person who collected money for the church, whose honesty was beyond reproach, In practice he often lived on the property and maintained it.

[29] We may have found her as a witness to the baptism of Jacob Rŭpp in the Protestant Reformed Church at Steffisburg April 27, 1684. He was a son of Jacob Rŭpp and Elsbeth Küntzi. The other witnesses were Jacob Oswald of Oberhofen and Christen Freudenberg.

The Erlenbach records are found on FHL microfilm 2005405; sixth child Ŭli Amman's Hilterfingen baptism can be found on FHL microfilm 2041455. No documentation has been found for the marriage of Jacob Amman and Verena Stüdler.

[30] A list of burials at Fertrupt describes Barbara Ammin, wife of book binder Ŭlrich Sommer living at the large estate house [Ger. *Landhaus*]. She died in childbirth, age 33, on July 2, 1743. For the two incidents (the Bern appearance and the death) to match, it would mean that Barbara was born circa 1710, was 20 when she went to Canton Bern, and returned to Ste. Marie-aux-Mines from Bern. Jacob would have been about 66 years of age at the time of her birth. Thus it is more likely that she was a daughter of the much-younger Ŭli Amman or some other relative. See ROTH for background on Ulrich Sommer.

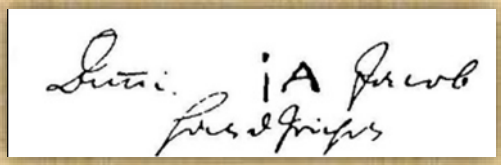
been standardized. We have shown corrections for a few. The names include (as written): Hans Rŭpp, Ŭlrich Rŭpp, Jacob Rŭpp, Samuel Küng or König, Hans Lugibühl [Luginbühl], Christen Bachman, Niclaŭs Blanck, Peter Burksi [Bürki], Niclaus Schwar, Christen Joder, Peter Zaher [Zehr], Christen Danner, Christen Hostetler, Hans Hostetler, Jacob Hostetler, Niclaus Zimmerman, Hans Zimmerman, Christen Schwartz, Christen Eichacher, Michall Merrer [Maurer], Hans Huber [Hüsser], Hans Göritz, Hans Schallybörg [Schellenberg], Christian Kropf, Peter Lüthi, Jacob Neushaus [Neuhauser], Hans Küng or König, Peter Garber [found clearly as 'Gerber' on later lists], Hans Gerig, Ŭllrich Sommer, Hans Müller, Hans von Gond [von Gunten, later found as Gundy in America], Christen Linder, Hans Stüder, Michall Schwar, Gaspar Linder, Samuel Witwer, Jacob Eyer, Ŭlrich Killhaffer, Hans Wolff, Hans Roth, Hans Zimmerman, Christen Kropf, Niclaus Farny, Niclaus Maurer, David Sherz, and Christen German [Gehmann]. A brief statement with the list is signed by Jacob Amen [Amman], Hans Zimmerman, and Niclaŭs Blanck.

The list collected on June 26, 1708 shows Hans Rŭpp, a girl living with Hans Rŭpp, Hans Lugenpiller [Luginbühl], Ŭlrich Engel, Benedict Eyer, Niclaŭs Blanck, Christen Hochstettler, Hans Hochstettler senior and junior, Jacob Hochstettler, Christe Danner, Christen Schon, Niclaus Zimmermann, Jacob Schwartz, Ŭlrich Kilighoffer, Hans [illegible], Michel Maurer, Hans Linder, David Schartz [Schertz], Christen Kropff, Antoni Kropff, Peter Lüthi, Peter Gerber, Hans Görig [Göerig], Hans von Gund [von Gunten], Ŭlrich Schellenberger, Peter Rott, Christe Lindre [Linder], Gaspard Lindre, Mathis Ŭlrich, Hans Zimmermann, Hans Wolff, Jacob Aman [Amman], Hans Rott, Christe Kropff, Christe and Niclaŭs Farny, Hans Zimmermann, Peter Strit [Streit], Maurie Luthy, Michel Zuekhair [Zumkehr], Peter Hochstettler, widow of Samuel König, children of Jean König, Barbara Meurer [Maurer], Frena Hertig, Anne Zimermann, Ŭlrich Schwartz, the widow of Jean Jaquele, Frena Hertschy [Hirschi], Anna Hirschy, Elizabeth Belsehy [Bältzli/Belsley] and her sister, Barbara Valtina, Catherine Roche, Elizabeth Farny, Madelene Stüdler, Anna Schwere [Schwar or Schwari], Elizabeth Ingolt [Ingold] and two sisters, and Margueritte Von Gonde [von Gunten]. Children and widows include Hans Singel [Siegel], Peter Mourer [Maurer], Christe Kindlisperger, Ŭlrich Graber, Hans Allenbach, and Susanne König.[31]

Northern Migrations

The Bernese who followed Amman and settled near Ste. Marie-aux-Mines lived quietly, but Alsace was an unstable entity. Swiss immigrants who prospered raising livestock were seen as competitors by local residents. In 1708 a number of citizens tendered an official complaint about their growing presence. They objected to a privilege allowing Anabaptists to purchase exemption from military service.

On Aug. 13, 1712 King Louis XIV of France issued an edict banning all Anabaptists from Alsace. The edict was announced in Ste. Marie-aux-Mines in September, and bailiffs were encouraged to usher them out of the land within a month. However, many returned after only a short time to lease the land they had once occupied. After 1728 the exile was modified in general practice to mean that the Anabaptist population in Alsace should not increase.[32]



'Jacqui Amen' appears on a list of those requesting transportation arrangements at La Petite Lièpvre Oct. 25, 1713.

Amman left one mystery that may never be solved. As John Hochstettler pointed out, he left varied primitive signatures, as if he were illiterate — such as the ‘jA’ at left, created Nov. 7, 1799. His companions later signed for or with him, and explained that he could not read documents. Yet he was a tailor who was ordained as a minister, at a time when the primary duty of the minister was to read and interprete the *Bible* for others who could not read for

[31] "Hans Rŭpp" and "a girl living with Hans Rŭpp" does not imply that he did not have a wife and children. The list named only heads of families and unattached individuals.

[32] The subject of Anabaptist settlement in Alsace was revisited in 1766. A petition was created by those who resented paying mandatory dues to Catholic priests in their parishes. It was addressed to Étienne-François, the *comte de Stainville* and *duc de Choiseul*. He was expected to be sympathetic because he was known to be an opponent of the Jesuit order. On April 6, 1766, the duke replied that Anabaptism was not protected under the Treaty of Westphalia of 1648. In a second reply dated Sept. 9, 1766, he stated that the king resented the request. If the petitioners declined to lead 'discrete lives,' they would be expelled from the kingdom altogether.

themselves. He apparently quoted *Scriptural* passages as he argued. All of this tends to suggest that he had a learning or coordination impairment, or a progressive vision impairment.

Local tradition says that in 1713 the 69-year-old moved from La Petite Lièpvre to Zelwiller, Lower Alsace (22 miles to the northeast), though no written record has been found. A Swiss document concerning his daughter states that he died before 1730.

In many instances departing families accepted certificates of good character from Christian III von Pfalz-Zweibrücken (1674-1735) of the house of Birkenfeld-Bischweiler-Pfalz-Zweibrücken. He was a count of Rappolstein, and a member of the same Wittelsbach family that later ruled Bavaria. He commanded the Alsace regiment in 1697. In 1702 he was promoted to field marshal [Fr. *maréchal de camp*], and in 1704 to lieutenant general.[33] He was responsible for the administration of Ste. Marie-aux-Mines, and was obliged to follow the dictates of the French king. The majority of Anabaptists who left Alsace chose locations that had been specifically allowed to them under older agreements and recommended by the count.

Though it may seem like a violation of principle, many refugees chose employment on the estates of military officers. This was seen as honest work in a safe environment. They simply had no world political views or knowledge that might lead them to judge their employers. Employers and landlords often preferred them as tenants because they were politically neutral and socially stable. They committed as mutual guarantors on leases, and were likely to propose their own replacements before moving on.

Some refugees moved southwest into the territory of Montbéliard [Ger. *Mömpelgart*]. Although the territory is southwest of Alsace, it actually belonged to the Duke of Württemberg. All Montbéliard Amish Mennonites leased their farms from Duke Leopold Eberhard, who diligently protected their interests. The farmers felt safe enough to begin keeping church records in 1750.

A second alternative was Baden. The *Rue de Ste. Marie-aux-Mines* leads in the general direction of the Rhine River and Breisach am Rhein on the opposite shore. Along the 35-mile route lay a number of locations later identified with Amish Mennonite families including Ribeauvillé [Ger. *Rappoltsweiler*], Ostheim, Bennwihr [Ger. *Bennweier*], Sigolsheim, Colmar, Andolsheim, Volgelsheim, and Kunheim.

Most Amish Mennonites in German-speaking locations were allowed to live in relative peace as long as they kept up crop yields and paid taxes, including special religious protection surcharges called *Schutzgeld*. They continued to speak a Swiss-German dialect and practice traditional customs, although many would have spoken French as well. They were among the first Europeans to cultivate potatoes and a type of clover used for cattle feed, use mineral fertilizers, and rotate their crops. Some larger families built and maintained mills and distilleries. Almost all continued the Swiss practice of weaving linen from flax for extra income during winter months.

Some moved northwest into Lorraine [Ger. *Lothringen*]. Pfalz-Zweibrücken maintained large tracts of land in Lorraine.

Many of the families that departed still remained within the broad area of Ste. Marie-aux-Mines. They did this by following main roads to a destination only a dozen miles away - the valley of the Bruche River, which at the time was in the Duchy of Lorraine.

In most of western Europe, outright ownership of land was considered a privilege. It was restricted to those with citizenship rights - proven by demonstrating two successive generations born within national boundaries. Lacking these rights, the Amish Mennonites typically leased portions of estates for terms from six to nine years. They developed a good reputation for improving the land they farmed; however, when a head of household died, it was a temptation to the landowner who could adjust his new terms upward. It was also the custom in many parts of France and Germany for those who did own their land to create a partible inheritance of family property, dividing the house and land among the children. Thus farms became smaller with each generation. Many family farms in the Rhine Valley had already been reduced to 20 acres, which was considered the minimum necessary to sustain a family.

Emigration from Europe was the last option at this early point. About 3,000 Swiss Mennonites caught 'the American fever' between 1717 and 1732.[34] The first Amish Mennonites may have arrived in 1717 (see KING for background on the three ships carrying 363 Anabaptists). The first documented Amish Mennonite colonists came to America on *The Adventurer*, which sailed from Rotterdam and arrived in Philadelphia on Oct. 2, 1727. The first

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[33] The peak of his military career was the battle for the fortress-city of Oudenaarde (now in Belgium) in the War of the Spanish Succession. He excelled as a military strategist for the allied side as forces from the Holy Roman Empire, England, and the Dutch Republic combined to defeat France July 11, 1708. The meddling of King Louis XIV and poor decisions by feuding commanding officers had contributed to a lack of communication between French units and their reserves. The French army lost 6,000 dead or wounded and 8,000 captured, while the allies lost fewer than 3,000.

[34] Swiss immigrants from southwestern Germany and the Rhine Valley fall in the catch-all category 'Palatines.'

large organized group arrived in the port of Philadelphia to cultivate Penn's Woods in 1736. They settled in Berks, Chester, and Lancaster Counties in Pennsylvania.

The Second Wave of Immigration

The 1700s saw the first wave of immigration. The KING genealogy will provide background. Historical background on Alsace will be provided in the ROPP genealogy, while background on Lorraine will be provided in the STAKER genealogy.

The second wave of immigration in the early 1800s brought the majority of Amish Mennonites in Central Illinois from the region of Lorraine in France (encompassing the departments of Moselle, Meurthe-et-Moselle, Meuse, and Vosges).

Although Napoleon's empire reached its zenith in 1810, the year also brought hardships to the region of Lorraine. A naval blockade of the continent caused a nationwide industrial and commercial crisis, bringing a rash of local bankruptcies. This coincided with a poor grain harvest. By the following year the price of corn had doubled, and in two years it quadrupled. By mid-1812, charity soup kitchens were doing a brisk business at Nancy.

In 1813, the Grand Army retreated within France's borders. More than 20,000 wounded were billeted at Metz, where typhus broke out. 9,000 soldiers and 1,000 civilians died there before the close of the year. Napoleon's misfortunes encouraged Prussia and Austria to join in the war against him.

In 1814 the allies crossed into Lorraine, and Cossacks occupied Nancy. On May 3, 1814 the Bourbon monarchy was restored with the return to Paris of Louis XVIII, brother of the king who was executed in 1793. The First Treaty of Paris returned France to its 1792 borders. In 1815 Napoleon returned from Elba briefly during the '100 days' (March 20-June 22), but this only brought another invasion force across Lorraine.

Paradoxically, France's misfortune probably had short-term benefits for some farmers. Huge stores of flour were purchased by the city and fortifications of Metz to withstand sieges in 1814 and 1815.

With the Second Treaty of Paris, France lost the adjacent Saar basin to Prussia. The Saar contained strategic coal reserves that complemented the iron reserves of Moselle.

This time Lorraine residents were obliged to board and feed foreign Hussar light cavalrymen and their horses. Approximately 150,000 English, Prussian, Austrian and Russian troops occupying Lorraine between 1815 and 1818 made *la rue vers l'Eldorado Américane* seem even more attractive to its residents.

During the war years, only French residents with citizenship rights and legitimate business needs had been permitted to travel overseas. In 1818 restrictions were eased.

THE STEERAGE ACT

The *America Steerage Act* regulating passenger ships and vessels was signed by President James Monroe March 2, 1819. It required the shipmaster of any vessel arriving at a port of the United States or one of its territories to submit a list of passengers, giving each name, age, sex, occupation, and country of origin.

There was also a quarterly requirement that the collector of customs in each port forward a copy of every passenger list to the Secretary of State. In practice this meant that the captain actually created two passenger lists before the passengers were permitted to disembark. One was maintained locally, and the other became the images we see preserved by the National Archives and Records Administration.

The act stipulated that no ship from a European port would carry more than two passengers per five tons capacity. For each passenger over this limit, the owner incurred a $150 fine; 20 excess passengers would result in forfeiture of the vessel. This did not include the members of the crew.

Captains of ships departing from American ports were also required to carry sufficient provisions. Each passenger paying a fare was supposed to have access to 60 gallons of fresh water, 100 pounds of salted provisions, 100 pounds of 'wholesome ship bread,' and one gallon of vinegar. Anyone who was put on short provisions would be given $3 per day compensation. But these requirements did not apply to ships coming from Europe.

And, for the first time deaths at sea had to be reported.

Despite all of this, the customs houses in some ports did not send copies of the passenger lists to the Secretary of State, or they were lost in storage to flooding or fire. The customs office of New York reported only 10 ship arrivals over the course of September 1833.

And there were purposeful violators. National Archives records for the port of Baltimore consisted of unbound pages of abstracts, often lacking the name of the ships. Many quarters or years are missing. The poor accounting meant that the city could not even estimate the number of immigrants for planning purposes. Finally the state of Maryland decided to enact its own law requiring verification. The masters of all vessels were ordered to report to the office of the mayor within five days of mooring, and sign a list in his presence. But this did not take effect until Sept. 1, 1833.

In Germany some farmers were forced to emigrate because of a shortage of land. But this was not true in Moselle, the department in the region of Lorraine that was home to Belsleys, Engels, Steckers, Verclers, and others. Many farms were actually undermanned and underproductive because of three successive shocks: 1) the loss of sons in the Napoleonic wars; 2) the subsequent need for farm labor to feed occupation troops; and 3) an exodus to regions that had mill and factory jobs (the fabric industry was evolving with the invention of mechanical looms).

The restoration of Catholicism by the French state reached a peak in September 1824, when Louis XVIII's government pushed the second draft of an Anti-Sacrilege Act through the Chamber of Deputies and Chamber of Peers. The measure protected only Catholic religious property, and called for sentences ranging from life-at-forced labor to mutilation and death.

For some, faith was lost when the economies of Lorraine and Alsace were strained by a financial panic in 1825. Overproduction led to layoffs of workers in textile factories and vineyards. Their plight was aggravated in 1827 by a new national forestry law that prohibited those who did not own land from grazing their livestock on state and communal properties. Many private landowners saw this as justification to restrict access to their properties as well.

The last straw came during the years 1827-30, when three successive poor grain harvests raised the price of staple foods. The Bourbon monarchy worsened the situation by siding with landowners and refusing to lower tariffs to allow imports. In *The Birth of the Modern,* Paul Johnson wrote that, "What was so serious about France's troubles were the coincidental disasters in so many industries... By 1829-30, many people in France were hungry. Bands of beggars, mainly women and children – one-parent families – roamed the countryside, particularly in the north. During the winter, crowds of angry women stormed the warehouses of food merchants in the towns, in desperate attempts to bring down prices."

It might be surprising to some modern Central Illinois families to learn that, despite all these problems, many of their forebearers came to America because of a fly whisk in Algeria. The whisk gave many French Amish Mennonites an overwhelmingly urgent reason to emigrate.

ALGERIA AND THE FLY WHISK INCIDENT

Algeria was at one time the largest producer of wheat in the Mediterranean region. During its revolutionary years the government of France imported large amounts of grain. Even during the invasion of Egypt, the Emperor Napoleon fed his troops grain harvested along the Barbary Coast.

Following Napoleon's exile, the beleaguered French minister of finance sent representatives to negotiate payment with the Ottoman Empire's governor or *dey* at Algiers, Hussein Dey (also called Hassan Bashaw). The representatives dragged out the negotiations for a dozen years. On April 30, 1827, the *dey* reached the point of utter frustration. During a heated discussion, he struck envoy Pierre Deval with a fly swatter. The French immediately grasped the 'outrage' as a political excuse to stop the talks, refuse payments, and launch a naval blockade.

But the blockade meant to retaliate for the 'fly whisk incident' was shown to be ineffective. Three years later, the French government under Charles X was deeply embarrassed that the *dey* still ruled from a luxurious palace in Algiers. On June 14, 1830, 34,000 French troops landed 17 miles west of Algiers.

The underfed French public initially applauded a three-day victory. But then news reached Paris that the *dey* had simply struck a deal. On July 15 the regent who had 'insulted the honor of France' sailed out of Algiers headed to Naples on the French frigate *Jeanne d'Arc* with his family, harem, and fortune intact. Further bulletins told French readers that their victorious troops were raping, looting, desecrating mosques, and destroying cemeteries. It was too much. They began to see military actions as ploys to rally public opinion behind a failing reactionary regime.

On July 25, Charles X made his shaky position worse by signing an ordinance restricting membership in the prestigious Chamber of Deputies and restricting freedom of the press. Factory owners who had been eligible for state office became ineligible because of an age requirement that was higher than the average life expectancy. They protested by shutting their doors and laying off workers. Two days later unemployed mobs took to the streets of Paris to throw paving stones. The July Revolution deposed Charles X and the Bourbon Monarchy.

A parliamentary commission later determined that there were flaws in policy, behavior, and organization before and after the Algiers action. However, a wheat supply was important, and it also conceded that the occupation of Algeria had to continue "for the sake of national prestige." In 1834, France annexed the occupied territory as a colony, opting to rule three million Muslims by force. The need for occupation troops lasted until 1962.

It was the threat of renewed military conscription for the occupation of Algeria that prompted an exodus from Lorraine and Alsace in the years 1830-34. No one wanted to return to the time when males went off to the Russian Campaign and did not return, leaving family farms in dire straits. So many families emigrated that the Lorraine region had insufficient manpower to both feed itself and industrialize. The local economy was set back for decades.

Even a claim to Swiss citizenship was no longer a valid exemption from military conscription. But despite the necessity for more soldiers, the new administration of 'Citizen King' Louis Philippe d'Orléans saw that preventing

emigration could only strengthen support for internal enemies. The need for more soldiers meant it was time for Amish Mennonites to accept the offer of an open door.

Lorraine and Lower Alsace were canvassed by recruiters for land agents in America. Some dishonest ones promised fictitious jobs and disappeared with deposits.

Many Alsatian emigrants simply walked behind freight wagons to Paris, sold their livestock there, then sailed on flatboats down the Seine to reach Le Havre. The port city is directly across from Portsmouth, England on the English Channel. By 1830 about 1,000 steam ships a year made the passage from Le Havre to New Orleans, charging about 135 *francs* for adult steerage passengers - at a time when the average French worker earned 2 *francs* per day. Children who could walk were charged half-price. Passports cost 10 *francs*. The passage upriver from New Orleans to St. Louis cost another $30, but only $8 (about $200 in modern buying power) for those who would sleep on the open deck.

The idea tha someone could board a ship at Le Havre and arrive penniless in America is largely a myth. People without funds did not travel thousands of miles to an unfamiliar place to find employment. One of the traveler's last stops at Le Havre would be a visit to the office of an agent for a banking house. There European currency and coinage would be exchanged for a commercial receipt. Later a corresponding office in the arrival port would accept the receipt and hand back practical local currency.

There were a number of positive aspects. Robbery aboard the ships was minimized, often to petty thievery of items like shoes and pocket knives. If the traveler was buried at sea the captain was responsible for securing their valuables, including the receipt. These were then turned back to the banking house, which would notify European relatives and offer to return the deposit. This would be accomplished with correspondence, but just as often with a flurry of newspaper notifications, creating faith in the trustworthiness of the bankers. This system may have been the origin of many stories of ancestors arriving penniless in the new land – a claim that could be made truthfully by almost every immigrant, if only on a technicality. But such stories generally reflected a misunderstanding of typical travel arrangements. Small grains of truth that had grown in the retelling.

There was obviously danger in Europe, but emigration had its own risks. During the late winter and early spring of 1831-32, American newspapers followed the progress of the disease cholera from Europe to America. Cholera is an acute intestinal infection caused by drinking unclean water or food containing the *vibro cholerae* bacillus. The immediate symptoms are fever, diarrhea, and forceful vomiting that leads to severe dehydration. The modernday remedy for cholera consists of antibiotics, constant attention, and care to replenish fluids with boiled water mixed with sugar and salts. But seaborne travelers drank rancid water and shared slop buckets with infected companions. Port cities became linking points for the epidemic.

The port of Le Havre had an outbreak of cholera resulting in 182 deaths in the single month of April 1832. It is thought that cholera spread from Europe to Quebec to Buffalo and along the small towns of the Erie Canal in just four months. In June, cholera became so severe in New York City that roads leading to the countryside were clogged. On the frontier, entire families were suddenly disabled and died together.

From John Kendall's *History of New Orleans*: "The disease appeared in October of that year [1832]. The regular annual epidemic of yellow fever had been that summer very severe; it had not yet entirely disappeared, when on the morning of the 25th persons walking along the levee were surprised to find stretched out on the ground the bodies of two dying men. An hour or so later they were dead. They perished of cholera. The disease had reached the city the previous day on two ships, among the passengers of which the disease had developed during the voyage from Europe. At the moment the idlers were inspecting the ghastly bodies of these two first two victims, few guessed the cause of their dreadful death. That same day, however, a few scattered cases of cholera were reported from different parts of the city. On the 26th the alarm became general, and from that time and through all ranks of society. Many fled at once; the population was thus reduced to about 35,000 persons, yet 6,000 perished within twenty days. On some days the death rate was 500....All places of business were closed. All vehicles were seized to be used to bury the dead. Strangely dramatic incidents are recorded; a bride died on the night of her wedding, and was buried in the wedding finery she had scarcely had time to doff. A man died while waiting for a coffin to be finished which he had ordered for a friend's burial. Three brothers died on the same day. A family of nine which sat down to the evening meal apparently in perfect health, were all dead the next day at the same hour. A boarding house where thirteen people were lodging was completely depopulated. Corpses were found lying in the street in the early morning. Tar and pitch were kept burning to purify the heavy atmosphere. Cannon were fired at intervals

with the same purpose... The epidemic reappeared in the summer of 1833, and took a fresh toll of victims; so that there were 10,000 deaths within those twelve fearful months." [35]

The Packet Ships

In 1756 German traveler Gottlieb Mittelberger wrote *Journey to America and Return to Germany in 1754* to discourage emigration from Europe. He described the trials of a journey before even reaching Amsterdam:

> "This journey [to Amsterdam] lasts from the beginning of May to the end of October, fully half a year, amid such hardships as no one is able to describe adequately with their misery. The cause is because the Rhine boats from Heilbronn to Holland have to pass by 26 custom houses, at all of which the ships are examined, which is done when it suits the convenience of the customhouse officials. In the meantime the ships with the people are detained long, so that the passengers have to spend much money. The trip down the Rhine lasts therefore four, five and even six weeks. When the ships come to Holland, they are detained there likewise five to six weeks. Because things are very dear there, the poor people have to spend nearly all they have during that time."
>
> "…There is onboard these ships terrible misery, stench, fumes, horror, vomiting, many kinds of sea-sickness, fever, dysentery, headache, heat, constipation, boils, scurvy, cancer, mouth-rot, and the like, all of which come from old and sharply-salted food and meat, also from very bad and foul water, so that many die miserably. Add to this want of provisions, hunger, thirst, frost, heat, dampness, anxiety, want, afflictions and lamentations, together with other trouble... The lice abound so frightfully, especially on sick people, that they can be scraped off the body. The misery reaches the climax when a gale rages for two or three nights and days, so that everyone believes that the ship will go to the bottom with all human beings onboard. In such a visitation the people cry and pray most piteously. When in such a gale the sea rages and surges, so that the waves rise often like high mountains one above the other, and often tumble over the ship, so that one fears to go down with the ship; when the ship is constantly tossed from side to side by the storm and waves, so that no one can either walk, or sit, or lie, and the closely-packed people in the berths are thereby tumbled over each other, both the sick and the well — it will be readily understood that many of these people, none of whom had been prepared for hardships, suffer so terribly from them that they do not survive..."

Although Mittelberger is often cited by scholars, his literary work to prevent emigration was hardly objective. It could only be published with the permission of Duke of Württemberg Carl Eugen, who may have subsidized him as well. The duke is remembered as someone who built a large number of palaces. He was in danger of going bankrupt. He saved himself and sold out the interests of his own people by taking payments from the French government. In exchange he promised soldiers to serve on their behalf.

As a Lutheran minister Mittelberger may have only pretended to be shocked by the residents of Philadelphia who appeared to be 'free-thinkers and infidels.' At times one wonders if he was undermining his own project: "Many do not even believe that there is a true God and a devil, a heaven and a hell, salvatian and damnation, resurrection of the dead, a judgement and eternal life; they believe that all they can see is natural. For in Pennsylvania every one may not only believe what he will, but he may even say it freely and openly…To speak the truth, one seldom hears or sees a quarrel among them, the result of the liberty they enjoy and which makes them all equal."

If Mittelberger was an honest observer of the 1750s, it is apparent that sailing conditions improved by the 1830s.

As we will see, the great majority of Amish Mennonite immigrants in the 1830s embarked from the port of Le Havre. They often sailed in the steerage sections of well-ordered packet ships owned by New York and New England commercial firms.

The merchant families that owned bulk cargo ships adhered to their own routines set by markets and weather. They adjusted projected sailing times to ensure that each ship would carry a full load. This also meant that the owners had 'insider information.' Too many ships carrying the same cargo, arriving too close together, could lower the price of commodities such as cotton or spices. A sinking or unexpected lapse in arrivals could raise it.

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[35] In France the most celebrated victim of cholera was Casimir Pierre Perier. He was a banker and conservative politician who served as President of the Council during the July Revolution of 1830. In 1832 he and the Duke of Orleans made a well-publicized visit to cholera patients in Paris. He became sick the following day, and died six weeks later.

The most celebrated cholera victim in Illinois was Ninian Edwards. In 1809 President James Madison appointed the Kentucky chief justice as governor of the newly-formed Territory of Illinois. Edwards became senator for the new state in 1819, and served as governor again 1826-30. He contracted cholera while caring for sick neighbors near his home at Belleville, and died there July 20, 1833.

But the would-be emigrant who had to pay for lodging at le Havre until his or her departure day. It was much more practical to sail on a packet ship adhering to a strict schedule set by a 'line,' or association of owners. A packet ship had no specific design, but was a medium-size ship that carried transatlantic mail and always departed on a predetermined date. Only a few stories reached Ohio and Illinois about relatives lost on a voyage.[36]

The first packet service had been introduced in 1818 by an association of Quaker merchants from New York. The Liverpool-New York Black Ball Line, the 'square-riggers on schedule,' were the first ships to guarantee departures on specific dates. They ordinarily carried first-class passengers, mail, and light freight to east coast ports. Because typical packet ships were built for high seas and had deep vee hulls (good for speed, and keeping spray off the decks), they had difficulty sailing into the shallows of New Orleans. There the passengers had to be cross-decked onto flat-hulled steamships for the last few miles.

The Old Line sailing between New York and Le Havre was created by merchant Francis Depau. He was born at Bayonne, France and came to New York via Haiti. He established regular packet service to Le Havre in 1822, commissioning ships such as the 641-ton *Sylvie de Grasse*, christened after his wife in 1833, and the 595-ton *Francis Depau*, christened in his own honor the same year.

Harper's New Monthly Magazine, Volume 68, 1884: "The first line of Havre packets [called the Old Line] was founded by Fancis Depau about 1822, with the *Stephania*, Captain John B. Pell; the *Montano*, Captain Smith; the *Henry IV*, Captain William K. Skiddy; and the *Helen Mar*, Captain Harrison. Other early Havre packets were the *Cadmus*, Captain Allyn; *Edward Quesnel*, Captain E. Hawkins; *Bayard*, Captain Henry Robinson; *Howard*, Captain Holdredge; *Edward Bonaffe*, Captain James Funk; *Queen Mab*, Captain Butman; and *Don Quixote*, Captain James Clark [the *Isaac Bell* and *Havre* might be added to this list]. For mose of these vessels, Crassous and Boyd were the agents - a firm which, under the name of Boyd and Hincken, had charge of the second line of Havre packets, which included the *Charles Carroll, Erie, France, Utica, Oneida, William Tell, Baltimore, Mercury,* and *Rhone...* The business of Frances Depau was continued by his sons-in-law, Fox and Livingston, who added to the old line the *Sylvie de Grasse, Louis Philippe,* and other ships. About the year 1832 William Whitlock. Jun. founded a third line, with the *Albany, Duchesse d'Orleans, Formosa, Gallia, Carolus Magnus,* and other vessels."

Larry Zimmerman has put together comparative statistics to show how the packet ships grew in size. Both the *Poland*, launched in 1832, and the *Gallia*, launched in 1849, brought his ancestors to America: [37]

	Launch year	Tonnage	Length	Beam	Transit time Le Havre-New York
Poland	1832	546	131	30	35 days
Gallia	1849	1,190	171	39	33 days

From top to bottom, the levels of a packet ship were called the weather (surface) deck, between decks (holding steerage), and the hold.

THE WEATHER DECK

Just forward of center on the outer weather deck was a small house. This was the galley/kitchen.

It was typically a 12-by-12-foot space, or slightly smaller, centered around a cast-iron oven. The oven was fed by kindling, producing fewer hot coals than coal, constructed over a brick bed filled with sand. It was vented by a chimney.

Fire was the preeminent hazard aboard wooden ships. No one but the captain, ship's cook, or his assistant was allowed near the oven, and the fire was doused after all meals had been served.

With very few exceptions, galleys were off limits to passengers in the 1830s.[38] There was simply no room for idlers to mill about inside them, or for families to share in food preparation. Stories about women lining up early in the morning

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[36] Clipper ships were initially used to bring tea from China after 1843. They were designed on a specific model, long and thin for speed (about one-third faster than most of the packet ships). The length was five or more times the width (or beam), and the width was twice the draft. At first they carried three square sails. As time passed they accommodated as many sails as the masts could support. They were spread day and night. When a clipper challenged a speed record, the day of its departure was always carefully chosen for favorable weather. Few Amish Mennonites ever sailed on a clipper.

[37] Ship's tonnage is a measure not of weight, but of capacity. The term was originally derived from a tun or cask of wine.

In 1832 the price to construct and fit out a package ship would have been about $80,000, equivalent to $2,434,200 in modern buying power (one dollar then = 30.29 now). The same amount in 1849 would have been equivalent to $2,706.200 (one dollar then = 33.83 now). Though the *Gallia* had only one owner, it was not unusual for the value of one ship to be divided into 20-48 shares. Profits were figured after paying a share to the captain, wages for crews, the cost of provisions, port fees, import taxes, marine insurance, and for repairs and replacements including periodic overhauls.

[38] On later ships adapted to pack in as many passengers as possible, one or more cast iron stoves called cabooses were placed on the weather deck. These were raised off the deck on iron legs that were bolted into place.

to prepare food did not describe packet ships. Rather, they would have been queuing for hot water dispensed to all takers at a serving window, often in a clay mug with teaspoons of coffee, tea, sugar, or oatmeal.

Modern researchers who have attempted to recreate shipboard experiences on the packet ships have disproved another myth of the period: very few passengers in steerage died from starvation, though some died from causes complicated by earlier malnutrition.

For the most part, steerage travelers brought their own provisions. Once at sea very little food was warm – a typical full meal consisted of cured mutton or salted beef and pork, flat bread, dried herring, peas, cheese, raw potatoes, and a piece of fruit.

On the oven round pots fitted into round holes were used to boil water. Any fresh meat brought aboard at the outset of the voyage was cut into small pieces and dropped into net bags. These were dipped into brine to prolong their shelf-live. Eventually the net bags with their contents would be boiled in a common pot. Then the pieces were diced and served in the broth.

Other warm foods were boiled fish and bacon. Fish was obtained by bartering with net fishermen in shallow waters. Bacon was generally served one day per week. It was never cooked in an open pan or on a grill, but simmered in a sauce, to lessen fumes in the galley.

Racks inside the oven were used to bake 'ship biscuit,' also called hard tack. A ship biscuit was a plate-sized brick of water and flour. This was considered subsistence food, eaten not for taste but to keep away hunger pangs. Ship biscuits, butter, and soft cheese were distributed daily as a 'mercy of the captain.'

BETWEEN-DECKS

Starting from the bow of the ship, 'between-decks' held sleeping racks for the crew, sleeping racks for lower-income passengers (also called steerage), and all the way aft a small saloon with cabins on either side for well-to-do passengers, the captain, and his mate.

The majority of Amish Mennonite immigrants to Ohio and Illinois settlers had traveled in between-decks steerage. This held wooden racks for berthing, attached to vertical support beams. A typical rack was six-feet long and three-feet wide, and had six-inch sides.

Many passenger lists note that the passenger brought along "One bag, bed, and bedding." A family bed often meant a sheet of canvas. Half was covered with straw. The other half was then folded over it, providing a relatively flea-free insulated surface. The bedding consisted of linens and quilts to be placed atop the canvas. A bag was a canvas or cotton sea bag full of clothing and personal items. Metal cooking utensils were not inventoried for the passenger list. because they were not considered salable items.

The space between the steerage racks was cluttered with the personal chests of passengers. Some were chained to the ends of the racks. Those who failed to bring along a means to secure their chests often had children sit or sleep on them, so that shoes and valuables would not walk away during the night. And the chests made handy seats and dining tables during the long hours at sea.

The saloon was not for the use of steerage passengers, but for the lucky few berthed at the stern end between decks. It held a long table, benches, and occasionally padded chairs. On either side would typically be two or three small stateroom/cabins for prosperous passengers; at the very end was a room for the captain and another for the mate.

These descriptions beg a few additional explanations.

— *How was between-decks heated, if the galley/kitchen was over steerage?* On the early ships the only heat source was the natural convection from an oven. Warm air passed down from the galley through grilled vents near the stove, pushed by rising air pressure. Since every immigrant had along all of his or her worldly possessions, and personal chests were accessible, they could wear three or four layers of clothing at all times.

— *Was there a light source?* Candles or whale-oil lanterns could be lit with pocket flints until about 8 p.m.

— *Where and when did passengers bathe?* For most the answer would be, 'upon arrival.' Only stateroom/cabin passengers had wash basins, but no running water. Thus the need for de-lousing at quarantine stations.

— *Could passengers retrieve items from the cargo hold after the ship was at sea?* To prevent theft, this was only done by permission of the captain, and generally only for distinguished passengers. The captain and the ship's quartermaster held the only sets of keys. Many of the packet ships transported fine china and other valuables. Secretary of the Treasury Levi Woodbury endorsed the reliability of the packet ships when he chose them to transport the interest on a debt from the government of France to the government of the United States in 1837 and 1838. Gold bars and gold 20-franc pieces from the firm *Messrs. de Rothshchild, Freres* were delivered to the Bank of America at New York by the *Poland*, *Albany*, *Utica*, *Havre*, *Sully*, and *Burgundy*. Their six shipments totaled $800,599. The modern equivalent in buying power would be approximately 21 million dollars; however, it has been calculated that the impact of a total loss at sea on the national economy in 1838 would be equivalent to the loss of three billion dollars today. But typically the largest items in the cargo hold were the wagons travelers had used to reach the departure port. Horses were sold there, the wheels were removed and placed inside the wagon beds, and the wagon and any contents were strapped down under tarpaulins before being lowered into the hold.

— *Did the packet ships carry livestock?* No. French ships often held two or four lactating goats, as a source of milk for infants. These were slaughtered when land was first sighted, and the meat served to everyone aboard as a stew in

wine sauce. It was never economical to transport cattle by ship, because of their abundance in North America. The packets were meant to be light and fast; they were not designed with holding pens. But traditional non-packet ships did find ways to transport purebred horses for breeding purposes.

Illinois

Roth-Zimmerman Genealogy: "Amish Mennonites did not come to Illinois in large groups. Their coming, which was unsystematic, was not a colonization movement. They did not come to establish the Mennonite faith on Illinois soil. Instead their object was very practical, that is, to gain a livelihood from that soil. First a few happened to come. When these reported favorably, a few more decided to try out the land. As the settlers preferred the creeks and the timberlands to the prairies, the first settlements were made on the banks of the Illinois River in the region of present-day Peoria."

As Judith Franke's *French Peoria in the Illinois County, 1673-1846* makes clear, the area around Peoria was traditionally French. Illinois was part of the French Empire until 1763, when it became British. In 1783 it was ceded to the new United States.

Land in Central Illinois was parceled into mile-square units by a 1787 ordinance. Roads ran north-south and east-west along their boundaries. The original owners often subdivided the 640-acre, mile-square lots into 160-acre quarter sections.

The Illinois Territory was created from holdings of the Illinois-Wabash Company in 1809, and the state was established in 1818.

Tazewell County was established in 1827 from a part of Sangamon County. The first boundaries encompassed parts of present-day DeWitt, Livingston, Logan, Mason, McLean, and Woodford Counties. The first federal census of the new county was held in 1830; we found no familiar surnames among the 4,716 residents.

Someone looking for Amish Mennonite pioneers in Tazewell County - and the part of Tazewell County that became Woodford County - might single out the exploits of John Engel and Joseph 'Red Joe' Belsley.

John Engel was born at Lagarde, Moselle May 22, 1801. He arrived in America in 1829. Like many who followed, he worked six months in Lancaster County before moving on to Butler County. In the summer of 1830 he undertook an incredible 'walkabout' with friend Johannes Weyrey.

In 1830 the United States held roughly 13 million people spread over 25 states. The western boundary of those states was formed by the Michigan Territory, Illinois, Missouri, the Arkansas Territory, and Louisiana. The remainder of what is now the continental United States was categorized as the Oregon Country (claimed by the United States and Great Britain), the southwest region (claimed by Spain/Mexico as far north as the present California-Oregon border), and unorganized territories.

John and Johannes walked or rode flatboats on a journey from Hamilton to Lafayette, Indiana; down the Wabash River to within walking distance of the Illinois River; up the Illinois River to Fort Clark (now Peoria); from there to Springfield and Galena; then west to Keokuk, Iowa (in the unorganized territory). They arrived back in Hamilton Nov. 2, 1830.

The Deep Snow of 1830 paralyzed most of the Midwest. After a lengthy and unusually warm autumn, it began with a cold rain on Dec. 20. Six inches of snow fell on Christmas Day. That week the snow level rose to three feet, drifting from four to six feet by conservative estimates. Storms continued on and off for 60 days. During most of the period rain froze on the surface, creating a hard crust. In *The Winter of the Deep Snow* (1910), Eleanor Atkinson wrote that one storm beginning Dec. 30, "...seemed to have continued for days, unabated - a wonder, at first, then a terror, a benumbing horror as it became a menace to the lives of men and animals. The food was in the fields, the fuel was in the woods, and the cattle huddled and perishing of cold and starvation, in the open."

The ground was covered to such a depth until Feb. 13 that many deer and all of the remaining buffalo died. A hungry settler might be relieved to find a struggling deer trapped by an ice crust, unable to raise its hooves to escape. When the Old Settlers Association met at Delavan in 1904, those who had come to the county before 1830 wore a white badge to signify this event. Their exaggerated stories were characterized as, "Remember the deep snow in 1830? You could walk across the deer bones without ever touching the ground." For background see THE DEEP SNOW OF 1830 in the Appendix.

In August of 1831 John returned to Illinois with his half-brother Peter Engel to purchase land.[39] The parcel was located on Partridge Creek, in the area above the town center of Hanover, which became Metamora in 1845.

'Red Joe' Belsley was born at Hellocourt, Moselle (now Maizières-lès-Vic) May 8, 1802. In 1828, he emigrated from France taking "...a bag of flour, a sack of dried fruit, and a belt in which gold coins were hidden." He made his way to Ohio, where he found employment for two years, then resettled at Partridge Creek in the spring of 1831.

Although 'Red Joe' purchased his land before John, history cannot tell us who came first. Was John responding to a letter from 'Red Joe' (already in Illinois) when he explored near Fort Clark? Or did 'Red Joe' travel to the Partridge Creek area from Ohio, after hearing stories from John? Did they travel together in 1831 to purchase land? There is no family claim to a 'first'; the two became brothers-in-law when 'Red Joe' married John's younger sister Barbe in 1836.

The *Indian Removal Act* of 1830 initiated a drive to force Native Americans from the eastern United States. However, in 1832 a leader named Black Sparrow Hawk returned from Iowa to his birthplace near Rock Island, Illinois, bringing 400 men and their families. When the Sac and Fox tribes failed to support Black Sparrow Hawk, he prepared to sue for peace. But his negotiator was murdered. He made a successful attack on settlements, then retreated into Wisconsin. The governor of Illinois ordered Colonel David Bailey of Pekin to raise a force of 200 militia to participate in the war. According to Steve Estes in *Love God and Your Neighbor, The Life and Ministry of Christian Engel*, John Engel took part as a non-combatant teamster driving transport wagons, while his half-brother Peter brought provisions to Captain Abraham Lincoln and his company as they passed nearby.

An army of volunteers assisted by Sioux guides eventually found Black Sparrow Hawk's group and killed almost everyone - men, women, and children. The chief escaped north to the Winnebagos, but that tribe soon surrendered him. After a year in federal prison he was returned to Iowa. The war decimated the Native American population of Illinois, pushing the survivors into Iowa and removing the last obstacle to European settlement in what was called 'the Old Northwest.' (For background, see THE BLACK HAWK WAR OF 1832 in the Appendix).

The sudden availability of inexpensive botttom land brought new settlers. Not all would-be farmers were immediately successful in creating self-sustaining enterprises.[40]

The first Amish Mennonites in the area referred to themselves as *unser Leut* or *unser Satt Leit* (our kind of people), and others as *Englischen, Auswendiger* (outsider), or *anner Satt Leit* (other sorts of people).

The first step to create a farm from raw land was to locate a spot near a water source where a cabin would not be battered by falling branches. Then the open area was extended by 'girdling' nearby trees – using two-man saws and hatchets to cut away six-inch-wide bands of bark completely around the trunks. Within two-to-four days everything above a girdle would die. It might take several months for the roots to recede and lose their footing. Then the trunks could be pulled out by oxen teams, or the landowner could simply plan on winter winds and the weight of snow bringing them down. All the while, fallen dead branches provided ready fire wood.

A natural disaster on a par with the 'Deep Snow of 1830' took place Dec. 20, 1836. It was later called the Sudden Change. According to *Frontier Illinois*, "Nature struck again in late 1836. Snow melt covered Illinois with pools of slush. On balmy December 20th a fast-moving, icy front sliced eastward, freezing pools and slush solid in

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[39] Weyrey was born on the dairy farm Vornhagen at Berich, Waldeck Aug. 31, 1804, a son of Peter Weyrey and Magdalena Vormwald. As Hermann Guth discovered, the birth site is now at the bottom of the Edersee reservoir. Weyrey also settled in Central Illinois. In a letter from Peoria to a Nafziger relative in Lancaster County dated March 11, 1838, Daniel Schwartzentruber wrote: "Daniel Nafziger, Peter Beck, Johannes Werey, Ringenberg and their families are, so far as I know, still all healthy and well and send you many greetings." Johannes Weyrey was a nephew of Michael Weyrey and Katharina/Catherine Bender. In 1826 Michael and Katharina sailed with six children on the *Nimrod* from Amsterdam to New York with Christian Nafziger and 'Apostle Peter' Naffziger. The surname is also found as Werey (as in the letter), Werrei, and its original Swiss form Wari.

[40] Indigents in Tazewell County could turn to their county clerk to be bid out in 'pauper auctions.' Landowners seeking laborers could place bids on their services. A bid would represent the lowest amount the landowner would accept from the county to house and feed the would-be farmhand. This was often as low as 40 cents a week. It was expected that the pauper would benefit from the experience by learning new skills. According to *Frontier Illinois*, "Usually these arrangements worked out satisfactorily for all parties, but sometimes they permitted abuse. If Tazewell County is any indication, expenditures for paupers constituted over 23 percent of the county's total annual budget in 1832." The system died out in 1847 with the establishment of a county poor farm.

minutes. Persons caught in the open raced for shelter, many not making it. Cattle, hogs, birds, and other animals froze fast to the ground and died."[41]

In spring, inflation that had fed a land boom came to an abrupt halt. John Kendall: "Matters were shaping themselves towards a great commercial and mercantile disaster. One symptom of the deeply-rooted financial disorder was the flood of paper money...There was, first of all, an immense [volume of] currency issued by the banks. In addition, there were three kinds of municipal currency, 'shin-plasters.' In 1836 they were accepted by everybody except the banks as legal tender. The banks, better informed, perhaps, regarding the resources of the respective municipalities, handled them reluctantly, if at all. But as their volume mounted, their value decreased. Brokers were active in manipulating the depreciated notes. Counterfeiters found it easy to imitate them... The inevitable disaster occurred May 13, 1837. On that day fourteen New Orleans banks suspended specie payment. The immediate result was a wave of bankruptcy which swept over the city, leaving chaos in its wake."[42]

President Andrew Jackson was acutely aware of events at New Orleans, where he had made his reputation as a general. He protected the federal government by authorizing a reform measure requiring the purchase of federal land only with metal specie, not paper money. This greatly reduced the supply of metal specie in circulation. The money-tightening effect of the new restriction was compounded by similar monetary reforms in England. English investors had less money to purchase American cotton, and prices dropped sharply in the spring of 1837.

The national financial contractions of 1839-43 struck hardest in 1841. Frederick Gerhard in *Illinois As It Is*, 1857: "In July 1841, payment of the interest on the public debt was stopped. Illinois, for the second time, drew upon herself the censure of the world; people abroad, who had formerly considered Illinois to be a country affording good chances to the industrious settler, no longer entertained the design of emigrating to it, whilst the people at home, could they have found purchasers of their property, would not have hesitated to leave the state, in order to escape the evils of high taxation." Developers of the Illinois and Michigan Canal and associated railroad lines stopped work, as money from outside investors dried up.

In the midst of the recession Tazewell County took on its present boundaries. Woodford County (named for a county in Kentucky by southern settlers) or Survey District 56 was established Feb. 27, 1841. Uncleared public land cost $1.25 an acre and cleared land cost $6 per acre.[43]

Gerhard: "The general distress of the state was rendered complete by the utter failure of the state bank, which happened in February 1842...leaving the people of Illinois almost wholly without any other circulating medium for the purpose of trade and commerce, than the 'bank rags,' printed by the 'rag barons,' as the presidents of the banks were then called." According to *A History of Tazewell County*, the county's first bank was the Shawneetown Bank established at Pekin in 1839. It closed its doors after the failure of the state bank. A permanent bank would not be reestablished in the county until 1852.

How did the passage of the Mormon movement through the state 1839-44 affect Amish Mennonites and Mennonites? There is no hard measure, but we can surmise that Anabaptist values contrasted favorably with the rumors of political ambition, spritual wifery and plural marriage, and ultimately the violence at Nauvoo. See JOSEPH SMITH AT NAUVOO in the Appendix.

A state census in 1845 indicated that the population of Illinois had risen to 662,150, an increase of 183,221 in five years. By December 1846, the debts of the state government had been reduced from more than $330,000 to less than $35,000. $1.6 million was raised through the issue of bonds, and canal work resumed. The 97-mile route of the Illinois and Michigan Canal connected the Chicago River near Lake Michigan to the Illinois River at Peru, LaSalle County, forming a continuous water route from the Great Lakes to the Gulf of Mexico. The canal was constructed from 1836 to 1848, and remained in operation until 1933.

In 1847, Cyrus McCormick created a shop at Chicago to manufacture horse-drawn grain reapers. Up to this time wheat was harvested with a scythe and cradle. With a scythe one man could harvest three acres a day; a mechanical reaper could harvest 15.

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[41] At least one other hazard became worse in snow. Writing about growing up in Tazewell County in *Life in Prairie Land* (1846), Eliza Woodson Burhans Farnham described winter dangers: "A most melancholy occurrence took place not afar from us in the winter of 1838-'9, to which these lawless animals [starving wolves] contributed; though how far could never be correctly ascertained. A poor fellow, laboring under temporary derangement, left his dwelling early one cold evening when the snow was two or three inches in depth, and still falling fast; and although the most diligent search was made for several days, no knowledge of him was obtained till the following spring, when on ploughing a neighboring corn field, his bones were found scattered over it, peeled of most of their flesh, and exhibiting thrillling proof that after death, if not before, his limbs had been torn by these merciless animals."

[42] In 1837, Chicago was incorporated as a city with a population of almost 4,200. The state capital was moved from Vandalia to Spingfield two years later.

[43] Land and probate records were first kept in 1825; marriage and probate in 1827; and birth and death in 1878.

An Illinois state constitution was adopted during the 1847-48 term. One consequence was that the commissioner's court in Tazewell County was dissolved Nov. 7, 1849, the day after a fall election.

A referendum favoring the establishment of a township system was approved by voters in that fall election. The question of fair boundaries occupied a special county court convened Dec. 3, 1849. The court accepted the idea that each 6-by-6-mile platted township recommended in the original Congressionally-sponsored land survey should be considered a township, but made allowances for claims by McLean County and the natural boundary at the Illinois River.

The name *Fon du Lac* is a geographic term that means 'foot of the lake,' and was chosen by residents of that community. *Washington* was already the name of a village and post office. A prominent citizen chose the name *Deer Creek* because it ran near his home. *Morton* was named after a Massachusetts governor. *Groveland* was already the name of a village. *Pekin* was originally one-third smaller than it is today, and was named after the Chinese city Beijing by the wife of a city founder in 1829. *Cincinnati* was also one-third smaller than it is today, and was named after the Cincinnati Hotel in Pekin, where its balloting was held. *Elm Grove* was named after a schoolhouse. *Tremont* was named after a group of early settlers from New York and Rhode Island called the Tremont colony. *Mackinaw* took its name from the river than ran through it; *Little Mackinaw* also took its name from a river. *Hopedale* was originally Highland, and encompassed what is now *Boynton. Dillon* was named for one of its early settlers, Nathan Dillon. *Sand Prairie* was originally Jefferson. *Malone* was not carved out of Sand Prairie and Delavan until 1854. *Delavan* was named after land speculator Edward Cornelius Delavan of Albany, N.Y. *Boynton* was originally Boyington, and was not established until 1854. *Hittle* was named Union, Armington, and Waterford in its first year 1850, then took its name from an early resident. *Spring Lake* was already established by common usage.

The county court was dissolved April 6, 1850. In many cases the new boundaries prompted merchants to clear roads to the geographic centers of the new townships.

Woodford County

When Tazewell County was established in 1827, its unincorporated northern area was poorly defined and only partially surveyed. Before 1813 an area five miles west of the large village of Hanover (later Metamora) had been considered the domain of Potowatomi chief Black Partridge.

Hanover was so distant from the county seat at Pekin that it was difficult to register deeds. Early settlers also knew that an east-west rail line that could reach the Illinois River would take their products to larger markets. But during the national financial contractions of 1839-43, money for large scale projects dried up. Track construction came to a stop.

Soon the idea arose that new political boundaries might entice railroad companies to resume track laying. Woodford County or Survey District 56 was established in the midst of the recession, on Feb. 27, 1841. Its land was taken from Tazewell County and small parts of McLean and Livingston Counties. Its name was taken from a county in Kentucky.

Versailles, a small village two miles southeast of Eureka, was temporarily chosen as the first county seat. It was generally accepted that court records would be removed to a more centrally-located site after two years. On June 17, 1843 Hanover was chosen by vote. The first session of court took place there in the fall term of 1843, in a small structure that had been dragged from Versailles.[44]

It was pointed out that there were several communities in Illinois called Hanover, and this might be looked upon unfavorably by railroad companies. On Feb. 21, 1845 Hanover became Metamora.

Metamora; or, the Last Wampanoag was a melodramatic tragedy written in 1828. Author John Augustus Stone won $500 in a play-writing contest sponsored by New York-based actor Edwin Forrest. It was performed for the first time by Forrest in 1829, and ran for 40 years. The 'noble savage' character Metamora was modeled on Metacomet, a chief during the King Philip War (1675-76). The character particularly resonated in Illinois because of regret following the *Indian Removal Act* of 1830 and the Black Hawk War of 1832. And as one critic phrased it, the aftermath of the Black Hawk War marked the point where the attitude of European Americans to Native Americans changed 'from fear to fascination.' The tragic element was compounded when the impoverished author committed suicide by throwing himself into a river in 1834. Had he taken performance royalities, rather than accept a one-time prize, he might have died much later as a wealthy man.

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[44] Versailles now exists only as a commemorative marker.

Construction of a courthouse at Metamora was completed in 1845. Offices were at ground level; the courtroom was upstairs. It became a regular stop on the Eighth Judicial Circuit for lawyers such as Abraham Lincoln and Stephen A. Douglas. In 1845 Lincoln defended two cases where his clients were accused of harboring runaway slaves. One was dismissed, the other returned a verdict of 'not guilty.' For background on his last trial there, see LAWYER ABRAHAM LINCOLN ON THE EIGHTH CIRCUIT, THE GOINGS TRIAL AT METAMORA in the Appendix.

Lincoln lost the county vote in the presidential elections of 1860 (Stephen A. Douglas) and 1864 (George B. McClellan).

The Congregations

Before church buildings were constructed, Amish Mennonites traditionally met as prayer groups in households.

The *Roth-Zimmerman Genealogy*: "For several years after the first pioneers arrived, the various settlements in Woodford and Tazewell counties formed but one congregation, and all-day services were held on alternate Sundays in private houses in each locality in turn. A lunch was served at noon. It was not an uncommon thing for members to drive 15 or 20 miles to attend church. As the colony grew, separate congregations were organized in the several centers of the settlement... They were slow to give up the meetings in the home, evidently believing that this would strengthen both their religious and social ties and keep their people nearer together, and it did. Their church ways and plain apparel had the same end. The outer sign strengthened the inner bond and through the wide-brimmed hat, the bonnet, the cap and apron, the acquaintance of the incoming stranger quickly grew into confident friendship. And so when the church was to meet in some home it would be only human for the folks living there to say, 'Come over Sunday, we are going to have *der Versamlung* at our house.' This is more than a church house can say…"

An account by Elizabeth Albrecht from the *Zimmerman Genealogy:* "Worship on Sunday was often held in houses as there were not many church buildings. Usually the whole family would attend. Since houses generally were small, they looked forward to having a good day so their beds and a few other articles of furniture could be put outside to make room for benches to be erected. Sometimes if the weather was fair, services were held outdoors under shade trees. They were not the most convenient seats to be used for sometimes two hours of service while two or three ministers would preach to them. But people had a desire to hear the Word of God. People would travel for many miles, usually in a lumber wagon and sometimes in a spring wagon, as they had no buggies. Often they put chairs on the wagon in order to be as comfortable as possible…Discipline was held in high esteem, and members were cautioned to abstain from worldly pleasures and amusements. After the services were ended dinner was served consisting of bread, butter, molasses and sometimes apple butter, coffeecake, raised doughnuts and coffee cooked in a wash boiler. Sometimes after the meal was finished, the dishes washed, the young folks would gather together and sing spiritual songs, while the older folks would discuss various religious topics. After enjoying themselves thus for several hours they departed for their respective homes."

On the 'off Sunday' members relaxed or visited relatives who live too far away to see during the week. This often accounted for "people who would travel many miles' - not strictly for a service, but to see relatives or distant friends as well. This also allowed some ministers and elders to alternate Sunday services between two meetings.

Four meetings were formed in Tazewell County before 1841: the Partridge Creek Meeting, the Dillon Creek meeting and its offshoot the Wesley meeting, and the Mackinaw meeting. In addition, there was some overlap with the Rock Creek meeting in adjacent McLean County, and a number of intermarriages took place with the Bureau Creek meeting (now the Willow Springs Mennonite Church), formed in Bureau County in 1835.

In 1865 the Rock Creek meeting was chosen to host the third Amish General Conference [Ger. *Diener Versammlung*].[45] Following the spring planting in 1866 ministers and their families traveled from as far as Ontario to Danvers for the assembly May 20-23. The largest discussions were held in the nearby barn of deacon John Strubhar.

ORGANIZATION

The elder (Ger. *Ältester,* or *Bestätigter Diener*, or *Völliger Diener*) is the most respected position in a congregation. The elder is most often a full minister chosen specifically to provide guidance on congregational matters such as ceremonial procedures, administration, and vexing questions of morality. There is no particular significance to being married by a minister who has also become an elder. It is not a lifetime title; an elder can step down from that function, and might not be regarded as an elder after changing locations.

[45] In 1865 the Peoria, Pekin, and Jacksonville Railroad connected Pekin to main lines.

There is no hard-and-fast rule, and occasionally a deacon may become an elder.

One point often missed by historians eager to enhance family histories is that a minister who represented an area at a meeting of ministers was not necessarily an elder as well.

In Canada and the United States many congregations now call their elders 'bishop.' This practice did not begin until the 1860s, and then very gradually, following the practice of newspaper reporters. Borrrowing the title was initially considered prideful behavior mimicking the Catholic church. It is now rationalized as a way to give elders equal status with Catholic bishops in the eyes of civil authorities. But if this is the purpose, it is misleading; unlike a Catholic bishop, the Amish Mennonite elder only administers over two or more congregations when it is absolutely necessary.

The minister (Ger. *Diener zum Wort*, servant to the word, or *Diener zum Buch*, servant to the book) delivers sermons. His duties include not so much the interpretation of *Scripture*, but the selection and reading of verses. Ministers have occasionally been censured for 'adding too many words' to the reading, that is, offering their personal interpretations. A minister generally serves a single congregation.

Ministers and elders are expected to refrain from business transactions with other members of the congregation.

Though the distinction has almost been lost over time, a preacher (Ger. *Prediger*) is someone who is occasionally asked to deliver a guest sermon. By his nature the preacher is unattached, and is distinct from a minister, who serves one congregation. In Central Illinois in the 1800s a preacher might be someone who had been ordained as a minister in Europe, but had not become attached to a specific congregation after immigration. This might happen when he lived apart from populated areas.

The deacon (Ger. *Diakon*) or minister to those in need (Ger. *Armendiener*, servant of the poor, or *Diener zur Notdurft*, servants to the needy) looks after the poor or ill members of the congregation. A full deacon or full minister to those in need (Ger. *Völliger Armendiener*) can also marry couples, accompany someone to legal proceedings, assist in the ordination of elders, or deliver sermons. Deacons are expected to spend considerable time in the homes of members of the congregation.

Someone performing a marriage ceremony is generally described as a minister, though he might actually be a deacon or may also be an elder.

The Partridge Creek Meeting

The Partridge Creek runs off the Illinois River through Partridge Township, Worth Township, and Metamora Township. In Metamora it ends north of the town center.

Minister Christian Engel became the first Amish Mennonite elder in Illinois. He formed a meeting soon after his arrival in 1833, with Joseph 'Black Joe'Belsley as his deacon. A record of 11 marriage ceremonies performed by Engel can be found in Steve Estes' *Love God and Your Neighbor, The Life and Ministry of Christian Engel*. Every one of the marriages involved a family outlined in this genealogy. Engel gave his last sermon before the Partridge Creek meeting Sept. 9, 1838, and died Sept. 15, 1838.

His son Joseph Engel had also been ordained as a minister in Europe. He arrived in 1836. Upon the death of his father, he took on the responsibilities of an elder. He served until his death in 1852.

Engel was followed by André Bachmann/Andrew Baughman, who performed many marriages in Woodford County during the 1840s. He died in 1864.

In 1854 the congregation selected Bachmann/Baughman, John Nafziger, and John Engel as trustees. On August 23 they paid Michael Bechler one dollar for a 2.54-acre tract of land in Partridge Township. This became the site of the Partridge Mennonite Church.

André/Andrew's son Joseph Bachman was ordained as a minister in 1865, and became elder in 1867. He served until 1897.

Other ministers included Michael Belsley, Peter Gingerich, Jacob Naffziger, Christian Oesch, Peter Beller, Peter Garber, and Jean/John Nafziger (he also gave services in the Wesley and Bureau Creek meetings). The *Global Anabaptist Mennonite Encyclopedia Online* says that they "...at one time had 13 ordained ministers, four of whom were bishops."

In 1889 the congregation moved into a new building one mile east of Metamora, which became the Metamora Mennonite Church.

The Dillon Creek Meeting

The successive organizations collectively known as the 'Ropp Church' include the Dillon Creek meeting (1837-1879); Pleasant Grove Amish Mennonite Church (1879-1921); and Pleasant Grove Mennonite Church (1921-1941). The Pleasant Grove Mennonite Church was also known as 'the Tremont Church,' though it was actually located on Allentown Road across the town boundary in Elm Grove.[46]

[46] Allentown Road in Elm Grove was originally called the Old State Road or the Old Stage Road.

In 1827, Methodist Episcopal minister Peter Cartwright held the first religious camp meeting in Tazewell County at Pleasant Grove on Dillon Creek. The 'hellfire and brimstone' traveling preacher had moved from Kentucky to Illinois in 1824, "…So a man would get entirely clear of the evil of slavery, that he could improve his financial situation and procure lands for his children as they grew up."[47]

In *A Gazetteer of Illinois,* J.M. Peck described Pleasant Grove in 1837: "Three miles long and one wide, and a settlement of twenty-five or thirty families, in Tazewell county, eight miles east of Pekin, on the waters of Dillon's Creek. The land is rich, and the timber consists of walnut, sugar maple, linden, and oak."

The meeting met in Dillon Creek homes as early as 1837, led by Andrew Ropp, the oldest son of Andreas Ropp.

The recollections of Walter Ropp: [48]

> "Every church had an elder (or bishop) who ordained church officers, gave communion twice a year, and acted as final authority in disputes; one or more ministers, who delivered sermons, interpreted *Scripture*, and presided at weddings and funerals; and one or more deacons, who arranged the details of services, provided for the poor, and ministered to those who were unable to leave their homes for services.
>
> Head minister Andrew Ropp was *Völliger Diener*, or elder. Although many in America were called 'bishop' out of respect, the chosen person was not a bishop in the traditional sense of the word. In normal circumstances he provided guidance for only one congregation. Each district ideally had one bishop, two ministers, and one deacon. "The old church had three or four ministers, always. The head was the bishop, *der Villiegediener*. The word *diener* is to serve. The second was the preacher, *Diener zum Buch*, serve with the book. They said, *der Prediger*, the preacher. I think this was Mr. [Daniel] Roth's job. Then the deacons, *Armen Diener*, poor servers. There were mighty few poor who needed help in his day. All of those men were expected to do some preaching even when they had no preparation whatsoever."

In 1866, the family purchased timberlands on Allentown Road, in the northeast corner of Elm Grove.[49] In the spring of 1879 they donated six acres for the establishment of a church. Work began on a white frame building that could seat 150. Joseph Ropp, Andrew Ropp (the minister's nephew), Daniel Roth, and Christian Eigsti completed the structure. The new building was heated by wood stove and lit by kerosene lantern. Horse and carriage sheds were built nearby.

Guest minister Christian Reeser delivered the first sermon to dedicate the new building in October 1879. Nicholas Staker Jr. and Jakobina 'Bena' Roth became the first couple married there on March 7, 1880 (Jakobina was a daughter of Daniel Roth). Resident ministers were Peter Hochstettler (who later became an 'Egly Amish' and joined the Groveland church), Peter Ropp, Andrew Birkey, Daniel Roth, Joseph Litwiller, and Samuel Gerber.

In 1921 the Pleasant Grove Amish Mennonite Church joined the Illinois Mennonite Conference and became the Pleasant Grove Mennonite Church. A photocopy of the church record book covering the period 1906-1920 is held in the archives of the Mennonite Church of Goshen, Indiana as Document III-13-37. In 1941 the building was moved to Peoria to be used by a Baptist congregation. The Pleasant Grove congregation merged with the Goodfield Mennonite Church (established in 1885) to become Morton Mennonite Church at 250 South Baltimore Avenue; it became the First Mennonite Church of Morton in 1961.

The outlines of the original building can still be seen in the grass of Pleasant Grove, and its two cemeteries (Pleasant Grove and the older Landes Mennonite) are still maintained. A fifth generation of Ropps farm the land surrounding the churchyard.

Walter Ropp's recollections:

> "If you asked Grandpa and Grandma Troyer and King and Kaufman and Ropp and Schad and Stalter, "Are you Mennonite?" they would have said, "*No, mir sin Amish*." Well, that settles it. They were Amish. Of course, that was only a division that came into this church long ago. We hardly know what it was, but we have one good rule to go by to know if they are Amish. If you had asked an Amishman of 1840, "What are your son's names?" and he had said, "John, Joe, Jake, Pete, and Chris," that settled it. He was Amish.

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[47] Peter Cartwright was elected to the Illinois state legislature in 1828 and 1832, defeating Abraham Lincoln in his second election. However, he lost to Lincoln when he ran for Congress in 1846. He died in 1872 and is buried at Pleasant Plains, Sangamon County.

[48] A complete set of Walter Ropp's notes, including the handwritten draft and a typewritten final copy, can be found with other Ropp material on FHL microfilm 182369. Walter was a grand-nephew of Christian, and inherited his White Oak Township farm.

[49] This date was found in a history of the church. We searched Tazewell County land records and did not find a sale in 1866. However, it is relatively certain that the land in the southwest corner of Elm Grove Section One changed hands from Peter Menard [Jr.] to the Ropps about that time.

Before 1880 the church [Pleasant Grove] was known as the Dillon Creek congregation. Sometimes you would hear 'Andrew Ropp's church.' He was selected as their bishop [elder] before 1840 with neighbor Jake Unzicker, *'der Schmitt* Unzicker,' and Peter Ropp, *'der alt Unkel* Pater,' as the deacons who helped with the preaching. I don't remember much of Unzicker's preaching, but Grandpa's would be classed as a very light sermonette (sometimes four, six, or eight minutes long) – the opposite of a Billy Sunday explosion.

The preaching was as simple as the church, a sort of exposition on the *Bible*. The speaker would take a chapter and explain, talking about it as he read on. After a few years many of them developed a singsong habit of speaking and a repetition of certain phrases, sentences, and forms of expression. Those who listened to their *Bible* stories just about knew what they were going to say. The better speakers preached good sermons, often well illustrated with interesting stories taken from real life.

Without even a Sunday school, worship was very simple. Song, prayer, preaching, communion twice a year, baptism, and an occasional marriage…The *Bible* was in every home, and from its pages came certain truths and convictions that were in a general way common to all.

With the congregation gathering in their homes, marriages often took place at meetings. Not a stiff formal church wedding, but a natural event, where the bishop [elder] announces that brother and sister so-and-so wish to wed. Then the happy pair finds their way to where the reverend is standing, and hear the words that make them happier yet. There were no invitations back then. If you thought that this was a good morning for fish to bite down at the creek and you missed it, it was your own fault. Occasionally there would be a more formal wedding. But the most common way was to slip over to the bishop's home as quietly as possible and have it over with.

The congregation spread as far east as Tremont, then north over the prairie to Morton and back west to include Groveland, a triangle of folks about four-to-one Mennonite. The minorities in the area were Englishmen from the east, and a few Irish and Germans. Northwest they were nearly all Lutheran Germans, while to the south in the very heavy timberland beyond Mose Ropp's mill there was a large body of Tennesseans. Many of these southern people arrived about 1862. They were 'hillbillies,' as we now say, who got into trouble because they did not believe in secession.

They [Amish Mennonites] were sociable folks. Not in a formal way, with a lot of program-arranged meetings, but the natural sociability of pioneer days when poor traveling ways isolated country folks and made them more intimately acquainted in their small neighborhoods. Fairs and shows were almost unknown, and farmers seldom attended any kind of a town gathering. Reading matter was much less abundant; no radio; no telephone; so the only way to entertain others was to invite them to your home and then go to their home in return.

This means that the family was the center of all social life. This desire to meet relatives and friends and entertain visitors from other churches made Sunday visiting very important – and a good dinner, often for a dozen or more, a happy necessity.

"Where are you going Sunday?" was a big question. Dinner was a lot of work, but they were used to it. Food was plentiful and cheap, the visiting women pitched in and helped, and everyone enjoyed it. And next Sunday, or sometime soon, they would be at another home.

In church it was the same. With the services in their homes, both morning and afternoon, there was a world of visiting and gossip, not forgetting the fellowship of their lunch hour. No doubt they honestly believed that they went to worship. But if that desire for social contact could have come up before them in visible form, their surprise would have been unbounded.

After the Pleasant Grove church house was built, almost half the church went home to dinner with the other half on some fine Sunday. In an Amish community there was an added reason for this. They were intensely interrelated. There are only about 60 real Amish family names, with a few more like Miller, Smith, King, Roth etc. common among Germans everywhere; names that have been perpetuated by intermarriage for 400 years.

When our folks met, there was an immense amount of family airing that could include everyone around who was Amish – and perhaps down to Hopedale, up to Metamora, and a little to go way back to Deutschland. Family roots and tangled vines.

Andrew the bishop [elder] was a pretty good homemade preacher, if you like it a little peppery for an Amishman, and very conservative. But buttons, hats for the women, organs, and other new fangles came anyway. By 1875 Daniel Roth was his main assistant. Old Uncle Peter did a little of the preaching too. On many Sundays he said nothing; the other men or a visiting minister had taken up the time. He nearly always waited to be the last one to speak, then it took what seemed like a long time for him to make up his mind. Should he, or shouldn't he, with everyone sitting quiet and waiting. Then when Grandpa saw that they were all friendly about it, he would get up, very slowly, fool around with the *Bible* for quite a spell, and begin.

When I think back to 1884, it seems as though Old Uncle Andy, the bishop [elder], was the big gun; Dan Roth the middle-sized one; and that left Old Uncle Peter to be the pop-gun preacher, with a fine record for brevity. Folks knew when he was going to quit.

The interest taken in their church by the women was great, and their religious convictions were as strong as those held by the men. I believe they were inclined to hold firmly to the traditional teaching of the church. It was an important factor in their life.

They had a feeling of confidence in its members, especially the older women. Their most intimate friends were within its folds. So when they met a stranger, her plain garb and her German speech betokened a sisterhood that gradually grew into confident friendship.

> Not that they had no intimate friends outside. Several of the English families were old residents and a warm friendship existed with them. Only with that language barrier in the way, it couldn't be quite so intimate.
>
> They [Amish Mennonites] were very frugal and industrious. They were compelled to be that way in Europe. For generations back, these ideas were so deeply ingrained in their way of life that it was almost a part of their religion. That was well illustrated in the words of a little girl in our school about 1880. When she saw a boy throw away a piece of bread, she told him he shouldn't do that. God made the wheat, she said, and it is a sin to throw it away.
>
> This check on extravagance, coupled with their church ways that urged them to a simple life and plain apparel, was a help in paying for their homes and farms. But it had peculiar results with some. In fact, I am not so sure that some of the ministry was entirely free from it. As a boy, I heard it said several times that you should live like we live and you can make more money. Well, you could. But a church is not responsible for all the notions of its weaker members.
>
> German was their home language. Not the German of the school and print shop, but a German that had in it many dialect words, phrases, and expressions picked up along the Rhine. When anyone talked and talked, just common stuff, they said, *"er bappled."* So 'bapple German' would be a good name for it.
>
> Association with English-speaking neighbors, their business, and reading gradually got the best of their German and it disappeared, making the most noticeable change around 1890 (the death of many of the old folks near that time being a contributing factor – now they didn't have to speak German for father or another's sake).
>
> In 1829, the first locomotive. In 1853 those untiring burden-bearers united Pekin with the east, and brought better living conditions. In 1831 the first harvesters were patented, coming in to use here in about 1850. In 1837, just when Illinois farmers needed it, Deere's first steel plow that would cut the tough prairie sod and clear black ground. In 1841, the telegraph and real newspapers and dependable post offices. Better homes and real stoves.
>
> The change in the church came with it. In a free land the repressive forces that worked to hold them separate from others disappeared, taking with them their distinctive form of dress, their beards, and the distinctive apparel of the women. Old folks from Germany held on to customs fairly well, but young America wouldn't see it that way and went native."

On July 25, 1864, Andreas/Andrew Birky and his wife Catherine Litwiller sold 5½ acres in Elm Grove to Joseph Landes. Joseph owned a farm in the adjoining Section 35 of Groveland. Joseph's younger sister Elizabeth Landes had been the first wife of Christian Zehr (1812-1893), who remarried to Marie/Mary Oyer (see ZEHR for background).

One-half acre was set aside to be used as a burial ground, and five families bought portions to create Landes Mennonite Cemetery (also called Landes-Birky Cemetery). When the Pleasant Grove Amish Mennonite Church was built along Allentown Road in 1879, the burial ground was deeded to the new church.

But just as minister Andrew Ropp had promoted the construction of the new building, he also suggested that land nearer the church be used for burial. Harry Weber's *Centennial History of the Mennonites of Illinois 1829-1929:* "As there was already a cemetery [Landes Mennonite Cemetery] before this new cemetery was begun, some of the members objected to changing to this new one [now Pleasant Grove Mennonite Cemetery] although it would be beside the church. The bishop [elder], however, favored the new one, so he, his children and their families procured the land and began to bury there. He deeded the [newer cemetery] land to the church, although the fact was not discovered until after his death. Opposition then ceased." The elder's wife, Jakobina, became the first person buried in the newer cemetery in 1885.

The Wesley Meeting

In 1837 Michael Mosiman was ordained as a minister in the Dillon Creek meeting. Because of the distance of his Wesley City settlement from Pleasant Grove, a Wesley meeting gradually cleaved off of the Dillon Creek meeting. In 1840, Mosiman became the first Amish Mennonite elder or full minister [Ger. *Völliger Diener*] ordained in the state of Illinois. His group, known as the *Busche Gemeinde* or rural congregation, was made up of farmers from East Peoria to Morton. They continued on good terms with the Ropp Church. There were a number of intermarriages, and members often attended the other services.

Another minister in this meeting was Jean/John Nafziger. He had been ordained as an elder in France. He also gave sermons in the Partridge Creek meeting and Bureau Creek meeting. He performed more than two dozen marriages in Woodford County in the 1840s - more than any other Amish Mennonite minister.

The last Amish Mennonite general ministers conference convened near Eureka in 1878. A few months later, minister Michael Mosiman and minister Nicholas Roth created the Defenseless Mennonite Church of Groveland. Most of his congregants followed him into alignment with the 'Egly Amish' (see STAKER for more on this movement).

The Mackinaw Meeting

This meeting at Farnisville/Slabtown (now in Montgomery Township) at the Mackinaw Dells was formed by brothers Christian and Peter Farny ('the Amishmen who hired Lincoln') between 1836 and 1838. Peter served as

minister/elder until 1846, and Christian as minister until he relocated to Kansas to avoid debtors in the mid-1870s. Other ministers include Christian Ropp, who was ordained there in 1840, chosen elder in 1846, and later became elder of the Gridley Prairie meeting and Roanoke meeting as well. The Rock Creek meeting came out of this one; in 1851 it reorganized with a new building under conservative minister and elder Jonathan 'Yody' Yoder. After 1872 the southern part of the Mackinaw meeting began to use the same building, which was no longer occupied by the Rock Creek meeting (they had moved on to the new North Danvers Mennonite Church). This led to the organization of congregations at Roanoke and Goodfield.

By the early 1850s there were more Amish Mennonites in Tazewell and Woodford Counties than in Lancaster County, Pennsylvania.

In addition, an Amish Mennonite meeting was formed at Arthur (Moultrie and Douglas County) in 1864. Its members had resettled from Maryland, Indiana, Iowa, Pennsylvania, and Ohio. Today the families there include Diener, Gingerich, Jess, Kauffman, Miller, Otto, Rocke, and Schrock. Its population has expanded, while no Amish Mennonites are found today in Tazewell and Woodford Counties.

The Third Wave of Immigration

The weather throughout Europe was especially severe in the fall of 1847, causing the harvest to fail. Resulting food shortages sparked rioting.

By this time America was actually discouraging immigation. The country had just recovered from a prolonged cycle of recession, and Protestant citizens were wary of an influx of unemployed Roman Catholics. Ships were required to meet the standards of the *U.S. Passengers Act*. Captains were required to post bonds, raising fares to east coast ports.

The year 1847 was the height of the Great Irish Famine, when one million people died in Ireland from disease or starvation, and another million people emigrated. In that year the most extreme loss of life on sailing ships was recorded at the quarantine station on the St. Lawrence River. It has been estimated that every 20th Irish passenger died in transit to the station or soon upon arrival. Inspections of 398 ships showed that over 5,000 passengers had died at sea, generally from typhus or dysentery.

In 1847 emigration from Germany also increased substantially. A chain of uprisings in Paris, Berlin, and Vienna culminated in the German Revolution of 1848-49. King Ludwig I of Bavaria was forced to abdicate. However, in September 1848 the army of Bavaria helped to suppress radical democrats. The revolution failed, and all its reforms were reversed within a few years.

The liberal reformers of the middle class found it prudent to emigrate. Soon immigrants were packed onto ill-adapted vessels embarking from Bremen, Hamburg, Antwerp, and Liverpool.

On these later voyages significant shipboard hazards were posed by human sewage, rat droppings, and water contamination. Slop buckets slid and overturned on wet decks in high seas. A wooden bucket used for waste might be dipped in the sea, then re-used to hold drinking water. Sewage spilled onto one deck, and mopped up, might still seep down to the deck below.

In poor weather, hatches to upper decks were battened. A hatch would be covered with a square of canvas, which was fitted snugly into place and securely tacked down through pieces of wood strapping. This hindered the circulation of air below. In the between-decks steerage where lower-income passengers were bunked, the smell of vomit and the stench of slop buckets could become overwhelming. The buckets could not be emptied in poor weather, and as they tipped over, it inevitably created a cess pool somewhere among the crates stored in the hold.

Because of the accumulated smells, passage on the relatively new steamers as extremely desireable. However, because of their modest incomes, most of the family we have followed were still transiting by sail before 1860.

However, in many cases Bavarian travelers to Tazewell County were able to afford better shipboard accommodations than their Irish counterparts. A number of families including Eigsti, Birky, Sutter, Augsburger, Heiser, and Hochstettler joined the Dillon Creek meeting in this time frame. In Illinois they were called 'Forty-Eighters.'

By 1850 Illinois had 851,470 residents, an increase of 189,320 in five years. Foreign-born residents made up almost 22 percent of the population of Tazewell County, and German speakers made up the largest number of immigrants. The Central Illinois Railroad was chartered in 1851; in May of 1853 its tracks reached Bloomington, followed by the Chicago and Alton Railroad in October. New extensions made it easier for Amish Mennonites from established communities in the east to reach less expensive Illinois farmland.

The fastest growing and largest Amish community was in McLean County, next to Tazewell County. By the mid-1850s the settlement consisted of five church districts, and Central Illinois held a total of eight - twice as many as Pennsylvania.

In the summer of 1853 over 8,000 residents of New Orleans died from yellow fever.[50] Immigrants traveling north on steamboats caused the spread of the disease, which became a national epidemic.

Rail travel expanded when the Mississippi River was bridged at Rock Island, Illinois in 1855. Many Amish Mennonite families traveled through Davenport to less populous areas of Iowa, including minister Joseph Goldschmidt/Goldsmith.

The Financial Panic of 1857 had a huge impact on the settlement of Illinois. It began with the discovery that employees had embezzled the entire assets of the New York branch of the Ohio Life Insurance and Trust Company. Gold bullion from California miners was routed toward New York City to provide backing for promissory notes. But when the *SS Central America* sank in a storm off North Carolina with 450 passengers and its estimated $15 million cargo, Wall Street collapsed. [51] Eastern land speculators withdrew from their branch offices in Chicago, and land prices plummeted. Anyone with hard coinage could purchase Central Illinois farmland at rock-bottom prices.

The financial conditions that made the price of land fall came about at the same time that new technology was making more land farmable.

According to James E. Davis in *Frontier Illinois*, "By the 1830s the major impediment to grassland settlement was tough prairie roots, a cohesive matted obstacle impervious to most plows." John Deere (1804-1886) was born at Rutland, Vermont, but came to Grand Detour, Illinois in 1837. At his blacksmith shop he listened to the complaints of farmers who had to stop plowing every few minutes to scrape damp earth off the plowshare. Deere and partner Leonard Andrus created a curved cutting edge with a polished surface. The self-cleaning cast steel plow made it profitable to move away from the early bottomland farms out onto inexpensive prairie land. There the soil surface was baked hard, but the substratum was incredibly rich. By 1847 they were selling 1,000 plows a year.

Walter Ropp wrote that Christian Ropp, an accomplished smith who had forged his own iron plows, acquired his first steel Deere plow the following year. "He made his own plows till 1848 when he bought one in Peoria that scoured in all kinds of ground. How marvelous to have the ground slipping free from the iron all day long. Grandpa told of a neighbor who bought one. How different the work. It looked rainy that evening, so he took it into the house." In 1851, the government relaxed restrictions on buying prairie land, which had been set aside for the railroads. By 1857, Deere was selling 10,000 plows. Deere & Company is now headquartered at Moline, Illinois.

By 1860 Amish Mennonite or Mennonite families in Tazewell, Woodford, and McLean Counties included Ackerman [Ackermann], Amstutz, Augspurger and Augsburger, Bachman and Baughman, Baechler/Bechler/Beckler [Bächler], Beck, Belsley [Bälzli], Birky/Birkey/Burcky [Bürki], Birklebaugh/Birklebaw, Brenneman [Brönniman], Detweiler/Dettweiler [Dütwyler], Diemer, Donner [Tanner], Egli/Egly, Ehrismann/Ehresman, Eichelberger, Eigsti [Augster], Eisele[Iseli], Engel, Oesch/Esch [Ösch], Oyer [Eyer and Eier], Farni/Farny, Fry/Frye [Freÿ], Geiger, Gerber/Garber, Guth/Good, Gingerich [Güngerich], Gundy [von Gunden or Fongond], Habecker [Habegger], Hauter [Haueter], Hochstettler [Hostättler], Hodler, Imhof/Imhoff, Iutzi and Jutzi, Joder/Yoder, Kauffman/Kaufmann [Kaŭffman], Kemp/Camp [Kempf], Kennel/Fonkennel, Kindig, King [König], Kinsinger/Kinzinger [Künzi], Köller/Kohler, Imhoff, Lantz, Litwiller [Leutweiler], Martin, Mast, Maurer [Mürer], Miller [Müller], Moser, Mosiman, Myers, Naffziger/Nafziger/Noffzinger, Neuhauser, Orendorf/Orendorff [Ohrendorf], Oswald, Otto, Plank [Blank and Blanck], Ramseyer [Ramseier and Ramseÿer], Rediger [Reŭtiger], Rich [Richen/Rÿchen], Risser/Reeser [Rüsser], Rocke/Rogy/Roggy [Rogi], Roth, Rocher/Rusche, Rouvenacht [Rüfenacht], Rupp/Ropp, Salzman/Saltzmann, Schad [Schaad], Schertz, Schlabach [Schlapbach], Schoenbeck [Schönbeck], Schnur, Schrag/Schrock, Schwartzentruber/Schwartzentraub, Schweitzer [Schweizer], Schlegel/Slagel, Sloneker [Schlunegger] Schmitt/Smith, Sommer, Spring/Springer, Stahley [Stäli], Staker [Stücker], Stalter [Stalder], Steider, Steinman [Steinmann], Strubhar [Straubharr], Stuckey [Stücki], Studer, Stutzman, Sutter [Suttor], Troyer [Dreÿer], Ueberrhein, Ulrich [Ŭlrich], Ummel, Unzicker [Hunzicker], Vercler [Würgler], Wagler [in the Illinois family, originally Berze/Berse], Widmer, Yordy [Jordi], Zehr, Zimmerman, Zobrist, and Zook [Zoug and Züg].

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[50] Like malaria, yellow fever is a mosquito-borne illness. Rural residents were confused about its treatment because its symptoms seemed to combine other diseases: high fever, chills, headache, muscle aches and fatigue, vomiting, and backache. Sufferers often seemed to recover, then relapsed and died from liver or kidney failure.

[51] The location of the wreckage was found 8,500 feet under water in 1987, and $1.6 million has been salvaged by the robotic recovery vessel *Nemo*. The exact dollar value of the three tons of coins and bullion has not been pinned down. Assay bars ranged from five ounces to 50 pounds, and many piles of gold flakes were found where their wooden containers had rotted away.

Lincoln, Slavery, and the Civil War

The year 1860 brought the Great Drought to the Midwest. The spring planting was followed by seven months without rain. Corn withered, small rivers became impassable, and wells and cisterns dried up. Tazewell County farmers herded livestock to the Illinois River and camped along its banks. But the unusual summer may have seemed insignificant in light of larger events.

Traditional Amish Mennonite practices included purposeful choices to avoid unpleasant circumstances outside the immediate social setting of the congregation. This mindset was understandably necessary in the brutal world of 16th-century Europe. In contrast, a present-day Mennonite cultivates a social conscience and a broader view of his or her place in the world. The families in this text probably recognized slavery as the single greatest moral question of their time. No doubt the issue spurred their transition from one religious and social outlook to another.

As Tazewell County grew, its farmers prospered and found themselves drawn into popular politics. Inevitably this led to discussions about religion that were for and against the abolition of slavery.

Pro-slavers insisted that slavery was justified in the *Bible*.

— The Curse of Ham fallacy. According to the *Book of Genesis,* Adam and Eve had three sons: Cain, Abel, and Seth. Cain killed his brother Abel; God then cursed him and put a mark on him. The third brother Seth had a ggggggg-grandson named Noah. Noah's son Ham discovered his father drunk and naked in his tent and told his two brothers Shem and Japeth, who then covered Noah. "And Noah awoke from his wine, and knew what his younger son [Ham] had done unto him. And he said, Cursed be Canaan [Ham's son]; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." The further explanation called the Curse of Ham required a few inventions. 1) The 'mark' was dark skin. 2) Noah, Ham, and Canaan were descendants not of Seth, but of Cain (a rebuttal would require tracking nine generations to disprove an initial invented premise).[52] 3) And Noah punishing his own grandson by making him a servant to his uncles equated to a curse on all of his son Ham's descendants to be slaves for all time. And then, even if all three premises are accepted, the theory is nonsensical. It says the three brothers were all descendants of Cain who was 'marked' by dark skin, and thus presumably Ham was 'marked' (and thus all three brothers). Only Ham had a son cursed to be a servant. But this overlooks the dozen sons of Japeth and Shem and their descendants. The question returns to the beginning: what justifies subjecting all persons with dark skin to servitude throughout all time? A simpler objection: if Cain was 'marked' with dark skin, as are all his descendants, and Noah can be moved around in the family tree and considered his descendant, and we are all descendants of Noah, then we are all dark-skinned. And if all people who are dark-skinned are condemned to be servants, there would be no slave holders. An even simpler objection: does this mean I can enslave a relative who displeases me? If so, what happens when I displease that relative?

— Apostle Paul's *Epistle to the Ephesians, VI, 5-7*: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." This assumes that every master of every servant gives directives that are praiseworthy; the will of the employer is the will of God. Did those who advocated slavery cheerfully offer to become slaves themselves?

— And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be sorely punished. Not withstanding, if he [the servant] continue a day or two, he [the owner] shall not be punished for he is his money." (*Exodus 21:20-21*). This assumes that if the victim does not die immediately, an attack that causes death later is justified, if the person is poor? Recall the Ten Commandments.

However, Swiss Mennonites understood the issues of individual rights. They had some experience with the abuses of government and misuse of authority. It is unlikely that we will ever have evidence that can tell us exactly how our ancestors felt on the issues of the day.[53] However, we can try to understand the questions that occupied their thoughts.

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[52] Seth down to Enos – Kenan – Mahalalel – Jared – Enoch – Methusaleh – Lamech – Noah – Shem, Ham, and Japeth.

[53] The single exception we have found is Verena Zimmerman Roth. She lived in the Roberts Settlement at Morton in the 1840s, while it was an Underground Railroad station. See ROTH.

It is possible that Johann/John Oswald and Barbara Kennel were also supportive. They chose to purchase a farm next door to Underground Railroad conductor Uriah Crosby at Morton in 1849.

They recalled the experiences of Amish Mennonites who lost their homes and families, and the persecution stories of *The Martyrs' Mirror*. Immigrants from Bernese families recalled that there were no serfs in the area of Steffisburg, only freemen. They were also aware that the first protest against slavery based on Christian principles in the New World had been made at Germantown, Pennsylvania Feb. 18, 1688. Two of the four authors of *A Minute Against Slavery, Addressed to Germantown Monthly Meetings, 1688* were Quakers who had been Mennonites in Europe. The document was rediscovered and widely published in 1841.[54]

> "Those who hold slaves are no better than the Turks. Rather it is worse for them, which say they are Christians; for we hear that ye most part of such Negers are brought hither against their will and consent, and that many of them are stolen. Now though they are black, we cannot conceive there is more liberty to have them slaves as it is to have other white ones. There is a saying that we doe to all men licke as we will be done ourselves: macking no difference of what generation, desccent or colour they are. And those who buy or purchase them, are they not all alicke? Here is liberty of Conscience which is right and reasonable, here ought to be likewise liberty of ye body, except of evil doers, which is an other case. In Europe there are many oppressed for Conscience sacke: and here there are those oppressed which are of black Colour."

Illinois had once come very close to being a slave state. In 1820 the portion of the state with the most settlements bordered Kentucky and Missouri. Many would-be settlers traveled across this area to other states that would permit them to keep their slaves. Southern Illinois landholders saw this as a missed opportunity to generate more income. In 1822 the anti-slavery candidate for governor defeated a pro-slavery candidate by only 46 votes. However, a majority of the new legislature was pro-slavery. The following year they called for a referendum to amend the state constitution in favor of slavery.

A two-thirds majority vote by the state legislature was necessary to hold such a convention. At first the motion failed on a technicality. But the pro-slavery representatives persisted. They managed to impeach an anti-slavery legislator and replace him with one of their own. This arm-twisting gained the two-thirds majority, but lost the sympathy of the public. A referendum on Aug. 2, 1824 was defeated 6,640-4,972 (57%-43%). Illinois remained a free state.

The slave population in neighboring Kentucky peaked at 165,213 in 1830, or 24.7 percent of the total population.

In 1827 a 14-year-old named Nance Legins was sold in Illinois. It was the only recorded slave auction in the history of the state. In 1828 supporters of abolition took her case to the State Supreme Court as *Nance, a girl of color vs. John Howard*, but their pleas were denied. Eleven years later a Tazewell County resident paid off her note of indenture. When he tried to free her, the note owner refused to cooperate. The case of *Cromwell vs. Bailey* was brought before the 8th Judicial Circuit Court of Tazewell County, which was located at Tremont 1839-50. There a judge found in favor of the original note owner. The judge estimated the girl's value to be $431.

Lawyer Abraham Lincoln of Springfield, who had come from Kentucky in 1830, appealed the decision in 1841 as *Bailey vs. Cromwell and McNaghton*.[55] He argued that the Tazewell County judge had misinterpreted the Ordinance of 1787, which prohibited slavery originating in Illinois. He also made the point that under common law any person should be considered free unless it could be proven that the slavery had originated in another state. The Supreme Court of Illinois held in Lincoln's favor. Legins lived as a free resident of Pekin until her death in 1873.[56]

Lincoln began his political career in Central Illinois. He was elected to the state legislature and the U.S. House of Representatives. According to Carl Sandburg, writing in *Abraham Lincoln: The Prairie Years*, Lincoln had more than a personal interest in the German-speaking population. He enjoyed visiting German-speaking communities, carried a German grammar, and even took evening language classes. [57]

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[54] The original draft of the statement was rediscovered in 2006 after having gone missing over 50 years. See *www.mennoweekly.org/MAY/05-22-06/PETITION05-22.html*.

[55] Lincoln once argued a land case involving Groveland. *Wright et al vs. Mark et al* involved inheritance shares of a lot on Old Springfield Road. The house that was built on that lot by the Landes family is now the home of Rick Staker and his family.

[56] Isaac Arnold on Cromwell vs. Bailey in *Reminiscences of the Illinois Bar*: "The question of slavery under the ordinance, and the constitution, as well as under the law of nations, was very carefully considered. This was probably the first time that he [Lincoln] gave to these grave questions so full and elaborate an investigation. He was then thirty-two years of age, and it is not improbable that the study of this case deepened and developed the anti-slavery convictions of his just and generous mind."

[57] From May 30, 1859 Lincoln also possessed a hidden partnership in the *Illinois Staats-Anzeiger*, a German-language newspaper published in Springfield and distributed throughout south and central Illinois. For $400 Lincoln purchased the printing operation from dry goods merchant John Burkhardt going through Jacob Bunn. er Theodore Canisius. Theodore Canisius was free to continue as editor, provided he supported Republican Party positions. Lincoln retained control for 18

Lincoln participated in 239 cases at Tremont and Pekin. Tazewell County was removed from the 8th Circuit in 1856. He also participated in 101 cases in Woodford County, 86 in McLean County, and seven in Peoria County. But this pales in comparison to his 2,302 cases in Sangamon County.

On Oct. 16, 1854 Lincoln spoke from the Peoria Courthouse steps on the Kansas-Nebraska Act and its impact on the issue of slavery. He conceded that it was unlikely slavery would be abolished in the near future. He felt that if it could be contained, it would eventually diminish to a point where majority rule would vote it out of existence. He suggested that all national legislation in the future be framed on the principle that slavery should be restricted. See OWEN LOVEJOY AND ABRAHAM LINCOLN in the Appendix for background.

The issue of slavery became the centerpiece of political debate again three years later, when seven of nine Supreme Court justices ruled that no slave or descendant of a slave had been, or ever could become, an American citizen - and hence had no rights of any kind. The decision came out of the convoluted *Dred Scott vs. Sandford* case and affected four million African-Americans.

In 1846, African-American Dred Scott was a legal possession of a U.S. army surgeon. The officer took him from the slave state Missouri to the free state Illinois, and then to the free Wisconsin Territory (the exact location is now in Minnesota). When the army ordered the officer back to Missouri, he returned, but then continued on to another post in Louisiana. Scott followed several months later. The officer died in Iowa in 1843, leaving Scott in a difficult situation in the slave state Missouri. Three years later he tried to purchase his freedom from the widow, but was refused. Scott sued for freedom on the grounds that he had lived in free territory and had returned to Missouri as an employee. The decision against him in March of 1857 was a stinging defeat for supporters of abolition, who noted that the Chief Justice of the Supreme Court was a former slave holder.

The Supreme Court further aggravated the situation by ruling that past legislation was void, and Congress could not prevent slavery in the emerging western territories. It was reported that Lincoln reacted to the ruling with disgust. The Religious Society of Friends (Quakers), Congregationalists, Reformed Presbyterians, and Wesleyans denounced it.

Hessian Amish had been supporters of the Democrats, but became supporters of the Illinois Republican Party after its founding at Bloomington in 1856. Lincoln made more than 50 speeches in support of the party's first presidential candidate, John C. Fremont. Lincoln himself was nominated for the presidency at the party's next convention in Chicago May 16, 1858.

From Lincoln's debate with Stephen A. Douglas at Springfield June 17, 1858: "Put this and that together, and we have another nice little niche, which we may, ere long, see filled with another Supreme Court decision, declaring that the Constitution of the United States does not permit a state to exclude slavery from its limits... We shall lie down pleasantly dreaming that the people of Missouri are on the verge of making their state free, and we shall awake to the reality instead, that the Supreme Court has made Illinois a slave state."

Lincoln won the popular vote in Tazewell County Nov. 6, 1860 by a margin of 2,348-2,169 over Douglas. In December of 1860, South Carolina announced that it would withdraw from the Union. Six more states followed. In February of 1861, a Confederate Constitution was created at Montgomery, Alabama. Lincoln was inaugurated as president in March, and the Battle of Fort Sumter took place in April. Within the month, four more states seceded.

The economy of Illinois adapted to the consequences of the Southern Rebellion. At first, the state was buffeted by the failure of banks holding bonds from southern states, and the elimination of New Orleans as a market. But the loss of north-south railroad routes made Chicago even more important, and Cairo became a staging point to supply armies on the Ohio and Mississippi Rivers.

Illinois was physically buffered from hostilities after the slave state Kentucky chose to remain in the Union.

From the *Metamora Sentinel*, Feb. 10, 1898: "When the Civil War broke out, the town was about evenly divided, some sympathized with the south and some with the north and it bid fare to tear the social order to pieces. It was then that wisdom prevailed and the Good Fellow Society was organized. They were to meet and debate the issues of the day. They went at it hammer and tongs and often the light had to be extinguished to allow the combatants to cool off but the rule was that when the meeting was over they should all be friends again. Some of the runaway slaves were conducted to freedom by the Morse family and their place was one of the chain of the underground railroad."[58]

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months, then turned everything over to Canisius Dec. 6, 1860 in return for considerations (generally assumed to be a tacit offer of future patronage positions). Lincoln later appointed Canisius American consul to Austria. He remained in Vienna until 1866, and later served in consulates in Germany, England, and Samoa.

[58] See ROTH for background on the Roberts settlement, a stop on the Underground Railroad on the border of Morton and Groveland. Escaped slaves were generally taken from there to the Morsetown settlement below Cazenovia. These were the homes of Parker Morse and Joseph T. Morse.

Under the Federal Militia Act of July 7, 1862, President Lincoln requested that the governor of Illinois provide nine regiments of able-bodied men from 18-45 years of age to serve three-year terms of enlistment as volunteer militia. Throughout the north 300,000 men were requested for three-year terms, and another 300,000 for nine-month terms. The governors were told that a draft would be initiated in their states if the quotas were not met by mid-August.

The general reaction in Amish Mennonite congregations was expressed in these excerpts from a petition that elder John Brenneman of Allen County, Ohio drafted in 1862. He asked another minister to take it to Washington, D.C. There is no evidence that it was actually viewed by the president.

> ". . .We would herewith inform the President that there is a people, scattered and living mostly in the northern parts of the United States - Pennsylvania, Virginia, Ohio, Indiana - and some few in Illinois and Iowa - called Mennonites, who are greatly distressed at the present time on account of the war. As it is against their Confession of Faith and also against their conscience to take up arms therewith to destroy human life, the President must not mistake us to be secessionists or rebels against the government, as we are entirely free from that guilt.
>
> The Mennonites are generally, as far as we know, in favor of, and well-wishers to, the Union. We greatly abhor the present rebellion against the Government, and the Mennonites would certainly be among the last to rebel against so good a government as that of the United States. We would say, that if any of our brethren should be found guilty of this rebellion or aiding any of those who are engaged therein, then let them be dealt with as rebels. We would be far from holding such as brethren in our church. Would to God that we were all as clear from all guilt as we are of the present rebellion, or of being secessionists. . .
>
> But we do by no means expect or ask to be entirely screened from the burden of the war. But we pray and beg for God's sake that the liberty may be granted us to pay a fine when drafted, instead of taking up arms. This privilege has been granted to the Mennonites heretofore, in the United States in time of war. Our brethren in Canada have also been exempt from military duties by paying an extra tax. So likewise in Europe they are generally allowed the same privilege. Our Mennonite brethren in eastern Virginia have been taken by force by the rebels, some of them tied and loaded on wagons, and hauled off to the Rebel Army. But as they would not fight for them upon any conditions they were kept awhile as prisoners, and finally sent home by laying a heavy fine upon them, besides two percent on all their property, as we have been informed. Now we have the confidence in our President and his officers that they are fully as kind and merciful (and we trust much more so) as they of the South." [59]

The *Conscription Act* was approved by Congress March 3, 1863. It applied to all men 20-45. However, under its lenient terms the sons of Amish Mennonite families in Tazewell County could avoid service altogether through a variety of means. Those who could prove church membership and adult baptism could cite conscientious objection and pay a $300 commutation fee to the federal government. Others could pay a flat fee of $100-$1,000 to hire a substitute who would serve a full enlistment. Some made pleas of poor health. Certain occupations such as mail carriers, school teachers, and ministers were exempted.

Daniel Musser was a member of the Reformed Mennonite Church, which put great emphasis on the writings of Menno Simons. In 1863 he published a 63-page pamphlet called *Non-Resistance, or The Kingdom of God and the Kingdom of this World* at Lampeter, Lancaster County, Pennsylvania:

> "...The powers again ordered a draft without exempting any for conscience' sake. The request was personal service or three hundred dollars of money. The personal service they [nonresistants] could not render. The money belongs to the kingdom of this world and they [the government] had a right to demand it as their own. Paul says we shall pay tribute and custom to who it is due, and says we shall do so because of the duties the government has to discharge. They now ask our person or the money, the latter is theirs and we make conscience of the duty to pay it, and feel that it would be wrong to refuse to do so."

Revised draft laws instituted in 1864 closed most exemptions, but left room for assignment to hospital duty or the care of freedmen, or payment of a $300 donation for the benefit of sick and wounded soldiers.

The only northern state that has retained its records of Civil War conscientious objectors is Pennsylvania. Lancaster County led the state with 667 accepted depositions.

About 4,000 American men chose to serve full enlistments in the Union Army while designated as non-combatants for religious reasons. According to C. Henry Smith in *Mennonites in America* the *Diener Versammlung* assembly of ministers held at Wayne County, Ohio in 1862 decreed that no Amish Mennonite could serve as a teamster in the army, "neither could any one who had been in the war and had been disabled before he had been a member lay claim to any pension that might be due him." However, the role of teamster was deemed compatible

[59] For the complete text see *www.mcusa-archives.org/MHB/Petition-Lincoln.html*.

with more moderate Mennonite beliefs. Joseph Staker (1838-1905), a son of Christian Staker and Magdalina Gabriel of Groveland, served as a teamster-wagon driver and qualified for full veterans benefits after the war, including a waiver on Nebraska homesteading law requirements.

Former general George B. McLellan won the popular vote over Lincoln 2,307-2,147 in federal election balloting in Tazewell County Nov. 4, 1864.

By the close of the war, 259,092 state residents had served on active duty in the Union Army - about 15 percent of the state population - and more than 34,384 had died. Just over 100 men from Morton served in infantry, cavalry, and artillery regiments, and 19 died.

Following the war, Illinois became the first state to abolish slavery by ratifying the 13th Amendment.

The Mennonite Transition

Jonathan 'Yony' Yoder

Conservative minister and elder Jonathan 'Yony' Yoder was born in Berks County, Pennsylvania Sept. 2, 1795, a son of David Yoder and Jacobina Eash. His family resettled at Lewiston, Mifflin County circa 1811, where he married Magdalena Wagner in 1816.[60]

In 1828 he and Magdalena moved onto 100 acres at Half Moon in Center County (see KING). By 1836 many of their Amish Mennonite neighbors had departed for Ohio. They resettled again at Tuscareras, Juniata County. While living there he was ordained as a minister and then chosen as elder.

In the spring of 1851 they followed two of their sons, his brother Joseph Yoder (later chosing 'Joder'), and his sister Leah Yoder to Central Illinois. They were accompanied by members of Old Order families from Lancaster and Mifflin Counties, including Kauffmans and Lantzes. Yoder became elder of the Rock Creek meeting in McLean County, drawing members from the Mackinaw meeting.[61]

Yoder's antipathy toward the 'tolerant' leanings of minister John Michael Kistler of the Hessian South Danvers congregation kept them apart. Yoder actually banned Kistler from taking communion over the issue of conservative dress. But by making small concessions the two groups managed to co-exist peacefully for six years.

Yoder moderated the *Diener Versammlung* assembly of ministers at Wayne County, Ohio in 1862, and became perhaps the best-known Amishman of his day.

History of the Central Conference Mennonite Church: "He was a typical Amishman from Pennsylvania and was conservative in his views. He believed in the conventional form of Amish dress: bonnets and veils for women, hooks and eyes and long hair for men. Yet he was progressive when compared with the other Amish bishops [elders] of his day. He very often showed a liberal attitude toward new things that came up. The story is told that he met with a number of Amish bishops in Central Illinois to discuss the question as to whether young men should be allowed to wear neckties. After the bishops had assembled, one of them brought the pipes and tobacco and gave a pipe to Rev. Yoder. He held it a while, and then threw it down and said to the other bishops: 'We have met to consider whether the young men can wear neckties, and yet we ourselves engage in this filthy habit of smoking.' It is said that the meeting adjourned without discussing the question of neckties."

Yoder died at what is now Congerville in Montgomery Township Jan. 28, 1869. *Herald of Truth,* March 1869: "On the 28th of Jan., in Woodford Co., Ill., of infirmity of old age, Pre. Jonathan Yoder, aged 73 years, 4 months, and 26 days. On the day of his death several brethren visited him with whom he kindly conversed, so that no one thought him to be dangerously sick. In the afternoon at two o'clock he laid himself down and softly fell asleep in

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[60] Magdalena Wagner was born at Pottsville, Schuykill County, Pennsylvania (above Berks County) in 1798, and died at Dry Grove, McLean County Feb. 8, 1866, a daughter of Zacharias Wagner. Her father was brought to America from Hesse during the Revolutionary War, and later farmed in Lancaster County. At a very young age Magdalena was bound to guardian Christian Schmucker (1775-1857) of Lancaster County. This likely took place after his marriage to Elizabeth Stutzman in Lancaster County circa 1802. The Schmuckers relocated to Mifflin County in 1812 or 1813. After Elizabeth's death in 1817, Christian remarried to widow Freni/Frances Livengood [Liebengut] in Somerset County in 1816. At about the time that Christian returned to Mifflin County with his new wife, Magdalena observed her 18th birthday and accepted adult baptism. She married Jonathan 'Yony' Yoder in the same year.

[61] The *History of McLean County* (1879) described the Rock Creek meeting house near the Danvers fairgrounds: "The first house of worship was built in 1851. It was one mile north of the present edifice. It was 28-by-36 feet and cost about $500. This building soon became too small for the large congregation, and a new one was built in 1873. This is the largest structure of its kind in the township, being forty feet wide and sixty feet long. It cost $3,100. The first minister was Joseph Stuckey. He is still the man in charge, assisted by John Stelhey [Staley, from Stähli]. There are at present about four hundred adult members. These generally follow farming. They came from Pennsylvania and Europe."

the Lord, without giving any symptoms of pain. He was buried on the 30th, in McLean Co., Ill, where his wife, who died some years before him, was buried. Appropriate remarks were delivered by Jacob Zehr, Christian Risser, and Joseph Stucky." He is buried in Lantz Cemetery at Carlock.

After his death the Hessians accepted Yoder's more tolerant successor Joseph Stuckey.

Joseph Stuckey

Family background information on Joseph Stuckey and his early years is given in ULRICH.

The Stuckeys moved from Butler County, Ohio to Peoria in October of 1850, where they found work and accumulated savings. Joseph later stated that he had improved his English by reading the *Daily Pantagraph*, a newspaper published at Bloomington. In 1858 he moved again to the Rock Creek area, buying 40 acres at $3 an acre. There Joseph farmed and held an interest in a son's boot and shoe store at Danvers.

The Stuckeys appear on the 1860 census of Danvers, McLean County. Joseph was ordained as a minister April 8, 1860, and as an elder April 26, 1864, presiding over the North Danvers Church. One biography estimated that he performed 1,328 baptisms, conducted 256 marriage ceremonies, and ordained 18 elders. [62] He attended assemblies of ministers in 1862, 1863, 1864, 1865, 1866, 1867, 1871, and 1872.

Stuckey was also an early subscriber to the Mennonite *Herald of Truth* or *Herold der Wahrheit*, which was first published in Chicago in 1864. He contributed articles to the newspaper and traveled widely through the Midwest, becoming extremely popular as the leader of tolerant Amish Mennonites. However, in 1872 disputes spurred by the poems of Joseph Yoder/Joder jarred his congregation out of the Amish Mennonite mainstream.

Gospel Herald, June 1881: "Stuckey. On April the 27th, in Danvers, McLean Co., Ill, of pulmonary fever, Barbara Stuckey, wife of Preacher Joseph Stuckey, aged 60 years and 27 days. Her maiden name was Roth. She was sick seven weeks; she endured her sufferings with great patience, putting her trust in the Lord. She leaves a husband, 2 children, and 12 grand children. Was buried on the 28th, on which occasion appropriate remarks were made by Rev. Longley in English from *Rev. 14*; and by Rev. Peter Stuckey in German, from *1 Cor. 15: 22*."

On Dec. 12, 1881 at Danvers Stuckey remarried to Barbara's sister Magdalena, the widow of Danvers next-door neighbor John Habecker (see HABECKER for background on this couple). She was born at Vannes-le-Châtel, Meurthe-et-Moselle Feb. 5, 1820 (her civil birth entry was witnessed by Michael Zimmerman), and died at Danvers May 17, 1904.

Herald of Truth, March 1, 1902: "On the 5th of Feb., 1902, at his home in Danvers, Ill., Bish. Joseph Stuckey. He was born in Alsace Lorraine, France (now Germany), and was the oldest of a family of eight children who came to this country. His parents first landed at New Orleans, La., and later settled in Butler Co., Ohio. Deceased was married to Barbara Roth in 1844 [Butler County Dec. 17, 1844]. She died [at Danvers] Apr. 27, 1881, leaving a son and a daughter. He was again married [at Danvers], Dec. 11, 1881, to Magdalena [Roth] Habecker, who survives him. He also leaves seventeen grandchildren and twenty-one great grandchildren. He was a bishop for forty-two years, but was not closely identified with any conference. Buried on the 7th in the Imhoff cemetery. Funeral services in the North Danvers M. H., by J. H. King, from *2 Tim. 4:7, 8*, assisted by C. Shantz, V. Strubbar and others."

Joseph and Barbara's daughter Jacobine 'Phoebe' Stuckey was born in Butler County, Ohio Feb. 23, 1846, and died at Danvers June 8, 1926. On March 3, 1864 she married Joseph S. Augspurger at Danvers. He was born at Madison, Butler County Jan. 27, 1843, and died at Danvers Jan. 14, 1918, a son of Joseph Augspurger and third cousin Magdalena Elizabeth Augspurger. Joseph and Barbara's son Christian Roth Stuckey was born at Danvers Sept. 10, 1852, and died there Jan. 21, 1933. On Dec. 23, 1872 at Danvers he married Catherine Strubhar. She was born at Danvers Sept. 21, 1852, and died there Aug. 2, 1932, a daughter of John Strubhar and Anna/Anne Schertz. They were the great-grandparents of historian Neil Ann Stuckey Levine.

Joseph Yoder/Joder

In the spring of 1848 a brother to Jonathan 'Yony' Yoder arrived in Woodford County from Juniatta County, Pennsylvania. [63] Joseph was born at McCoytown, Berks County Sept. 12, 1797, and died in McLean County Dec. 31, 1887. He became a poet, farmer, schoolmaster, amateur linguist (who chose the spelling 'Joder' over 'Yoder').

Joseph was married to Catherine Lantz. She was born in Berks of Mifflin County, Pennsylvania Feb. 15, 1801, and died at Carlock, McLean County Jan. 1, 1863, a daughter of Christian Lantz and his third wife Catherine/Katharina.

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[62] *Lineage and Descendants of Joseph Sommer and Elizabeth Barbe Garber*, by Grace Hildy Croft Christensen (FHL 1697965).

[63] After studying languages, he made the decision to change the spelling of his own name from Yoder to Joder.

They boarded the first six months with blacksmith Christian Ropp at Slabtown on the north side of the Mackinaw River (now called Congerville in Montgomery Township). Slabtown took its name from the wooden slab sides of a general store operated by Adolph Habeck of Hanover, Germany. Eventually Joder purchased 40 acres of government timberland adjacent to the Ropp farm for $50. He sold out to Christian the following year and moved his family to Versailles, where he made the acquaintance of lawyer Abraham Lincoln. The Joders eventually settled at Dry Grove, where Joseph voiced 'liberal' sentiments and chose to part from his church.

Following the death of his brother, Joseph started to reinterpret what he found in the *Bible*. He moved away from the exclusionary stance of Amish Mennonite preaching, and began to place more emphasis on universal redemption. While the Amish Mennonites of Central Illinois chose to do business with outsiders, and participate in local government, they were still not ready to concede that their 'English' neighbors might one day accompany them to heaven. In 1869 the General Mennonite Conference at Fulton County, Ohio discussed one of his poems, *Die Frohe Botschaft*, and pronounced him a heretic.

Joseph wrote about 40 published poems that appeared in the *Daily Pantagraph* (Bloomington) and *Herald of Truth* (Chicago). The poems became a topic of discussion again when Stuckey attended the assembly of ministers at LaGrange County, Indiana in 1872. Stuckey refused to expel Joder from his congregation and chose to stand by him. However, his address to the conference was not printed, and his congregation were asked to withdraw from the general conference. It was later stated that Stuckey refused to sign their written report.

At about this time, work was being completed on what is now the North Danvers Mennonite Church. Joseph Stuckey invited Joder to write the dedicatory hymn. The following year Stuckey bowed slightly to pressure, excluding Joder from communion, and Joder quietly withdrew from the congregation. A detailed biography can be found at *www.yodernewsletter.org/bios/jjoder.html.*

The Central Conference and Egly Amish

Starting in 1877, all the large Amish congregations in Central Illinois chose to change in the tolerant 'Stuckey direction' and joined the Central Conference of Mennonites. Within Joseph Stuckey's lifetime many of his followers dropped their conservative dress. William B. Weaver: “The Amish men of the east still wore hooks and eyes on their coats and vests, and did not 'shingle' their hair, nor did they wear neckties. In some of the western congregations, especially in the Stuckey Church, men began to wear buttons, shingle their hair, and the younger men began to wear neckties. These were some of the general causes for the separation of Rev. Stuckey's congregation from the Amish conferences.”[64]

The last Amish Mennonite general ministers conference convened near Eureka in 1878. A few months later, minister Michael Mosiman and minister Nicholas Roth created the Egly Amish Church of Groveland. In 1879, the members of the Dillon Creek meeting constructed the Pleasant Grove Amish Mennonite Church at Elm Grove.

THE EGLY AMISH/DEFENSELESS MENNONITES

Minister Henry Egly of Berne, Indiana (1824-1890) married Catherine Goldsmith, a daughter of Jacob Goldschmidt and Catherine Schlatter (Jacob Goldsmith was the older brother of minister Joseph Goldsmith). Egly was a second cousin of Barbara Rediger, minister Michael Mosiman's second wife. He was also known to Frena's brother Nicholas Roth of the Dillon Creek meeting; they had spent time together in Butler County before continuing west.

According to Steven Estes' article *Fellowship of Evangelical Churches* in the Spring 2007 issue of *Illinois Mennonite Heritage Quarterly*, Henry Egly's grandson Albert wrote that "Bishop [elder] Egly was drafted during the Civil War in about 1863 but preferred to pay $250 in gold so he didn't need to go to war. He also had religious convictions regarding taking any matters to court and could reason from the Good Book as to his stand in this matter. Hence the name 'Defenseless' was associated with his name"

But in *The Mennonites of America* (1909), C. Henry Smith wrote, “The name is somewhat misleading to those unacquainted with Mennonite hstory, since ‘defenseless’ is no more characteristic of this than of other branches of the Mennonite denomination. The name was officially assumed during the Civil War when in negotiating for a deed to the church property at Gridley this term was hit upon.”

Egly created a good deal of heated discussion in 1864 when he advocated church reforms that emphasized conversion experiences and repentance, drawing on revivalism. He founded the Defenseless Mennonite Church of Berne, Indiana in 1865-66. Egly visited Tazewell County in 1867, where his points made a strong impression on both Mosiman and Roth. (MOSIMAN explains how the Roths and Mosiman may have been cousins by marriage).

In 1868, minister Michael Mosiman of Groveland and minister Nicholas Roth of Morton led the *Busche Gemeinde* congregation (in the northwest corner of Tazewell County) into alignment with the Egly Amish. Joseph and Frena became

[64] *History of the Central Conference Mennonite Church*: "Although the name Mennonite has been given to the Central Conference Mennonite Church, the large majority of the membership is Amish. Sixteen of the twenty-nine congregations are Amish while the other thirteen have a membership of Amish and Mennonites."

members of this congregation. Their children who married all chose partners from the *Busche Gemeinde* congregation. Nicholas and Magdalena remained at Pleasant Grove.

After considering locations for a new church in Morton, Mosiman and Roth accepted an offer of land from Groveland farmer John Ackerman and his wife Nancy Naffziger. Construction of a meeting house was carried out on a budget of $1,100. The 30-by-50-foot structure seating 200 was completed in October 1878. A dedication sermon was preached by Joseph Rediger, elder of the Gridley Prairie (now Waldo) congregation and Michael Mosiman's brother-in-law.

Nicholas Roth served there from 1868 to 1894. Peter Roth, who had been ordained as a minister by the Dillon Creek meeting, served there from 1868 until he moved to El Paso, Ill. in 1874. Peter Hochstettler of the Dillon Creek meeting became a minister and later elder. Peter Guth served as the first deacon, and Nicholas Roth's son Andrew also became a deacon.

The church, which evolved from the *Busche Gemeinde*, became the Church of Groveland (also called the Egly Amish Church of Groveland). Its name changed to the Defenseless Mennonite Church of Groveland in 1908 (*Mathew 5:39: "But I say unto you, that ye resist not evil; but whoever shall smite thee on thy right check, turn to him the other cheek also")*, then to the Evangelical Mennonite Church of Groveland in 1948. Stakers were represented in its congregation continuously since its inception.

The congregation now overlaps with Grace Evangelical Mennonite Church at 1050 South 4th Street in Morton, and the Groveland church has been used less and less. Since 2003 all Evangelical Mennonite churches became part of the Fellowship of Evangelical Churches and are known by that designation.

Minister Bruce Rocke lives on the Groveland property, and maintains the church building and the adjoining Evangelical Mennonite Cemetery at 5324 East Queenwood Road.

Thus in the late 19th century someone in Tazewell County might have encountered Old Amish (dwindled to a few from the older generations), Stuckey Amish (the Central Conference of Mennonite Churches), Egly Amish (Defenseless Mennonites), or New Amish (Apostolic Christians, *Bible* literalists),

Rŭpp to Ropp

The earliest record of Rŭpps associated with Swiss Anabaptism is an attendance list created March 11-17, 1538. Brothers Ŭli and Kläwi of Staufen were present at a disputation-debate between Anabaptists and Protestant Reformed clergy in the city of Bern.[65] The Anabaptists who attended risked imprisonment to defend their views. Though they were guaranteed safe passage for the period of the event, they became visible to authorities. At least three of the speakers and several of their supporters were later executed.

RUPERT, RUPPRECHT, RUPP, RUPPE, AND RŬPP

Rupert or Rupprecht was a Merovingian Frank born circa 660. As bishop of Worms he was known as a scholar with little practical experience. Then in 696 he was invited by Duke Theodo II of Bavaria to convert the tribes in his territories. On his travels Rupprecht came upon a village that was constructed over Roman ruins. He requested it as his own property, and renamed it Salzburg [salt town]. Thus he became the first abbot and bishop of the village that later grew into a city and held a great cathedral. He continued to travel widely, and set a precedent for the missionary work of others. He died at Salzburg on Easter Sunday, March 27, 718.

Circa 740 the first church at Vienna was named Ruprechtskirche in his honor. He was accepted as a saint by public opinion. Soon 'Rupp' and 'Ruppe' could be found as either a first name or surname. Spelling variations reflect the regional dialects, but it is also true that they often appeared for no other reason than a vague appearance in handwritten documents. One can find several spelling variations of any Swiss surname with more than one syllable.[66] Ropp, Roppe, Roup, Rouppe, and Ruppe are all French spelling variations. We first found 'Ropp' associated with Colmar minister Hans Roup, the descendant of a Steffisburg Rŭpp. His death entry employed the spelling 'Jean Ropp.'

In the German language a caron above a vowel indicates a long sound, so that 'Rŭpp' rhymes with the English 'loop.' In the genealogy of a Rupp branch that settled in northwestern Ohio (a branch that came from Switzerland after generations in Baden), Allen E. Rupp wrote: “For many years there was an issue as to how the name should be pronounced. When I was a boy in northwestern Ohio, we pronounced Rupp to rhyme with 'soup.' ...However, I am in the minority. Now virtually all Rupps in the United States pronounce it 'Rup.' This is true of our branch as well as the Pennsylvania branch. The well-known basketball coach, Adolph Rupp of the University of Kentucky, was referred to as 'Old Rup and ready,' rhyming his name with 'cup.' I believe that virtually every branch of Rupps has gone through this experience. As a result, a few who wanted to keep the old pronunciation changed the spelling so as to avoid the problem, and thus Rupp became Roup, Roop, Rupe, or Ruppe... I know of no member of the descendants of the Fulton County, Ohio branch who has changed the spelling of their name, but they have changed the pronunciation. There is one spelling of the name that has intrigued me, and that is the Ropp family of Illinois. There is a possibility that this is an off-shoot of the Rupp name many generations ago when they were leaving Europe. They are Mennonites, and there are some of the same family names in their family records... The Ropps have made a distinguished contribution to Mennonite history, and Ropp Hall at Bluffton College gives testimony to that.”

The 1850 census may be an indication of how the name was first pronounced in Tazewell County – the spelling 'Roop' described Andreas Ropp and the households of his five sons.

The Ropps of Central Illinois descend from the Rŭpps of Lake Thun in Canton Bern. Lake Thun is pronounced 'Tun.' To the Swiss, it is the *Thunersee,* pronounced 'Tunnerzee.' Lake Thun is 11 miles long, 2.2 miles wide, and covers 18.6 square miles. It averages about 450 feet in depth, 712 feet at its deepest point. From a north-to-south perspective it is considered a step or gateway to the Bernese Oberland, the region of the high alps (Lake Brienz to the south is the location of Interlaken). It is also the origin of the Aare River that flows south-to-north and through the city of Bern.

Many of its communities were resting points on one of the most-traveled Christian pilgrimage routes in Europe. The Way of St. James [Ger. *Jakobsweg* or *Wege der Jakobspilger*] is a spider web of paths and roads across Europe, leading to the altar of the cathedral at Santiago de Compostela in the northwest corner of Spain.[67] Since the 11th century a side loop on the trail has led down the eastern shore of Lake Thun to the cave of Saint Beatus at what is now Beatenberg.

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[65] Staufen is adjacent to Lenzburg. At the time it was in Canton Bern, but is now in Canton Aargau. This has caused some confusion for genealogists, because some of the attendees came from Eggiwil, which has a large Staŭffer family.

[66] Swiss surnames did not begin to standardize until about 1810, when a few communities created *Bürgerrodel* civil registration books for family information. The way each name was spelled in the heading for a family page soon became the only acceptable version. The system became mandatory for all communities in 1822. In present-day, the Swiss have drawn this out to its extreme: a government historical office mandates one or two acceptable spellings of each native surname, and communities publish booklets that list acceptable first names for newborns.

[67] Jakob is the closest German-language equivalent to James. They were both Latinized from the Hebrew *Ya’aqov*.

Circling Lake Thun are a dozen churches called *die Tausendjähren Thunersee Kirchen* [millennial Lake Thun churches]. They were once thought to have been built by a visiting king who was prompted by a recurring dream.[68] Unfortunately time has ruined the romance of the story: archaeological digs have confirmed that the structures were built over several centuries.

(Above) The nave at Hilterfingen, looking forward to the raised pulpit. Like the Steffisburg church, town officials would sit facing the community. The* Mosestafel *(Moses tableau) on the left side was not created until 1731, 50 years after the one at Steffisburg. Photo by Jen Staker, November 2017.

THE CHURCH AT HILTERFINGEN

One of the churches that rests directly on the Way of St. James is located near the shore at Hilterfingen.[69] It was originally called *die Andreas Kirche*. When the church was Catholic, the patron saint of Hilterfingen was the fisherman-apostle Andreas [Andrew].

The Protestant Reformed movement supplanted Catholicism in Canton Bern in 1528. Gradually the church became better known as *die von Scharnachthal Kirche*, after a patron family that provided renovations. Its parish continued to include Oberhofen (down shore), Heiligenschwendi (inland), and Teuffenthal (farther inland).

The oldest direct documentation of its existence is a mention in a deed for Libo of Oberhofen in 1175. But excavations in 1973 showed that the church and bell tower stand over the ruins of previous structures from the 7th, 10th, and 14th centuries.

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[68] The story of Rudolf II, King of Burgundy 912-937 and King of Italy 922-926, is told in *Die Strättliger Chronick*, published in 1877. He was supposed to have been a frequent guest on a farm at Spiez. The story may be true in part - he may have paid for the refurbishing of old churches.

[69] The present-day village of Hilterfingen is a little more than one square mile, population approximately 4,000. Although it is at lake level, it is 1,844 feet above sea level. The adjacent hamlet Hünibach became part of Hilterfingen in 1956. The main tourist attraction there is the Schloss Hünegg, a castle built 1861-63. The interior has not changed since 1900, and is now an Art Nouveau museum. There are older castles at Oberhofen (adjacent to Hilterfingen), Spiez, and Thun. The one at Oberhofen was constructed as a fortress by the Hapsburg family in the 13th century. After the Austrian occupiers were defeated at the Battle of Sempach in 1386 it was administered by the Scharnachthal family. From 1652 until about 1700 it was used as a prison, and occasionally held Anabaptists. The castle at Thun was built in the 12th century, and also occasionally held Anabaptists.

The present bell tower was constructed in 1473. The oldest preserved bell called the *Andreasglocke* was cast at Aarau in 1400, and bears the words "*In honorem Sancti Andreae Apostoli*" (before 1528 the church was Catholic, and dedicated to St. Andrew). It is now kept in the Castle of Oberhofen.

The Gothic church that stood beside that belltower when it was constructed was dismantled in 1727, making way for the present rectangular nave in the Baroque style.

The church owns 24 late-Gothic stained glass windows from the time frame around 1473. They were created by glassmaker Hans Noll of the cathedral workshop in the city of Bern. Many other decorations and relics from the 15th century were carried over as well. These include the cross of Andreas over the belltower. The communion table dates from 1638, while the pulpit dates from 1684.

An enameled wooden tableau called a *Mosestafel* showing the ten commandments was created by painter Johann Koch in 1731, well after similar panels went up in the churches at Sigriswil (1679) and Steffisburg (1681).

Perhaps the best-remembered congregant at Hilterfingen would be Jacob Amman. He was a resident of adjacent Oberhofen from 1655 to 1680.

See the Appendix cover for recent photos of the church.

We found a number of Rŭpps who would have worshipped in this church well before the advent of church record keeping. The State Archive of Canton Bern maintains documents that include real estate transaction pre-dating most church records. An entry from 1433 mentions Jacki [Jacob] Rŭppen from Hilterfingen and his wife Anna. One entry from 1476 mentions Heini Rŭpp, official [Ger. *Ammann*] of Hilterfingen, and another in 1478 mentions Clewi [Niclaus] Rŭpp of Hilterfingen.

In *Historic Background and Annals of the Swiss and German Pioneer Settlers of Eastern Pennsylvania*, Henry Frank Eshleman wrote, "About 1567 it was decided in Bern that if married couples did not go to the state church they should be considered as living together illicitly, as if the marriage had never been performed; and their children should be illegitimate (the right to inherit should be denied to them). This remained an edict not carried out for 12 years. But in 1579 messengers were sent among the Mennonite congregations warning them that the old edict was to be enforced, and that those who did not choose to obey should leave within three months or be punished by losing their possessions or lives." (See LAWS OF CANTON BERN in the Appendix).

Protestant Reformed pastors who may have been unsympathetic to their Anabaptist neighbors were still obligated to perform baptisms at the infant registrations. Their parish baptismal records were kept in a *Täufrödel* or registration book. Most of the entries also contain the names of three or four witnesses.

The Rŭpp family that worshipped at Hilterfingen was prolific. The church has kept registers of its baptism and marriages since 1528. The very first birth entry on April 23, 1528 was a Rŭpp.

The core families that migrated to Ste. Marie-aux-Mines had been clustered in a 12-mile circle around the northern end of Lake Thun, where documentation of life events was mandated by Swiss inheritance laws.[70] These laws enforced religious conformity by ensuring that even Anabaptists registered baptisms and marriages in Protestant Reformed churches. Because of this, it is often easier to determine a connection from the years before the Amish division of 1693 than to discern the generation or two after the families migrated north and began to disperse.

The earliest figure that we could identify in the lineage of the American Ropp family is inn keeper **Jacob Rŭpp** of Hilterfingen. He is mentioned on a document at the State Archives of Canton Bern. On May 31, 1527 he met with the municipal land manager of Interlaken on behalf of the widow of Niclaus Brunner of Hilterfingen, and sold him a house and hospital in Interlaken for 360 pounds *Pfennige*. The entry described him as a *Vogt*, an administrator who handled legal issues for a community (in America he would have been a town manager).

He married Catharina. Their marriage falls before the period covered by FHL microfilms, so we have not seen an image of a marriage entry. One genealogy says that her written surname resembles 'Wutary.' At first we assumed this was Wuterich, an early version of Wüthrich (later found Anglicized as Woothrich, particularly in Ontario). However, we do not find the surname Wuterich or Wüthrich in later entries at Hilterfingen. We also

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[70] A number of Hilterfingen families had members who became Anabaptists. Hans Bütschi of Reutigen married Margaret Zum Bach of Oberhofen at Hilterfingen Feb. 27, 1647. Their son Peter Büttschi married Barbara Immer at Hilterfingen May 4, 1675, and remarried to Margreth Oswald there April 4, 1679. They were ancestors of Moses Beachy, founding elder of the Beachy Amish. He was born at Elk Lick Township in Salisbury, Pennsylvania Dec. 3, 1874, and died there July 7, 1946. Though their clothing resembles Old Order, the Beachy Amish accepted the use of automobiles, electricity, and telephones in 1929. For more on this family see RAMSEYER.

The surnames Freÿ, Jenni, Lörtscher, Oswald, Ritschard, and Reüsser were found among 13 Hilterfingen residents who were forcibly exiled to the Netherlands in 1711. The most noteworthy was Anabaptist minister Michael Reüsser, born at Heiligenschwendi (two miles inland from Hilterfingen) May 13, 1683. He later became an elder at Groningen in the Netherlands.

Stähli is one of the largest families.

noticed that 'Wutary' could be an interpretation of the handwritten appearance of 'Jagarÿ.' We think it likely that she was a Jäger.

The birth year of their son **Jacob Rŭpp** could not be determined; he died in October 1564. On Feb. 20, 1542 at Hilterfingen he married Elisabet Jäger.[71] They appear in a Hilterfingen marriage entry as 'Jacob Rŭp' and 'Elÿzabe Jagarÿ.'

Their children baptized at Hilterfingen include:

1. **Jacob Rŭpp** was baptized Oct. 3, 1542; witnesses Jacob Baumgarten, Jacob Otziger, and Verena [illegible]. The entry gives his mother's name as 'Elisabet Jägler.'
2. Peter Rŭpp was baptized in July 1543; witnesses Peter Huser, Michael Stähli, and Dorothea Berger. [72] The entry names his mother as 'Elisabeth Jagarÿ.' He died before 1556.
3. Margreth Rŭpp was baptized Nov. 29, 1545; witnesses Rudolf Franz, Barbara Ibach, and Margreth Berger. On Dec. 20, 1565, she married Caspar Bauer. He was baptized July 4, 1540, a son of Joachim Baur and Elsa Schilling. She may also be the Margreth Rŭpp who married Hans Immer Feb. 9, 1581.
4. Frenÿ/Verena Rŭpp was baptized July 29, 1548; witnesses Batt Aerni, the wife of Peter Rŭpp, and Barbli Huser. She died before 1552.
5. Anna Rŭpp was baptized Dec. 1, 1649; witnesses Peter Huser, Otilia Meÿer of Heiligenschwendi (adjacent to Hilterfingen), and Anna Ibach.
6. Frena/Verena Rŭpp was baptized March 28, 1552; witnesses Hans Baumgartner of Bern, Margaret Jeger, and Anna Huser. On March 25, 1568, likely her 16th birthday, Verena became the second wife of Maritz Stücker. Maritz brought three children to the marriage; they had two more together. The present-day Staker family in the United States stems from Batt Stücker, who may have been adopted by Maritz in his first marriage.
7. An unnamed child (this may indicate that the child was stillborn) was baptized Feb. 16, 1554; witnesses Thomas Leÿ of Thun, Elsa Rŭpp, and Barbli Huser.
8. Peter Rŭpp was baptized Sept. 13, 1556; witnesses convent scribe Hans Glaus from Bern; Hans Kernen, and Margreth Jeger.

Jacob Rŭpp was baptized at Hilterfingen Oct. 3, 1542.
On July 13, 1562 at Hilterfingen he married Anna Knächt.[73] Their children baptized at Hilterfingen include:

1. Hans Rŭpp was baptized Oct. 27, 1564; witnesses Ŭli Gasser, Simon Huser, and Margreth Rŭpp. He died before 1585.
2. The parents' names appear on an incomplete baptism entry from 1567, possibly indicating a stillborn child.
3. Jacob Rŭpp was baptized Dec. 26, 1568; witnesses Urban Ibach, Peter Huser, Hans Erni [Aerni], Dorothe Berger, and Sara Jeger.
4. An unnamed child was baptized Sept. 23, 1571; witnesses Peter Jeger, Dorothe Huser, and Barbli Rŭpp.
5. An unnamed child was baptized Dec. 4, 1573; witnesses Caspar Bur [Baur], Peter Rŭpp, and Christina Jeger.
6. An unnamed child was baptized May 7, 1581; witnesses Barthlome Jäger, Jacob Burger, Catharina Ibach, Dichtli Stüby, and Verena Hass.
7. An unnamed child was baptized Oct. 26, 1582; witnesses Hans Jeger, Freni Rŭpp, Daniel Ibach, and Anna Berger.
8. **Hans Rŭpp** was baptized Dec. 26, 1585; witnesses district administrator Hans Jeger, Alexander Stehelin [Stähli], village treasurer Daniel Ibach, and Christina wife of Hans Cimerman [Zimmerman].

Hans Rŭpp was baptized at Hilterfingen Dec. 26, 1585. On May 6, 1611 he married Christina Pfäfli. Her surname is associated with Eggiwil and Signau, villages 20 miles northeast of Hilterfingen. Their children baptized at Hilterfingen include:

1. Barbeli Rŭpp was baptized May 22, 1613; witnesses Alexander Stahli *der Jŭng*, Anni im Hof, and Barbli von Küntz. The entry names her parents as 'Hanns Rŭp' and 'Christÿnÿ Pfäffli.'
2. Frenÿ/Verena Rŭpp was baptized July 3, 1614; the names of witnesses are illegible. She died before 1617.

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[71] A *Jäger* is a hunter. Judging from the birth entries of her children, this may have started out as Jaggeler or Jaggeli, Bernese dialect (S*chwyzertüütsch)* versions of James/Jacob. This may also have been the same family as those at Hilterfingen called Jeger.

[72] We found Huser and Huber witnesses at Hilterfingen, with a wide variety of spellings. A *Huser* is a caretaker for a house; a *Huber* is a caretaker for land. Some transcriptions mistakenly give 'Hufer' for Huser, because of the confusing appearance of the elongated 's' in Swiss script.

We also noted record entries with the familiar surnames Strubhar, von Gunten (later Gundy), and von Känel (later Kennel).

[73] Christina Knecht married Hans Müller at Hilterfingen Dec. 7, 1556. This may have been the same family. A *Knächt* or *Knecht* is a laborer or servant.

3. Cathrin Rŭpp was baptized July 7, 1616; witnesses Anthoni Ibach, Margareth Zum Bach, and Freni Stali [Stähli].
4. Verena Rŭpp was baptized Aug. 10, 1617; witnesses Hans Wolf, Anna Zimmerman, and Anna Frutiger.
5. Hans Rŭpp was baptized Dec. 26, 1619; the names of witnesses are illegible. He died before 1629.
6. Margreth Rŭpp was baptized Dec. 10, 1624; witnesses Andres Rŭpp, Margreth Frÿ, and Ursula Stähli.
7. **Hans Rŭpp was** baptized July 5, 1629; witnesses Ŭlrich Oswald, Peter Roshi *der Jŭng*, and [illegible] Stücki.

Hans Rŭpp was baptized at Hilterfingen July 5, 1629.

On Dec. 12, 1656 he married Christina Mäÿer (as found on the entry) in a double ceremony in the Protestant Reformed Church at Steffisburg (with Hans Blank and Barbara Jenni).[74] Christina had been baptized at Steffisburg Aug. 19, 1632, a daughter of Caspar Meier and Madlen Farni.[75]

Steffisburg is four miles north of Hilterfingen. Its congregation held a number of families that were later associated with the Ropps of Central Illinois. Direct lines back to the congregation can be demonstrated for Gingerich (Güngerich of Heimberg), Kaufman (Kaŭfmann), King (Küng and König), Miller (Müller), Oesch/Esch (Ösch of Oberlangenegg), Roth, Schweizer, Staker (Stücker of Hilterfingen and Eriz), Ulrich (Ŭli), and Yoder (Joder). They can also be assumed for Birkey (Bürcki), Farny (Farni), Gerber, Springer (Spring), and Zimmerman. Background on the town and church can be found in STAKER.

Rŭpp families had already lived at Steffisburg for centuries. The State Archives of Canton Bern holds a legal grievance document that mentions Peter Rŭpp of Steffisburg as a complainant, dated July 24, 1375. Their relationship to the families at Hilterfingen cannot be determined.

Hans and Christina had two children born and baptized there:

1. **Hans Rŭpp** *der Jŭng* (the younger) was baptized Dec. 7, 1662; witnesses Michel Meier, Hans Zimmerman, and Anni Maurer.
2. Babÿ/Barbara Rŭpp was baptized Feb. 19, 1665. Her entry is unusual: the first line appears to say, "Eodem nos Peter get.," or, 'On the same day [as the previous entry] Peter was baptized.' However, the name Babÿ is clearly written in the lefthand margin, below 'Par.' [parents] and above 'Test.' [witnesses]. This appears to be a correction. In the Bernese dialect Babÿ is a diminutive form of Barbara. Witnesses were Babÿ Maurer, Hans Bächer, and Madlen Roth. The listing of Babÿ Maurer first is highly unusual - generally males were listed before females - reinforcing the notion that this was the birth entry of a female child named Babÿ. It states that her father was from Hilterfingen, and her mother from Schwandi (three miles inland from Hilterfingen). Her husband Jost Joder was baptized at Steffisburg Nov. 17, 1661. The ultimate settling place of Jost and Babÿ /Barbara has not been identified. The *YoderNewsletter Online 54* suggests that they were at Muntzenheim (six miles east of Colmar) in 1695, then settled somewhere in the Val de Villé (see HOCHSTETTLER for background information). There may be a clue in the fact that their oldest child Barbara was baptized at Steffisburg Aug. 29, 1686, died unmarried near Ste. Marie-aux-Mines, and was buried at Fertrupt April 14, 1750 (found in regional records as 'Barbara Jotter').

Hans Rŭpp der Jŭng was baptized at Steffisburg Dec. 7, 1662.

On Jan. 9, 1685 at Steffisburg he married Cathrin Joder.[76] The occasion was a triple ceremony. The other two couples were his sister Babÿ/Barbara and Cathrin's brother Jost Joder, and Cathrin's brother Jacob Joder and Verena Kaŭffman.

Cathrin had been baptized at Steffisburg July 8, 1666, a daughter of Jost Joder and Anna Trachsel. Her family had a colorful history, which is told in YODER.

Official accounts recorded at Thun April 4, 1695 state that, "The Anabaptists Hans Rŭpp and Catryn [Cathrin] Joder of the [jurisdiction of the] Steffisburg [Free] Court have left the country. They must pay an emigration fee of five percent for the property they took with them." And again on the same day, "The Anabaptist Hanns Rŭpp of [Free] Court Steffisburg has moved out of the country. He must pay a five percent emigration fee of 368 pounds." This would equate to a net worth of 7,360 Bernese pounds. See ULRICH for the *Chorgericht* record of their emigration export created tax May 26, 1695.

An almost identical entry appeared in the same record four days later. It named Cathrin's brother Christen Joder as a departing Anabaptist. (Christen Joder's baptism at Steffisburg May 10, 1657 had been witnessed by 'Hansli Rŭpp).'

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[74] This Hans Blank was a son of Michael Blank and Elsbeth Spring, born at Steffisburg circa 1633.

[75] Caspar Meier had been baptized at Steffisburg Aug. 31, 1587, a son of Hans Meier and Elsi Joder.

[76] She is found as 'Cathi' on her baptism entry; as 'Cathrin' on her mariage entry and the baptism entry of her sons Hans; as 'Catharina' on the baptism entry of her daughter Catharina; and as 'Catryn' in the official account of 1695.

A Hans Rŭpp appears on a list of Anabaptist taxpayers created at Ste. Marie-aux-Mines in Alsace in 1697.[77] His name is found immediately after that of 'Niclaūs Blanck,' and immediately before that of Christen Joder.

In 1703 and 1704 new lists of Anabaptists at Ste. Marie-aux-Mines named households headed by Hans, Jacob, and Ŭlrich Rŭpp; the 1708 list names only Hans Rŭpp.

Christen Joder and Barbara Gerber had two sons born at Steffisburg, Peter and Christian (baptism witness Hans Rŭpp). Apparently Christen and Barbara settled at Ste. Marie-aux-Mines in 1696, and lived at Fertrupt 1701-1712, but resettled at Emmendingen, Baden in 1714. In 1724 Christen applied to Christian III's administrators for permission to return to Alsace and live at Jebsheim, stating that he had previously lived at Ste. Marie-aux-Mines for 18 years. The same tax lists that show Christen at Fertrupt also show a house purchased there in 1699 by yet another brother, Peter Joder.

Children of Hans Rŭpp *der Jung* and Cathrin Joder baptized at Steffisburg include:

1. Hans Rŭpp was baptized Feb. 6, 1687; witnesses Hans Joder, Peter Murer, and Anna Spring. He died as an infant.
2. **Hans Rŭpp** was baptized March 25, 1689; witnesses Caspar Joder, Adam Blanck, and Anna Spring.
3. Catharina Rŭpp was baptized Sept. 11, 1692; witnesses Hans Blanck, Catharine Rüsser, and ü.

It is possible that more children were born at Ste. Marie-aux-Mines or elsewhere after 1695.

The next forefather in our chain is thought to have been **Hans Rŭpp**, baptized at Steffisburg March 25, 1689, who was a son of Hans Rŭpp *der Jŭng* and Cathrin Joder. He was brought to Ste. Marie-aux-Mines by his parents in 1695.

This is admittedly the weak link in the chain - a supposition that may be 'highly probable, but not provable' with available documentation. The circumstantial evidence that links Hans Rŭpp *der Jung* of Steffisburg to the Ropp family of Illinois was explained in the Spring 2011 issue of *Illinois Mennonite Heritage Quarterly* and was part of a presentation at the Ropp reunion in June 2011.

Children of Hans Rupp include:

1. **Jacob Roup** (also found as Rouppe and Ropp) was born circa 1726.
2. Jean Rupp was born circa 1728, and died before 1758. Before 1751 he married Sara Detweiler. She was born on the Spitalhof at Offenburg, Baden circa 1728, and died at Bennwihr, Upper Alsace Jan. 5, 1788, a daughter of Durst Detweiler and Katarina Germann. Circa 1758 she remarried to Christian/Chrétien Rogi. He was born at Vendenheim, Lower Alsace (above Strasbourg) circa 1733, a son of minister Johannes/Hans/Jean Rogi and Anne (Johannes/Hans/Jean represented the Strasbourg congregation at the assembly of Amish Mennonite ministers at Essingen). Their children together are listed in ROGGY. The two sons Joseph Rupp and Michel Ruppe were taken in by their stepfather Christian/Chrétien Rogi, but kept their surnames and likely spent the next years at Strasbourg. They include:
    a. Joseph Rupp was born at Streutzel, Phalsbourg, Moselle circa 1751, and died at La Robertsau, Strasbourg Dec. 6, 1818. He married Catherine Zehr, who died at La Robertsau Dec. 14, 1798 (though no civil entry is found there; the date is taken from the marriage entry of son Joseph). His civil death entry was created at Strasbourg Dec. 7, 1818. It described him as cultivator Joseph Rupp, 67, born at Stentzel, Phalsbourg, and a resident of Maison No. 41 at La Robertsau. His parents were described as the deceased cultivator Jean Roupp and the deceased Sara Dertwieler; he was the widower of Catherine Zehr. One witness was his son cultivator Joseph Rupp, 27. His signature looked like Rŭp. This son married Anne Marie Welsch at Strasbourg July 31, 1820 (the entry calls him Joseph Rupp).
    b. Michel Roppe was born circa 1753. At this point, rather than go off track for several pages, we have moved the story of Michel's descendants forward to its own section, THE JEAN RUPP BRANCH. This should actually be helpful – once the main line is explained, it will be easier to see how this line followed their relatives from Europe to Ontario and Illinois.

[77] Gunten and Sigriwil are downshore of Hilterfingen, separated only by Oberhofen. Michel Rŭpp and Maria Schumacher/Schmocker were married at Sigriswil circa 1660, and had nine children. Their son Hans was baptized at Sigriswil Dec. 10, 1665, and became a vine grower at Gunten. He married Elsbeth Thönen (found in Dutch records as Thomann) Nov. 24, 1692. She was baptized at Faulensee April 12, 1672. According to a *Tower Book* (Ger. *Turmbüch*) entry created March 17, 1710, Hans was held as an Anabaptist on the island-prison at Bern. He was released to be deported to Pennsylvania, but left his transport boat en route. In fact Hans and Elsbeth traveled as far as the Netherlands, then settled there. Dutch records say that in 1712 they were living at Hoogkerk near Groningen. He settled at the Hetschmühle (the Enkenbach-Alsenborn in the Pfalz). A misinterpretation that this was the Hans Rŭpp who married Cathrin Joder also persists in some sources.

Anabaptist **Jacob Roup** (also found as Rouppe and Ropp) was born circa 1726. He probably signed his name 'Rŭp,' just as his son Christian did. He was described as a resident of Plaine in the principality of Salm on his children's documentation.

Plaine is 18 miles north of Ste. Marie-aux-Mines. It is located on the northern slope of a low mountain, with the Bruche River on its right. By walking 3.8 miles east down to the river, a traveler would pass through the village of St. Blaise-la-Roche [Ger. *Heiligblasien*] and continue around to the opposite (southern) side of the mountain and the village of Saulxures [Ger. *Salzern*]. By simply walking over the low mountain, one could pass through Bénaville farm.[78]

THE PRINCIPALITY OF SALM, AND LE BAN DE LA ROCHE

At the turn of the 18th century the most important figure in the valley of the Bruche River was the Prince of Salm. He lived in a castle in the town of Salm in the town of La Broque [Ger. *Vorbruck*], sharing authority with the House of Lorraine.

His family had sided with Sweden in the Thirty Years War of 1618-48, and saw their holdings utterly destroyed by the French. Following the war the valley was slowly repopulated as the sovereign family rebuilt their estates as havens for Huguenots and other Protestants fleeing from persecution in France and the Old Swiss Confederacy.

A few Swiss families settled in the Bruche Valley as early as 1670-71. They appear to have come from Sumiswald in the Emmenthal region of Canton Bern. The most common surnames we found in Sumiswald records 1650-1700 included Sŭmmer (later Sommer), Mosiman, Kŭpferschidt, Haslibacher, and Reist; the first three were found in the Bruche Valley.[79] It could be expected that the early émigrés from Sumiswald would be more tolerant than the strict Anabaptists that later followed Jacob Amman; his opponent, Hans Reist, had been a native of Sumiswald.

In 1708, Anabaptist families at Ste. Marie-aux-Mines were invited to settle in the principality of Salm by reigning Prince Charles-Théodore Othon. At the time his lands did not make up one continuous entity, but were scattered in a loose patchwork across a 16-by-16 mile area on the west side of the valley of the Bruche River. The seat of government was the town of Badonviller.

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[78] Very little information is available on Plaine, but there is a good historical record of Bénaville. In 1636 a medieval stronghold on the low mountain between Plaine (on the north side) and Saulxures (on the south) was looted and burned, becoming a casualty of the Thirty Years War. In 1661, the Duke of Lorraine awarded the estate surrounding the ruins to Basile Mus (1615-1693), master of the iron forge at Framont. When Basile died in 1693, his two houses were divided between son Georges Mus (1646-1714) and daughter Marguerite Mus, who was the second wife of Jean du Goutte, a cavalry officer and lord of St. Aignan and Beauregard. On Sept. 3, 1698 Georges sold his Bénaville house and properties to Nicolas Grandadam, mayor of St. Blaise-la-Roche. The same Georges Mus became owner of forges at Fremont and Champenay in 1704 and 1707. In 1707 there is mention of an Anabaptist named 'Gaspart' living as a sharecropper on the land of Georges Mus at 'Gout Ferry.' This was probably the location labeled 'Goutte Ferie' on the 1778 Cassini map, between Bambois de Plaine and the Bruche River.

On Oct. 17, 1708, the first written mention of the presence of Anabaptists at Bénaville was made in a property register created for the Duke of Lorraine: "I, Benoist Mougenot, priest of Plaine and Saulxures its annex, in execution of the orders of S.A.R., verify that in the parish of Saulxures there are 106 communicants and 76 noncommunicants, not including three families of Anabaptist residents at Bénaville." One of the three families may have belonged to Anabaptist Peter Zimmerman, who was at Bénaville in 1717. The Fischers propose that Anabaptist Christian 'Rousty' [Ruchti] was also a tenant. Christian Ruchti was born at Steffisburg March 30, 1662, a son of Christian Ruchti and Verena Zimmerman. On March 24, 1698 he married Anna Kaufman, who was born at Erlenbach, Bern Feb. 8, 1680, a daughter of Anabaptist minister Isaac Kaŭffman (who was later exiled from Bern) and Elsbeth Margelt. They departed Rotterdam on the *Princess Augusta* April 28, 1736, arrived at Philadelphia Sept. 15, 1736, and settled near Womelsdorf, Berks County, Pennsylvania.

By 1737 the two houses belonged to Monsieur de Maimbourg and a sister of Marguerite Mus, Derivaux Mus. At the same time another farming couple cultivated Bénaville: Christian Aeschbacher, a Calvinist, and his wife Marie-Magdeleine Spanlÿ/Spenlinne/Sponly, a Lutheran. In 1773 Christian 'Kerick' [Göerig/Gerig, also found as Sherich/Schérique/Cchérique, and later as Sherk] and his wife Marie Maÿere lived there.

The presence of Anabaptist farmer Martin Brechbühl (found as 'Prachpiel') and his wife Anna Bachmann (found as 'Anne Prachmanni') at Bénaville was first noted on a birth entry created March 19, 1778 (their daughter Elizabeth had a son who died July 17). Martin leased the house that had belonged to Monsieur de Maimbourg in 1782, and renewed the agreement in late September 1794. The owner names on the two documents were Louis-Michel Colin and Louis-François-Dieudonné Collin. The Brechbühls later lived at Bellefosse. Their old home was later home to the Beller family, the last Anabaptists at Bénaville. The structure was offered by a Beller as a meeting place for the dwindling religious community in 1924.

One genealogy says that a Beller lived in a hole in the ground, called 'the goat hole.' It is possible that this refers to Les Fosses (the pits) on the downhill slope between Bénaville and Plaine. Or, a nearby location is called Le Goutte (the drop), which could have been misinterpreted. (See EIGSTI for information on descendant Barbara Beller, who was born near Plaine in 1847 and is buried in Landes Mennonite Cemetery). It is also possible that this was La Haute Goutte, a hamlet within Neuviller in the area of Le Ban de la Roche.

[79] Though less common, Brechbühl was also found in the Bruche Valley and at Sumiswald.

Swiss families also settled on the right side of the Bruche River, in an area still known as Le Ban de la Roche. 'Ban' is *patois welsche* for 'county', hence 'county of La Roche.' It can be characterized as a Lutheran community surrounded by Catholic neighbors.

The area encompassed nine villages surrounding the La Roche castle at Bellefosse, a military stronghold that was destroyed in 1469: Bellefosse, Belmont, Fouday, Neuviller (with the hamlets La Haute Goutte and Riongoutte), Rothau, Solbach, Waldersbach, and Wildersbach. French genealogist Monique-Marie François has made a study of the Le Ban de la Roche area, and noted that several next-generation descendants of Ste. Marie-aux-Mines refugees lived nearby.

The Amish Mennonite congregation in the area that would become the principality of Salm dated from 1712. The first acknowledged religious leader at La Broque may have been Johannes 'Hans *der Jŭng*' [the younger] Güngerich, whose family came from Heimberg, less than two miles above Steffisburg, via La Petite Lièpvre near Ste. Marie-aux-Mines. In *Amish Mennonites in Germany*, Hermann Guth writes that "he was possibly the progenitor of the Güngeriches in Lorraine." After 1713 Amman's companion, minister Niclaus Augspurger briefly practiced medicine on humans and animals from the home of his daughter Magdalena and her husband Anthon Bächer at Saales.

Settlers in the principality of Salm and the adjacent Le Ban de la Roche area eventually included members of the families Augsburger [Augspurger], Bächer, Beller, Prachpille [Brechbühl], Talebach/Thellepach [Dällenbach], Eiman/Eymann, Von Gond/Fongond [von Gunten, found in America as Gundy], Gerig/Chérique/Schérique [Göerig], Guerber/Karbre [Gerber], Güngerich, Goldschmitt [Goldschmidt], Kropf, Kupferschmidt, Lehman, Moseman [Mosiman], Müller, Neuhauser, Roqui [Rocke], Ruby [Rŭbi or Rübi], Salzmann [Salzman], Schirsch [Schürch], Schlabach [Schűpbach], Sommer, Stoquit [Stŭcki], and Olry [Ŭlrich]. Many of these families had first arrived there in the 1690s.

On Dec. 21, 1751 property from the Duchy of Lorraine passed to the Prince of Salm.[80] The seat of government was moved to Senones (now in the department of Vosges), and the prince became sovereign of a continuous 16-by-16 mile area encompassing 10,000 citizens and 30 villages.[81] It took in Allarmont, Albet, Belval, Bénaville, La Broque, Celles, Champenay, Diespach, the forges at Framont, Fréconrupt, Les Frénot, Grandfontaine, Grandrupt, Ménil, Saint Maurice-les-Senones, Le Palais, Malplaquet, Paulay, La Petite-Raon, Plaine, Moussey, Raon-sur-Plaine, Saint-Stail, Saulxures, Le Vermont, Vexaincourt, Vieux-Moulin, Vipucelles and Quevelles. Anabaptists found themselves ideally situated in an entity that did not have to follow French or Alsatian dictates.

Farmers in the Upper Rhine Valley and Moselle characteristically spoke the same Alemannic dialect of High German as those in Canton Bern. In Salm, Alsatian was called *patois welsche* or *elsässich.* Swiss newcomers brought *Bernois*, the Bernese dialect. Pure French was written and spoken as a language of government, and Latin was taught in schools.

About 350 men were employed quarrying red sandstone for building. A number of iron mines were owned by the Abbey of Senones but were exploited by the prince. Significant forges were located at Framont and Rothau. The main crops were rye, buckwheat, barley, potatoes, hemp, and flax for linen. Game included deer, rabbit, and partridges. The Bruche and Plaine Rivers and tributary streams flowing from the Vosges held trout and freshwater codfish (*burbot*). Cherry and plum trees were cultivated for brandy.

The first lease by an Amish Mennonite was obtained by Benedict Schlacter (also found as Benoit Schlecht, Schelaster, or Schlaster, but possibly Schlücter; over time the surname became Schlatter). He farmed land at Les Quelles (the area above Plaine) in 1702 and Donon (the forest area between Raon-sur-Plaine and Grandfontaine, west of La Broque) in 1704. On Dec. 2, 1715 he negotiated directly with the prince and signed an agreement for open land in the village of Salm. He died at Rothau Aug. 27, 1717, and his son Christian Schlacter took on responsibilities. On March 22, 1728, Christian Schlacter passed the lease on to Bernese farmers Hans Jacob Farny, Christian Ruchti [found as Ruchty], and Hans Zimmerman. Schlacter and Ruchti later emigrated, sailing from Rotterdam to Philadelphia in 1736 and settling in

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[80] In 1598 the area of Salm was divided between brothers Frederic, count Sauvage of the Rhine and Jean IX, count of Salm. Frederic's son later became a prince (as a royal reward for converting to Catholicism), making his portion a principality in 1623. Meanwhile Jean IX's portion passed through inheritance into the House of Lorraine. The 1751 absorption of one part by the other was actually a reunification. The locations that merged from properties of the House of Lorraine included Bénaville, Fréconrupt, La Broque, Moussey, half of Senones, Quevelles, Saulxures, and Vipucelle. There may be little point in determining which Anabaptist families moved into which possessions before 1751; both the House of Lorraine and the princes of Salm proved hospitable.

[81] Writer and religious skeptic François-Marie Aouet de Voltaire (1694-1778) visited abbot Dom Augustin Antoine Calmet at the Abbey of Senones in the capital of Salm June 9-July 2, 1754. The abbot was an historian, and maintained one of the largest libraries outside Paris. Voltaire later explained his use of the abbot's collection by saying that, "It is good war to turn the enemy's cannon against them." Voltaire had recently visited Prussia, a gesture that was extremely unpopular with his countrymen. One anecdote says that Voltaire wore out his welcome, and the Prince of Salm requested his departure. Voltaire left the abbey with the words, "I thank you, Monsiegneur, for your interest in me, and I am grateful for the tolerance you show by allowing me two days to depart a principality that a snail could tour in only an hour."

In *Candide* (1759), Voltaire created the character of Jacques the Anabaptist, a Dutch merchant. Jacques is contrasted with another Dutch merchant named Vanderdendur who is a slave holder and swindler. While Vanderdendur preaches charity in the name of religion, but ignores the impoverished Voltaire, Jacques take him in and gives him a job. The two merchants ultimately die in the same shipwreck. Vanderdendur is trying to loot the ship, while Jacques drowns trying to save another passenger.

Lancaster and Berks Counties.[82] On Oct. 11, 1768 the lease was extended by Jean Neuhauser and Jacob Kupferschmidt on behalf of their fathers-in-law Ŭlrich Eymann and Jacob Eymann.

The congregation was represented at the assembly of ministers at Essingen in 1759 by Johannes 'Hans *der Jŭng*' [the younger] Güngerich and Michel Salzman. It was represented in 1779 by Jacob Kupferschmidt and Johannes Gerber.

Philippe-André Grandidier, Royal Historiographer of Alsace: "The Mennonites always live in the country, on the estates of large landowners, who like to take them as renters because they pay more than others... They are the most gentle and peace-loving of all people in their trade; they are energetic, alert, moderate, simple, benevolent. They wear beards, their shoes have no ties, their clothes no buttons. They seek to settle in the loneliest parts of the Vosges. When it is time for the harvest, mowing and threshing, the Swiss Brethren come and help, and when the work is finished they return to the places where they are tolerated or those where they are not known. If a Mennonite needs hired help, he employs only members of his faith. In the villages where they live they pay the same fees to the church for marriage or burial as the Catholics, and are obliged to pay the same school fees as the Catholics, although they do not wish to have their children instructed by the schoolmasters. They do not accept infant baptism and assert that no church has the right to say that it is the only true one in contradistinction to the others. The government should be obeyed. Baptism should be imparted at a mature age; baptismal candidates must pass an examination to determine whether they are worthy of being received into the brotherhood."

In 1789, political upheaval in France crushed the economy of Salm. When the French National Assembly prohibited the export of grain, the princes of Salm requested aid in the form of food. This was reasonable, considering that more than 800 Salm citizens had already served in the French Army. But the request was denied. Frustrated and wary of the democratic violence just over their borders, the princes quit Salm altogether to find a permanent haven in their family castle Wasserburg Anholt at Isselburg in Westphalia. A number of local records were lost or destroyed during the move.

The desperate citizens of Salm chose to dissolve the principality and seek unification with France. On March 17, 1793 their offer was accepted by Philippe Charles Aimé Goupilleau de Montaigu on behalf of the Committee of Public Safety - the group that was responsible for the one-year Reign of Terror.[83]

When the principality was dissolved, elder Jacob Kupferschmidt (1723-1813) courageously invited Goupilleau into his home. There he tendered a pacifist statement of conscience asking for exemption from military conscription.[84] Goupilleau took the document to Paris, where it was reviewed and approved.

"Extract from the *Register of Degrees of the Committee of Public Safely of the National Convention*, from Aug. 18, 1793, the second year of the French Republic. The Committee of Public Safety announces that it will address to the administrative bodies of the Republic the following circular letter: "The representatives of the Anabaptist citizens of France conveyed to us that their practices of worship and their morals prohibit them from carrying weapons. They requested that we employ them in some other service to the army. We saw their simple hearts, and felt that a good government would employ their virtues for the common good. That is why we invite you to treat the Anabaptists with the same tolerance that marks their character, to help them avoid persecution, and to grant the duties that they request in the service of the army (such as scouts and teamsters), or even to allow them to pay money to be exempted from service altogether." It was signed Couthon, Barrère, Hérault, Saint-Just, Thuriot, and Robespierre. Robespierre was a deist who disliked organized religions. In this instance, the granting of exemptions for all Anabaptists was a slap at the Catholic clergy.[85]

On July 12, 1806, the princes signed the Treaty of the Confederation of the Rhine. On July 25 their possessions withdrew from the Holy Roman Empire and became part of a new confederation with Napoleon as their protector. The realignment lasted until the disastrous Russian campaign of 1812. Any rights to sovereignty over the lands of the former principality of Salm were irrevocably revoked at the Congress of Vienna in 1815.

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[82] He is found on the passenger list as Christian Schlachter, 39. Another name on the list, 'Hance Stockie,' may have been Johannes Stücker/Jean Stucker, who married Christian's sister-in-law Anne Catherine Roth at Rothau April 6, 1733 (see STAKER).

[83] In 1795 the Bruche Valley as far north as Schirmeck was annexed by the Department of Vosges. It became part of the German territory of Elsass-Lothringen after the Franco-Prussian War of 1871, and returned to France as part of Lower Alsace in 1919.

[84] A civil death entry created at La Broque July 15, 1813 notes the death of 90-year-old cultivator Jacques Kopferschmitt. He was a son of the deceased Jacques Kopferschmitt and Anne Loiseau, and the widower of Susanne Eimann. One witness was cultivator and son-in-law Christian Kerbre, 45, who signed Christian Gerber. Jacob Kupferschmidt's bold signature appears on a number of La Broque entries. On his wife's civil death entry it looks like Jacob Kűpherschmidt.

Susanne Eimann died at La Broque March 22, 1810. Her civil death entry described her as an 86-year-old cultivator, a daughter of the deceased Jaques Eimann and Elisabeth Stockerin, who had been cultivators there. It was witnessed by her husband Jacques Kupferschmitte, 83, and son-in-law and cultivator Christian Karbre, 42.

The red sandstone house on the Kupferschmidt farm at Salm was constructed in 1791. A later tenant was minister/elder Nicolas Augspurger. It was recently renovated.

[85] The exemption stood until 1802.

Jacob Roup married Elizabeth Sommer circa 1747.[86] A record of their marriage in the principality of Salm may no longer exist. The Anabaptists kept only minister's lists of marriages, and few survive. Anabaptists entries are rarely found in Catholic parish records, and the state-civil system of administrative record-keeping did not exist until 1792. Property and tax records were lost when the princes of Salm fled to Westphalia during the French Revolution. And the entire area was heavily shelled during the Battle of St. Blaise-la-Roche/Plaine Aug. 14, 1914.

The only clue to the location of their home was the death entry of their son André created at Plaine in 1795. It said that he was born 'au Guevelles,' an archaic form of Les Quelles, an isolated forest hamlet within short walking distance above Plaine.

Children of Jacob Roupe and Elizabeth Sommer include:

1. **Hans Roup** was born circa 1748, and died at Sigolsheim (now in Upper Alsace) Nov. 26, 1788. He also appears in French documeéntation as 'Jean Roupp' and 'Jean Ropp.'
2. André Rŭp was born at Les Quelles above Plaine circa 1754, and died at Bambois de Plaine Jan. 5, 1795. In 1780 or 1781 he married Barbe Reber (also found as 'Rabre'). She was born at Climont circa 1759, and died at Bambois de Plaine Feb. 8, 1794, a daughter of Christian Reber and Anne Adam.[87] André and Barbe were cultivators (as opposed to farmers; a cultivator generally raised fruit for brandy and jams or grapes for wine, and often kept bees). André's civil death entry described him as André Roupe, 40, born at *au quevelle,* La Broque (later calle Les Quelles); he was the widower of the deceased Ann Rabre [a mistake; this was Barbe Schipach], who had died at Plaine Feb. 8, 1794. It was witnessed by Christianne Roupe, his brother [he signed Christian Rŭpp]; Jacob Berler, a cultivator at Salme [Salm], La Broque [he signed Jacob Beller]; and miller Joseph Haltre of Poulay [he signed Joseph Halter]. Children of André Rŭp and Barbe Reber born at Plaine include:
    a. Christian Rŭpp was born Dec. 15, 1781. He is found on a marriage entry created at Herbéviller Nov. 24, 1806. It described him as 25-year-old Kristian Rouptpe born at Banbois, Plaine, a son of André Rouptpe and Barbe Rabre, who had both died there. The bride was described as Madeleine Bochel [Bachler], 26, born at Carbourg, Phlalsbourg [Garrebourg, Moselle] in September 1780. For background on her parents see BECHLER/BECKLER. The bride and groom were illiterate and did not sign the entry. Madeleine died at Gerardcourt in Ville-en-Vermois, Meurthe-et-Moselle Sept. 9, 1808. Her civil death entry described her as Magdalaine Pechler 28, wife of Christian Rub. Witnesses included Christian Roup, 27, of Ville-en-Vermois; cultivator Joseph Gerber, 40, of Ville-en-Vermois; and cultivator Nicolas Blanck, 33, of Bouxières-aux-Chénes. Signatures looked like Christian Rŭb, Joseph Gerber, and Nickolaus Blank. On Aug. 14, 1809 at Ville-en-Vermois Christian remarried to Barbe Kassler. Their civil marriage entry described the groom as weaver Christian Rubb, a resident of Gerardcourt, Ville-en-Vermois; he was the widower of Magdelaine Pechler, who had died there Sept. 9, 1808. The bride was described as Barbe Kassler, born at Diffenbach Aug. 25, 1777, a daughter of the deceased Joseph Kassler and Catherine Schetz [Schertz?] of Rode [Rhodes], Sarrebourg. Joseph had been a Catholic cultivator at Hellimer (in what is now Moselle), and died there Nov. 30, 1787. Witnesses included cultivators Joseph Gerber, 43, and Joseph Blanck, 30, both living at Gerardcourt.
    b. Joseph Roupe was born circa 1782. On Jan. 12, 1815 at Golbey, Vosges he married Marie Pintré of Lubine, Vosges. The entry stated that he was 33, an Anabaptist domestic hand living in the community of Fauconcourt (18 miles north of Golbey); and an adult son of the deceased André Roupe, who died Jan. 5, 1795 in the community of Plaine, and Barbara Rabre [Reber], who also died at Plaine Feb. 8, 1794. Marie Pintré, 23, was described as an adult daughter of the deceased Christian Pintré, who died at Lubine in March 1792, and Marie Amanne [Eymann]. Marie's parents had been residents in the home of Jacob Pashman [the signature says Bachman], also an Anabaptist. The bride's foster father was present and consenting; he was not identified by name, but was described as a cultivator in the neighborhood of Haut du Gras in Golbey [presumably this was Jacob since there is no further identification]. Witnesses included Jean Bahelaire [the signature says Bächler], 36, brother-in-law of the future groom; Pierre Bahelaire [Bächler], 60, laborer in Golbey and friend of the bride; Antoine Gabriel André, 56, laborer at Golbey, friend of the bride; and François Perroux, 57, a cultivator in Golbey, also a friend of the bride. The attempted signatures of the bride and groom were unintelligible, indicating they were illiterate.

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[86] Some sources say that this Elizabeth Sommer remarried to Christian Eymann/Eiman after Jacob's death. This is too much of a stretch - Christian's children were born 50 years after Elizabeth's birth. The wife of Christian Eyman/Eiman was actually 'Elizabeth Inée Sommer' (see SOMMER, SOMMER OF BUTLER COUNTY).

[87] The household of 50-year-old Chrétien Reber and Anne Adam with 10 children is found on a 1780 census of Villé (the administrator of Climont). The couple had been married 32 years – thus since circa 1748. The census shows 20-year-old daughter Barbe Reber. On April 7, 1782 at Urbeis Chrétien remarried to Barbara/Barbe Schibach (also found as Schabey and Chebach, all derived from Schűpbach). She was born circa 1746, and died at Urbeis April 28, 1808. They had one child together. On Nov. 29, 1794 at Plaine a civil death entry was created. Chrétien was described as Christianne Rabre, 66, born *au clamon* [at Climont], and a resident of *banbois*, Plaine. His widow was correctly named as Barbe Schipach, who was also a witness. Other witnesses included Rŭdi Lehman and Benoit Robi [he signed Bantz Rŭbi] of *au quevel,* La Broque.

Marie Pintré died at Golbey April 9, 1820. Her civil death entry created Aug. 11 described her as weaver Marie Pintré, 30, a daughter of the deceased Christe Pintré and Marie Ahman.

c. Anne Roupe/Roppe was born at Plaine in May of 1786. She married weaver Joseph Sommer at Rehainviller, Meurthe-et-Moselle May 26, 1813. He was born at Saulxures Jan. 1, 1785 and though he was a weaver by profession he was working as a cultivator on the Château Adoménil estate at Rehainviller; his parents were David Sommer and Anne Brechbühl, who were also living on the Château Adoménil estate. Witnesses included Anne's uncle Christian (who signed his name 'Christian Rŭp'), age 57, and cousin Joseph (who signed 'Joseph Rŭp'), 26. See SOMMER for background on this couple.

d. Elisabeth Roupe/Roppe was born at Plaine circa 1791, and died at Nompatelize, Vosges Sept. 16, 1828. On Jan. 23, 1815 at Angomont, Meurthe-et-Moselle she married Jean Sommer, He was born at St. Remy, Vosges circa 1787, and died at Lachapelle, Baccarat, Meurthe-et-Moselle July 27, 1818 a son of David Sommer and Anne Brechbühl. See SOMMER for background on this couple. On Oct. 21, 1823 at La Salle, Vosges, Elisabeth remarried to André Kropp [Kropf]. He was born at Hartzviller, Moselle May 14, 1802, and died as Andrew Grubb at Elm Grove in February of 1865, a son of Pierre Kropp and Suzanne Ringenberg. See GRUBB for more on their marriage.

3. Christian Rŭp (also found as Roupp, Roup, Rupe, and Rup, he signed his name 'Rŭp') was born in the area of Le Ban de la Roche [Ger. *Steintal* or *Steinthal*], near the principality of Salm in 1757, according to his death entry. Christian married Magdalena Brechbühl (often found as 'Madeline Prachpiller' or 'Prachpil'). She was born at Donnelay [Ger. *Dunningen,* now in Moselle] in 1765, and died at Salonnes, Moselle Dec. 19, 1838, a daughter of Martin Brechbühl and Anne Bachmann who lived at Bénaville.

Christian and Magdalena had children at Saulxures in 1786 and 1788. In 1794, 1795, and 1801 they had children at Natzwiller.

In 1801 or 1802 Christian and Magdalena resettled at Igney, Meurthe-et-Moselle, where they are found until 1812. Igney is 36 miles west of Natzwiller, on the opposite side of the Vosges Mountains from the Lower Alsace locations. No familiar surnames were found among the handful of families at Igney; however, the tiny village was only 13 miles southeast of Donnelay, Magdalena's birthplace. Christian's cousin Gabriel Sommer, born at Plaine, was also resettling at nearby Moussey at about this time.

On Nov. 7, 1802, Christian served as a witness to the marriage of Joseph Blanck and Madeleine Eiman at Herbéviller. The civil entry described the groom as a 24-year-old farmhand born at Longeville-lès-St. Avold (now in Moselle) May 4, 1779 but living at Herbéviller, a son of 61-year-old Michel Blanck and Anne Janzy of Longeville-lès-St. Avold. The bride was described as a 25-year-old living at Herbéviller, born at Schirmeck Aug. 12, 1778, a daughter of the deceased Christian Eiman and Inée Sommere. Christian 'Roup' was described as a 47-year-old living at Igney, a friend of the groom; other witnesses included father-of-the-groom Michel Blanck; 40-year-old cultivator Christian Guelbert [Gerber], a brother-in-law of the bride living at Herbéviller (he had married her sister Marie there March 10, 1797); and 30-year-old Joseph Eymann (signed 'Eiman'), a brother of the bride living at Chazelles. [88]

Christian also appeared as a witness on a number of marriage entries in the area of Hellocourt (now Maizières-lès-Vic). These brief mentions tie him firmly into the families that later lived in Tazewell County. For example, he signed as the first witness for a marriage at Hellocourt Feb. 2, 1804. The groom was Jacob/Jacques Bachmann. The bride was Barbe Vercler (an aunt to Jacobine Vercler, the wife of Pleasant Grove minister Andrew Ropp). The other two witnesses were Christian Belsley (the father of Woodford County pioneer 'Red Joe' Belsley) and Joseph Engel (a second cousin to Partridge Creek meeting minister Christian Engel).

A census of Mennonite families created April 24, 1809 lists Christiane Rup as a head of a household at Igney (seven residents).

In 1812 or 1813 the Rŭps moved 22 miles west from Igney to the Château Adoménil estate on the edge of the forest of Vitrimont, just across a river from Rehainviller, Meurthe-et-Moselle. The move may have been related to the marriage of Christian's oldest son to Ann Gerber in 1812.

Christian died at Rehainviller July 23, 1822.[89] His death was reported by son-in-law Jean Salzman. The civil entry estimated his age as 70, and stated that he was born at 'Steital,' Vosges (actually the *Steintal*, the area of Le Ban de la Roche in Alsace). His parents were named as Jacob Roupe and Elisabeth Sumer [Sommer], cultivators at Plaine.

Children of Christian Rŭp and Magdalena Brechbühl married into a number of families that later appear in Tazewell County:

a. Barbe Rupp was born at Saulxures June 8, 1786, and died at Azoudange, Moselle Oct. 10, 1844. On Feb. 2, 1804 at Hellocourt she married André Vercler (1779-1851), a son of Joseph Vercler and Marie Abresol. She appears on the civil marriage entry as 17-year-old 'Barbe Rup,' her parents as 47-year-old cultivator 'Christianne Rup' and 'Madelaine Prachpielle' from Igney. (On the same day, Christian signed as a witness at the marriage of Barbe Vercler and Jacob Bachman). The 10-year civil index for

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[88] Christian was a second cousin to the groom through the Hochstettlers.

[89] The Château d'Adoménil dates from 1617. The grounds of Adoménil became part of Rehainviller Aug. 20, 1826. It has been a hotel-restaurant since 1850, and photos can be found online at *www.adomenil.com*. Rehainviller was severely damaged in World War I, but the château was not affected.

Hellocourt has the marriage as one between André Werther and Barbe Rap. Barbe and André later lived at Azoudange.

b. Joseph Roup was born at Saulxures Oct. 24, 1788, and died on the Château Adoménil estate near Rehainviller Feb. 19, 1816. On Jan. 16, 1812 at Igney, Meurthe-et-Moselle he married Anne Gerber. The civil marriage entry describes him as a 23-year-old cultivator living at Igney, born at 'Sawr' [Saulxures]; his father's age was given as 66 (an inflated number in a year of high military conscription). The bride was described as 'Ann Guelbert,' a 20-year-old living at Herbéviller who was born at Remoncourt (now in Meurthe-et-Moselle) May 14, 1791. Her parents were described as 52-year-old 'Christophe Guelbet' living at Herbéviller, and Marie Haouis, who had died at Herbéviller Feb. 21, 1796. The fathers signed as Christian Gerber and Christian Rŭp. Anne died at Rehainviller April 9, 1814. On Aug. 4, 1814 at Fauconcourt, Vosges Joseph remarried to Anne Mosiman. She was born at St. Quirin (now in Moselle) May 10, 1794 and died at Magnières, Meurthe-et-Moselle Feb. 2, 1861, a daughter of Jean Mosimann and Anne Marie Brechbühl. Joseph and his father both signed the marriage entry 'Rŭp.' Joseph Eymann (the second husband of Anne Marie Brechbühl and stepfather to the bride) signed it 'Eiman.' After Joseph Roup's death Anne Mosiman remarried to Joseph Goldschmidt/Goldschmitt at Rehainviller May 16, 1818. He was born at Ste. Marie-aux-Mines May 12, 1789, and died at Magnières Feb. 10, 1869, a son of Pierre Goldschmidt and Anne Kaufmann.

c. Christophe Ropp was born circa 1791, and died as a 15-year-old at Igney, Meuthe-et-Moselle Feb. 1, 1806. The civil death entry describes his parents as 'Christophe Ropp,' 48, a cultivator living at Igney, and 'Magdeleine Prachpil.' His father signed 'Christian Rŭp.'

d. Jean Roup was born at Le Beaupré Natantier, Natzwiller (his death entry says La Brinque in the parish of Schirmeck, likely meant as La Broque) June 14, 1794, and died at Repaix, Meurthe-et-Moselle Dec. 14, 1867. On April 22, 1815 at Rehainviller he married Marie Vercler (1796-1883) of Hellocourt, a daughter of Joseph Vercler and Marie Abresol. The ceremony was witnessed by father-of-the-groom Christian Rŭp, brother-of-the-groom Joseph Rupp, and brothers-of-the-bride André and Joseph Vercler. They lived on Les Bachats farm at Rhodes, and are buried in the Anabaptist cemetery at Repaix. Their children include:

1) Marie Rupp was born on the Château de Romecourt estate at Azoudange Oct. 4, 1816, and died at Hancock, Ohio March 26, 1895. On May 27, 1843 at Rhodes she married André/Andrew Salzman. He was born at Domèvre-sur-Vezouze Jan. 20, 1820, and died at Hancock Dec. 27, 1896, a son of Christian Salzman and Madelaine Vercler. They are buried in Bright Cemetery at Hancock.

2) Anne Rupp was born on Les Bachats farm Aug. 14, 1819, and died in 1916. On May 5, 1847 at Rhodes she married Jean Salzman. He was born at Domèvre-sur-Vezouze July 19, 1823, and died in 1875, a son of Christian Salzman and Madeleine Vercler.

3) Joseph Rupp was born on Les Bachats farm Jan. 4, 1821, and died in Illinois Aug. 24, 1860. On April 2, 1850 at Salonnes, Moselle he married his cousin Anne Baechler (known in America as Annie Beckler). She was born Sept. 29, 1826, and died at Chenoa, McLean County May 13, 1902, a daughter of Andreas/André/Andrew Baechler and Anne Roupe. They settled at Minier, farming at Weston and Chenoa. Probate records from the November 1860 term show his administrators as Andrew Baechler and Simon Baechler (found as 'Bachler'). His widow inherited half his property, and his two children the other half. The children include:

a) Marie Anne/Mary Rupp was born March 28, 1851, and died at Dry Grove, McLean County July 16, 1932. On Feb. 2, 1868 she married third cousin Peter S. Ropp, a son of Christian Ropp and Magdalena Schertz. Minister Joseph Stuckey conducted the ceremony. They farmed at Dry Grove, where they had two children, and lived at Bloomington following retirement. They are buried in Park Hill Cemetery at Bloomington.

b) Andrew Oliver Rupp was born at Hopedale March 25, 1860, and died at Gridley June 20, 1933. According to University of Illinois alumni material, he was a teacher 1884-86, journalist 1886-1900, and city clerk of McHenry, McHenry County 1897-1901.

On Sept. 12, 1861 in Tazewell County Anne remarried to Christian Claudon; the ceremony was performed by minister Andrew Ropp, and his entry in the county marriage register called them Christian Cloden and Annette Baechler. He was born at Réding, Moselle Sept. 7, 1837, and died at Chenoa, McLean County June 24, 1892, a son of Nicholas Claudon and Barbara Bechler. He immigrated via Canada in 1859. They can be found on the 1880 census of Yates, McLean County as Christian Claudon, 42, France; Annie Claudon, 45, France; stepson Andrew Rupp 20, born in Illinois to French parents; Anna B. Claudon, 17, born in Illinois to French parents; and Martha H. Claudon, 10, born in Illinois to French parents. *Herald of Truth*, February 1892: "Baechler - On the 28th of January, 1892, near Flanagan,

Livingston Co., Ill. of general debility, Sister Catharine, widow of the late Bro. Joseph Baechler, aged 85 years, 11 months, and 26 days. Of their seven children three remain, also 25 grandchildren and 46 great-grandchildren. She was buried in the Waldo graveyard on the 30th, followed to the grave by many relatives and friends. Funeral services were held in Steinman's meeting house by Stephen Staehley, Daniel Orendorff, Joseph Zehr, and R. Schmitt." Christian and Anne are buried in Chenoa Cemetery under a head stone that says, 'Claudon, Anna Rupp 1826-1902, Christian 1837-1892.'

4) Magdelaine Rupp was born on Les Bachats farm Nov. 9, 1822, and died at Repaix July 1, 1870. The birth entry described her father as Jean Roup, a 27-year-old cultivator at Rhodes, and was witnessed by 'Christian Belely' [Bältzli or Belsley], a 45-year-old cultivator and uncle. She is buried in the Anabaptist cemetery at Repaix as 'Madelaine Rupp.'

5) Jean/John Rupp was born on Les Bachats farm Oct. 18, 1824. On April 4, 1853 at Salonnes, Moselle he married his cousin Marie/Mary Baechler. She was born at Donnelay, Moselle July 28, 1830, a daughter of Andreas/André/Andrew Baechler and Anne Rupp. They sailed from Le Havre on the *St. Denis*, and arrived at New York April 16, 1855. The passenger list shows Jean Rupp, 30; Maria, 24; and Maria, 11 months. They were accompanied by her father and mother, brother, and sister; the group reunited at Hopedale with her brother Simon Baechler (later a minister with Jean/John Rupp at Weston) who had immigrated earlier. From *The History of McLean County, Illinois*: "John Rupp, farmer, Sec. 22, P.O. Weston; formerly farmer, but now, and for five years past, retired; was born near Sarrebourg, Lorraine, Northeast France, in the year 1824, where he followed farming with his father until the year 1855, when he came to America, where he went directly to Peoria City, and from thence immediately to Tazewell Co. In the year 1874 Mr. and Ms. Rupp returned to France, and visited the scenes of his boyhood days, which he found almost without change; he then made an extensive tour through Europe, visiting Paris, Strasbourg, Colmar, Switzerland, Basle and Balfron [Belfort, the location of one of the battles of the Franco-Prussian war]. Mr. Rupp is an observing traveler, and his tales of localities made famous during the Franco-German war are very interesting. They returned to America in October 1874, after an absence of four months. His farm is one of the finest in Yates Township, consisting of a half section (820 acres) mostly under cultivation, and in a fine state of improvement; he has purchased a residence in the town of Chenoa, and will remove there this fall, renting his farm in Yates. He was elected to the offices of Collector of Tazewell and Assessor of Yates Township, but declined serving. He was married, in 1853, to Miss Mary Baechler, born near Nancy, Lorraine, France; they have one child - Mary Valerie, born in France in 1854."

   a) Marie Anne Valérie Rupp was born at Salonnes, Moselle Jan. 11, 1854, and died at Bloomington, Ill. Oct. 11, 1926. In America she was known as Mary Valeria Rupp. On Feb. 6, 1872 she married third cousin John S. Ropp, a son of Christian Ropp and Magdalena Schertz. The ceremony was conducted by minister Joseph Stuckey. They contributed to education and missions.

6) Christian Rupp was born on Les Bachats farm March 7, 1828. In 1864 at Hattigny, Moselle he married Anne Nafziger. She was born at Gondrexange in 1833, and died at Languimberg, Moselle Jan. 4, 1894, a daughter of Christian Nafziger and Marie Kempf. Christian witnessed the death entry of his father, where he was described as 'Christophe Rupp, 39,' a cultivator on Les Bachats farm.

7) Barbe Rupp was born on Les Bachats farm Sept. 21, 1830. On July 28, 1868 at Rhodes she married Pierre Schertz. He was born at Barchaine, Moselle March 15, 1828, a son of Jean Schertz and Barbe Suisse.

e. Elisabeth Roupp was born at Natzwiller Sept. 22, 1795, and died at Haraucourt-sur-Seille, Moselle Dec. 9, 1848. On May 5, 1815 at Rehainviller she married Joseph Gerber (1791-April 7, 1831) of Longeville-lès-St. Avold, becoming his second wife. He was a son of Jean Gerber and Anne Gasser of Vittersbourg, Moselle. They had five children. On Nov. 18, 1832 at Haraucourt-sur-Seille, Elisabeth remarried to Joseph Augspurger. He was born at Wisembach, Vosges (next to Ste. Marie-aux-Mines) Dec. 22, 1801, and died at Haraucourt-sur-Seille June 9, 1855, a son of Joseph Augspurger and Barbara Sommer. The marriage entry described her parents as Christian Rupp, deceased (he had died two months earlier) cultivator at Rehainviller; and his widow Magdalena Brechbühl, 67, living at Donnelay. They had five more children; the last three died before one year of age.

f. Anne/Anna Roupe (she signed her own name Anna Rŭp) was born at Natzwiller Jan. 28, 1801. On Aug. 21, 1819 at Rehainviller she married Andreas/André/Andrew Baechler (he signed his own name 'Andreas Bachler'). See BECHLER/BECKLER for background on this couple who came to Central Illinois.

g. Madeleine Rupp was born at Igney, Meurthe-et-Moselle June 14, 1803, and died at Signéville, Haute Marne Nov. 29, 1866. Her birth entry describes her parents as 'Christiane Rup' and 'Magdelaine Prachpil' living at Igney; her father signed 'Christian Rŭp.' On Dec. 23, 1820 at Rehainviller she married Jean

Saltzman [Salzman]. He was born at Denting (now in Moselle; their marriage entry says Boulay) June 22, 1793 (according to their marriage entry; June 24, 1796 is also found), and died at Signéville, Champagne-Ardenne Aug. 14, 1877, a son of Joseph Salzman and Barbe Lidviller/Litwiler. Their marriage entry describes him as a cultivator on Marimont farm at Albestroff.

4. Joseph Ropp was born circa 1761, and died at Luemschwiller, Upper Alsace [Ger. *Lümschweiler*] Feb. 8, 1820. Luemschwiller is only six miles from Jettingen, and only four miles northeast of Altkirch. Like Bollwiller and Froeningen, Luemschwiller was a religiously tolerant community. (When the *état civil* system of record keeping was established there in 1792, 190 of the 770 residents were Jewish). Entries there describe Joseph as an Anabaptist tenant farmer on the land of a local widow. Joseph married Elisabeth Maurer, who was born circa 1768, and died at Luemschwiller Dec. 17, 1845. A son (Joseph) and daughter (Catherine) of Joseph Ropp and Elisabeth Maurer migrated to Ontario in 1853 and 1861, and settled in the Berlin/Kitchener area. The son may account for the great majority of Ropp descendants in Ontario today. Joseph and Elisabeth's children include:
    a. Anne Marie Ropp was born Feb. 18, 1792, and died on the Birkenhof at Ruederbach, Upper Alsace Aug. 23, 1864. She married Christian Hirschi at Luemschwiller Sept. 8, 1813. He was born at Sigolsheim March 3, 1793, and died on the Birkenhof May 19, 1864 (look ahead for more information on this marriage).
    b. Magdalena Ropp was born at Raedersheim April 21, 1795.
    c. Josephus/Joseph Ropp (twin) was born at Raedersheim June 23, 1798, and died at Poole Village, Mornington, Perth County, Ontario May 5, 1877.[90] In 1824 he married Magdalena Richardt, who was born in Alsace Dec. 18, 1805, and died at Mornington Jan. 11, 1891.[91] The family (with no mention of daughter Anne Marie) can be found on the passenger list of the *Malabar*, which sailed from Le Havre and arrived at New York July 28, 1853. They are found on the 1871 census of Mornington as Joseph Rupp, 73, France, Mennonite, farmer; Adaline [Magdalena], 68, France, Mennonite; Christian, 29, France, Mennonite; and Fanny, 23, France, Mennonite [wife of Christian]. Their children include:
        1) Joseph R. Ropp was born Dec. 23, 1825, and died at Mornington March 14, 1902. On Jan. 2, 1855 he married Magdalena Lichty, who was born Dec. 20, 1827, and died at Mornington Jan. 27, 1893, a daughter of Christian Lichty and Magdalena Litwiller. They can be found on the 1871 census of Mornington as Joseph R. Rupp, a 45-year-old Adventist farmer born in France, and Madeline Rupp, a 43-year-old Adventist born in Ontario. He can also be found in the *Perth County Historical Atlas of 1879* as a veterinary surgeon at Musselburg Village, Mornington, Perth County, Ontario; it also confirms that he came from France in 1853. They had eight children at Musselburg. *Herald of Truth*, Feb. 15, 1893: "On the 27th of January, 1893, in Musselburg, Perth Co., Ont., Magdalena, wife of J. Rupp, aged 65 years, 1 month and 7 days. She lived in matrimony 38 years; was the mother of 9 children of whom one preceded her. Her sorrowing husband, 8 children and 17 grandchildren remain. Buried on the 30th, in the Pool graveyard. Funeral services by C. Litwiller, from *1 Thess. 5:1-9* and J.M. Bender from *Mark 13:33-37*."
        2) Madeleine Ropp was born at Franken (next to Jettingen) Dec. 16, 1827, and died the same day.
        3) Catherine Ropp was born at Franken Nov. 21, 1828. In 1854 at Waterloo she married Christian S. C. Gingerich. He was born at Wilmot April 20, 1832, and died there Feb. 8, 1891, a son of Jacob S. Gungerich and Catherine Honderich. They can be found on the 1880 census of Wilmot as Christian S.C. Gingerich, ethnic origin German, birthplace Ontario, Mennonite farmer, 49; Cathrine, ethnic origin German, birthplace Germany, Mennonite, 51; and six children born in Germany [they were actually born at Baden, Ontario]. *Herald of Truth*, April 1891: "Gingerich. - On the 8th of Feb. 1891, in Waterloo Co., Ont., Christian Gingerich, aged 58 years, 9 months and 17 days. He was buried in the Brenneman graveyard on the 11th. Services by Christian Zehr and Jacob Bender."
        4) Christian/Chrétien Ropp was born at Franken Oct. 24, 1831, died there Feb. 25, 1832.
        5) Elisabeth Ropp was born at Franken Jan. 16, 1833, died there Feb. 16, 1833.
        6) Pierre/Peter R. Ropp was born at Franken March 28, 1834, and died at East Zorra, Ontario May 17, 1898. On Dec. 10, 1856 at East Zorra he married Anna 'Annie' Rupp. She was born at Wilmot Dec. 18, 1833, and died at Ingersoll Feb. 2, 1912, a daughter of Joseph Ropp and Anna Ulrich. They had eight children at Wellesley. The 1871 census of Mornington describes them as Peter Rupp, a 39-year-old Mennonite farmer born in France, and Ann Rupp, a 39-year-old Mennonite born in Ontario. They are also found on the 1881 census of

[90] Mornington is now Poole or Perth East; Wellesley is now Maple View. Amish Mennonites at Mornington belonged to the Wilmot-Wellesley congregation.

[91] On April 21, 1827 at Franken, Joseph Ropp served as a witness for the marriage of Jean Riegsecker [Rügsegger], 30, and Anna Roth, 27. Her deceased parents were described as Jean Roth and Fronica Stuckÿ of Dornach, Mulhouse. The extended Roth family of Dornach arrived in Ontario in 1829.

Mornington. They are buried in East Zorra Mennonite Cemetery. Anna's death certificate names her parents as Joseph Ropp and Anna Ulrich.

7) Jean/John Ropp was born Jan. 10, 1837, and died at Cassel, Ontario Feb. 28, 1907. On Nov. 14, 1862 at Cassel he married Magdalena Gingerich. She was born at Cassel Jan. 18, 1842, and died there Aug. 9, 1890. They had one child.
8) Christian/Chrétien Ropp was born at Jettingen June 30, 1840, died at Brunner, Ontario Aug. 27, 1929. On July 7, 1874 he married Mary Kaufman. She was born at Brunner March 27, 1853, and died Jan. 1, 1891. They had seven children at Mornington.
9) Anne Marie Ropp was born at Jettingen in 1844. She may have died young; she did not emigrate with the family.
10) Veronica/Frances 'Fanny' Ropp was born Aug. 10, 1846, and died at Albany, Oregon Dec. 8, 1920. [92] On Oct. 26, 1873 she married John Ropp. He was a cousin who was born to Peter Ropp and Anne Marie Müller at Luemschwiller Nov. 30, 1852, and died at Albany, Oregon Jan. 29, 1918. They had eight children at Mornington, and moved to Albany in March 1908. *Gospel Herald*, December 1920: "Fanny Ropp was born in Alsace-Lorraine, Aug. 10, 1846; died near Albany, Oreg., Dec. 8, 1920; aged 74 y. 3 m. 28 d. At the age of 7 years she came with her parents (Joseph and Magdalena Ropp) to Ontario. On Oct. 26, 1873, she was united in marriage to John M. Ropp, living in matrimony a little more than 44 years. To this union were born 5 sons and 3 daughters...Funeral services Dec. 10, 1920, conducted at the Fairview Church, by Dan Kropp and C. R. Gerig. Texts, *Rev. 5:9* and *II Cor. 5:1*. Interment in Riverside Cemetery, near Albany, Oreg."

d. Johannes/Jean Ropp (twin) was born at Raedersheim June 23, 1798, and became a cultivator at Luemschwiller. He died there Oct. 8, 1859.
e. Chrétien Ropp was born at Luemschwiller Oct. 9, 1803, and died there July 7, 1837. Chrétien was the first child of the family to have a civil birth entry at Luemschwiller. On Dec. 29, 1828 at Luemschwiller he married Françoise Taeufer, born March 9, 1800, died April 15, 1888, a daughter of Rudolphe Taeufer and Françoise Schnell of Luemschwiller (they were married at Luemschwiller Sept. 12, 1810; his parents had come from Belfort). At the ceremony Chrétien legally adopted Françoise's son Jean Gaspard Taeufer born Oct. 4, 1826. Chrétien's older brother Johannes/Jean Ropp acted as a witness, described as a 30-year-old cultivator, along with 29-year-old farmer Johannes/Jean Roth. Other children of Chrétien Ropp and Françoise Taeufer born at Luemschwiller include:
    1) Joseph Ropp was born March 1, 1829, and died in 1916. On Dec. 1, 1851 at Pulversheim he married Josephine Eicher. She was born at Pulversheim Aug. 26, 1837, and died at Riedisheim (next to Mulhouse) in 1915, a daughter of Joseph Eicher and Josephine Catherine Schwary.
    2) Catherine Ropp was born Dec. 18, 1830, and died at Luemschwiller July 20, 1843.
    3) Chrétien Ropp was born June 11, 1834.
    4) Anne Marie Ropp was born Jan. 28, 1837, and died at Windenhof (in Upper Alsace near Basel) April 30, 1873. On Jan. 20, 1863 she married Christian Richard at Oberlarg, Upper Alsace. He was born June 27, 1831 at Oberlarg, and died at Windenhof Jan. 23, 1919, a son of Pierre Richard and Marie Riche. Following Anne Marie's death, Christian remarried to Madeleine Gerig at Windenhof Dec. 21, 1875.
f. Catherine Ropp was born at Luemschwiller Nov. 10, 1808, and died at East Zorra, Ontario Feb. 13, 1866. She married Peter/Pierre Eicher. He who was born in Montbéliard March 7, 1804, and died at Luemschwiller Sept. 4, 1851, a son of Christian Eicher and Anneli Riche. As a widow Catherine immigrated to Canada 1861. See EICHER in the Appendix for more on this couple.
g. Pierre Ropp was born at Luemschwiller July 29, 1812, and died there Aug. 5, 1873. 46-year-old cultivator Jacob Stückÿ (married to Marie Roth) was a witness on his birth entry. On June 11, 1839 at Chavanatte (five miles southwest of Dannemarie) he married Jeanne Müller. She was born at Chavanatte Feb. 1, 1816, and died at Luemschwiller June 17, 1864, a daughter of Michel Müller and Marie Klopfenstein. Their children born at Luemschwiller include:
    1) Anne Marie Ropp was born April 25, 1839, and died at Luemschwiller May 28, 1840.
    2) Joseph Ropp was born May 8, 1840, and died at Wittenheim (next to Staffelfelden, above Mulhouse) Nov. 30, 1910. On June 19, 1870 he married Elisabeth Gehmann. She was born Nov. 25, 1849, and died at Wittenheim March 4, 1917.
    3) Pierre Ropp was born Sept. 12, 1843, and died at Pulversheim May 16, 1847.
    4) Jacques was born July 27, 1845, and died the same day.
    4) Anne Marie Ropp was born Oct. 5, 1846, and died at Luemschwiller Oct. 9, 1846.

[92] Most of the Alsatian Amish Mennonites at Albany, Oregon came from Thurman, Colorado in 1894. Many had lived earlier in Seward County, Nebraska.

5) Anne Ropp was born March 3, 1849, and died Nov. 28, 1919. She married Daniel Gehmann. He was born on Birkenhof farm at Ruderbach Feb. 26, 1851, and died there Aug. 15, 1923.

6) Jean/John Ropp was born Nov. 30, 1852, and died at Albany, Oregon Jan. 29, 1918. He married his cousin Veronica/Frances 'Fanny' Ropp, then lived at Mornington, Ontario, and resettled at Albany, Oregon. *Gospel Herald*, Feb. 14, 1918: "John M. Ropp was born Nov. 30, 1852, in Lumechville [Luemschwiller], Alsace Lorraine; died Jan. 29, 1918 of heart disease; aged 65y. 1m. 29d. He had been sick for sometime and suffered much at times, but he endured it patiently to the end. His desire was to leave this world of pain and sorrow and dwell in the home beyond. At the age of 20 years he came to Toronto, Ont., and while yet a young man he accepted Christ as his personal Savior, united with the A.M. Church, remaining faithful to the end. He was married to Fanny Ropp, Oct. 26, 1873, at Elkhart, Ind., lived in matrimony 44y. 3m. 3d. To this union were born five sons and three daughters; two sons and one daughter preceded him, in their infancy, to the spirit world. He leaves a loving wife, three sons, two daughters, one adopted son, one adopted daughter, five grandchildren, relatives, friends and neighbors to mourn his departure. Services conducted at the house by Dan Erb and at the church by Dan Kropf of Harrisburg, Oreg. (Text *I Pet. 1:24*) by C.B. Gerig, Albany (*I Chron. 29:15*) Sanford Yoder, Kalona, Iowa (*II Cor. 1:3,4*).

5. Elizabeth Roup was born circa 1763, and died at Hombourg, Upper Alsace Feb. 21, 1810. She married laborer/cultivator Christian Brechbühl.[93] He was born at Bellefosse May 28, 1759. They initially lived together at Bénaville, on a rise between Plaine and Saulxures in Lower Alsace (the area had been a part of the Principality of Salm). This suggests that Christian was a son of Martin Brechbühl and Anne Bachmann of Bénaville. If so, he would have been a brother to Magdalena Brechbühl (often found as 'Madeline Prachpiller' or 'Prachpil'), the wife of Christian Rŭp. Later Elizabeth and Christian lived at Soultz and Hombourg, Upper Alsace (on the Rhine River, 12 miles east of Mulhouse). Elizabeth's death entry called her Elisabethe Ropp. It gave her age as 47, and that of her husband as 51. On June 4, 1810 at Berrwiller Christian remarried to Elisabeth Röschli. Their civil marriage entry described the groom as a 51-year-old cultivator born at Belfoss May 28, 1759, the widower of Elisabeth Roub. The bride was described as Elisabethe Reschler, age 45 years and six months, born at Sassire Nov. 11, 1764, a resident of Nassau, the widow of the deceased Christian Zimmerman, who had been a farmer at Weckenthal, Berrwiller, Upper Alsace and died there March 4, 1809. Witnesses included carpenter Jean Konig, 36, and tailor Michel Richard, 33, both residents of Berrwiller. For a list of their children, see ZIMMERMAN. Children of Elizabeth and Christian include:

a. Jean Brechbühl was born at Saulxures in 1788. A civil entry at Saulxures April 8, 1791 describes the death of the 2½-year-old son: “The following day he was buried in the cemetery of the Anabaptists in the presence of the father mentioned here [Christian] and of Jacob Roup, of the same sect, who have signed with us.” An unrelated entry identifies the location of the Anabaptist cemetery as Bambois de Plaine, a clearing above Plaine.

b. Anne Brechbühl was born at Saulxures Jan. 16, 1794. The birth entry describes her parents as 'Christiane Prachpiel' and 'Elisabeth Roph' of Bénaville.

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[93] We could not account for another Elizabeth Roup who married another Christian Brechbühl. We might have dismissed her, except for an odd connection.

Elizabeth Roup died at Chazelles-sur-Albe April 20, 1807. She was the widow of Christian Brechbühl, who was born May 28, 1759, and died at Chazelles-sur-Albe Feb. 16, 1807. She is known to us from the marriage entry of her daughter Anne Brechbiel, created at Fauconcourt, Vosges July 22, 1818. Anne was born at Chazelles (now Chazelles-sur-Albe, Meurthe-et-Moselle) Sept. 15, 1786, but was living at Fauconcourt. She was marrying 29-year-old Nicholas Bechler (found on the entry as 'Brechler'), a son of Pierre Bechler and Barbe Mosimann, who were farming at Cirey (probably Cirey-sur-Vezouze, Meurthe-et-Moselle). Nicholas was born at Neuviller, Lower Alsace, but was living at nearby Anglomont, Meurthe-et-Moselle.

One witness was 49-year-old cultivator Joseph Eymann (he signed 'Joseph Eiman'). He was described as a maternal uncle of the bride. Presumably Joseph's wife Anne Marie Brechbühl was a sister to the bride's father Christian Brechbühl.

Joseph was born Dec. 25, 1771. When he married at Chazelles Feb. 18, 1798 the *état civil* entry identified him as ‘Joseph Haydmand’ and ‘Joseph Ayemane’ living at Herbéviller, born at La Adevant in the Principality of Salm (this may have been the farm Devant le Moulin at Saales); his parents were identified as the deceased couple ‘Christianne Haydmand’ and ‘Elizabeth Sombre’ (Christian Eymann and Elisabeth/Inée Sommer, who were living at Schirmeck in 1777). He married Anne Marie Brechbühl, who was born at Chazelles Sept. 25, 1771, the widow of Jean Mosimann of Chazelles. Witnesses included brothers-in-law of the bride Michel Mozimann (father of Tazewell County minister Michael Mosiman) and Christianne Rouge [Christian Roth].

Joseph Eymann had earlier been a witness to two relevant weddings. At Herbéville Nov. 7, 1802 his sister Madeleine Eymann married Michel Blanck. Another witness was 'Christian Roup' of Igney (Christian Rupp married to Magdalena Brechbühl, a son of Jacob Roup and Elizabeth Sommer), described as a friend of the groom. At Fauconcourt Aug. 14, 1814 Joseph's stepdaughter Anne Mosimann had married Joseph Rupp, a son of Christian Rupp and Magdalena Brechbühl (father and son signed 'Rŭp').

Hans Roup also appears in French documentation as 'Jean Roupp' and 'Jean Ropp.' He was born in the principality of Salm circa 1748, a son of Jacob Roupe and Elizabeth Sommer.

Hans married Barbara Hochstettler. It is likely that she was born near Asswiller circa 1748, a daughter of Johannes Hochstettler of La Petite Lièpvre and Anna Wagler of Muesbach [Ger. *Müssbach*] near Ribeauvillé. Her father died before 1769, the year she would have reached age 21, so she may have been a dependent of her oldest brother Johannes/Jean at the time of her marriage. (See HOCHSTETTLER for background on her family).

Presumably Hans spent sometime at the communal farm Bärbelsteinerhof at Erlenbach bei Dahn, just above the Pfalz-Alsace border. There Barbara's brother Isaak/Isaac Hochstettler married Anna Rŭpp in 1766 (Anna was the widow of leaseholder Hans/Jean Ringenberg; we could not determine her parentage). Barbara's sister Anna Hochstettler married Catholic Joseph Stettelman there in 1769.

In 1770 Isaak/Isaac was ordained as an Amish Mennonite minister serving the Wissembourg-Froensbourg congregation with members on both sides of the poorly defined Alsace-Pfalz border. In 1772 he signed a full 12-year lease on the Bärbelsteinerhof, with minister Johannes/Hans Nafziger of Essingen as guarantor. Hans may have also been ordained in this time frame.

By 1779 Hans had moved south to Sigolsheim. This community is about 35 miles south of Plaine, 15 miles southeast of Ste. Marie-aux-Mines, and six miles northwest of Colmar. It sits in the upper end of the valley of Weiss, at the foot of the Vosges Mountains. In the Middle Ages, cultivators discovered that its acidic soil was beneficial to the flavor of grapes. Growers and barrel-makers have flourished there for eight centuries. In the 1700s their product was carted 47 miles down the 'wine road' [Fr. *route des vins*], passing through nearby Colmar and Mulhouse on the way to Basel.

The Amish Mennonite families in the area shared the same surnames as those that had lived near Ste. Marie-aux-Mines, or in the principality of Salm. They appear to have come down from the Vosges Mountains once restrictions were relaxed. In *Both Sides of the Ocean*, J. Virgil Miller writes that, "The Anabaptists or Mennonites who formed this group [the Colmar congregation] probably did not live in the city of Colmar since most of them were farmers. Some families lived northwest of Colmar, about half-way to Ste. Marie-aux-Mines in the same general direction."

Assemblies of Amish Mennonite ministers took place at Steinseltz (near Wissembourg, on the border of what is now Lower Alsace and the Pfalz) April 28, 1752; and at Essingen (near Landau in der Pfalz) March 1, 1759 and Nov. 22, 1779. According to Pierre Sommer's *Historique des Assemblées*, the 1759 assembly hosted 26 representatives from 13 congregations; the 1779 assembly hosted 39 representatives from 19 congregations. The resolutions of the ministers were distributed as circulars [Ger. *Ordnungsbrief*] to every congregation.

In *Amish Mennonites in Germany*, Hermann Guth lists the three Colmar representatives in 1779 as "Nikolaus Blank, Hans Rub, Benz Roki." According to J. Virgil Miller's *Both Sides of the Ocean, Mennonitische Geschichtsblatter No. 14, 1962* named the third minister as Benz Stucky. And according to the *Global Anabaptist Encyclopaedia Online*, 'Hans Rub' and 'Bäntz Stucky' signed for the Colmar congregation.[94]

Nikolaus/Nicolas 'Nigi' (pronounced 'Nicky') Blank was born near Ste. Marie-aux-Mines in 1720. For the full significance of his relationship with Hans see PLANK.

Bentz Stŭcki/Stŭckÿ was born at Münsingen, Canton Bern Jan. 10, 1717, and died at Ostheim March 19, 1793. He lived on the Schoppenwihr estate at Ostheim (now an arboretum five miles northeast of Sigolsheim), though at least one of his children was born at Bennwihr. See STUCKY for additional background.

Hans died at Sigolsheim Nov. 26, 1788. At the time he owned and operated a flour mill called Mattenmühle [grain mill]. The mill was described as a 'family inheritance.'

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[94] A Dutch index of European ministers called the *Naamlijst* is often cited in reference works. However, it also causes confusion because of the vagueness of its spellings. The 1789 edition can be found online. It was called *Naamlyst der Remonstransche Professoren en Predikanten* [index of professors and ministers] and was published in Amsterdam by Mattheus Schooneveld. "*Salm Gemeent, 5 uuren van Mutzig* [Salm congregation, five hours from Mutzig]: Jacob Kopperschmit, *Oudste* [elder], 1766; Hans Rube, *Oudste*; Peter Gerber."

We found several instances where the surname Rŭpp was unquestionably written in a manner that looks like 'Rub.' And the ending flourish from a goose quill pen can look like the letter 'i.' Because of this, it has been suggested that there was a minister of the Salm congregation named Hans Rŭbi. The possibility is raised because there was an Anabaptist Rŭbi family living at Les Quelles, La Broque. Though they signed Rŭbi, entries generally called them Robi or Roby. Although years of searches have failed to turn up the hypothetical Hans Rŭbi, it is interesting that several generations later this family led to a minister/bishop in North America. See RŬBI/ROBY/RUBY in the Appendix.

No death entry can be found at Sigolsheim because the life events of Anabaptist residents were not recorded in that community's Catholic parish records. His body was transported to nearby Bennwihr for burial in an Anabaptist cemetery near the Katzenwangen brook mill [Ger. *Katzenwangenbrückmühle*].[95]

The mill was operated by Johannes Hochstettler, a 'minister of the book' who was probably Barbara's brother. Two nearly identical entries were made at Bennwihr – one in the Catholic parish death register, and another in the marriage register. They were signed by Hochstettler, who attested that the burial was conducted "according to the rites of the Anabaptists." Both entries were labeled 'Jean *Anabaptiste*' in the lefthand margin, and identified Hans as 'Jean Roupp.'

The family history implies that Barbara died before Hans (it said that the father's death left second son Andreas an orphan).[96] Their oldest son Jacob Ropp, born circa 1769, died less than five months after his father. An entry created at Bennwihr says he was 20 years old at his death April 18, 1789, and identifies his parents as Anabaptists 'Jean Ropp' and 'Barbe Hochstetler.' It was signed by ministers Christian Hochstettler and Bentz Stŭcki/Stŭckÿ. The label '*Anabaptiste*' appears in the lefthand margin. Like his father, Jacob was buried in the Anabaptist cemetery near the Katzenwangen mill at Bennwihr.

Thus an orphaned 13-year-old boy, 9-year-old boy, and 3-year-old girl were left in the care of their congregation.

Children of Hans Roup/Jean Ropp and Barbara Hochstettler include:

1. Jacob Ropp was born circa 1769, and died at Sigolsheim April 18, 1789, less than five months after his father. An entry created at Bennwihr says he was 20 years old and identifies his parents as Anabaptists 'Jean Ropp' and 'Barbe Hochstetler.' It was signed by ministers Christian Hochstettler and Benedict ['Benz'] Stuckÿ. The label '*Anabaptiste*' appears in the lefthand margin. Like his father, Jacob was buried in the Anabaptist cemetery near the Katzenwangen mill at Bennwihr.
2. **Andreas/André Ropp** may or may not have been born in Canton Dannemarie, Upper Alsace in February of 1776. He died at Carlock, McLean County Oct. 12, 1868.
3. Joseph Ropp may have been born at Falkwiller July 7, 1780, and died at Froeningen April 8, 1812. His birthplace is given on his Froeningen marriage entry as 'Falqinheim' with no further explanation, suggesting that it was in the same area as Froeningen; Falkwiller was also known as Falkenheim. On Jan. 28, 1807 at Ungersheim, Upper Alsace Joseph married Barbe Roth. Their civil marriage entry described the groom as Joseph Roppe, a 26-year, 7-month, 11-day-old laborer born at Falquinheim July 7, 1780, a resident of Jettingen, and a son of the deceased laborer Jean Roppe and the deceased Barbe Hoffstetler. The bride Barbe Roten, 27, was the widow of Chrétien Pierre Schmitt and a resident of Ungersheim.[97] She was born at Richwiller, a daughter of 50-year-old laborer Chrétien Roth (present and consenting) and the deceased Barbe Schanzÿ [found elsewhere as Tschantz or Schantz]. Witnesses included laborer Chrétien Roth, 50, a resident of Allwiller [actually Altwihr, Ste. Marie-aux-Mines]; Conrad Goldschmitt, 39, friend of the bride; laborer Jacques Stauffer, 30, of Jettingen; and Joseph's brother-in-law Jacques Zimmerman, 21.[98] In 1808 the couple was living at Falkwiller, and in 1812 at Froeningen. Joseph's death entry described him as Joseph Rapp,35, born at Volgelsheim, Lower Alsace [likely a misreading fromm his marriage

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[95] Sigolsheim and Bennwihr are both located at a gap in the Vosges Mountains called the Weiss Valley, near a strategic hill overlooking the Alsatian Plain. The heights over Sigolsheim changed hands 17 times during the Battle of the Colmar Pocket in December of 1944, when both villages were almost completely destroyed. The Church of Saints Peter and Paul has stood since circa 1200. It was damaged in the war, but was restored 1950-60, and still has wooden statues made in the 15th century. The Mattenmühle and Katzenwangen mills no longer exist. Sigolsheim and Bennwihr have been rebuilt around wine attractions. Ostheim is located 3 miles east of Bennwihr and Sigolsheim; all three communities are below Ribeauvillé and just above Colmar, and about 15 miles southeast of Ste. Marie-aux-Mines.

[96] A civil death entry for a Barbara Hochstättler was created at Bennwihr Nov. 9, 1796. It said that she had died at 36 years of age, and was witnessed by miller Peter Ŭlrich, 26. This was actually Maria Barbara Hochstettler, a daughter of Barbara's oldest brother Johannes/Jean Hochstettler and Christina Wittmer (see HOCHSTETTLER or ULRICH); she was the wife of Peter Ulrich, who remarried to Marie Magdalena Gering in 1797.

[97] Barbe Roth's first husband Christian Pierre Schmitt died at Ungersheim Sept. 19, 1806. The civil entry created the following day gave his age as 27, thus born circa 1779. Elsewhere it names his parents as Sebastien Pierre Schmitt and Barbe Schlatter. The two witnesses were his father and father-in-law, who signed as 'Pierre Smitt' and 'Christian Roth.' PETERSMITH for more on this family, who were directly related to the Illinois Petersmiths.

We could only identify one child from Barbe Roth with her first husband Christian Pierre Schmitt. A son of the same name was born at Ungersheim Jan. 23, 1804. He was not mentioned on the entry for her remarriage to Joseph Ropp, and presumably died as an infant.

[98] Although Conrad Goldschmitt's age is given as 39, we believe he was closer to 51. His signature on the civil marriage entry matches the signature of miller Conrad Goldschmitt/Konrad Goldschmidt of Ribeauvillé, who was born in 1756 and died in 1818; he had a son who married at nearby Richwiller in 1824 (see GOLDSMITH).

entry], *un Baptiste* in the service of his brother-in-law Jacob Zimmerman. Zimmerman was described as a 28-year-old *Baptiste* cultivator. *History of McLean County* says Andreas's brother "passed away childless."

a. Nicolas Ropp was born at Falkwiller July 5, 1808, and died the same day. His birth entry described his parents as *Annabaptiste* cultivator Joseph Roph, 30, and Barbe Roten; it was witnessed by cultivator Jean Büry, 46, and farm equipment operator Nicolas Büry.

4. Catharina/Catherine Ropp may have been born at Falkwiller circa 1785, and died at Dornach (now a neighborhood district on the west side of Mulhouse) Jan. 31, 1840. On Dec. 9, 1805 at Froeningen (just below Mulhouse, and nine miles northeast of Dannemarie), Catharine married Jacob/Jacques Zimmerman, a farmer and cultivator who lived at Froeningen. He was born at Sexau or Denzlingen, Baden circa 1783, and died at Mulhouse Nov. 6, 1852, a son of Christian/Chrétien Zimmerman and Susanna Goldschmitt who brought their family to Ungersheim in 1787. See ZIMMERMAN for background on this couple.

According to his son Christian's autobiography, **Andreas/André Ropp** was born at Dannemarie [Ger. *Dammerkirch*] in February of 1776 (the 1850 census suggests a birth in 1778). This may or may not be true; we tend to think it reflects a hazy memory of Falkwiller in the *canton* of Dannemarie, where Christian was born in 1812; or Wolfersdorf, where two other children were born in 1817 and 1819. Wolfersdorf is only one mile north of Dannemarie. *Le Canton de Dannemarie* took in 30 communities including Dannemarie, Wolfersdorf, and Falkwiller. After the French Revolution of 1789 is was part of the district of Belfort. It was not dissolved until 2014.

But it is more likely that Andreas/André was born at Les Quelles (once in La Broque, now in Plaine) or Sigolsheim, Upper Alsace. These are two places where his parents may have been living in 1776. Lubine is also possible; it was the birth place of his mother, 12 miles south of Les Quelles, and 32 miles northwest of Sigolsheim by a roundabout road.

Christian wrote about his father, "He was one of three orphan children [father Hans Roup/Jean Ropp died in 1788, oldest brother Jacob Ropp died in 1789, and mother Barbara Hochstettler's dates of birth and death have not been determined]. They had inherited a flour mill and a hemp mill, but this they lost before they grew up. Then my dear father was compelled to hire himself to strangers [outside the Amish Mennonite faith] until he was 28 years old, when he married Elizabeth Eiman [Elisabeth Eymann]. His brother [Joseph Ropp] died, and his sister [Catharine Ropp] married a [Jacob] Zimmerman, whose Christian name I have forgotten." Christian's recollections may have been exaggerated in the style of a rags-to-riches story. It is more likely that at age 12 Andreas/André only inherited the remainder of a lease term on the Mattenmühle [grain mill] at Sigolsheim, with a contractual hereditary right to renew but not the necessary guarantors; the hemp mill is described in *Historical Encyclopedia of Illinois* (1908) as a hemp grater.

After the death of their father the three orphaned children were brought to the Sundgau region, an area within Upper Alsace on the Swiss border. Presumably they were taken in by their uncle Joseph Ropp, who resided at Luemschwiller.

Andreas found employment at Falkwiller, a village within the *canton* or township of Dannemarie, 10 miles west of Luemschwiller.

FALKWILLER AND DANNEMARIE

The village of Falkwiller ('falcon field') is also known as Falkenheim ('falcon home'). It is located between Belfort and Altkirch, about 45 miles below Sigolsheim and Bennwihr.

Dannemarie is the surrounding *canton* or township, encompassing 30 communities [written *Canton de D'Anne Marie* in the 19th century]; in turn it is part of the *arrondisement* or administrative district of Altkirch.

The village of Dannemarie has also been called *Dammerkirch*. The older German name was derived from the Latin *dominus* and Maria, and means 'the church of Domna Maria.'

Dannemarie is only five miles east of Montreux [now Montreux-Vieus; Ger. *Münsterol*], where elder Niclaus 'Klaus' or 'Glaus' Engel held large meetings. They were so well attended that other locations had to be found in 1780. A Dannemarie farm was leased by the Kaŭffmann family of Steffisburg in 1720, and continuously occupied by Anabaptists through the early 1900s.

Had the three children actually been born at Falkwiller, as indicated on marriage entries? We could speculate that Barbara Hochstettler had parents or close relatives at Falkwiller (40 miles south of Sigolsheim), and chose to deliver her children in their home. Later the orphaned children were returned to that location.

But it seems more likely the children were not actually born at Falkwiller. As a minor, possibly illiterate, Andreas may not have been able to identify his true birthplace after the deaths of his parents. As we have seen in many similar cases, he may have claimed his new residence at Falkwiller as his birthplace for legal purposes. The local municipal clerk would have consented to such an arrangement. After 1794 birth records were required for

marriage under the *état civil* system of civil administration, yet there was little documentation for children born to Anabaptist parents. And as oldest sibling, Andreas would have been the legal guardian of his brother and sister. The Falkwiller clerk would have provided birth attestations for all three as they approached adulthood to fulfill legal requirements for marriage.

The following story indicates the ties between the Ropp children, their uncle Joseph, and minister Jacob Hirschi. Hirschi resided at Sigolsheim and then Bollwiller (16 miles northeast of Falkwiller).

> When Hans Roup/Jean Ropp died in the Mattenmühle at Sigolsheim Nov. 26, 1788, his body was transported to nearby Bennwihr for burial in an Anabaptist cemetery near the Katzenwangen mill. The mill was operated by Johannes Hochstettler, a 'minister of the book' who was probably his brother-in-law.
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> A similar entry at Bennwihr from March 17, 1792 describes the burial of Anna Maria Schlacter, the first wife of minister Jacob Hirschi of the grain mill [Ger. *Mattenmühle*] at Sigolsheim. She was also placed in the Anabaptist cemetery at the Katzenwangen mill. The widower Jacob Hirschi, born circa 1737, later remarried and became an elder and a fairly well-known figure.[99]
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> On Sept. 8, 1813, Jacob's son Christian married Anne Marie Ropp, the oldest child of the Luemschwiller family (and a cousin to Andreas Ropp). A Luemschwiller civil entry describes the 19-year-old groom 'Chretien Hirschy' as a cultivator from Bollwiller who was born at Sigolsheim March 3, 1793. The 20-year-old bride Anne Marie Ropp is described as a cultivator. Witnesses include 44-year-old cultivator Jacob Stuckÿ (married to Marie Roth), 35-year-old cultivator Michel Roth, and 32-year-old cultivator Christian Boshart (found as 'Bosard').
>
> Only 10 weeks before the Hirschi-Ropp wedding, witness Christian Boshart of Luemschwiller was married to Catherine Litwiller at Tagsdorf, a village on the 13-mile route between Dannemarie and Jettingen. (Tagsdorf and Luemschwiller are five miles apart by road, but only three miles across fields). This proximity makes it likely that the father of the groom (Jacob Hirschi, former co-worker of Johannes Ropp), the groom (Christian Hirschy), and the witness (Christian Boshart) all knew uncle Joseph Ropp and his nephew Andreas Ropp. See BOSHART in ROPP BACKGROUND.
>
> Christian Hirschi and Anne Marie Ropp later became residents of the Birkenhof at Ruederbach, only four miles from Andreas Ropp at Largitzen. Andreas Ropp emigrated in 1826; Christian Boshart became his close neighbor in 1826 or 1827. He lived on Erb's Road, only one lot removed from Andreas Ropp's lot on Snyder's Road, in the German Block of Wilmot, Ontario.

In contrast to Amish Mennonite families who sought seclusion in remote valleys and hamlets, the Ropps were exposed to life near the trade routes.

THE SUNDGAU REGION

The predominantly German-speaking Sundgau reion is a geographic area bounded on the west by the *Territoire de Belfort,* on the north by the Alsatian Plain, on the east by the Rhine River, and on the south by the Swiss border. Its soil is a mineral-rich silt [Ger. *Loesse*] resting on clay hardpack, the 'alluvial fan' residue of water flow from the Jura Mountains. The most fertile strips of soil are found on the slopes of rolling hills. The topography lends itself to many small-parcel farms, often owned by communities, and to this day there are few large estates.

As far as an Amish Mennonite seeking employment might be concerned, the centerpiece of the Sundgau region was the city-republic of Mulhouse. Mulhouse was actually a detached enclave of the Old Swiss Confederacy, completely surrounded by Alsace. Because of its limited space and location on trade routes with Baden and Basel, its economy revolved around weaving and fabric printing. In *Citizen: A Chronical of the French Revolution,* author Simon Schama held up Mulhouse as one of few continental locations where industry was more productive than that of England. He estimated that from 1720 to 1790, the number of cotton manufacturers at Mulhouse increased 1,800 percent. A significant number of Swiss immigrants found positions in its workshops.

Although it was relatively peaceful over the last decades of the 1700s, the Sundau Region endured overpopulation (relative to the amount of available farmland) and heavy taxation. With the failure of a reform plan for provincial assemblies in 1787, grievances increased, and the stage was set for participation in the French Revolution of 1789. On Dec. 22, 1789 the system of departments was established, and on March 4, 1790 the area surrounding Mulhouse became part of the new *Haut-Rhin* or Upper Alsace.

Before the French Revolution, Amish Mennonite services were held at Neuneich, a remote farm south of Ligsdorf and only a mile from the border of the Bishopric of Basel. Beginning in 1790 services were held on the Baumerthof at Riespach, Birkenhof farm at Ruederbach, Blochmont farm at Kiffis on the Swiss border, Haushof farm between Oltingue and the Swiss border, the grounds of Château de Liebenstein at Liebsdorf, Montigo farm at Levoncourt, and Schweighof farm at Altkirch.

Before 1792, many Swiss emigrants in the Sundgau Region made pilgrimages to communities in the Old Swiss Confederacy to document family marriages and baptisms. In that year the *état civil* system of administrative record

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[99] During his later years, Jacob Hirschi feuded with brothers Christian, Benedict/Benz, and Johannes/Hans König of the Mundenhof estate at Umkirch near Freiburg im Breisgau, Baden (about 35 miles east of Sigolsheim). See KING.

keeping was established across France and its territories. This required even Swiss residents and stateless settlers to register births, deaths, and marriages in municipal offices at their place of residence.

In 1797, farmers just across the border in Swiss territory demonstrated against heavy taxation. They burned three castles and forced the resignation of the mayor of Basel. This sparked a chain of disturbances across the city-states. Within a few months, the Council of Bern paid 5,000 German mercenaries to suppress unrest in the neighboring territory of Vaud. Many Swiss outside Canton Bern openly supported the idea of French intervention to protest what the council had done. Later in the year, French troops assembled at Altkirch.

At about this time unrest outside its boundaries forced France to reconsider its tariff system. Where the toll lines had formed an economic barrier on a line with the Vosges Mountains (west of the region), they were now moved east and south to the borders of Baden and the Old Swiss Confederacy (east and south of the region). This effectively shut Mulhouse off from traditional markets for its fabrics.

On Jan. 4, 1798, the 6,000 citizens of Mulhouse voted to become part of France. They may have been moved by the spirit of liberty and equality, but more likely they appreciated profit and were intimidated by French troops massing between them and the Swiss border. French commissioners entered Mulhouse Jan. 28. As religious toleration became official policy, Anabaptists and Jews were permitted into the central part of the city for the first time in centuries. Prior to this date they had been restricted to Dornach, a neighborhood at the city's western edge.

The same French troops marched south and looted the city of Bern March 5, 1798.[100] Within a month, a new constitution did away with the old system of government (the Old Swiss Confederacy). All Swiss citizens became equal under the law of the new Helvetic Republic. The Bishopric of Basel (between the Sundgau Region and Canton Bern) collapsed and accepted French rule; its farmland was nationalized and then sold in parcels to farmers.

However, a series of attempted *coups* soon convinced Napoleon that the occupation was more trouble than it was worth. The French withdrew in July of 1802. They returned only briefly in October to put down a rebellion and mediate peace. A loose coalition of autonomous cantons evolved once again, and the country assumed its present status as the Swiss Confederation.

In 1802 simultaneous assemblies of Amish Mennonites took place at Pulversheim and Richwiller, both suburbs of Mulhouse. The elders who attended included Jacob Hirschi of Sigolsheim and Bollwiller, Hans Roth of Dornach, Benedict Tschantz of Bolwiller, and Peter/Pierre Rich of the Birkenhof farm at Ruederbach. Other familiar family names likely included Amstutz, Bächer, Brechbühl, Conrad, Eicher, Frey, Frutiger, Goldschmidt/Goldschmitt, Göerig/Gerig, Graber, Hochstetter, Hochstettler, Joder/Yoder, Kauffmann, Lehmann, Litwiller (found there as Lidviller, evolved from Leutwiler), Luginbühl, Maurer, Schlegel, Schmitt, Schmucker, Schürch/Schirch, Schwartz, Schwari/Schwary, Sommer, Stŭcki/Stucky/Stocky, Ummel/Hummel, and Zimmermann. Military conscription for Napoleon's campaigns had become a function of local government, and this was undoubtedly a topic of discussion.

THE ÉTAT CIVIL SYSTEM OF RECORD KEEPING

A French decree on Sept. 20, 1792 required that all parish registers be transferred from churches to the communities. They closed out at the end of 1792 or in January of 1793. Local administrations bcame responsible for their own civil registers of birth, marriage, and death records. These entries would be created by the mayor or municipal clerk.

A printed template with a specific format was provided. These were kept in the front of the record books, and can often be found on FHL microfilm reproductions. Every village's records were inspected at least once a year for compliance with the format.

However, there was a flaw in the administration of the system. When someone died, the clerk was supposed to request proof of the place of birth of the deceased. If the deceased was not a citizen, or there was no church document available, the system paused. More often than not clerks simply wrote 'here' as the place of birth, bypassing the problem of verification.

Removing the responsibility from churches benefited Swiss Amish Mennonites, who had to prove three generations of residence on French soil before they could claim citizenship.

During the Napoleonic wars Andreas may have avoided military conscription by invoking a medical exemption. Medical deferments became increasingly popular, until they were taken by more then half of all eligible Alsatian men in 1806.

Marriage was also a grounds for exemption. Andreas married Elisabeth Eymann. The details of their marriage were lost over time. They were unknown to Ropp descendants for 80 years, despite tantalizing clues left by Christian Ropp and Walter Ropp.

Then Neil Ann Stuckey Levine made an amazing find during research for her article *The Birth Family of Elisabeth Eymann Ropp (1784-1834),* completed in September 2006.[101] She discovered that Andreas and Elisabeth married at Lubine, Vosges (Lubine is halfway along the one-day walk from Plaine/Saulxures to Ste. Marie-aux-

[100] The threat of invasion induced Bern to order an oath of allegiance by all men 20-70 years of age. *Men of Bern, The 1798 Burgervereichnesse of Canton Bern* is a record of the first known Swiss census.

[101] The article appeared in the Spring 2007 issue of *Illinois Mennonite Heritage Quarterly*.

Mines). The search had been complicated by gaps in Lubine records from 1803 to 1842. But a 10-year index of entries lists the marriage of 'Elisabeth Aymann' and 'André Kob' March 20, 1806. The indexes were transcribed from the original entries; perhaps the actual entry had a more accurate spelling.[102]

Elisabeth was born circa 1786. Levine has identified her paternal grandparents as Ŭlrich Eymann (circa 1725-La Broque March 15, 1780) and Barbara Mosimann (died at La Broque March 17, 1782). They farmed at Prés du Chêne [Meadows of the Oak, Ger. *Eichmat*] near Lubine, before resettling at La Broque in the Principality of Salm circa 1780.[103] Their son Johannes/Jean Eymann (circa 1747-Lubine April 13, 1808) remained on the farm. He was married to Anna Goldschmidt (circa 1750-Niedernai Oct. 29, 1819). Anna came from Ste. Marie-aux-Mines; she was a daughter of Joseph Goldschmidt and a Bachmann.

At the time of the marriage, Andreas's brother and sister were living at Jettingen. The village is located about 10 miles southeast of Froeningen, midway on the 20-mile road between Altkirch and Basel, and less than 10 miles from the Swiss border community of Allschwil. Both Froeningen and Jettingen fall within the *arrondisement* or administrative district of Altkirch. Elisabeth Eymann's first two children were born at Jettingen in 1807 and 1809.

The birth entry of oldest child André (later minister and elder Andrew Ropp) describes father Andreas as André Ropp, a 29-year-old Anabaptist farmer and cultivator, married to 'Elisabetha Ayman.' Witnesses included 37-year-old Anabaptist farmer Jacob/Jacques Stauffer and his 21-year-old valet Joseph Burgermeister.[104] Neither birth entry states that Andreas was actually a resident of Jettingen.

Their next three children were born at Falkwiller in 1810, 1812, and 1815. (The marriage entry of sister Catharine suggests that Andreas may have been living there as early as 1804). Christian Ropp wrote: "My father lived in Upper Alsace about six miles from Basel, two miles from Dammerkirch, and five miles from Belfort." These were 'German miles': an hour's walk, or three English miles. The tiny village of Falkwiller is 5.8 miles north of Dannemarie, and the distances west to Belfort and southeast to Basel are approximately 15 and 18 miles.

The largest employer in the area of Falkwiller was the Wasserhaus estate in adjacent Linden. The Wasserhaus Château was destroyed after the French Revolution, and Linden no longer exists, but carp are still raised there in clay basins and man-made ponds created in the 16th century.[105] Jean Burÿ [Buri], a witness on several Ropp family entries, was a laborer at Wasserhaus.

Desertion and draft evasion increased in France after 1810. The military conscription system became ineffective after the 'battle of the nations' at Leipzig Oct. 16-19, 1813. More than 500,000 soldiers met on the field. The French army lost 40,000 dead or wounded, another 25,000 prisoners, 6,000 deserters, and lost all ground in Germany and Poland.

Napoleon reinforced the garrisons along the Rhine River in November 1813, but the fortress-castle Landskron near Basel was besieged Dec. 21, 1813, and surrendered Christmas morning. Dannemarie was occupied by Austrian troops on Christmas Eve. They were followed by Russians. The troops remained there to lay siege to Belfort, which ended with an armistice March 24, 1814. Peace came with the second Treaty of Paris Nov. 20, 1815.

Soldiers brought typhus.[106] The last allied occupation troops did not leave the Sundgau Region until Nov. 11, 1818.

The economy of Upper Alsace did not return to normal for many years. Global atmospheric changes resulting from the explosion of Mt. Tambora in Indonesia caused three successive extended winters in 1816, 1817, and 1819,

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[102] Another Elisabeth Eymann was born at Lubine Feb. 24, 1796. She was a daughter of Joseph Eymann (he signed his name 'Eiman') and Barbe Goldschmidt, and a cousin to the wife of Andreas Ropp.

[103] Prés du Chêne was destroyed during the Battle of Alsace in 1943.

[104] The civil death entry of Verene Rich, created at Jettingen June 13, 1813, stated that she had died the day before, age 53. It was witnessed by her widowed husband 'Jacque Staufer', described as a 37-year-old Anabaptist cultivator. The age difference suggests that this was a marriage of convenience to evade military conscription. On Nov. 23, 1813 at Jettingen he remarried. His civil marriage entry describes the groom as Anabaptist cultivator Jaque Staufer, 37, widower of Verene Rich. It describes the bride as Anne Marie Leman, born at Florimont [*Territoire de Belfort*] March 24, 1792, a daughter of the deceased Jean Leman (he had died April 24, 1805) and Marie Kauffman.of Courtelevant [adjacent to Florimont, *Territoire de Belfort*]. Witnesses include three Anabaptist cultivators: Pierre Rich, 66, of Hirsinque [Upper Alsace]; Jaques Eicher, 57, of Carspach [Upper Alsace]; and Jean Rich, 27, of Hirsingue.

[105] The *Wasserhaus* (or 'house of water') estate is described in at least two publications*: Das Wasserhaus zur Linden bei Falkwiller* by Thiébaud Walter, published at Altkirch in 1913; and the biography *Jean Bury, bourgeois de Falkwiller et fermier au Wasserhaus, 1624-1724: Esquisse biographique* by Pierre Bury (FHL reference 929.244 B959), published at Marseilles in 1999.

[106] The lice in infested uniforms left excrement on the skin of the wearers; their scratching then pushed the excrement into pores, causing the disease.

later called a "Little Ice Age."[107] They destroyed crops and caused widespread famine. The year 1816 was known in both Europe and North America as 'the year without a summer'; in Europe, 1817 was called the 'year of the beggars.' In Alsace the disastrously poor harvests were mitigated when potato blight appeared and late supper rains destroyed the grape harvests. Prices rose while wages fell, and malnutrition lessened immunity to disease. All of this would have prompted Andreas to remain in the countryside. No birth or death entries for the Ropp family have been located for the period 1817-1820.

Because of the food crisis in 1817, the French government began to take interest in the large number of emigrants leaving Alsace for North America. The minister of the interior asked the department prefects to keep records. By the close of the year at least 5,000 men, women, and children had departed for the United States. Emigration from Upper Alsace more than doubled that from Lower Alsace. The numbers dropped off when weather moderated and normal harvests returned.

Andreas and Elisabeth lived at Wolfersdorf, Upper Alsace 1817-19. There Andreas was described as a sawyer or woodworker [Fr. *scieur*]. Wolfersdorf is a tiny village (the present ppopulation is less than 400) one mile north of Dannemarie. The two village centers are now separated not only by the Largue River but also the *Canal du Rhône au Rhin* – the Rhone-Rhine Canal – constructed between 1821 and 1833.

The next time that the ministry requested records of emigration was 1826, when a smallpox epidemic caused emigration to surge mildly. The Ropp family was living on a community-owned farm called Barthel Hutte, located in the southeast corner of Largitzen, a village approximately eight miles southeast of Dannemarie.

HOFSTETLER/HOFSTETTLER AT LARGITZEN

Civil records also show a Hofstetler/Hofstettler family living at Largitzen - spelling variations of the surname also known as Hochstettler. We suspect but cannot prove that they were descendants of Anabaptists settlers who departed from Ste. Marie-aux-Mines after 1712. They would have been part of an extended family from Nydegg, Canton Bern (only four miles north of Winterkraut) that relocated to Clairgoutte (now in the department of Haut Saone). Clairgoutte is 40 miles northwest of Largitzen. Thus they may have been 'removed cousins' of Barbe Hochstettler, close enough in relationship to have brought Andreas to the area from Sigolsheim.

Barthel Hutte at Largitzen is also found in local records as 'Barthlyhütten.' 'Barthel' and 'Barthly' are derived from the French equivalent of Bartholomew, an apostle and Roman Catholic saint. Since the farm was owned by the community, it is likely that it was dedicated in his honor. (St. Barthélémy is also the patron saint of Dornach/Mulhouse, and the church there is named for him). 'Hutte' simply means shelter.

The location of Barthel Hutte was described by Christian Ropp in his autobiographical notes. Historian and genealogist Roy Roth found the location with difficulty on March 31, 1964, and it was revisited in 1977 by historian Delbert Gratz and Peter and Anna Ropp. The old structures had been destroyed in World War II, and all that remained was a pasture and a well.[108]

It is easy to assume that all the obscure-sounding locations mentioned in connection with the European life of the Ropps were unique to the family. A few seem to be far off the beaten path. But they were better known among their religious community. In *Historique des Assemblées*, Pierre Sommer identified some of the meeting places that were employed by Amish Mennonites after the great majority had emigrated. When Schweighof farm at Altkirch passed into other hands in 1899, meetings were moved to Dannemarie, where the Kauffman family owned a farm. When its owner died in 1904, the meetings moved to the Birkenhof at Ruederbach, where services are still held today.

The promise of inexpensive land in North America was incentive to move. In 1803, the American government had taken advantage of Napoleon's war debts by purchasing 828,000 square miles of land west of the Mississippi River for $15 million. The Louisiana Territory doubled the size of the new country and eventually became 13 states.

The opening of new American territory and limits on the importation of slaves increased the need for cheap labor. After the importation of African slaves was banned in Louisiana in 1807, this need became acute. The buying and trading of indenture contracts became an accepted business practice. After paying up to 30 tolls along the Rhine River on their way north to Bremen or Rotterdam, travelers often found it necessary to sign contracts for part or all of their trans-Atlantic fare. Terms of service ranged from four to eight years. Children served until they

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[107] Mount Tambora on Subawa Island in Indonesia erupted April 5, 1815. One-third of the 13,000-foot volcano was thrown into the Java Sea, and 100,000 lives were lost immediately. The disaster had only one positive effect: the cold and famine it created slowed travel and partially arrested a cholera epidemic in Europe 1817-23.

[108] The buildings of a newer farm that is sometimes called Barthel Hutte are located one-half mile from where the original structures stood. They are within the administrative boundaries of the adjacent village Seppois-le-Bas.

turned 21. Supporters pointed out that about two-thirds of all Germans who emigrated to North America in colonial times had been redemptioners. Abuses became so infamous that Louisiana passed laws in 1818 to protect their rights.

Emigration from the German states was a direct reflection of the shift from a feudal economy to capitalism. When serfs were released from their obligations and became free under the law, they found that landowners no longer had use for large and inefficient workforces. Day laborers poured into cities, but found meager employment.

In the early 1800s only about 500 Amish Mennonites had emigrated. In the second phase, after the conscription issue became urgent, about 3,000 Amish sailed the Atlantic. But after the conclusion of the Napoleonic wars in 1815, restrictions on emigration eased in Europe.

Emigrants to North America came from the entire length of the Rhine Valley after 1816, prodded by natural events. Walter Ropp (1872-1966) quoted Christian Ropp, describing the perspective of his father Andreas in 1826: "Taking him all and all, I believe that he was a man who was influenced a great deal by what others were saying and doing. He was not an introvert, so when he saw many others going to America, his optimism and hopefulness overcame his doubts, and he said, 'Well, let's go; I guess if others can pull through, we can too."

Dominique Dreyer collected information from the Archives of Upper Alsace in *Emigrants Haut-Rhinois en Amérique 1800-1870*. In April of 1826 André Rop visited Colmar to obtain a passport. He was described as a cultivator from Largitzen. His family was described as wife Elisabeth Eymann, 39; and children André, 18; Chrétien, 11; Jacques, 9; Jean, 4; and Joseph, 2.[109] His destination was stated to be New York.

According to Neil Ann Stuckey Levine, the family first visited Pré du Chêne farm at Lubine, Vosges, "Because none of the Ropp children had ever seen the birthplace of their mother or become acquainted with any of her relatives still living there." We can speculate that they attended a marriage that took place April 20, 1826, or arrived soon afterward. Unfortunately the full civil entry has been lost; a record only survives as a listing in the 10-year civil index for Jean Eiman and Magdelaine Voillerick [Ŭlrich].

While Elisabeth and the younger children rode in a wagon, Andreas and the three oldest boys walked the 430 miles from Belfort to Paris to Le Havre in approximately three weeks. Christian Ropp: "We entered the ship [the *Moss*], but soon most of us were seasick. My mother was seasick most of the time. We met with some stormy weather. We also caught a fish with a hook, which pleased me very much. We were on the ship forty days." Another account says the voyage took 46 days.

The *Moss* arrived at Philadelphia July 22, 1826.[110] The passenger list names 17 heads of family including 'Ande. Rope,' and states that the 334-ton merchant vessel had carried 50 passengers over 12 years of age; 19 between ages 5 and 12; and 14 below the age of 5. The family may have traveled among crates of French china, Swiss watches and compasses, and Italian fabrics. [111]

Shortly after arriving at Philadelphia the Ropp family was taken in by minister Christian Zug/Zook of Chester County (about 24 miles northwest of the city).[112] When they reached Lancaster County they met farmer John König, who suggested that they take advantage of inexpensive land in Ontario (for more on this event and John König, see KING).

WILMOT TOWNSHIP

Land for well-off Amish Mennonite settlers was located in Waterloo Township.

According to L. J. Burkholder in *A Brief History of the Mennonites in Ontario* (1935), in 1803 land broker Richard Beasley "...agreed to sell 60,000 acres of land, practically the whole of the present Waterloo Township, for 10,000 pounds. The matter was taken up by certain Mennonites in Lancaster County, and a company was formed and the necessary money

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[109] The transcription may have been inaccurate. Son Pierre/Peter is omitted. He would have been 10 years old.

[110] Moss was a prominent Philadelphia family.

[111] The shipmaster was Edmund Fennell (1791-1840); the owner was Philadelphia merchant Henry Pratt (1761-1838). The *Moss* also traveled to the West Indies to obtain spices and tea for Pratt's dry goods stores. In 1831 Pratt and Fennell testified against a handful of former hands who were asking for lost wages. They had shipped from Philadelphia Jan. 2, 1830, expecting to go to Europe and be paid $15 a month. Instead Fennell directed the *Moss* to South America and failed to pay them. On the return voyage the hands disembarked at Havana and sought refuge in the American embassy. In *Magee et al v. the Moss*, heard in Philadelphia district court Nov. 21, 1831-Dec. 31, 1831, they claimed they had acted because they had not been paid and rations were inadequate. Fennell testified that he had borne the expense of bail after a number of alcohol-related incidents. The decision held in Pratt and Fennell's favor, stating the *Moss* had provided rations "of a superior quality" and their contracts allowed for reasonable course changes. Pratt is now remembered as the former occupant of Lemon Hill, a mansion at Fairmount Park, Philadelphia that is on the *National Register of Historic Places*.

[112] Minister Christian Zug/Zook was a benefactor to many Amish Mennonite immgrants arriving at Philadelphia. He is mentioned again in GERBER AND GARBER, and background is provided in KAUFFMAN.

was raised. This 60,000 acres was called the German Company Tract. It was divided among the shareholders, by lot, into 134 parcels of 448 acres each.

The company was formed at a meeting held in a home of Hannes Eby, at Hammer Creek, near Lititz in Lancaster County. At this meeting it was urged that the harassed brethren in Canada be given assistance, not for the purpose of material gain, but as a brotherly act.... The Pennsylvania shareholders now became the possessors of lands in Canada. The first installment of $20,000 [presumably pounds sterling] was carried from Lancaster in solid silver cash, in the spring of 1804 and paid over to the proper persons on May 23, 1804. The balance was paid about a year later and clear title was given to the lands of the German Company."[113]

Land for those with fewer assets would be procured from the English government by Christian Nafziger. He was born on the Geilweilerhof near Siebeldingen in the Pfalz Jan. 25, 1778, and died at Berlin, Ontario April 13, 1836.

Nafziger managed the estate of Count von Gohren in the district of Ebersberg (20 miles east of Munich) for many years. He became a pioneer through a string of fortunate circumstances.

After becoming convinced that he could not profit in Europe, Nafziger left his wife Maria Stalter behind and traveled to Amsterdam. He arrived with only pocket change. According to his obituary, a Dutch Mennonite named Christiaan Pieter van Eeghen arranged for a banking agent to lend him 30 *Thalers* for the transatlantic fare.[114] He departed on Christmas Day of 1821, and arrived in New Orleans March 2, 1822.

After riding a riverboat to Cincinnati, Nafziger headed east to find Mennonites in Lancaster County and Philadelphia.[115] There he was told about good farmland in Ontario. In August of 1822, he borrowed a horse and continued north to Ontario, where he found a Mennonite group that had resettled from Pennsylvania.

On Aug. 30 the group created a petition urging that the governor set apart "...for the sects called Menonist, Tunkers and Quakers, about one hundred thousand acres adjoining the Townships of Waterloo and Woolwich."

Soon Nafziger was negotiating with Lieutenant Governor Sir Peregrine Maitland for land rights. An agreement was reached for approximately 70 families to purchase blocks of crown and clergy properties at low prices. The lots were located adjacent to Berlin (now Kitchener) and Waterloo Township.

On Sept. 4, 1822 the Executive Council of Upper Canada, meeting at Niagara, agreed to the request pending approval from London. Maitland put a proposal in writing Sept. 9. A copy of the letter was sent to a propective emigrant in Europe.[116] It was found in the Munich Archives by Herbert Holly, and has been translated by Helmut Gingerich. It says, "Supplicants receive land as soon as they arrive in the province, free of any costs if not more than 50 English acres; if more, some taxes may arise. After seven years, no more bonds have to be paid, and conditions for naturalization are fulfilled. Then, colonists are given patents to warrant their ownership of their real estate.... Concerning the request for a passage on an English ship, one cannot be offered to supplicants. Even citizens of the British Empire do not receive such an offer."

Acting in his position as secretary of state for the colonies, Earl Henry Bathurst sent a letter from London dated Oct. 12, 1822, authorizing Jacob Erb to clear a road and grant 50-acre lots.

Nafziger then sailed to England, where he delivered letters from Maitland to the Colonial office. He was granted an audience with Prince Frederick, the Duke of York and younger brother of George IV (his obituary erroneously stated that he met with the king). After Nafziger recounted the story of his journey to North America, the Prince confirmed the land arrangement and slipped gold coins into his hand.

Nafziger returned to Bavaria and assembled a group of potential settlers. While Nafziger was still there, on Feb. 4, 1824, Erb petitioned to initiate a survey so that lots could be distributed.

The same year elder John Stoltzfus and minister Christian König/King of the Mill Creek congregation in Lancaster County visited Wilmot and organized a formal Amish Mennonite congregation (see KING for background on both). Stoltzfus ordained Joseph Goldschmidt/Goldsmith and John Brenneman as ministers and Jacob Kropf as deacon.

The *Elizabeth* departed from Le Havre, and arrived at New York July 9, 1825. It brought numerous families responding to Nafziger's agreement, though not all ended up in Ontario (several went to Ohio). The passenger list holds the surnames Steiner (17), Lugenbuhl/Luginbuhl (10), Moser (9), Neuschwander [Neuenschwander] (6), Christener/Christner (6), Liechti/Liechty (6), Klopfenstein (4), Amstutz (2), and Lutty/Luthi (2). Names that appear on the

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[113] Today Wilmot Township has streets named after early land claimants including Bender, Bergey, Brenneman, Eby, Erb, Gingerich, Hostetler, Ingold, Jantzi, Lichti, Muller and Miller, Nafziger, Oesch, Shantz, and Stuckey.

[114] Christian's arrival at New Orleans rather than Philadelphia has been questioned. However, his obituary provides the detail that van Eeghen gave him a note payable by Vincent Nolte of New Orleans. Nolte was a commercial agent for a banking house in Amsterdam, who managed a commercial house at 1710 Toulouse Street in New Orleans 1816-1826. Nolte was a boastful figure who published exaggerated memoirs in 1854.

But a skeptic would still ask: why would Christian arrive at New Orleans? A modern, direct route from there via Cincinnati to Philadelphia would be about 1,400 miles, but it was traveled from March through August in the summer of 1822. Why not sail from Amsterdam to a very common destination, Philadelphia? The Amish Mennonite settlers at Wilmot were given concessions that were not offered to English citizens. Was his story laden with embellishments meant to stress their hardships?

[115] Ontario genealogist Lorraine Roth has speculated that Christian Nafziger visited Butler County as well.

[116] See BIRKY/BIRKEY, THE LITTLE RED BIRKYS for more about the copy sent by Christian Nafziger to his acquaintaince Andreas/André/Andrew Burkey.

passenger list and also appear as lot claimants on surveyor Samuel Street Wilmot's 1830 report include John Christner; Christian, Nicholas, and Joseph Liechti; John Luginbuhl; Isaac Moser; and Ulrich Steiner.[117]

Also among the *Elizabeth* passengers were Johannes/Hans Liechti and Magdalena Joder, who settled at Wilmot that year. In 1793 they had been married at Friesen, a community only two miles from Largitzen. (See JODER for background on this couple).

In 1826 Christian Nafziger and his own party sailed from Amsterdam on the *Nimrod*, arriving at New York Aug. 18. Among his extended family was a second-cousin-by-marriage, minister Peter Naffziger (later known as the minister and elder 'Apostle Peter') and his wife Barbara Beck; and Peter's sister Barbara with her husband Peter Danner or Donner [Tanner].[118] From New York they traveled to Ontario and settled on the promised tract, which became known as the German Block of Wilmot Township. See NAFZIGER, WILMOT LINE for background on Christian Nafziger and Maria Stalter.

From Ezra Eby's *History of Waterloo:* "It might be stated here that the cause of so many arrivals here [Ontario] during 1826-27-28-29 was owing to the very hard times in old Pennsylvania in 1825. Many failed financially, and in order to procure homes for themselves and children, they came to Canada where land could be had very cheap. During haying and harvesting in 1825, people worked from sunrise until sunset for 37½ cents per day. For threshing grain during winter months, days then being only 12 hours long, wages were 12½ cents per day, and many worked receiving only their board as wages." The German Block at Wilmot was set aside for European immigrants with limited means. Those with savings were expected to purchase elsewhere.[119]

Andreas Ropp and his family arrived in Philadelphia only four days after the Nafziger party arrived at New York. After 'keeping with the harvest' in Pennsylvania, the Ropps traveled to Wilmot with companions that included Christian Farny, Joseph Zehr and his second wife Barbara Kennel, John Erb and his wife Veronica Schwarzentruber, and Michael Schwartz.

Andreas made the down payment on a lot with only $9 (the 1826 equivalent of $175). He agreed to build a house, clear 10 acres, and clear half of the roadway facing the lot in exchange for clear title after six years residence. Sons Andrew and Christian hired out for $2.50 a month (the 1826 equivalent of $48.50) and board.

In 1826 Christian and Jean Ernst came to Wilmot from New York City. Their niece Elizabeth Schlegel later married Andreas's son Jacob Ropp in Tazewell County. They may have brought a cousin, Anna Ernst. In 1832 at Wilmot Anna married Nicholas Lichti, a son of Johannes/Hans Liechti and Magdalena Joder.

The following year more immigrants arrived from the Sundgau Region. The brig *Abby Jones* departed from Le Havre, and arrived at New York July 12, 1827. It brought Anne Marie/Anna Maria Maurer (born circa 1767), the widow of Jacob/Jacques Litwiller; three unmarried children; and the Roth, Liechti, and Boshart families of three of her married daughters. Two of the families on the *Abby Jones* had lived at Largitzen at the same time as the Ropps (see PASSENGERS LISTS in the Appendix).

The traveling party left New York together and arrived at the German Block of Wilmot, Ontario in August.

In 1827 a distant cousin or cousins arrived to settle at Wilmot. See NEIGHBOR MICHAEL RUPP OF ELM GROVE.

In 1829, Christian König and David Zug of Pennsylvania traveled 900 miles on horseback to see the Erie Canal, Niagara Falls, and Ontario. They described their visit to Ontario: "On November 2nd it also rained, but we went on in spite of it, about 10 miles and came to Joseph Goldschmidt at Wilmot. In this township live 36 Amish families, and in Waterloo 11 families, of whom none have lived in Upper Canada more that six years. The work on these farms is all done with oxen. Goldschmidt told us there are only three horses in the whole township."[120]

Nafziger's agreement had provided 50 acres of land for each settler. The stakeholder could apply for free ownership rights after seven years, provided a substantial dwelling was constructed and adjacent roads were cleared. Every 50-acre parcel had a 150-acre parcel behind it; many settlers assumed they would later purchase the 150 acres at discounted prices.

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[117] Another pasenger list that needs exploration in connection with this wave and the Liechti/Liechty family is that of the *Fanny*, a ship that departed from Le Havre and arrived at Philadelphia July 25, 1825, only two weeks after the *Elizabeth* docked at New York. That list includes (not in exact order) A. Liety, 25, female; J. Liechty, 34, male; J. Liechty, 32, female; J. Luchty, 18, male; P. Liechty, 24, male; J. Liechty, 6, female; A. Moser, 28, male; J. Ramseyer, 19, male; and A. Ramsen, 21, male; all passengers from Switzerland.

[118] In *Amish Mennonites in Germany*, Herman Guth shows how 'Apostle Peter' Naffziger became a second cousin to Christian Nafziger through the second marriage of his widowed mother Magdalena Spring to Valentin Nafziger (1769-1839).

[119] As Lorraine Roth pointed out, this became a point of contention later, when well-to-do Waterloo families purchased lots for their children as investment opportunities.

[120] More excerpts from the diary, translated by Isaac Horst, can be found in *Ontario Mennonite History*, a newsletter of the Mennonite Historical Society of Ontario, Vol. XX, Number 2, November 2002. The significance of the remark is that oxen had to be constantly driven, unlike horses, making the work long and tiring.

But the progress of settlement was upset in 1828. The Canadian government gave all of the 150-acre parcels in the German Block to King's College (now the University of Toronto). The school offered to sell the parcels of land, but only at a price that was roughly double what the settlers had expected. Many settlers felt betrayed. They hired John Goessman, a land agent, to represent them at York. They bided their time - hoping to meet the settling requirements, receive title to their 50-acre portions, and then profit from the sale of their lots.

The National Archives of Canada holds copies of many of the bargaining letters from the dispute. In a file called *Upper Canada Land Petitions* there is a transcription of one letter dated Aug. 25, 1828, where Christian Nafziger, minister 'Apostle Peter' Naffziger, Christian Bossiger, and Christian Erb represented their interests. Goessman stated that he had been in the settlement and feared that some settlers might abandon their land.

On Oct. 2, 1828 Nafziger addressed a letter to Major Hiller at York. It asked for clarification about the land rights at Wilmot, and whether it was reserved only for German immigrants. He pointed to established families in Pennsylvania who intended to purchase lots there as financial investments. A request for reasonable terms dated June 17, 1829 was signed by future Ohio and Illinois settlers Andreas Ropp, Joseph Ropp, Christian Farni, Daniel Unzicker, Daniel Brenneman, and Joseph Goldschmidt/Goldsmith.

The surviving records of Wilmot assessor John Hamacher mention Lot 8, Snyder's Road north side belonging to Andrew Rupp Sr.; and Lots 7, Snyder's Road north and south sides belonging to Andrew Rupp Jr.[121] The obligatory improvements were completed on both lots by 1830.

Surveyor Samuel Street Wilmot reported to the commissioner of crown lands Feb. 11, 1830 that the German Block contained 55 "very industrious and peaceable Dutch settlers" who had collectively cleared 1,197 acres. He recommended that the families be given the full deeds promised by the original agreement. He also noticed that speculators had obtained some lots, and urged that they be given up.

However, despite any relationships in Wilmot, the bitterness of Ontario winters and the dispute over remaining community land convinced the Ropp family to move to Butler County in 1831-32. They saw no future in paying steep prices for further acreage in a cold climate with a short growing season.

According to Hamacher's records, by 1834 'Lot 8, Snyder Street north side' had passed from Andreas into the hands of Christian Steinman and his wife Veronika Eyer, who had been *Nimrod* passengers.[122] Thus the site that Andreas improved can not only be pinpointed, but tied to a specific landmark. The place where the Steinmans lived was called Steinmann's Corner, and the Steinmann Mennonite Church was constructed there in 1884.[123]

Christian Ropp: "...Several of our number decided to move to Ohio, for it was too cold in Canada. These were the following: Joseph Goldschmidt, Peter Danner [later known as Donner in Illinois], Daniel Unzicker, Peter Naffziger, and several others. And since my brother Andrew had cut his foot so that he had been disabled for six months, he decided to accompany this group; so in 1831 he left for Ohio…In 1832 we held a sale, and moved to Ohio. There were four of us, I and Andrew and Jacob, and Christian Lehman."

Family fortunes were slowly improving: the Ropps departed Canada with $1,100 from the sale of property and farm implements, equivalent to $25,350 in modern buying power. Butler County land was selling for $10 an acre (the 1833 equivalent of $230), and Illinois land for $1.25.

Although he never left Europe, Andreas's uncle Christian Rŭp had a number of connections to early Ohio and Illinois settler families. He may also have had an indirect influence on Andreas's decision to leave Canada and resettle in the United States.

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[121] The settlers called Erb's Road *Oberstrasse*, Snyder's Road *Mittelstrasse*, and Bleams Road *Unterstrasse*.

[122] Familiar names in Hamacher's records included Joseph Goldschmitt [Goldschmidt/Goldsmith]; Christian Naftziger [Nafziger], Lot 6, Bleams Road south - north side; Christian Farn [Farny]; and Daniel Unziger [Unzicker], Lot 19, Bleams Road south - south side. Another lot was designated 'Joseph Rupp, Lot 14, Bleam Street south - south side.' He appears to have been an unrelated Lutheran.

A map of the German Block made up from 1830 surveyor's documents appears in *Ontario Mennonite History, Volume XIV, Number 2, September 1996*, and in Lorraine Roth's *The Amish and Their Neighbors: The German Block, Wilmot Township, 1822-1860*. This version is slightly different than the account in Hamacher's records.

[123] An Ontario Heritage Foundation commemoration plaque at Steinmann Mennonite Church reads: "The First Amish Settlement. In 1822 Christian Nafziger, an Amish Mennonite from Munich, Germany, came to Upper Canada to find land on which to settle some 70 German families. With the assistance of a group of Mennonites headed by Jacob Erb, who had settled nearby, a petition was made to the government for land here in present-day Wilmot Township. Surveyed two years later by John Goessman, this 'German Block' was peopled primarily by Amish from Europe. In 1824-25 elder John Stoltzfus of Pennsylvania organized the first congregation and ordained as ministers John Brenneman and Joseph Goldschmidt. Services were held in the homes of members until 1884 when a simple frame meeting house, which served until 1946, was erected near this site."

— Christian and Andreas were both very familiar with Amish Mennonite families on the opposite side of the Vosges Mountains in the tiny village of Hellocourt, Moselle (now Maizières-lès-Vic). It is likely Christian met them through his second wife, Magdalena Brechbühl; Brechbühls also married into the Vercler and Mosiman families.
— Christian was a witness at the marriage of Peter Engel at Hellocourt. Peter was a son of minister Christian Engel, who Andreas later considered his 'cousin.'
— Christian's children include Barbe, who married André Vercler; Joseph, who married Anne Mosimann; Jean, who married Marie Vercler; Elisabeth, who married Joseph Gerber and Joseph Augspurger; and Madeleine, who married Jean Salzman. Katharina/Catherine Vercler, an older sister to the Verclers mentioned here, married Christian Bälzli/Belsely and lived at Azoudange; they were the parents of 'Red Joe' Belsley, who may have been the first Amish Mennonite to settle in Tazewell County (in a part that later became Woodford County).
— Andreas Ropp's oldest son Andrew married Jacobine Vercler, from the next generation of this Hellocourt family.
— And finally, two of Christian's great-grandchildren emigrated to McLean County, Ill., where they married two of Andreas Ropp's grandchildren (Marie A. Rupp and Peter S. Ropp, 1868; and Marie Anne Valerie Rupp and John S. Ropp, 1872). Andreas lived to see the first marriage.

Christian Ropp: "…Hearing that land was still cheap in Illinois and that eight families from Germany had already settled there, we decided to move to Illinois. The names of those settlers were Peter Engel, David Schertz, John Schweitzer, Peter Roggy, John Auer [Jacob Oyer], [Johannes] Gingerich, and Peter Beck."

Andrew Ropp traveled from Butler County to Illinois in the fall of 1833, presumably encouraged by an opportunity to reunite with his future wife Jacobine Vercler. On his trip he would have experienced the Great Meteor Shower of Nov. 10-13. The silent night display elicited a wide variety of extreme reactions from people who believed it was ushering in the Biblical Day of Judgement. It was later recalled as a lifetime event on a par with the Deep Snow of 1830.[124]

He then went back to Ohio, but returned with brother Christian in January 1834. Andrew traveled with a belt containing 125 silver dollars; Christian with 114. Years later Christian recalled the weight of the belts and the exact amount he carried. They wintered at Peter Engel's home, which was also an inn and stage coach stop.[125] There Andrew married Jacobine in a ceremony conducted by minister Christian Engel. When the weather warmed, the brothers moved to a clearing on the Mackinaw east of Morton, where they only harvested one crop on 10 acres.

During this time, their mother Elisabeth Eymann contracted pneumonia and died in Butler County. Andreas was "bewildered and hardly knew what to do after the death of his wife, who always had a large share in the ordering of their daily lives." He chose to join sons Andrew and Christian in Illinois.

After contracting 'shaking fever' on the Mackinaw, the entire Ropp family lived briefly with the Engels.[126] Then Andrew moved to Pekin (in a part that is now Elm Grove), while the others resettled in Washington.

The earliest clue to their presence in Illinois may be an entry in the *Grantors Index*. On Oct. 4, 1834 Joseph Sommer and Andrew Ropp jointly paid $600 to Valentine Hill and his wife for the Pekin property. On June 28, 1836 Andrew paid Joseph $300 for his share.

The Washington home site was eventually lost because of a misunderstanding over claim procedures. The sons cleared timber and worked as teamsters hauling freight. They also graded railroad right-of-way with ox teams during the construction of the line east of Pekin in 1836-37.

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[124] The three-day Great Meteor Shower of 1833 could be seen in North America east of the Rockies. The comets seemed to emanate from the constellation of Leo the Lion, thus the name Leonid meteor showers. In *A Popular History of Astronomy during the Nineteenth Century* (1885), Agnes Mary Clerke described the last night: "The sky was scored in every direction with shining tracks and illuminated with majestic fireballs. At Boston, the frequency of meteors was estimated to be about half that of flakes of snow in an average snowstorm... quite beyond counting; but as it waned, a reckoning was attempted, from which it was computed, on the basis of that much-diminished rate, that 240,000 must have been visible during the nine hours they continued to fall." 1833 was recalled as the Year of the Shooting Stars. In 1866 astronomers Tuttel and Tempel identified a comet as the source. The earth passes through the fragments of its tail in varying degrees every mid-late November.

[125] It has been written that Christian Engel and Andreas Ropp considered themselves cousins. This was certainly not the case, confounding later generations; however, the true connection is not far removed. Christian Engel's first wife was Catherine Nafziger. Catherine's sister Magdalena Nafziger was married to Christian Hochstettler, brother of Andreas Ropp's mother Barbara Hochstettler (see HOCHSTETTLER).

[126] Shaking fever or 'Schüttelfieber' was also called ague or marsh fever, with symptoms including high fever, sweating, shaking chills, and anemia causing exhaustion. In most cases this was probably malaria. At the time it was believed to be caused by poor ventilation. John Montgomery Roberts suggested this cure in his diary in 1835: "Take two or three pieces of bloodroot and put them into a half pint of whiseky. Take it every morning on a fast." Cholera, dysentery, and gastroenteritis were also common before wetlands were cleared and sewage systems were perfected. In retrospect, there was a reason for the unpredictability of outbreaks: outhouses draining into ground soil could take 5-10 years to contaminate drinking water from wells dug within 75 feet.

On the 1850 census of Elm Grove, Andreas appears as 72-year-old 'Andrew Roop' in the household of his son Joseph and Catherine Birky. Walter Ropp described Andreas in Illinois: "He was around six feet tall, perhaps an inch more. Rather rugged or coarse-boned, fairly well muscled but never fat; a man who weighed near 170 pounds in his prime. He had a general appearance of someone who had spent much of his life in outdoor physical toil. He would probably be considered a dark blonde with blue eyes, shaded by rather heavy brows. He had a good-sized nose, and his hair, which he kept to the last combed down long Amishman-style, curling and bushy at its ends, made you think of a patriarch or prophet of old. August Unzicker said that he [Andreas Ropp] seemed to be a sociable sort of a body, and enjoyed the companionship of his friends and their conversation. He was a ready talker himself in the small talk of the neighborhood, into which he injected quite naturally a considerable spice of fun and humor. Even after he was quite old he seemed to enjoy a good story or a joke right heartily; of course it had to be in German."

Andreas died at Carlock, McLean County Oct. 12, 1868. He was buried in the Ropp Cemetery at White Oak. *Herald of Truth*, November 1868: "On the 14th of October, in McLean County, Illinois, of old age, Andrew Ropp, in the 92nd year of his age. His memory was good and he was rational to the last. He has seven children living, all of whom were present except one, who was on a journey at the time. He had 82 children, grand-children, and great-grandchildren, who are still living, and 20 that have died. A large concourse of people were present at the funeral, and a discourse appropriate to the occasion was delivered by Pre. Joseph Stuckey, from *Rev. 21*. He was a member of the Omish Mennonite Church."

Children of Andreas Ropp and Elisabeth Eymann include:

1. André/Andrew Ropp was born at Jettingen, Upper Alsace Sept. 6, 1807, and died at Elm Grove June 11, 1890.

On April 10, 1834 in Tazewell County he married Jacobine Vercler; the ceremony was conducted by minister Christian Engel. (The bride was entered in the county register as Jacobie Vergaler). She was born April 27, 1811, and died July 24, 1885, a daughter of Joseph Vercler and Catherine Ringenberg of Hellocourt, Moselle, a sister of minister Joseph Vercler, and a step-daughter of Peter Engel.

Andrew's name can be found in the *Illinois Public Domain Land Tract* database as the purchaser of 40 Tazewell County acres at $1.25 per acre on Feb. 11, 1835. General Land Office certificate 9680 says he paid the full amount for the southeast quarter of the southwest quarter of section 18 of what became Elm Grove by March 20, 1837.

Andrew was ordained as a minister in 1837, and in 1842 became the conservative elder of the Dillon Creek meeting, which evolved into the Pleasant Grove Amish Mennonite Church, and Tiskilwa in Bureau County. *Centennial History of the Mennonites of Illinois 1829-1929*: "He was the main stay of this church for a long time, being a strong leader and helping the poor and his church with his money." He attended nine regional ministers meetings 1862-1878.

Andrew was a stickler on matters of dress and entertainment, stressing Amish Mennonite convention. *Centennial History of the Mennonites of Illinois 1829-1929*:

> "…Andrew Ropp had been making trips to Bureau County. He lived near Pekin and belonged to the Dillon Creek (now Tremont) congregation. He started these trips in 1851 and conducted funerals, held baptismal services, and officiated at weddings and communion services. He did not preach east of the river at Hennepin, but made several trips to Ohio station [in Bureau County]. When unable to come he sent someone else.
>
> He [Ropp] has been characterized by a few as a man who did more scolding, fault finding, and preaching on 'dress' than preaching the *Gospel*. Yet many people were deeply attached to him.
>
> Ropp could not accept Kistler's [liberal] views, and asked all those who had been baptized by Kistler to be baptized again, so they could be considered members in full standing. With few exceptions the members agreed to this. Some did so in order to remain with their kinfolk.
>
> Ropp considered Kistler an outlaw of the church, and would not permit any person who had been baptized by Kistler to commune until he had been rebaptized. A few refused and never rejoined, some never joining any church.
>
> Ropp came about every three weeks. The Tiskilwa people paid his carfare [train fare] to Princeton. He baptized a large number.
>
> Joseph Stuckey also came to Willow Springs occasionally to preach. He was a widely-read man, not as liberal as Kistler, and yet not as strict as Ropp."

Despite his conservative leanings, Andrew made some concessions to modernity. Because of the hardships his family had endured - clearing fields from forest in Ontario, Mackinaw, and Partridge Creek before settling at Elm Grove where his sons worked as railroad laborers - he welcomed the mechanical innovations that moved his congregation away from the labor-intensive methods of traditional farming. He also promoted the building of a meeting house, which became the Pleasant Grove Amish Mennonite Church in 1879, and establishment of the cemetery behind it.

Herald of Truth, July 1, 1890: "Andrew Ropp - On the 11th of June 1890, in Bureau Co., Ill., of old age, Bish. Andrew Ropp, at the advanced age of 82 years, 9 months and 5 days. Seven children, 42 grandchildren, and 21 great-grandchildren survive him. His wife and two daughters preceded him. Though many relatives and friends mourn his departure, yet they mourn not as those who have no hope. He was buried on the 13th in the Amish Mennonite graveyard in

Pleasant Grove, Tazewell Co., Ill., on which occasion appropriate remarks were made by Joseph Springer, Chr. Naffzinger, Andrew Buerky and Jacob Naffziger of Tazewell County and Joseph Buerky of Bureau Co. in the meeting-house, and by J. P. Schmitt of Livingston Co. at the grave. The gathering of friends on this occasion was the largest of the kind ever witnessed by the writer."

Children of Andrew Ropp and Jacobine Vercler include:

a. Catherine 'Katie' Ropp was born Dec. 27, 1835, and died at Tremont March 25, 1885. On Feb. 27, 1855 in Tazewell County she married minister Daniel Roth; the ceremony was performed by minister Christian Ropp. Daniel was born Feb. 5, 1833, and died at Morton Feb. 10, 1922, a son of Nicholas Roth and Verena Zimmerman. See ROTH for background on this couple.

b. Elizabeth Ropp was born Oct. 27, 1837, and died Sept. 16, 1881.[127] On April 2, 1854 she married Jacob Hochstettler, who was born at Meringerau near Augsburg, Bavaria Jan. 3, 1825, and died March 8, 1884, a son of Joseph Hochstettler and Jacobine 'Phoebe' Gingerich. They are buried in Railroad Cemetery at Elm Grove.

c. Joseph W. Ropp was born Jan. 30, 1840, and died at Elm Grove June 10, 1920. On March 11, 1866 he married Catherine 'Kate' Ropp Gerber (April 16, 1843-May 21, 1907), the widow of Jacob Gerber. She was also his cousin, a daughter of Jacob Ropp and Elizabeth Schlegel. They had five children and lived near Tremont. Joseph's stepson Samuel Gerber (1863-1929) later became elder of Pleasant Grove Mennonite Church. *Gospel Herald*, July 1920: "Joseph W. Ropp was born near Pekin, Ill., Jan. 30, 1840; died July 10, 1920, at the old home near Tremont, Ill.; aged 80 y. 5 m. 10 d. He united in marriage with Catharine (Ropp) Gerber March 11, 1866. This union was blessed with five sons, four of whom survive him. His beloved companion and the youngest son preceded him to eternity. He united with the Mennonite Church in his youth and remained a faithful member until death. Funeral at the Pleasant Grove Church July 12 conducted by A. A. Schrock and Simon Litwiller from *Matt. 25:34* and *11 Cor. 5:1-15*. He leaves besides his children, 10 grandchildren, one brother, one sister, and many relatives and friends to mourn his departure."[128]

d. Mary Ropp was born July 6, 1841, and died Feb. 7, 1920.[129] On May 8, 1862 in Tazewell County she married Joseph Litwiller; the ceremony was performed by minister Michael Mosiman. Joseph was born at Hamilton, Butler County, Ohio Oct. 25, 1837, and died June 1, 1902, a son of Peter Litwiller and Marie/Mary Mosiman. They had eight children and lived at Tremont. They are buried at Pleasant Grove Mennonite Cemetery.

e. Peter W. Ropp was born Jan. 5, 1845, and died at Zion City March 5, 1921. On Feb. 14, 1869 he married Anna Stecker/Staker. She was born at Seven Mile, Butler County May 16, 1849, and died at Zion City Feb. 10, 1919, a daughter of Nicholas Staker and Magdalena. Peter W. was an elder in the Dowie church when the community of Zion, Ill. was established.[130] He may have lost more than $75,000 to its projects. The family can be found on the 1870 census of Elm Grove as Peter Ropp, 24; Anna, 21; and Simon, two months. He sold this farm to buy in at Zion. Following Anna's death, 75-year-old Peter can be found on the 1920 census of Benton, Lake County, Ill., with son Simon, 49, and daughter Mary, 37. They had seven children. They are buried in Mount Olivet Cemetery at Chicago.

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[127] Her headstone at Railroad Cemetery gives only her date of death, and the figure 43 years, 10 months, 21 days.

[128] Joseph W. Ropp obtained a passport at the Tazewell County clerk's office March 25, 1865. The document describes him as age 25, "stature six feet, forehead round, eyes blue, nose Roman, mouth medium, chin short, hair dark, complexion fair, face long."

[129] Mary's headstone gives only her date of death and the figure 78 years, 7 months, one day.

[130] John Alexander Dowie (1848-1907) was a Scottish Congregationalist minister and faith healer who pastored a church and established the International Divine Healing Association at Sydney, Australia. He came to America from Australia in 1888. He was somewhat of a showman, using his phenomenal memory for scriptural verse to good effect. In 1893 he conducted evangelistic divine healing services across the street from the Buffalo Bill Wild West Show, just outside the main gates of the World's Columbian Exposition at Chicago. Religious exhortations were blended with diatribes against crooked politicians, drug companies, pork, alcohol, tobacco, and Freemasons. In 1895, Dowie established the Christian Catholic Church of Chicago, a newspaper called *Leaves of Healing*, and a network of 'healing homes.' His satisfied customers included a cousin of Abraham Lincoln and a niece of Buffalo Bill Cody. In 1901 he used contributions to build the planned community of Zion City on 6,800 acres of farmland in Lake County, halfway between Chicago and Milwaukee. Though many of his ideas seem crackpot in retrospect, his community was a showplace and attracted devoted followers. However, in 1901 Dowie took a step too far by announcing that he was Elijah the prophet, invoking the wrath of established churches. About this time he also began to oppose the use of any medicines. He lost much of his following of 6,000. He suffered the first of two strokes in September of 1905. In April of 1906 the residents of Zion City accused him of speculating with their funds. They also suspected polygamy. His authority was removed with the consent of his wife and son. He sued to recover the property of the city, but lost in U.S. district court. By this time his erratic mannerisms and statements clearly demonstrated that he was mentally unstable. Following a stroke he died at Zion City in March of 1907. He has been described as an eloquent and persuasive speaker who started out with good intentions, but succumbed to the physical and mental ravages that characterize untreated syphilis. Dowie addressed Tazewell County Mennonites in a meeting at the Railroad Schoolhouse May 14, 1897; the text, mentioning Peter W. Ropp and Joseph Buercky, can be found at *www.zionhealingrooms.com/iwill.pdf*

f. Jacobine Ropp was born June 18, 1848, and died Sept. 15, 1913. The 1850 census of Elm Grove shows her as 3-year-old 'Jacobi'; the 1860 census shows her as 12-year-old 'Jacobena.' As an adult she chose 'Josephine' as a formal name - it appears on her headstone. On March 4, 1869 she married her cousin Joseph P. Ropp, who was born March 19, 1844, and died Oct. 27, 1911, a son of Peter Ropp and Maria/Mary Rüh. Joseph began farming at Elm Grove with 140 acres, and eventually accumulated 1,357. The family moved to Tremont in 1884, where he became a farmer, and a horse and cattle dealer. They appear on the 1900 census of Tremont. They had five children, and are buried in Mt. Hope Cemetery at Tremont (originally called the Tremont Burial Ground).

g. Andrew W. Ropp was born Feb. 1, 1851, and died July 6, 1914. He married Mary Albrecht. She was born Oct. 4, 1853, and died July 31, 1904, a daughter of John Albrecht and Mary Ackerman. They had one child and lived east of Pekin, where they accumulated over 800 acres. According to Willard H. Smith's *Mennonites in Illinois*, he donated $50,000 to Dowie. They are buried in Pleasant Grove Mennonite Cemetery.

2. Barbe/Barbara Ropp was born at Jettingen, Upper Alsace Feb. 22, 1809, and died at Falkwiller Aug. 27, 1811. Her death entry described her father as 'André Ropp, *Anna Baptiste*.'

3. Joseph Ropp was born at Falkwiller, Upper Alsace Nov. 11, 1810, and died at Wolfersdorf (adjacent above Dannemarie) June 23, 1818. His civil birth entry named his parents as Andre Rophe, 32, *Annabaptiste* cultivator, and Elissabethe Eymann, and was witnessed by 48-year-old cultivator Jean Büry. His civil death entry described his parents as Andrés Roppe and Elisabethe Eiman, residents of Wolfersdorf, and gave his age as eight years when he would have been seven.

4. Chrétien/Christian Ropp was born at Falkwiller, Upper Alsace April 27, 1812. His birth entry called him Chrétien Roph, *Annabatiste*, and named his parents as 37-year-old cultivator André Roph and Elissabethe Eymann. It was witnessed by 52-year-old cultivator Jean Büry.

He settled at Wesley City in 1834. On March 19, 1836 he married Magdalena Schertz. She was born at St. Jean-Kourtzerode, Moselle Feb. 19, 1812, and died March 23, 1868, a daughter of Bluetown/Fon du Lac/East Peoria pioneer David Schertz and his first wife Catherine Belsley. *Herald of Truth*, April 1868: "Magdalena Schertz - On the 24th of March, in McLean County, Ill., Magdalena Ropp, wife of Pre. Christian Ropp, aged 55 years. She was buried on the 25th. A large concourse of friends attended her to her last resting place. She leaves a husband and seven children. She departed with bright hopes. Funeral sermons were delivered by Andreas Ropp, Joseph Stuckey, and Michael Mossman, from *1 Cor. 15*."

Christian can be found as 'Christian Roup' on the 1840 census of McLean County (before the establishment of Woodford County), listed with Christian Farney and Peter Farney.[131] His household appears as one male 20-29 years of age; two males under 5; and one female 20-29.

He can also be found in the Illinois land database making six purchases totaling 360 acres, at prices ranging from 25 cents to $15 dollars per acre, between Jan. 24, 1837 and June 22, 1864. Christian moved onto the prairie at White Oak near Carlock, at the urging of his wife. There he broke ground with a 10-oxen hitch and a plowshare that he had smithed. The move turned out to be a profitable risk.

Christian was ordained as a minister in 1840, and in 1846 became the conservative elder of the Gridley Prairie meeting, the Mackinaw meeting, and the Roanoke meeting. He attended nine regional ministers meetings. He is remembered as someone who frowned on decorations in the home such as mirrors, framed pictures, printed curtains, or carpets; the wearing of buttons, lace, or pearls; and buggies with coverings.

The Financial Panic of 1857 may have caused the disastrous withdrawal of investors in Farnisville/Slabtown. The full story is told in FARNY, FARNY OF BISPING. A brief account from Christian's perspective, as told by Walter Ropp:

> "Came two certain Frenchmen, promoters, with money with which they bought a store. Told of some more coin; an inheritance in Paris; if they could borrow on this they would build a distillery that would stand on a rainbow with each end in a pot of gold for the lucky investors.
>
> Some folks believed them and the project went over, operating on promoter's tick. Much of the lumber came from Ropp's saw mill on more tick, who hadn't much faith and bought all that he could at the store on still more tick to keep even.
>
> Some folks laughed at him. "*Wart bis de goldene Foegel kommen tzu fluger*" - 'Wait till the golden birds come aflying.' The golden birds came, but they flew away with the gold and the happy promoters, leaving tick worth thirty-six cents on the dollar, much of it in barreled whiskey. Of course it was saleable. The prairies were settling up fast with a big demand for shaking fever medicine."

Christian died Aug. 3, 1896. Children of Christian Ropp and Magdalena Schertz born at Carlock, McLean County include:

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[131] The 1840 federal census of Tazewell County tallied 7,154 residents. It included the area that became Woodford County or Survey District 56.

a. Christian Ropp Jr. was born Jan. 30, 1837, and died at Chicago Oct. 29, 1929. On Sept. 26, 1865 he married Magdalena Hodler. She was born at Lemon, Butler County, Ohio circa 1841, and died at Chicago April 10, 1923, a daughter of Joseph Hodler and Barbara/Barbe Schertz. They farmed in McLean County, then moved to Chicago to further Christian's business interests. He was the author of the *Ropp Commercial Calculator*, a million-selling handbook of mathematical tables for farmers first published in 1875. *Manufacturer and Builder* described its contents as "tables for the use of cattlemen, grain handlers, cotton dealers, farmers, grocers, and others, which will spare them much time and trouble, and many a headache." The title page of a later version called it "Ropp's new commercial calculator and short-cut arithmetic, containing a new, complete and comprehensive system of useful tables." The pocket-sized book went through several versions up to 1919, and copies are still sold as rarities on e-Bay. Christian Jr. and Magdalena had seven children. They are buried in Mount Olivet Cemetery at Chicago.

b. Joseph Ropp was born June 3, 1838, and died in February 1841. He is buried in Slabtown Cemetery.

c. David S. Ropp was born Nov. 14, 1840, and died Jan. 22, 1904. On Nov. 4, 1866 he married Barbara King. She was born June 8, 1847, and died Feb. 26, 1939, a daughter of Christian King and Phoebe Barnett of Dry Grove. They farmed at White Oak, then nearer to Carlock. They had eight children. David was given 160 acres at marriage, and owned almost 2,000 by 1904. They are buried in the North Danvers Mennonite Cemetery.

d. Peter S. Ropp was born Oct. 16, 1842, and died at Bloomington Oct. 7, 1924. On Feb. 2, 1868 he married Marie A. Rupp. She was born in Moselle March 28, 1851, and died at Dry Grove July 16, 1932, a daughter of Joseph Rupp and Anna Baechler of Minier. They farmed at Weston and Chenoa. Marie gave her age as 28 on the 1880 census of Elm Grove, and stated that her father was from Meurthe, and her mother from Lorraine. They farmed at Dry Grove, where they had two children, and lived at Bloomington following retirement. They are buried in Park Hill Cemetery at Bloomington.

e. Anna S. Ropp was born June 23, 1845, and died Aug. 25, 1903. On Oct. 19, 1867 in Woodford County she married Valentine Neuhauser. He was born April 2, 1841, and died at Gridley July 1, 1922, a son of Valentine Neuhauser and Barbe Schertz. Valentine and Anna had four children and lived near Gridley. Following Anna's death, Valentine remarried to Elizabeth 'Eliza' Saltzman (1849-1920).

f. John S. Ropp was born April 27, 1848, and died at Bloomington Oct. 4, 1922. On Feb. 6, 1872 he married Mary Valeria Rupp, who was born Marie Anne Valérie Rupp at Salonnes, Moselle Jan. 11, 1854, and died at Bloomington Oct. 11, 1926, a daughter of Jean/John Rupp and Marie/Mary Baechler. The Rupps came from France in 1855. They farmed at Dry Grove and White Oak, then returned to Bloomington. The couple contributed to education and missions. The Ropps and Rupps appear on the same page of the 1900 census of Bloomington. One guest in the Ropp household was 13-year-old Lily Heck, described as a cousin (Rosina Ropp, a daughter of Moses Ropp and Lydia Garber, was married to a Heck). They are buried in Evergreen Cemetery at Bloomington. *(Marie A. Rupp, who married to Peter S. Ropp, and Marie Anne Valérie Rupp, who married John S. Ropp, were descended from Jacob Roup and Elizabeth Sommer through their son Christian. They were third cousins to their spouses.)*

g. Katharina Ropp was born June 9, 1851, and died April 3, 1854. She is buried in Slabtown Cemetery.

h. Magdalena 'Maggie' Ropp was born May 22, 1853, and died Feb. 15, 1920. On Jan. 21, 1873 she married Daniel U. Augspurger. He was born March 25, 1850 in Butler County, Ohio, and died at Peoria June 20, 1915, a son of David Augspurger and his first wife Magdalena Unzicker (he later married Elizabeth Schertz). They can be found on the 1880 census of White Oak as 30-year-old farmer Daniel Augspurger, and Magdalena, 26, with two children. He stated that he was born in Ohio to parents who were born in Ohio and Canada. She stated that she was born in Illinois to a father born in Alsace and mother born in Lorraine. He farmed at White Oak, then became a florist at Peoria. They are buried in the Ropp Cemetery at White Oak.

i. Jacob S. Ropp was born Sept. 5, 1855, and died at Bloomington Jan. 15, 1930. On Oct. 14, 1884 he married Ella Kuhl. Ella can be found on the 1870 census of Bloomington as the 12-year-old daughter of 48-year-old Prussian harness maker Jacob Kuhl. Perhaps Jacob was related to John Kuhl of Elm Grove, who appears on the 1880 census as a 57-year-old traveling agent (rail ticket master). They farmed at White Oak, then moved to Bloomington. They appear on the 1900 census of Bloomington, on the same page as the family of older brother John S. Ropp. There it was stated that Jacob was a real estate agent, and that Ella was born in Illinois to German parents in March 1858.

Christian remarried to Magdalena Naffziger in Tazewell County Sept. 14, 1869. She was born at Weitersweiler, Kirchheimbolanden (now in the German state of Rheinisch-Pfalz) Aug. 24, 1827, and died at Eureka April 12, 1908. She was the widow of Dillon Creek meeting minister Valentine Birkey (1817 or 1821-1856), a daughter of minister Jakob/Jacob Naffziger and Barbara Krehbiel, and the niece of 'Apostle Peter' Naffziger. She is buried in Roanoke Mennonite Cemetery. See NAFZIGER for her obituary.

Herald of Truth, Sept. 1, 1896: "Father Christian Ropp was born in Alsace, Germany, April 27th, 1812; passed on to a higher life, August 3d, 1896. Hence, the time of his earthly career was 84 years, 3 months and 7 days. He was the second of seven sons, all of whom preceded him to their final rest. Seventy years ago he emigrated with his father's family to

America; lived seven years in Canada, one year in Ohio, 24 years in Woodford Co., and over 38 years on his homestead in McLean Co., Illinois. March 19th, 1836, he was united in marriage with Magdalena Schertz, who lived and faithfully labored at his side, for thirty-two years and four days, when she was called to her heavenly home. To this union were born six sons and three daughters. The second, a son, and seventh, a daughter, both died in their infancy. Seven children survive him. With his second wife he lived happily for nearly twenty-seven years. She also survives him. For fifty-five years he preached the *Gospel* in the Amish Mennonite church, he was a faithful minister, and we feel assured that God will reward him for all that he has done. His funeral service was conducted in English and German at his residence. The remains were laid to rest in the family graveyard."

Christian and his first wife Magdalena Schertz are buried in the Ropp Cemetery at White Oak. Portions of his autobiographical notes are excerpted in this text and can also be found in *Studies in Anabaptist and Mennonite History* by Harold Bender.

5. Peter/Pierre Ropp was born at Falkwiller, Upper Alsace April 24, 1815. His birth entry described his father as 35-year-old cultivator André Ropp, and his mother as Elisabethe Eäÿmann. It was witnessed by 33-year-old cultivator Jacques Bachler, and signed Andreas Ropp.

He settled near Dillon Creek in 1837. On Oct. 24, 1841 in Tazewell County he married Maria/Mary Rŭh; the ceremony was performed by minister Michael Mosiman (the county register has her as Mary Roof. She was born in Bavaria March 11, 1819, and "...came to America in 1831, as an orphan, with a sister who went to Tavistock, Canada and there married a man named Bender." Maria/Mary died from typhoid fever Nov. 10, 1859. She was buried in Railroad Cemetery at Elm Grove.

Rŭh is a Swiss surname. Confusion caused by the name's sound - 'roo' followed by a hard guttural 'h' (e.g. Hannukah or Channukah) - has caused it to be confused with Rusche. In the *Peter Ropp Family Bible*, Peter wrote his own wife's name 'Maria Rŭh.' However, even a later entry in the same volume by one of his children or grandchildren misidentifies her as 'Maria Rŭch' and compares it to the surname Rich.[132]

After coming to Illinois Peter helped his brothers Andrew and Christian establish their farms. He also worked on the railroads, where ox teams were used in grading.

As deacon and then minister of the Dillon Creek meeting and later Pleasant Grove Amish Mennonite Church, Peter attended five regional ministers meetings 1866-1878. As a widower, Peter is found with eight children on the 1860 census of Elm Grove. *Herald of Truth,* August 1893: "Rupp - On the 27th of July, 1893, near Pekin, Ill., of typhoid fever, Peter Rupp, aged 78 years, 3 months and 3 days. Buried on the 29th at Elm Grove. Bro. Rupp was chosen to the ministry and served faithfully. Services by Joseph Burkey, John P. Schmitt, Peter Schnatz, and John Smith." Peter is buried in Pleasant Grove Mennonite Cemetery.

In 2006 Bryan Nicklow spent $5 to purchase the *Peter Ropp Family Bible* at a yard sale in Hargrove, North Carolina. He was unable to identify the family on his initial attempt, and put it away for another two years. In March of 2008 he 'Googled' the names he found, found this text linked to the website of the Tazewell County Genealogical & Historical Society, and contacted us to return the *Bible* to the Ropp family. The frontispiece of the *fraktur* German volume reads, *Biblia, das ist: Die ganze Heilige Schrift des Alten und Neuen Testaments, ach der deutchen Uebersetzung D. Martin Luthers, Philadelphia, Kimber und Sharpless*. It is identical to the *Christian Farny Family Bible* except that the Farny *Bible* has a publication date of 1831. Presumably Ropp's edition was published in 1830 or earlier. Jo Ropp later donated the *Peter Ropp Family Bible* to the Mennonite Heritage Center at Metamora.

Children of Peter Ropp and Maria/Mary Rŭh include:

a. Christian Ropp was born Sept. 9, 1842, and died at Pekin Dec. 18, 1922. He is buried in Pleasant Grove Mennonite Cemetery.
b. Joseph Ropp (later called Joseph P. Ropp) was born March 19, 1844, and died Oct. 30, 1911. On March 4, 1869 he married his cousin Jacobine/Josephine Ropp, a daughter of Andrew Ropp and Jacobine Vercler. She was born June 18, 1848, and died Sept. 15, 1913. He died at Tremont, and is buried in Mt. Hope Cemetery there.
c. Jacob Ropp (later called Jacob S. Ropp) was born April 29, 1846, and died Aug. 1, 1920. On Jan. 13, 1869 he married Mary Ann King. She was born at Pekin (in an area that became Elm Grove in 1850) Aug. 31, 1848,

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[132] Walter Ropp: "On Oct. 21, 1841 he [Peter Ropp] married Mary Ruch. She was born in Bavaria on March 11, 1819. Her father was David Ruch. In German that u' has the sound of long 'e' and is usually misspelled and mispronounced Rich. Her mother was a Birky, a cousin to the Rev. Joe Birky's father. Grandma [Maria Rŭh] and a half-sister, Catherine Miller, came to America with the Birky family in 1832, stopping in Lancaster County, Pa. Mary came on to Butler Co. Ohio with Birkys, later coming to Illinois. A Mennonite named Bender with several sons was in Lancaster at this time. Later she went to Ontario with them and married their son John. Their home was near New Hamburg, Waterloo Township. They had eight sons and two daughters and their descendants are our only known relatives in grandmother's line." A letter from Jacob R. Bender of Tavistock, Ontario to his cousin Lydia Ropp was found in the *Peter Ropp Family Bible*.

Maria/Mary may also have been related to the family of German carpenter John Ruh, born about 1805, who is shown on the 1850 census of unincorporated Tazewell County. He appears as a head-of-household with a wife and five children ranging from 2-18 years of age. By 1860, Ruh families lived in Peoria and Bloomington.

and died at White Oak March 7, 1923, a daughter of Samuel King and his second wife Mary Garber. The 1870 census of Grant Township, Dade County, Missouri shows them on the same page as the John Michael Kistler family. They had six children at Carlock, and are buried in Troyer Cemetery there.

d. Peter Ropp was born June 28, 1848, and died Oct. 5, 1848. He is buried in Railroad Cemetery.

e. Maria/Mary Ropp was born Aug. 23, 1849, and died May 26, 1899. She is buried at Pleasant Grove Mennonite Cemetery.

f. Lydia Ropp was born March 20, 1852, and died at Pekin March 27, 1932. She is buried in Pleasant Grove Mennonite Cemetery.

g. Peter J. Ropp was born July 31, 1854, and died in California Jan. 23, 1926. On Nov. 23, 1885 in Tazewell County he married Catherine 'Katie' Augsburger. She was born at Minier Sept. 10, 1856, and died at Pekin June 29, 1932, a daughter of Jacob Augsburger and Barbara Steinman. They are found on the 1900 census of Tremont as Peter Ropp, 45, born in Illinois to German parents in July 1844; and Catherine, 42, born in Illinois to German parents in September 1857. In 1910 they were living at Pekin Ward 5. They are buried in Lakeside Cemetery at Pekin, where their headstone calls her Katharina Augsburger.

h. Fronika 'Fannie' Ropp was born Sept. 4, 1856, and died at Pekin Jan. 23, 1931. She is buried in Pleasant Grove Mennonite Cemetery.

i. Sarah Ropp was born Dec. 28, 1858, and died Nov. 8, 1862. She is found as a 1-year-old on the 1860 census of Elm Grove. She is buried in Railroad Cemetery.

6. Jacques/Jacob Ropp was born at Wolfersdorf, Upper Alsace May 5, 1817, and died at Morton May 24, 1895. His civil birth entry described his parents as sawyer/woodworker Andrés Ropp, 40, a farmer and cultivator.

On June 9, 1842 he married Elizabeth Schlegel at Ten Mile Creek, just west of Washington in Tazewell County. The county register says a marriage license was issued the next day, but no minister reported back. Elizabeth was born at Bourogne in the *Territoire de Belfort* Jan. 13, 1823, and died March 21, 1901 (also found as March 17, 1902). She was a daughter of Christian Schlegel (1792-circa 1863) and Catherine Ernst (1794-between 1850 and 1860). The Schlegels emigrated to America in 1825, and lived on the Lower East Side of Manhattan in New York City for 10 years. 'Christian Slagell' can be found in the *Manhattan New York City Directory of 1829-30* as a milkman living at 81 Sheriff Street. In 1835 they settled on Ten Mile Creek at Washington, Tazewell County, where they joined the Partridge Creek congregation.

Jacob can be found in Illinois land records as the purchaser of 40 acres in Woodford County for $1.25 per acre on Sept. 5, 1840. He eventually owned 350 acres in Tazewell and Woodford Counties, and another 480 acres at Drummer, Ford County. Jacob and Elizabeth continued to live on 60 acres along Allentown Road at Elm Grove (their former house was bulldozed in 2006).

Jacob was an excellent marksman, and could drive three nails out of five into wood at a distance of 30 feet. He could also stick a hatchet into a tree from that distance. Elizabeth was considered a very pleasant, optimistic, and humorous woman.

The family appears as 'Roop' on the 1850 census of Tazewell County. Jacob's family can also be found on the 1860 census of Elm Grove as Jacob, 42, a farmer from France; Elisabeth, 38, from France; Catherine, 17; Joseph, 16; John, 14; Magdalina, 13; Benjamin, 11; Moses, 9; Jacob, 8; Samuel, 5; Amelia, 3; and Elizabeth, eight months. Following Jacob's death, Elizabeth lived with her daughter Elizabeth and her husband Joseph P. Roth.

Jacob and Elizabeth are buried in the Railroad Cemetery at Elm Grove. A detailed description of this couple can be found in the Samuel Gerber genealogy found in the *Roth-Zimmerman Genealogy* by Ruth C. Roth and Roy D. Roth.

Herald of Truth, June 15, 1895: “On the 24th of May, 1895, near Pekin, Tazewell Co., Ill., of cancer, Bro. Jacob Ropp, aged 78 y., 17 d. He leaves his wife and nine children, 45 grand-children and many friends to mourn their loss. He was buried on the 26th at the Union M. H. at Elmgrove. Funeral services by Joseph Buercky of Tiskilwa, and Isaac Miller of Tremont, Ill. Benj. Berkey of Groveland, and John Schmitt, in German, and by Va. Strubhar of Washington, in English, from *Phil. 1:21*. The funeral was one of the largest that ever occurred in this part of the country. Bro. Ropp died in peace with God and man. - J. Buercky.”

Children of Jacob Ropp and Elizabeth Schlegel include:

a. Catherine 'Kate' Ropp was born at Pekin April 6, 1843, and died in Tazewell County May 21, 1907. On Oct. 27, 1861 in Tazewell County she married Jacob Gerber; the ceremony was performed by minister Andrew Ropp. Jacob was born in Ohio Oct. 20, 1837, and died Jan. 7, 1864 (see GERBER AND GARBER), a son of Joseph Gerber and Magdalena/Madeleine Sommer. They had one child and lived at Danvers. On March 11, 1866 she remarried to her cousin Joseph W. Ropp (1840-1920), a son of Andrew Ropp and Jacobine Vercler. They had five children. *Gospel Witness*, June 1907: "Catharine Ropp was born April 6, 1843; died May 21, 1907: aged 64y. 1m. 15d. She leaves a sorrowing husband, six sons, and twelve grandchildren to mourn her departure. Sister Ropp accepted her Savior in her youth and united with the Amish Mennonite Church, and lived a faithful Christian life till she was called from this world to a better one; therefore we need not mourn as those who have no hope. Funeral at Pleasant Grove, near Tremont, Ill. Services were conducted by J. C. Birkey, Peter D. Schertz and Joseph Burcky. Rest in peace."

b. Josephine Ropp was born April 6, 1844, and died Oct. 26, 1904. On Nov. 22, 1863 she married Peter Litwiller in Tazewell County; the ceremony was performed by minister Andrew Ropp. Peter was born at Hamilton,

Butler County Sept. 9, 1840, and died at Mattoon Sept. 12, 1915 (according to a Mattoon death entry, where he is found as 'Peter Litwiler'), a son of Peter Litwiller and Marie/Mary Mosiman. They lived at Mattoon, and are buried in Railroad Cemetery at Elm Grove.

c. John A. Ropp was born Sept. 3, 1845, and died Dec. 1, 1912. On Aug. 23, 1868 he married Catherine Gerber at Pekin. She was born in Butler County Nov. 20, 1849, and died at Gibson City, Ford County May 12, 1926, a daughter of Christian Gerber and Anna Roth. They are buried in Drummer Cemetery at Gibson City.

d. Magdalena Ropp was born April 13, 1847, and died at Groveland Dec. 19, 1919. On Feb. 25, 1866 in Taewell County she married Christian Staker; the ceremony was performed by minister Andrew Ropp. Christian was a son of Joseph Stecker/Staker and Frena Roth; see STAKER for background on this couple.

e. Benjamin F. Ropp was born Dec. 17, 1848, and died at Drummer, Ford County Jan. 2, 1919. On Jan. 2, 1885 in Tazewell County he married Salome 'Sally' Eller. She was born March 30, 1860, and died in Ford County Oct. 29, 1937, a daughter of Nicolas Eller and Barbara Ramige. Benjamin and Salome lived at Gibson City

f. Moses D. Ropp was born Sept. 1, 1851, and died June 23, 1913. On Sept. 27, 1883 in Tazewell County he married Francis/Fanny/Fannie Gerber. She was born June 7, 1852, and died Dec. 13, 1824, a daughter of Christian Gerber and Anna Roth. They lived at Pekin, and are buried in Railroad Cemetery at Elm Grove.

g. Jacob F. Ropp was born July 20, 1853, and died Nov. 21, 1928. On Jan. 7, 1878 in Tazewell County he married Elizabeth Sommer. She was born Jan. 30, 1856, and died March 18, 1938, a daughter of John Sommer and Barbara/Barbe Schertz of Elm Grove. They lived at Gridley, and had three children. They are buried in Gridley Cemetery.

h. Samuel D. Ropp was born Jan. 19, 1856, and died July 12, 1891. He married Louisa Stalter (June 19, 1856-Aug. 19, 1897). Her family is found on the 1860 census of 4th Ward Peoria City as 36-year-old butcher John Stalter Jr. of Switzerland and 37-year-old Madlina of Baden; Louisa was 4 years old; another resident is 81-year-old John Stalter of Bavaria, who may have been a brother of the Ropp's neighbor Heinrich Stalter (Jr.) of Gern. Samuel and Louisa lived in Gibson City, and had six children. They are buried in Railroad Cemetery at Elm Grove. *Herald of Truth*, October 1897: "On the 19th of August, 1879, near Pekin, Ill., of consumption, Sister Louisa, widow of the late Bro. Samuel Ropp (who died six years ago), aged 41 years, 2 months and 10 days. She leaves five children and many other relatives and friends to mourn her early departure. Buried on the 22d. Funeral services by Joseph Buercky of Tiskilwa, P.W. Ropp of Pekin and D. Roth of Morton in German and Valentine Strubber of Washington in English to a great concourse of people at the Railroad M.H."

i. Amelia Ropp was born Oct. 30, 1857, and died Nov. 12, 1894, buried in Pleasant Grove Mennonite Cemetery. On Feb. 6, 1881 she married cousin Joseph P. Roth (March 28, 1858-Morton Nov. 26, 1949), a son of Daniel Roth and Catherine Ropp.

j. Elizabeth Ropp was born Oct. 4, 1859, and died at Morton Nov. 19, 1940. On March 7, 1897 she also married Joseph P. Roth. They are buried in Pleasant Grove Mennonite Cemetery.

k. Aaron D. Ropp was born July 11, 1861, and died Oct. 28, 1904. He is buried in Railroad Cemetery at Elm Grove. On Nov. 23, 1886 in Tazewell County he married Catherine 'Katie' Schrock. She was born at Elm Grove June 23, 1868, and died Oct. 18, 1951, a daughter of John Schrock and Barbara Rediger. She is buried in Lakeside Cemetery at Pekin. *Herald of Truth*, November 1904: "Bro. Aaron Ropp died Oct. 28, 1904, at his home, three miles east of Pekin, Tazewell Co., Ill., being sick only six days with pneumonia, aged 43 Y., 3 M., 17 D. He united with the Amish Mennonite church at an early age and lived a consistent Christian life to the time of his death. Funeral services by the brethren Val. Strubar and Joe King. Text, *Rom. 6*."

7. Joseph Ropp was born at Wolfersdorf Oct. 9, 1819, and died at age one. His civil birth entry described his parents as farmer Andres Ropp, 42, and Elisabeth Ciman, local residents.

8. Jean/John Ropp was born at Largitzen, Upper Alsace June 17, 1821, and died June 25, 1890. His birth entry describes him as "a legitimate son of Andereas Rop, cultivator, and of Elisabet Eiman, married and living in Largitzen." One witness was Johannes/Jean Jotter [Joder], described as a 42-year-old cultivator at Largitzen.

John married Anna 'Auna' Farney in Woodford County Feb. 21, 1847. She was born in the German Block at Wilmot, Ontario (then called Upper Canada) Feb. 5, 1827, and died at Pasadena, Calif. Sept. 29, 1903, a daughter of minister Christian Farny of Bisping, Moselle and his first wife Anna Mosimann of Pennsylvania. An entry appears in *Book A9* of *The Woodford County Index to Marriages 1841-1862*, calling her 'Nancy Forney.'[133]

John and Anna appear on the 1850 census of Tazewell County as 'John Roop,' 29, born in Norway (this may have been an intentional error, since he misstated his birthplace on another census); Alme Roop (the handwriting is not clear), 33, born in Canada; and Joseph, 1, born in Illinois. The 1860 census of Elm Grove describes John as a 21-year-old farmer from France, but '21' was actually the year of his birth and not his age, which should have been 39. The household includes Anna, 28 [an incorrect birth], giving Canada as her birthplace; Joseph, 10; Christian, 8; John, 7; Elizabeth, 6; Catherine, 4; Rena, 8 months; and 40-year-old John Zimmerman, born in France. The family appears on the 1870 census of Montgomery, Woodford County as next-door neighbors to minister Christian Reeser and Anna's brother Joseph. They are

[133] The brothers often spelled their name 'Forney,' and it is found that way on five marriage records found in the *Woodford County Index to Marriages 1841-1862* (including the marriage of Peter 'Forney' to 'Madaline' Oyer found in Book A1).

described as farmer John Ropp, 40; Anne, 40; Joseph, 21; Christian, 19; John, 16; Elizabeth, 14; Catherine, 12; Jacob, 7; Samuel, 6; and Peter, 4.

John was unique within his generation. He was the first of Andreas's children to leave Central Illinois. He sold his Elm Grove property in 1864 and went to Deer Creek, then McLean County, then Ford County, back to Farnisville, and then to Clifford, Butler County, Kansas. After his death his family dispersed as far as California.

The move to Kansas came after his father-in-law lost his farm and business. Minister Christian Farny and his brother minister Peter Farny lived at Montgomery, Woodford County, where they became known as 'the Amishmen who hired Abraham Lincoln.' Much of Christian's later life was spent avoiding creditors and lawyers with writs.

The 1880 census (taken in June) finds the John Ropp family at Clifford. The unusual census shows the head-of-household as 59-year-old farmer 'John F. Ropp,' born in New York ('N.Y.' is written in wax pencil, twice as high as the surrounding ink text). 54-year-old 'Annie' is a housekeeper born in Canada. The children, all born in Illinois, each have professions: John F., 26, farmer; Elizabeth, 23, servant; Katie, 21, servant; Jacob, 17, train brakeman; Peter, 15, farmer; and 'Eslletta' [Estella], 6. The spaces that might show the birthplaces of John's parents are left blank. The birthplace of Anna's father is left blank, while it is stated that her mother (who had died approximately 50 years earlier) was born in Pennsylvania. There are 15 heads of household listed on the page; only the Ropps leave the information for their fathers blank.

Most Amish Mennonites in Kansas were Swiss Volhynian Mennonites who had come as a group from the Slavic countries in the drought and grasshopper year 1874. They saw advantages to remaining in Kansas while others went on to South Dakota. The Santa Fe Railroad built a lodging station for German-speaking immigrants. This allowed would-be settlers who arrived in cold months to skip construction of temporary quarters, and put them in contact with railroad agents who helped with land purchases.

The Swiss Volhynian Mennonites who came to Kansas brought the seeds for a strain of winter wheat that was resistant to cold. This allowed them to plant in the fall and harvest in the spring. The weather in Kansas proved to be more amenable than South Dakota, where the ground froze in winter. Many Swiss Volhynian Mennonites who originally settled in South Dakota migrated back to Kansas in the 1880s to purchase land in Butler, Harvey, McPherson, and Reno Counties at $6 an acre.

Several of the Ropp children married in Harvey County, which touches the northwest corner of Butler County, Kansas. (North Newton in Harvey County became the home of the Mennonite liberal arts school Bethel College in 1897).

The dispersion of children westward occurred before World War I. The congregations in California later increased in size owing to threats of violence against Mennonites in Kansas related to World War I.

The communities of Reedley, Tulare, and Visalia are mentioned below. They are located south of Fresno. All three have Mennonite Brethren congregations, which were historically Swiss Volhynian.[134]

Children of John Ropp and Anna Farney include:

a. Joseph F. Ropp was born July 18, 1849, and died April 14, 1927. He married his cousin Barbara Farney (a granddaughter of Christian Farny and daughter of Joseph Farney); she was born Sept. 20, 1857, and died in childbirth Dec. 10, 1879. They had two children at Plum Grove, Butler County, Kansas. Barbara is buried in Lone Star Cemetery at Clay, Butler County, Kansas. On July 24, 1883 Joseph F. remarried to Mary A. Christ in Harvey County, Kansas. They had seven children. They appear on the 1920 census of Guthrie, Oklahoma as 70-year-old carpenter Joseph Ropp, born in Illinois, with parents born in France and Canada; and 51-year-old practical nurse Mary A., born in New Jersey, with both parents born in Germany. They are buried in Summit View Cemetery at Guthrie, Oklahoma.

b. Christian F. Ropp was born July 27, 1851, and died Jan. 24, 1909. On July 28, 1878 he married his cousin Anna Farni (a sister to Barbara Farni). She was born March 20, 1861, and died March 8, 1941. They lived at Cripple Creek, Colorado, and had five children. Gold was discovered at Cripple Creek in 1890. Christian died there in a mining accident, and Anna returned to the area of Wichita, Kansas.

c. John F. Ropp was born Dec. 25, 1853, and died July 26, 1928. He married Jane Ann Bricker. She was born at Lafayette, Indiana Aug. 4, 1858 and died Aug. 28, 1929, a daughter of John D. Bricker and Sarah Jane Olinger. The Bricker family lived near the Ropps at Clifford. The couple appears on the 1900 census of Clifford, living with 78-year-old John D. Bricker, who was born in Pennsylvania in November 1821. They are also found on the 1920 census of Pasadena, Calif. as 66-year-old John F. Ropp and 61-year-old Jane A. Ropp. John stated that he was born in Illinois, to a father who was born in Switzerland and spoke German and a mother who was born in Canada and spoke English. Jane stated that she was born in Indiana to parents from Ohio and Tennessee. They are buried in Mountain View Cemetery at Altadena, California.

d. Elizabeth Ropp was born Sept. 3, 1855, and died June 17, 1938 or 1939. On March 27, 1883 she married Philip Arnold in Harvey County, Kansas. He was born at Mendota, and died in May of 1954. He may be the

[134] Tracks from the transcontinental railway reached the San Joaquin Valley in 1900. The first Mennonite at Reedley was Daniel T. Eymann, who came from Germany/Iowa/Kansas. He moved from Kansas to Upland in 1903. The Santa Fe Railway Immigration Department sponsored Eymann on several trips to the Midwest to encourage German speakers to settle there. German-speaking Volhynian families followed the following year. Eymann's son J.J. became the first mayor of Reedley in 1913. See *www.alta.kcusd.com/cheryl/c-9.pdf*

Philip Arnold who appears on the 1870 census of Elm Grove as a 5-year-old, a son of farm laborer Isaac Arnold, 43, of Hesse-Darmstadt, and Elizabeth, 43. They can be found on the 1920 census of Meridian, McPherson County, Kansas (near Moundridge) as 57-year-old farmer Philip Arnold; 62-year-old Elizabeth; and three children born in Kansas. Philip stated that he was born in Illinois to parents from Saxony and Hesse; Elizabeth that she was born in Illinois to parents from Alsace-Lorraine and Canada. They had four children. They are buried in Moundridge Cemetery.

e. Catherine 'Kate' Ropp was born Sept. 11, 1857, and died June 28, 1945. On Feb. 12, 1885 she married William D. Beaton in Harvey County, Kansas. He was born Oct. 11, 1862, and died Nov. 21, 1972. They appear on the 1900 census of Pasadena, Calif. as 38-year-old day laborer William Beaton, born in Illinois to parents born in Scotland and Germany; and 42-year-old Kate, born in to parents born in Germany and Canada. They had two children. They are buried in Mountain View Cemetery at Altadena, Calif., where Catherine's stone identifies her as 'Cathryn A.'

f. Bena Ropp was born Jan. 17, 1860, and died Aug. 24, 1862. She appears on the 1860 census of Elm Grove. She may have been buried at Railroad Cemetery or Landes Mennonite Cemetery.

g. Jacob F. Ropp was born Aug. 11, 1862, and died June 10, 1943. On July 28, 1888 he married Anna Penner in Butler County, Kansas. She was born in Koscian, Poland Sept. 14, 1867, and died at Reedley, Calif. Dec. 14, 1942, a daughter of Jacob Penner and Mary Ediger. She is buried as Anna Ropp in Reedley Cemetery. They can be found on the 1920 census of Fresno, Calif. as 57-year-old farmer Jake F. Ropp; 54-year-old Anna; Raymond, 16; and Edgar, 12. Jacob stated that he was born in Illinois to parents from Canada and France; and Anna that she was born in Russia to parents from Russia and Germany. Jacob was a fruit farmer and rancher.

h. Samuel Ropp was born May 14, 1864, and died in Ford County in 1871.

i. Peter F. Ropp was born Oct. 5, 1866, and died at Tulare, Calif. Jan. 20, 1941. He married Minnie Katharine McGinnis. She was born Sept. 16, 1874, and died at Visalia, Calif. June 25, 1958, a daughter of Abraham McGinnis and Rhoda Kansas Meadows. They can be found on the 1920 census of Pasadena, Calif. as 53-year-old Peter F. Ropp with no occupation; 45-year-old Minnie K.; and 29-year-old son Grover M. Ropp. Peter F. stated that he was born in Illinois to parents from Germany and Canada; Minnie K. that she was born in California to parents from Pennsylvania and Kansas; and Grover that he was born in California to parents from Illinois. They are buried in Visalia Cemetery.

j. Estella Ropp was born circa 1873, and married Louis Junker[135] at Newton, Harvey County, Kansas July 2, 1890. He was born at Wachtnitz near Dresden, Germany July 31, 1863, and died at Sept. 25, 1945, a son of August Junker and Johanna Christiane Fehre. They are buried in Visalia Cemetery, Calif.

9. Joseph Ropp was born at Largitzen, Upper Alsace July 6, 1823, died March 3, 1885, and is buried in Glendale Cemetery at Washington. His civil birth entry described his parents as 44-year-old cultivator Anderes Rop and Elisabeth Eiman.

On Feb. 3, 1850 in Tazwell County he married Catherine Birky; the ceremony was performed by minister Christian Ropp. The following day her older brother Valentine married Elizabeth Springer; that ceremony was performed by minister Andrew Ropp. Catherine was born at Gern near Munich Jan. 29, 1826, and died March 18, 1870, a daughter of Valentine Birky and Elizabeth Unzicker. She is buried in Landes Mennonite Cemetery.

The family is found on the 1860 census of Elm Grove, where Joseph stated that he was born in France, and Catherine that she was born in Bavaria; their household consists of seven children and farm laborer Christian Springer. Widower Joseph moved from Elm Grove to Washington in 1873.

Children of Joseph Ropp and Catherine Birky include:

a. Elizabeth Ropp was born Dec. 5, 1850, and died as a centenarian June 18, 1955. On Jan. 27, 1881 she married Jakob Eyer in Tazewell County. He was born on the Glasshütterhof near Lemberg in the Pfalz June 4, 1846, came to America in 1870, and died at Douglas, Iroquois County March 31, 1934, a son of Josef Eyer and Katharina Guth. He appears in the *Prairie Farmer's Directory of Iroquois County* published in 1917. They had four children and lived at Gilman, Iroquois County.

b. Barbara Ropp was born Nov. 25, 1851, and died June 4, 1882. She is buried in Zion Cemetery at Goodfield. On Dec. 26, 1875 she married Henry C. Burky in Tazewell County. He was born Feb. 14, 1850, and died Nov. 21, 1931, a son of Christian Burky and Maria Stalter. They had two children and lived at Montgomery and Washington. In 1885 Henry remarried to Helena Patzer, who was born in May 8, 1860, and died May 26, 1946. They lived at Mustang, Oklahoma.

c. Amos Ropp was born Oct. 23, 1852, and died June 11, 1886. He is buried in Glendale Cemetery at Washington. On March 8, 1877 he married Mary Kennel in Tazewell County. She was born in Dec. 25, 1854, and died Oct. 31, 1941, a daughter of Jacob Kennel and Katharina Garber of Morton. They had five children and lived at Washington, then at Pawnee, Kansas, where he died. After his death she remarried to Conrad Portscheller (1855-1917). They are also buried in Glendale Cemetery.

[135] The surname may be Juhnke.

d. Jacobine Ropp was born July 27, 1854, and died Aug. 9, 1883. On March 9, 1876 at Washington she married Joseph Strubhar. He was born at Danvers, McLean County Aug. 8, 1853, and died at Washington June 20, 1916, a son of Peter Strubhar and Barbara Schweizer. See STRUBHAR for more on this couple.

e. Daniel Ropp was born Aug. 20, 1855, and died in 1947. He is found as a laborer on the 1880 census of Montgomery, living in the household of his older sister Barbara and her husband Henry C. Burky. On Jan. 6, 1882 he married Sarah Garber. She was born Feb. 28, 1862, and died Aug. 19, 1952, a daughter of David Garber and Magdalena Kinsinger of Pekin. They can be found on the 1910 census of the 14th Precinct, Kansas City, Missouri as 55-year-old carpenter Daniel Ropp; 48-year-old Sarah; and seven children, all born in Missouri to parents from Illinois. Daniel stated that he was born in Illinois to parents born in Germany; Sarah that she was born in Illinois to parents from Ohio.

f. Catherine 'Katie' Ropp was born Jan. 5, 1857, and died March 14, 1892. On Feb. 15, 1877 in Tazewell County she married Christian Strubhar. He was born at Danvers Dec. 29, 1854, and died at Washington July 11, 1924, a son of Peter Strubhar and Barbara Schweitzer. See STRUBHAR for more on this couple.

g. Verena 'Fannie' Ropp, born Dec. 12, 1859, died Aug. 26, 1885. She is buried as 'Veronika' in Glendale Cemetery at Washington.

— A child was thought to have been born circa 1825-26, and died after five hours. An unrelated child named Joseph Rapp was born at Dannemarie Oct. 30, 1825; his parents were day laborer Jean Rapp, 55, and Catherine Schueller, 36. He died there Jan. 26, 1826. We suspect this information was unintentionally garbled over time.

10. 'Free thinker' youngest child Moses Ropp was born in the German Block at Wilmot, Ontario April 28, 1828, and died at Berkley, Kentucky Aug. 6, 1891. He was the youngest of Andreas's children, and the only one who was not a farmer.

On Dec. 27, 1846 he married Lydia Garber. She was born in Mifflin County, Pennsylvania July 14, 1831, and died at Berkley Jan. 16, 1909, a daughter of John Garber and Eva Caroline Paithe. They had seven children. Walter Ropp: "Moses married Lydia Garber and being a woodsman he built a mill on Sinking Creek, a mile and a half south of the schoolhouse [Railroad Schoolhouse]."

In 1854 Moses argued with his older brother Andrew over church doctrine, and withdrew his family from the Dillon Creek meeting. Several of his children married into local Protestant families.

The 1870 census of Elm Grove shows their family as 42-year-old miller Moses, born in Canada; 39-year-old homemaker Lydia, born in Ohio [Pennsylvania]; and children Rosina, 15, born in Kansas; Caroline, 12, born in Illinois; Edward, 10, born in Illinois; Thomas, 7, born in Illinois; and Moses, 3, born in Illinois.

Walter Ropp: "Old Uncle Mose stayed [on Sinking Creek] until 1884, when with the good timber gone he had to take up something else or quit; so he went to some heavily-timbered land near Arlington [Carlisle County], Kentucky." The place where Moses and Lydia resettled and built a saw mill is now Berkley, Kentucky. They are buried in Berkley Cemetery.

Children of Moses Ropp and Lydia Garber include:

a. Rosina Ropp was born in Kansas Nov. 5, 1855, and died at Bloomington May 26, 1944. She married Harvey Heck in Tazewell County March 16, 1876, had two children, and lived with him at Bloomington. She is found living in Arlington, Kentucky in 1910. 60-year-old Rosina Heck is also found on the 1920 census of Berkley, Kentucky. She is buried at Bloomington.

b. Caroline Ropp, also known as 'Carolina' or 'Lina,' was born March 11, 1858, and died July 21, 1929. On March 17, 1878 she married Lewis M. Miars in Tazewell County. He was born at Elm Grove Oct. 6, 1861, and died at Orient, Iowa June 2, 1888, a son of Isaac Miars and Fenetta Carpenter. They had three children. She later lived at Payette, Idaho, where she is buried in Riverside Cemetery as Caroline C. Miars.

c. Edward Ropp was born in May 1860, died at Berkley, Kentucky in 1937, and is buried in Berkley Cemetery. On Dec. 25, 1883 he married Francis Adele 'Della' Egger in Tazewell County. She was born in Ohio Jan. 6, 1864, died at Berkley March 12, 1908, and is buried with her family in Lakeside Cemetery at Pekin. The 1870 census of Elm Grove shows her as the 6-year-old daughter of carpenter Daniel Egger, 38, and his wife Catherine, 38. They lived at Arlington, Kentucky, where they appear on the 1900 census. Edward remarried to Mollie M. Allen (1878-1936), and they had two children at Arlington. Edward and Mollie are shown on the 1930 census of Arlington. She is buried in Allen Cemetery at Berkley.

d. Thomas J. Ropp was born Feb. 7, 1863, and died at Wilmington, Will County, Ill. Sept. 28, 1950. He married Barbara E. Gundy (1868-1949). The 1900 census of Arlington, Kentucky shows them living next door to his mother widow Lydia Garber, brother Moses, and sister Fannie. The 1910 census of Washington lists them as rural mail carrier Thomas J. Ropp, 47; Barbara, 41; and four children; they also appear on the 1920 census of Washington. The 1920 census asked for his 'mother tongue'; he replied, 'French.' Thomas retired to Wilmington, where he appears on the 1930 census as a 69-year-old sawyer at a saw mill (his father's occupation). Thomas listed his birthplace as Illinois and those of his parents as Canada and Ohio. Barbara listed her birthplace as Illinois, and those of her parents as Pennsylvania and France. They are buried in Glendale Cemetery at Washington.

e. Ephraim Ropp was born May 3, 1865, and died Sept. 5, 1866. He is buried in Railroad Cemetery at Elm Grove.
f. Barbara E. Ropp was born Aug. 26, 1868, and died Oct. 8, 1949.
g. Lydia A. Ropp was born in 1870 and died June 15, 1947. She married Arthur C. Minch, who was born in 1875, and died April 30, 1937. They lived at Washington, and are buried in Glendale Cemetery.
h. Moses E. Ropp was born in January 1867, and died Feb. 5, 1938. He appears as a 3-year-old on the 1870 census of Elm Grove. He is found living with his mother at Arlington, Kentucky in 1900. He is buried in Glendale Cemetery.
i. Fannie M. Ropp was born May 1, 1875, and died in 1936. She is found living with her mother on the 1900 census of Arlington, Kentucky. She married Thomas L. Beadles of Dyer, Tennessee (1879-1948). They are shown on the 1920 census of Gunstown, Mississippi as Tom L. Beadles, 41, and Fannie M., 43. He stated that he was born in Kentucky, and that his father and mother were born in Kentucky and Mississippi. She stated that she was born in Illinois, to parents born in Illinois and Ohio.

The Jean Rupp Branch

Recall that Jacob Roup, the grandfather of Illinois patriarch Andreas/André Ropp, had a brother named **Jean Rupp** born circa 1728.

Before 1751 he married Sara Detweiler. She was born on the Spitalhof at Offenburg, Baden circa 1728, and died at Bennwihr, Upper Alsace Jan. 5, 1788, a daughter of Durst Detweiler and Katarina Germann.

Jean died before 1758. In that year or shortly after Sara remarried to Christian/Chrétien Rogi. He was born at Vendenheim, Lower Alsace (above Strasbourg) circa 1733, a son of minister Johannes/Hans/Jean Rogi and Anne (Johannes/Hans/Jean represented the Strasbourg congregation at the assembly of Amish Mennonite ministers at Essingen). Their children are listed in ROGGY.

Sara died, and circa 1788 widower Christian/Chrétien Rogi remarried to Catherine Rŭpp. She was born at on the Spitalhof at Offenburg, Baden circa 1764, a daughter of Johannes Rŭpp and Judith Detweiler. Catherine's sister Judith Rŭpp died at Eckbolsheim, Lower Alsace Dec. 9, 1808. She was married to Christian/Chrétien Boshart; see BOSHART in the Appendix. This makes a roundabout link between her Baden Rŭpps and the Upper Alsace Ropp family that came to Central Illinois

Children of Jean Rupp and Sara Detweiler and her first husband Jean Rupp include:

1. Joseph Rupp was born at Streutzel, Phalsbourg (in what later became Moselle) circa 1751. He married Catherine Zehr, who died at La Robertsau, Strasbourg Dec. 14, 1798 (though no civil entry is found there; the date is taken from the marriage entry of son Joseph). His civil death entry was created at Strasbourg Dec. 7, 1818. It described him as cultivator Joseph Rupp, 67, born at Streutzel, Phalsbourg, and a resident of Maison No. 41 at La Robertsau. His parents were described as the deceased cultivator Jean Roupp and the deceased Sara Dertwieler. He had died in his home at La Robertsau. One witness was his son cultivator Joseph Rupp, 27. His signature looked like Rŭp. This son married Anne Marie Welsch at Strasbourg July 31, 1820.
2. **Michel Roppe** was born circa 1753.

Michel Roppe was born circa 1753, and died at La Broque Oct. 10, 1802, though no civil death entry is found.

On Dec. 3, 1781 at Salm (not the principality, but the hamlet *dependance* of La Broque) Michel married Barbe Eymann. She was born at Salm July 8, 1752, and died there Dec. 23, 1808, a daughter of Ulric Eymann and Barbe Mosimann.

Michel and Barbe worked as cultivators at La Broque.

On Sept. 27, 1808 at La Broque Barbe remarried to Ulric/Ulrich Fongond. Their civil marriage entry described the groom as cultivator Ulric Fongond, 57. He was born at Salm Nov. 15, 1760, a son of the deceased Ulric Fongond, who had died at La Broque in 1757, and Barbe Mayer, who had died there Sept. 9, 1751. Cultivator Barbe Eimann, 56, was born at Salm July 8, 1752. She was a daughter of the deceased Ulric Eimann, who had died March 16, 1780, and the deceased Barbe Mosimann, who had died March 17, 1782. She was the widow of the deceased Michel Roppe, who had died at La Broque Oct. 10, 1802. Witnesses included cultivator Christianne Neuhauser, 47, brother-in-law of the groom; cultivator André Bacler, 26, grandson of the groom; and cultivator Jacques Kupferschmitte, 78, a friend of the bride [an Anabaptist minister]. The signatures of the groom and bride looked like Ŭllrich Vongunden and Bäbi Eiman.

Ulric/Ulrich remarried to Barbe Ulrich at La Broque Oct. 11, 1810 (see ULRICH). He died at La Broque Dec. 29, 1818.

Their son **Joseph Ropp** (also found in French records as 'Roub,' he signed his name 'Robb') was born at Salm Dec. 3, 1781 (per his second marriage entry, though no entry for that date is found at La Broque), and died at Strasbourg Dec. 1, 1836.

He married June 8, 1799. At the time he was in Bischheim, Lower Alsace, less than two miles from the city limits of Strasbourg. But in that year records were not being created at Bischheim. A civil marriage entry is found at Oberhausbergen, Lower Alsace (the administrative center of the canton and farther inland from the Rhine River crossings).

The first odd point of their civil marriage entry was that the groom was described as cultivator Joseph Robb, 17, a resident of Heyersberg, Niderviller, Meurthe. Heyersberg was a hamlet that no longer exists. Meurthe was an old *seigneurie* and administrative district that had been dissolved during the French Revolution. Niderviller was a village in the French department of Moselle, about 10 miles west of Phalsbourg, the birthplace of his uncle Joseph Rŭpp. Joseph was employed in the English garden [Fr. *jardin anglais*]. Joseph was further described as a son of cultivators Michel Robb [no mention that Michel had died in 1802] and Barbe Heymann.

The bride was described as Anne Müller, 21, a resident of *frachwörth au jardin anglais* at Bischheim.[136] Anne was born at Eckbolsheim May 12, 1778, a daughter of the deceased cultivator Chrétien Müller and Marie Zehr [also found as Knahr], who had been residents of Eckbolsheim.

Witnesses to the marriage entry included cultivator Jean Griesser, 54, stepfather of the bride; cultivator Michel Müller, 58, uncle-of-the-bride and a resident of Ruprechtsau [La Robertsau, above Strasbourg]; and Ulric Gerber, 28, brother-in-law of the bride and also an employee at the English garden. They signed Joseph Robb, Hans Griesser, Michael Müller, and Ulrich Gerber. Anne signed with an 'x,' indicating she was illiterate.

A civil death entry created at Strasbourg notes the death of Anna Müller Jan. 25, 1806 at age 27. She was described as a daughter of cultivator Chrétien Muller and Marie Seer [Zehr]. Witnesses included her husband cultivator Joseph Ropp, 28 [yielding a probable birth year of 1778]; and cultivator Chrétien Augsburger, 35, a cousin.

On Sept. 5, 1806 at Strasbourg Joseph Ropp remarried to Barbe Birki. She was born at Windstein, Lower Alsace circa 1774, and died at Strasbourg March 11, 1827, a daughter of Christian Birki and Elisabeth Wagler.

Their civil marriage entry described the groom as cultivator Joseph Robb, 24, living near the *Porte de L'Hôpital* [a gate in Strasboug]. He was born at Salm, La Broque Dec. 3, 1781, a son of cultivator Michel Robb and Barbe Heyman. He was a resident of Strasbourg and Salm. He was the widower of Anne Müller, who had died Jan. 25 near the *Porte du Bouchier*. The bride was described as Barbara Bircki, 32, a resident of Strasbourg for 10 years. She was born at Windstein, Lower Alsace, a daughter of the deceased cultivator Chrétien Bircki, who had died at Illkirch July 10, 1778, and the deceased Elisabeth Wagler, who had died at Windstein three years earlier. Witnesses included cultivator Noé Augsburger [Augspurger], 51; and cultivator Jacques Eglé [Egli], 36.

Joseph's death entry was created at Strasbourg Dec. 1, 1836. It stated that he was a day laborer who was born at La Broque, Salm; named his two wives; and identified his parents as Michel Robb and Barbe Heimann.

Children of Joseph Ropp and his first wife Anne Müller may include:

1. **Joseph Ropp** was born in France circa 1800.
2. **Michel Ropp** was born at Bischheim April 22, 1804.

Children of Joseph Ropp and his second wife Barbara Bircki include:

3. Barbara Ropp was born at Lingolsheim, Lower Alsace Jan. 13, 1809. Her civil birth entry described her parents as plowman Joseph Rŭpp, 31, and Barbara Birki.
4. Jean Ropp was born at Lingolsheim Jan. 23, 1812. His civil birth entry described his parents as day laborer Joseph Rop, 34, and Barbe Birck, who lived in *Maison No. 58*.
5. **Chrétien/Christian Ropp** was born at Strasbourg Aug. 21, 1813, and died at Little Mackinaw Dec. 4, 1886.

JOSEPH ROPP

Joseph Ropp was born in France circa 1800, the first child of Joseph Ropp and his first wife Anne Müller.

An emigration petition for farmhand 'Joseph Robb' was approved at Strasbourg March 30, 1819.

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[136] English immigrants lived on an estate called Fachwoerth at Bischheim in the early 1700s. The *Château de Angleterre* was constructed there 1749-51 as a home for the extremely wealthy banker, industrialist, and arms merchant Jean de Dietrich. Though de Dietrich was one of the largest landowners in Alsace, he chose it as his principal residence until his death in 1795. A '*Jardin Anglais*' horticultural park became the fashion for wealthy family estates throughout the country. In 1995 it was placed on the French *Supplementary Inventory of Historic Monuments.* For more on de Dietrich see SOMMER.

He arrived in the German Block at Wilmot, Ontario in October of 1827, only a year after Andreas Ropp and Elisabeth Eymann. He claimed Lot 14 on the south side of Bleams Street, one street below them.

Andreas Ropp was orphaned as a youngster. His two brothers had died, and he left only a sister when he emigrated from Europe in 1826. He must have been pleased and surprised when his second cousin (once removed) Joseph arrived to settle near him. But there was a more significant relationship: Joseph's grandmother Barbe Eymann was an aunt to Andreas's wife Elisabeth Eymann. Thus Joseph was also a nephew to Elisabeth and Andreas. We can imagine that Andreas or his wife had send letters back to Europe describing the Wilmot settlement, and Joseph had seen them as they circulated through the family.

We can also speculate that at Wilmot Joseph Ropp became friends with his contemporary third cousin, Andreas's son André/Andrew Ropp (born in 1807), the future minister of the Pleasant Grove congregation.

A surveying statement created in 1830 said he had completed 'settling duties,' which included clearing trees from adjoining roads.

Circa 1832 he married Anna Ulrich.

On March 24, 1835, Joseph visited the Registry of Land Deeds at Wilmot. He brought his settler's certificate and tendered $10 to have his deed transferred. After a title search, the office replied to his request on April 24: "...Schedule says Peter Gingerich is claimant to Lot 14 S side - no one on N side - is there an error?" On May 25 Joseph replied, "You will understand all when I tell you, that Joseph Rupp (myself) was originally the owner and Claimant of Lot 14, South side of Bleam's Street, etc. but sold it to Peter Gingrich, agreeing and binding myself to procure for the said Gingrich a good and lawful Deed for him, the said Peter Gingrich: hence I applied to you for the Deed, although Peter Gingrich's name was attached to a Petition for said Lot 14, and his name inserted in the Schedule to which you refer." He asked that they send a new deed to Peter Gingrich and apply two pounds, 10 shillings to the fee.

We next found Joseph as a widower in the household of his daughter Mary and her husband Jean Suisse/John Schweitzer (to see how the Suisses mentioned here were related to the Schweitzers of Morton, see SCHWEIZER). He appears on the 1871 census of Mornington, Perth County, Ontario as 'Joseph Rupp, 71, France, Mennonite, widower.' Perhaps through coincidence - perhaps not - his neighbors at Mornington included Josephus/Joseph Ropp (1798-1877) and Magdalena Richardt (1805-1891), 1853 immigrants from Luemschwiller. They appear on the 1871 census, listed eight families apart: Joseph Rupp, 73, France, Mennonite, farmer; Adaline [Magdalena], 68, France, Mennonite; Christian, 29, France, Mennonite; and Fanny, 23, France, Mennonite [wife of Christian].

Children of Joseph Ropp and Anna Ulrich include:

1. Anna 'Annie' Rupp was born at Wilmot Dec. 18, 1833, and died at Ingersoll Feb. 2, 1912. On Dec. 10, 1856 at East Zorra she married Pierre/Peter R. Ropp. He was born at Franken, Upper Alsace March 28, 1834, and died at East Zorra May 17, 1898, a son of Joseph Ropp and Magdalena Richardt. They had eight children at Wellesley. The 1871 census of Mornington describes them as Peter Rupp, a 39-year-old Mennonite farmer born in France, and Ann Rupp, a 39-year-old Mennonite born in Ontario. They are also found on the 1881 census of Mornington. They are buried in East Zorra Mennonite Cemetery. Anna's death certificate names her parents as Joseph Ropp and Anna Ulrich.
2. Joseph Rupp/Ropp was born at Wilmot Jan. 12, 1835, and died in Perth County July 4, 1884. On Oct. 12, 1858 he married Elisabeth Suisse/Schweitzer. She was born at Ste. Marie-aux-Mines Aug. 9 or 19, 1833, and died Dec. 16, 1910, a daughter of Joseph Suisse and his second wife Catherine Wagler. They lived at Wellesley until 1870, then at nearby Milverton. They are found on the 1881 census of Elma, Ontario as Joseph Ropp, 46, born in Ontario, Church of England; Elisabeth, 38, born in France, Church of England; nine children ranging from 6 to 20 years of age, all born in Ontario; and Catherine Swiser [Catherine's mother Catherine Wagler Suisse], 79, born in Germany, Church of England. Elizabeth and Joseph are buried in Edgecomb Cemetery at Mornington.
3. Mary Rupp/Ropp was born at Wilmot Feb. 25, 1836, and died at Milford, Nebraska Sept. 30, 1880. She married Johannes/Jean/John Suisse/Schweitzer. He was born at Ste. Marie-aux-Mines July 21, 1826, a son of Joseph Suisse and his second wife Catherine Wagler. They are found on the 1871 census of Mornington, Perth County as John Switzer, 44, France, Mennonite, farmer; Mary, 33, Ontario, Mennonite, French parents; seven children born in Ontario, ranging in age from 2 to 11; and Joseph Rupp, 71, France, Mennonite, widower. They resettled at Milford, Nebraska after 1876. Their household is found on the 1880 census of Precinct J, Seward County, Nebraska (now the town of Ruby) as farmer John Switzer, 53, born in France; Mary, 43, born in Canada to French parents; and nine children ranging in age from 4-21, all born in Canada. They are buried in East Fairview Cemetery at Milford as 'Jacob Schweitzer b. 1826' and 'Maria Schweitzer, d. Sept. 30, 1880.'

MICHEL ROPP (later known as Michael Rupp)

Michel Ropp (later known as Michael Rupp) was born at Bischheim, Lower Alsace April 22, 1804, the second child of Joseph Ropp and his first wife Anne Müller. A listing for the birth of Michel Rop on this date is

found in the 10-year civil index, though no full entry is found in the register for that year or those around it. But we can assume that he was a son of Joseph Ropp and his first wife Anne Müller, since at the time of their marriage in 1799 Anne was an employee in the English gardens of the *Château de Angleterre* at Bischheim.

We could not determine when Michael emigrated from Europe, when or if he went to Ontario, or when he later came to Illinois. It is probable that Michael first went to Illinois to live near or work for his cousin minister Andrew Ropp.

The county registers says that on March 7, 1841 Michal Roupp married Jacoby Schlabach; minister Michael Mosiman performed the ceremony. Recall from HABECKER and SCHLABACH that this was Jacobine Habecker, born at Lembach, Lower Alsace July 8, 1808. She was a daughter of Johannes/Jean Habecker and Katharina/Catherine Schantz.

A great deal of garbling and confusion of her identity has come from conflicting and incomplete information. This might be expected; she was certainly illiterate, likely spoke only German, and later in life was described as 'insane.'

On Dec. 30, 1830 at Strasbourg Jacobine Habecker married for the first time to Johannes/Jean Schlabach. He died in Tazewell County between the 1840 census and her remarriage. Background on her first marriage can be found in SCHLABACH.

According to the *Grantors Index* on Feb. 1, 1847 C. Eoch [Christian Oesch] and Michael Roop paid John Barrow $400 for land in Section 18 of what would become Elm Grove. On April 21, 1851 Michael Roop paid Christian Esch [Oesch] and his wife $200 for part of that land.

The 1850 census of Tazewell County shows the Michael Rupp household as farmer Michael Roop, 48, Germany; Jacobine, 37, Germany; Jacob, 19, Germany; John, 10, Germany; Joseph, 6, Illinois; Catharine, 5, Illinois; and Christian, 2, Illinois. Their place in the census – listed four families removed from Helen Neukirk's stage coach stop – indicates they were living on Allentown Road in what is now Elm Grove.

Jacobine had relatives in the area, children of her brother Johannes/Jean Habecker and Barbara Stalter. Her niece Katharina/Catherine Habecker had married Nicholas Roth in Butler County, Ohio in 1843, and they are found on the 1850 census of Morton. Her nephew Johannes/John Habecker and Magdalena Roth arrived in Peoria County and McLean County in October of 1850. Her nephew Pierre/Peter Habecker married Elisabeth/Elizabeth Rich in Tazewell County in 1856, and they settled at Washington.

'Mikel Ropp' [Michael Rupp] is found on the 1855 state census of Elm Grove. He died there in September of 1856.

His property was appraised Oct. 14, and Jacob Unzicker served as executor of his will. When Michael's property was auctioned Oct. 20, associated legal documents described Jacobine as 'insane.' At this point she had lost her first husband and their two children, as well as her second husband and their first child.

A probate document filed at Pekin Aug. 25, 1859 named the sole heirs of Michael as Jacobine Rupp and two children, Catherine and Christian. Estate administrator Nicholas Roth was appointed as conservator for Jacobine and guardian for Catherine and Christian. This suggests that the child Joseph found on the 1850 census had died young.

The family is shown on the 1860 census of Elm Grove. It has them living on Allentown Road next door or near to minister Andrew Ropp, Jacob Unzicker, Peter Ringenberger, and Emanuel Garber: widow Margaret [Jacobine] Ropp, 46, Switzerland; laborer John Slaubau, 21, Wirtemberg [Württemberg]; Catharine Ropp, 17, Illinois; and Christian Slaubau, '110' [possibly 10 corrected to 11], Illinois.

There is no Rupp property designated on the 1864 plat map of Elm Grove.

On the 1880 census Jacobine is found in the Elm Grove home of her son Christian as Jacobe Slapbaugh, 68, born in Germany to parents from Germany.

Jacobine drew up a will May 4, 1885 apportioning money or property for Jacob, Catherine, and Christian. She died at Elm Grove Oct. 8, 1888.

Michael and Jacobine may have been buried in the part of Railroad Cemetery at Elm Grove that was covered with mining slag during construction of a railroad right-of-way.

Children of Michael Rupp and Jacobine Habecker born at Elm Grove include:

1. Joseph Rupp was born circa 1844, and died before August of 1859.
2. Catherine Rupp was born Aug. 17, 1846 (per her headstone; her death report and *Pekin Times* obituary erroneously gave Oct. 8, 1848), and died at Pekin May 3, 1923. She married Samuel Krile. He was born Feb. 8, 1838, and died at Elm Grove July 14, 1907. He is found on the 1860 census of Elm Grove as an 18-year-old laborer from Ohio in the household of Emanuel Garber. However, he was actually born in Hesse-Darmstadt and was naturalized at Pekin Nov. 2, 1868, stating an immigration year of 1846. They are found on the 1880 census of Elm Grove with seven children born in Illinois. Catherine's death report called her Kathryn Krile, stated erroneously that she was born Oct.

8, 1848, and identified her parents as daughter of Micheal Rupp and Hobbackic. They are buried in Lakeside Cemetery at Pekin.

3. Christian Rupp was born May 6, 1847, and died at Pekin March 7, 1915. He managed the Tremont House and Illinois Hotel. On May 24, 1866 in Tazewell County he married Sarah Elizabeth Wineburner. They had six children and divorced. On April 26, 1885 in Tazewell County she remarried to Thomas M. Montgomery. On Jan. 11, 1879 in Tazewell County he remarried to Sarah's sister Barbara Ellen 'Nellie' Wineburner, and they had 11 children. On the second marriage the *Tazewell County Marriage Book* says consent to marry was given by Christian Rupp, then describes the groom as Elm Grove farmer Christian Roop, 32, born in Tazewell County, a son of Michael Roop and Jacobina Herbeck. The bride was described as Barbara Ellen Wineburner, 21, a resident of Cincinnati [Tazewell County] born in Indiana, a daughter of James Wineburner and Elizabeth Tunstall. Their household can be found on the 1880 census of Elm Grove as farmer Christ Rapp, 34, born in Illinois to parents from Germany; Barbara, 31, born in Indiana to parents from Ohio and Indiana; three children; and Christian's widowed mother Jacobe Slapbaugh, 68, born in Germany to parents from Germany. This household is listed next to Peter Roopp, who was actually 65-year-old Peter Ropp. The 1910 census of Pekin has hotel keeper Christ Rupp, 62, born in Illinois to German parents; Barbary, 56, born in Indiana to parents from Ohio and Indiana; and four children born in Illinois. Christian's obituary in the *Pekin Times* called him Christian Rupp Sr. He and Barbara Ellen are buried under a joint headstone in Lakeside Cemetery at Pekin.

CHRISTIAN ROPP (half-brother to Joseph and Michel)

Chrétien/Christian Ropp was born at Strasbourg Aug. 21, 1813, the third child of Joseph Ropp and his second wife Barbara Bircki. His civil birth entry calls him 'Chretien Robb,' and describes his parents as cultivator Joseph Robb, 34, and Barbe Burkel, living near the *Porte d'Austerlitz*. Joseph signed simply 'Robb.' One witness was cultivator Chrétien Muller, 33.

On April 27, 1841 at Dehlingen, Lower Alsace Christian married Madeleine Neuhauser (the entry calls him 'Chrétien Robb'). She was born to a Roth father and unwed mother Catherine Neuhauser at Berig-Vintrange, Moselle July 11, 1818.[137] In later life she was known as Magdalena Roth.

Their civil marriage entry describes the groom as day laborer Chrétien Robb, 27. He was born at Strasbourg Au. 21, 1813, a son of the deceased Joseph Robb, who had died at Strasbourg Dec. 1, 1836, and the deceased Barbe Bircki, who died at Strasbourg March 11, 1827. The bride was described as Madeleine Neuhauser, 22, a resident of Dehlingen. She was born at Berig, Moselle July 11, 1818, a daughter of an unknown father and the deceased Catherine Neuhauser, who had died at Neufgrang, Moselle July 7, 1822. Signatures looked like Robb and Magdalena Neŭhaŭser.

In 1841 Christian and Magdalena emigrated from Europe and traveled to Canton, Ohio. A child was born there in 1844.

The 1851 census of Waterloo, Ontario shows Christian Ropp, 36; Magdalene, 32; John, 10; Barbary, 7; Christian, 5; and Catherine, 5. They are also found on the 1861 census of Wellesley, Ontario. In 1861 they moved to Iowa.

They resettled at Little Mackinaw, Tazewell County the following year. The 1870 census of Little Mackinaw shows farmer Christian Rouppe, 58; Magdalena, 53; Elizth, 10; and Pet [Peter], 55, described as 'idiotic.' All were born in France. The 1880 census of Little Mackinaw shows farmer Christian Rupp, 67, born at Strasbourg to parents from France; Lena, 61, born in Alsace to parents from Alsace; Elizabeth, 18, born in Canada to parents from Alsace; and Peter, 65, described as a brother who was born in Alsace to parents from Alsace. Future son-in-law Jacob Oswald (Elizabeth's future husband) can be found as a 21-year-old next-door neighbor, a son of Peter Oswald, 50, and Annie, 44.

Christian died Dec. 4, 1889.

In December 1891, Magdalena moved to West Point, Nebraska with daughter Elizabeth 'Lizzie' Rupp and son-in-law Jacob Oswald. On Jan. 17, 1893 she suffered a stroke and paralysis. She died at St. Charles, Nebraska Jan. 15, 1894. She is buried as Magdalena Rupp in Mt. Hope Cemetery at West Point, Nebraska. *Herald of Truth*, Feb. 1894: "On the 15th of January, 1894, Magdalena, wife of Christian Ropp, aged 75 years. Deceased was born in Dimringen [Diemeringen] Lothrigen [Lorraine, though Diemeringen is in Lower Alsace], France in 1819, and was married to Christian Ropp, Apr. 27th, 1841. They moved to America the same year, first settling in Ohio and at the end of a year in Canada, where they lived until 1861, when they moved to Tazewell Co., Ill. On the 4th of Dec., 1889, her husband died, and in December 1891 she moved with her son-in-law, Jacob Oswald of Hopedale, to West Point, Neb. On the 17th of Jan., 1893 she had a stroke of paralysis, from which she suffered much until God called

[137] Catherine Neuhauser was born at Bérig-Vintrange, Moselle circa 1800, and died at Rémelfing, Moselle July 7, 1822, a daughter of Elisabeth Gerber of St. Blaise-la-Roche and her second husband Nicolas Neuhauser.

her home. She leaves five children to mourn her departure; three children preceded her. Funeral services by Joseph Gascho from Seward Co., Neb. Text, *2 Tim. 4:7,8*."

Christian and Magdalena had six known children 1844-1860. Two others have not been identified.

1. John Rupp was born at Canton, Ohio circa 1842 (he was 19 on the 1861 census), and died at Omaha, Neb. Sept. 4, 1917. He is buried in Blair Cemetery, where his headstone says he was born in 1842. On Jan. 20, 1868 in Tazewell County he married Katherine Rupert. She was born in Pennsylvania May 4, 1844, and died at Omaha July 19, 1919, a daughter of Jacob Rupert and Lavine Schweinardt. *Gospel Herald*, September 1917: "John Rupp was born May 13, 1844 in Canton, Ohio; died in his home, 2216 Meredith Ave., Omaha, Nebr., Sept. 4, 1917. He was united in marriage with Katherine Rupert Jan. 23, 1868. To his union were born three sons and six daughters. Two sons and one daughter preceded him. He leaves to mourn his departure his wife, a son, five daughters, three sisters, 21 grandchildren, and such as have learned to know and love him during his sojourn here on earth. Funeral services were held in the undertaker's room Omaha, Nebr., by Bro. Fred Gingerich of Beaver Crossing, Nebr. Text, *Heb. 4:9*." They are buried in Blair Cemetery at Blair, Nebraska.
2. Barbara Rupp was born at Waterloo, Ontario May 6, 1845 and died at Plum Valley, Nebraska May 2, 1887. On Jan. 11, 1863 in Tazewell County she married John Good [possibly Guth]; the ceremony was performed by minister Christian Nafziger. John Good was born in Bavaria May 14, 1829, and died at Decatur, Nebraska May 12, 1915. He is buried in Hill Crest Cemetery at Decatur. *Gospel Herald*, June 1887: "On the 2d of May, near Plum Valley, Knox County, Nebraska, Sister Barbara Rupp, wife of John Good. She was born in Canada on the 6th of May, 1845. In 1862 she came with her parents to Illinois and was married in the same year to John Good, who with nine children mourns the death of a dear companion and fond mother. In 1875 they moved to West Point, Cuming County, Nebraska, where they founded a new home. Last year, however, they moved back to Plum Valley to pass the remainder of her days near her sisters and relatives. At the call of her Lord she was ready to go, and we believe she is forever at rest."
3. Christian Rupp (twin) was born at Waterloo, Ontario Feb. 27, 1847, and died at West Point, Nebraska May 10, 1911. He is buried in East Washington Street Cemetery, West Point. On Dec. 27, 1868 in McLean County he married Mary Rupert. She was born in Pennsylvania Aug. 30, 1846, and died at West Point March 12, 1904, a daughter of Jacob Rupert and Lavine Schweinardt.
4. Catherine/Katharina Rupp (twin) was born at Waterloo, Ontario Feb. 27, 1847, and died at Niobrara, Nebraska Aug. 6, 1928. She is buried in Bazile Mills Cemetery in Knox County, Neb. On March 19, 1866 in Tazewell County she married Daniel G. Groner. He was born at Langenau, Württemberg Oct. 31, 1839, and died at Center, Nebraska Feb. 28, 1920. *Gospel Herald*, August 1928: "Groner. - Katharine Rupp was born near Toronto, Ont., Feb. 29, 1847, being one of a pair of twins born to Christian and Magdalena Rupp. Her twin brother passed to the great beyond twelve years ago. She with her parents moved to Iowa when twelve year old, then to near Peoria, Ill., one year later. In 1866 she was married to Daniel Groner and they lived three years on a farm. In the fall of '69 they got the 'Nebraska fever' and with their two children, Lina and Julia, moved to a farm near Valley, Nebr. On March 17, 1870, Lizzie was born. From here they moved to West Point, Nebr., where they engaged in the butcher and bakery business and while located there on Sept. 7, 1871, a son, John, was born. The 'wanderlust' again took hold and they left for their homestead near the present town of Center, Nebr. Here they lived for many years enduring droughts, grasshoppers, and hail. The son passed away in 1875. They again moved back to West Point and Beemer, Nebr. Here they lived for 19 years. When old age was creeping on (Mr. Groner having passed the 80 mark), they came to Center to be near their children. Almost a year later Mr. Groner was called home in February. Mrs. Groner then made her home with Mrs. Danaher for two years. After that she lived with her daughter, Mrs. Fred Cornish, where she answered her Savior's call on Monday, Aug. 6, 1928, at the age of 81 y. 5 m. 7 d. She was very patient and a good Christian as many can testify. She was known far and wide for her kindness and hospitality. Funeral services were held on Aug. 9 at the Episcopal Church. Wm. Reid officiating, and interment was made at Bazile Mills, Nebr. We mourn not as for those who have no hope."
5. Magdalena Rupp was born at Waterloo, Ontario April 11, 1852, and died at Blair, Nebraska Nov. 26, 1937. She is buried in Blair Cemetery. On April 9, 1872 in Tazewell County she married Chris Guth/Good, who was born in Germany in March 1842.
6. Elizabeth 'Lizzie' Rupp was born at Waterloo, Ontario Dec. 9, 1860, and died at Beaver Crossing, Neb. Aug. 30, 1927. She is buried in West Fairview Church Cemetery at Beaver Crossing. On Feb. 9, 1881 in Tazewell County she married Jacob Oswald of Hopedale. Jacob was born at Regensberg, Bavaria Oct. 30, 1858, and died at Beaver Crossing Aug. 27, 1931, a son of Peter Oswald and Barbara Ann Eichelberger. He is buried in West Fairview Cemetery at Beaver Crossing. *Gospel Herald*, September 1927: "Elizabeth Rupp Oswald was born in Waterloo Co., Ont., Dec. 9, 1860; died at her home in Beaver Crossing. Neb., Aug. 30, 1927: aged 66 y., 8 m., 21 d. Death came by paralysis. She spent the last four years as an invalid and the last seven weeks she lay in bed calmly and patiently awaiting the end. She was baptized when she was 15 years old, and joined the Mennonite Church in which faith she lived and died. She was married to Jacob Oswald Feb. 9, 1880 [1881]. To this union were born 10 children, five sons and five daughters, all of whom, together with her husband, remain to mourn her departure. She also leaves two sisters (three sisters and one brother preceded her), 29 grandchildren, four great-grandchildren, and other near

relatives and friends....Funeral services were held at the West Fairview Church near Beaver Crossing, on Sept. 2, 1927, in charge of Bros. Wm. R. Eicher and J. E. Zimmerman. Interment in cemetery nearby."

Ropp Background

More Rŭpps from Hilterfingen to Steffisburg

We have already seen how Hans Rŭpp came from Hilterfingen to Steffisburg to marry Christina Meier in 1656. Two more Rŭpps came from Hilterfingen to marry there, in 1666 (Hans to Barbara Joder) and 1670 (Peter to Catharina Freudenberger). They were likely distant cousins.

Jacob Rupp married Kathrin Gerber May 7, 1565.

Their son **Jacob Rŭpp *der Jŭng*** married Anna Zeller June 7, 1585. Their children include:

1. Anna Rŭpp, baptized in June 1589; witnesses minister Hans Ŭlrich of Rümlang, Anna Huser, and Anna [illegible]. She died before 1595.
2. Barbli Rŭpp, baptized Nov. 14, 1591; witnesses Hans Huser, Christiana of Rümlang, and Christiana Müller.
3. Anna Rŭpp, baptized Sept. 21, 1595; witnesses Hans Spilman, Margreth Stähli, and Lucia Huser.
4. Barbara Rŭpp, baptized Jan. 2, 1597; witnesses Peter Huser and Barbli Berg.
5. Andres Rŭpp, baptized May 4, 1604; witnesses Hans Berger, Hans Jucker, and Christina Otziger. He died as an infant.
6. **Andres Rŭpp**, baptized April 6, 1606; witnesses Andres Rŭpp, Hans Pfister, and Jacob Fitzberin.

On Nov. 8, 1630 at Hilterfingen, **Andres Rŭpp** married Christina Linder. Below, their two sons who married at Steffisburg are boldfaced. Their children baptized at Hilterfingen include:

1. Andres Rŭpp was baptized Oct.30, 1631; witnesses Jacob Rŭpp, Peter Roshi, and Margreth Oswald. He became the village treasurer and tax collector [Ger. *Seckelmeister*] of Hilterfingen. He married Madlena Moser Dec. 10, 1649; she died June 5, 1654. On June 10, 1661 he remarried to Elisabeth Rŭpp, a daughter of Jacob Rŭpp and Dorothe Spring. She was baptized Oct. 9, 1640; witnesses Hans Blatter, Elsbeth Spillman, and Christina Linder. She died July 1, 1670. On Nov. 28, 1671 he remarried to Barbara Freÿ.
2. Hans Rŭpp was baptized Feb. 17, 1633; witnesses district administrator Hans Aerni, Ŭli Rŭpp, and Madlen Huser. On Jan. 30, 1666 at Steffisburg he married Babi/Barbara Joder. She was baptized at Steffisburg March 8, 1644, a daughter of Niclaŭs Joder and Anna Trachsel.[138] Their children baptized at Steffisburg include:
    a. Babi/Barbara Rŭpp was baptized Nov. 24, 1667; witnesses Peter Blanck, Baby Rüsser, and Anna Meier.
    b. Andres Rŭpp was baptized Feb. 12, 1669; witnesses Jost Joder, Hans Joder, and Verena Zimmerman. He died as an infant.
    c. Andres Rŭpp was baptized April 10, 1670.
    d. Christen/Christian Rŭpp was baptized Oct. 27, 1672; witnesses Christen Freyenberg, Melchior Werdtmüller of Thun, and Barbara Frey. On Nov. 29, 1712 he became the first Anabaptist leaseholder on the Hochburg estate between Sexau and Emmendingen in Baden-Durlach. See RŬPP OF HOCHBURG and ZIMMERMAN.
    e. Christina Rŭpp was baptized Feb. 20, 1676; witnesses Christoffel Kolb, Magdalena Rüsser, and Anna Joder. She died as an infant.
    f. Christina Rŭpp was baptized Dec. 16, 1677; witnesses Ŭli Reüsser, Magdalena Leman, and Barbara Stauffer.
    g. Anna Rŭpp was baptized Oct. 12, 1679; witnesses Hans Gerber, Barbara Rŭpp of Hilterfingen, and Anna Wylenbach [Wyttenbach?].
    h. Magdalena Rŭpp was baptized March 25, 1683.
    i. Jacob Rŭpp was baptized Jan. 24, 1686; witnesses Andres Rŭpp, Christian Stauffer, and Anna Rŭpp.
    j. Bendict Rŭpp was baptized Sept. 23, 1688; witnesses Christen Wenger, Barbara Reüsser, and Verena Spring.
3. Ŭlrich Rŭpp was baptized July 6, 1634; witnesses Andres Flüman, Ŭlrich Man, and Elsbeth Spilman. On March 7, 1670 he married Magdalena Spillman.

[138] According to family notes they resettled at Enkenbach-Alsenborn in the Pfalz. However, this may only reflect confusion with Hans Rŭpp of Sigriswil; he was noted in a Thun *Tower Book* [Ger. *Turmbuch*] March 17, 1710 as someone who left a deportation vessel and went to the Hetschmühle (Enkenbach-Alsenborn area).

4. Anna/Anni Rŭpp was baptized Jan. 17, 1636; witnesses Balti Hass, Johanna Stŭcki, and Anna Boss. On Aug. 29, 1651 (age 15) she married Ŭlrich Gürtner.
5. Christina Rŭpp was baptized July 2, 1637; witnesses Hans Wolf, Maria Matler, and Elsbeth Fŭrer. On Dec. 2, 1653 (age 16) she married Christen Hertig. He was baptized at Hilterfingen June 27, 1619, a son of Christian Hertig and Benedikta Gasser.
6. Jacob Rŭpp was baptized Sept. 30, 1638; witnesses Samuel Roth, Hans Blatter, and Dorothe Spring (found as 'Thorothe' on the entry). He died as an infant.
7. Jacob Rŭpp was baptized April 6, 1640; witnesses Samuel Roth, Peter Spring, and Madlen Schmid. On Sept. 10, 1666 he married Anna Rŭpp, a daughter of Andres Rŭpp and Christina Springer. She was baptized March 21, 1641; witnesses Balthasar Wolf, Babi Bühler, and Elsi Spillman. He was a district administrator.
8. Barbara Rŭpp was baptized Oct. 17, 1641; witnesses Isac Zageler, Madlena Hertig, and Madlena Spring. She married law officer Adam Hirsig, who was born at Amsoldingen, Canton Bern circa 1635. They resided at Amsoldingen.
9. Peter Rŭpp was born Jan. 8, 1644, and baptized Jan. 14; witnesses Ŭli Oswald, Peter Stäli, and Catharina Roschi. On Nov. 18, 1670 he married Catharina Freudenberger at Steffisburg. She was born at Lüsslingen, Canton Solothurn Dec. 16, 1653, a daughter of Protestant Reformed Church minister Johann Uriel Freudenberger (minister at Steffisburg 1657-70, he was dismissed in 1670 after being accused of withdrawing too much from church funds and keeping false accounts). Their children baptized at Steffisburg include:
    a. Christina Rŭpp, baptized March 25, 1676; witnesses brother-in-law Adam Hirsig, Christina Raüsser, and Barbara Farny.
    b. Barbara Rŭpp, baptized April 27, 1679; witnesses Daniel Eicher, Barbara Rüsser, and Madlena Reusser.
    c. Peter Rŭpp, baptized Dec. 18, 1681; witnesses Peter Carli, Peter Linder, and Barbara Rŭpp.
    d. Hans Rŭpp, baptized April 4, 1686; witnesses law officer Hans Stauffer, Johannes Hüselman of Thun, and Anna Schneider.
    e. Cathrin Rŭpp, baptized July 8, 1688; witnesses Peter Rŭpp son of Hans, Maria Hŭnn, and Anna Rŭpp.
10. Bendicht Rŭpp was born April 22, 1646, and baptized April 26; witnesses Bendicht van Bühren, Werli Jaggi, and Margreth Oswald. He married Barbara Rŭpp March 22, 1669.

'Other Rŭpps' at Salm and Le Ban de la Roche

A family from Mühlethurnen parish that migrated earlier

The Hilterfingen/Steffisburg family that we have followed likely came from Ste. Marie-aux-Mines north to the Principality of Salm after 1712.

However, there were at least three earlier Rŭpp settlers already in the area: an uncle and two nephews who probably migrated together between 1688 and 1695. The uncle was called an Anabaptist (though his children were not); the nephews were not. Their descendants are relatively well-documented in local records. Only a few chose adult baptism; many more remained affiliated with the Swiss Protestant Reformed Church, or cross-married with Lutherans and Catholics.

They came from Riggisberg in Mühlethurnen parish. Mühlethurnen was eight miles west of Steffisburg and 10 miles northwest of Hilterfingen; its parish touched the parish of Steffisburg. In 2020 the former municipalities of Kirchenthurnen, Lohnstorf, and Mühlethurnen merged to form the municipality of Thurnen. The original structures of the village of Riggisberg was destroyed on the night of July 12, 1943 by a single British Lancaster bomber. The pilot had to lighten his load to climb above a storm cloud, and released 200 bombs weighting over 2,400 pounds.

The register of the Protestant Reformed Church at Mühlethurnen holds entries for the villages of Burgistein, Kaufdorf, Kirchenthurnen, Lohnstorf, Riggisberg, Rümligen and Rüti bei Riggisberg. The parish was formerly called Kirchenthurnen, and is now simply Thurnen. Surnames that appeared both there and in the Salm or Le Ban de la Roche area include Bäler [later Beller], Bingeli, Däppen/Deppen, Eicher, Eyer, Gerber, Küpfer [later Küpferschmitt or Küpferschidt], Schlegel, Shäppeler/Sheppeler/Tschäppeler, Zender, and Zimmerman.

Ŭlÿ Rŭpp was baptized at Muhlethurnen Sept. 22, 1594, a son of Ŭlÿ Rŭpp and Christina Wäber. Witnesses included Peter Schmŭtz, Ŭly Eÿer, and Elsi Krengen [?].

On March 6, 1626 at Mühlethurnen he married Christina Steinhauser [now standardized there as Steinhauer]. Their children baptized there include:

1. Christina Rŭpp was baptized Nov. 26, 1626. Witnesses included Hans Spring, Barbel Graz, and Margret Däppen.

2. Uli Rŭpp was baptized May 4, 1628, and died as an infant. Witnesses included Peter Dappi, Christen Eÿer, and Anna Roli [a later variation is Rolli].
3. **Hans Rŭpp** was baptized Sept. 20, 1629. Witnesses included Hans Henni, Caspar Bäler [a later variation is Beller], and Sara Koufer.
4. **Ŭli Rŭpp** was baptized Feb. 3, 1633. Witnesses included Ŭli Eÿer [later variations are Eyer and Oyer], Peter Kisling, and Margret Bäler.
5. Christen Rŭpp was baptized Jan. 1, 1635. Witnesses included Christen Bäler, Hans Kiener, and Christina Bäler.
6. Bendicht Rŭpp was baptized Dec. 18, 1636. Witnesses included Bendict Eyer, Lŭdi Däppen [a later variation is Depp], and Elsbet Steinhauser.

HANS RŬPP, A SON OF ŬLŸ RŬPP AND CHRISTINA STEINHAUSER

He did not emigrate, but was the older brother of Ŭli (b. 1633) and the father of Melchior (b. 1664) and Christen (b. 1679)

Hans Rŭpp was baptized at Mühlethurnen Sept. 20, 1629, the third child of Ŭlÿ Rŭpp and Christian Steinhauser.

On Nov. 1, 1659 at Mühlethurnen he married Madle Eÿer. She was baptized at Riggisberg June 26, 1636, a daughter of Christen Eÿer and Elsbet Jenni.

They resided at Riggisberg. Their children found in the Mühlethurnen baptism register include:

1. Madle Rŭpp was baptized July 7, 1661.
2. Melcher Rŭppen (as found on his baptism entry)/**Melchior Rŭpp** was baptized Jan. 1, 1664.
3. Hans Rŭpp was baptized July 15, 1666, and died as an infant.
4. Elsbeth Rŭpp was baptized Sept. 1, 1667, and died as an infant.
5. Elsbeth Rŭpp was baptized Dec. 13, 1668.
6. Hans Rŭpp was baptized June 5, 1671, and died as an infant.
7. Stini Rŭpp was baptized July 21, 1672.
8. Hans Rŭpp was baptized March 24, 1674.
9. **Christen (later Chrétien or Christian) Rŭpp** was baptized Oct. 26, 1679.

Oldest son of Hans, MELCHIOR RUPP

Melchior Rŭpp was baptized at Mühlethurnen Jan. 1, 1664, the second child of Hans Rŭpp and Madle Eÿer.

The entry called him Melcher Rŭppen, and named his parents as Hans Rŭppen and Madle Eÿer. Witnesses included Bendicht Mosserli, Melcher Trachsel, and Ester von Diessbach.

On March 15, 1688 at Mühlethurnen he married Elsbeth Schlacter [Schlächter]. She was born circa 1670, and died before 1707, a daughter of Johann Schlecht and Catharina Pfendler of Riggisberg. The baptism of their first child was registered at Mühlethurnen five months later.

Between 1689 and 1695 they accompanied Melchior's uncle and aunt, Üli Rupp and Magdalena/Madeleine Dellenbach/Dällenbach, to resettle at Haut Donon. This remote location is a clearing and tiny hamlet on the west side of Donon, the highest peak in the northern Vosges range. It is located seven miles northwest of La Broque, past the extreme northern end of the valley of the Bruche River. Grandfontaine and Framont fall about halfway between Haut Donon and La Broque. *La cense de Donon* refers to the woods above Grandfontaine. For more on this location see DELLENBACH.

Adult males living at Mont Donon could eke out a living as carriage drivers/porters/valets (Fr. *voituriers*, or just as often, carriage pushers), helping travelers in carriages and stages on steep mountain roads. Homes were open to lodgers, and horses were watered, groomed, and boarded. A greater but more dangerous income opportunity came from logging. Once a tree was felled it had to be cut into sections, dragged to a stream swollen by the spring melt, and floated downriver to a water-driven saw mill to be processed.

They registered the baptisms of their children in the nearby Catholic church at La Broque, in accordance with law, but continued to affiliate with the Protestant Reformed church. Their family events are found on entries under the spellings Rŭppen, Roup, and Roupak.

The couple later lived at Salm (a small village adjacent to La Broque that has been absorbed into it) and La Haute Goutte (a hamlet within Neuviller, adjacent to Natzwiller), where Elsbeth died. In both places Melchior was described as a *censier*, a breeder or stock raiser (see the full explanation of this expression in SOMMER).

Children of Melchior Rŭpp and his first wife Elsbeth/Elizabeth Schlacter include:

1. Hanss Rŭpp was baptized at Mühlethurnen Aug 12, 1688. Witnesses included Hans Kiener, Christen Glücki, and Catharina Kŭntz.

- Christen Rŭpp/Chrétien Ropp may belong here. Circa 1716 he married Jeanne Junon Banzet. She was born at Belmont April 18, 1694, and died there Feb. 6, 1753, a daughter of Nicolas Banzet and Anne Wagner. Their children born at Belmont and baptized at Waldersbach include:
    a. Jean Ropp was baptized Oct. 28, 1717, and died before Feb. 6, 1753.
    b. Régine Ropp was baptized Dec. 22, 1718, and died at Neuviller April 13, 1756. On Feb. 1, 1746 at Neuviller she married Jean Nicolas Malaise. He was born at Riangoutte, Neuviller Jan. 1, 1720, and died after Nov. 17, 1772, a son of Quirin Malaise and Sara Wagner.
    c. Jeanne Ropp was baptized Dec. 20, 1721, and died at Fouday Nov. 4, 1781. On May 25, 1745 at Fouday she married widower Jean Nicolas Bernard. He was born at Fouday Oct. 17, 1709, and died there Dec. 17, 1781, a son of Nicolas Bernard and Anne Becker (also found in Waldersbach records as Peck). His first wife was Anne Marie Scheidecker.
    d. Claude Ropp was baptized Sept. 13, 1724, and died at Belmont April 15, 1725.
    e. Anne Ropp was baptized April 16, 1726, and died at Belmont March 28, 1800. On June 1, 1756 at Belmont she married Jean Kastler. He was born Dec. 7, 1733, and died at Belmont Jan. 4, 1804, a son of Ulrich Kastler and Catherine Banau.
    f. Anne Marguerite Ropp was baptized Feb. 11, 1729, and died at Belmont Aug. 12, 1748.
    g. Ulrich Ropp was baptized Feb. 11, 1729, and died at Belmont Sept. 21, 1767. On Nov. 22, 1756 at Belmont he married widow Madeleine Claude. She was baptized in April of 1729, and died at Belmont April 28, 1776, a daughter of Christophe Claude and Marguerite Morel. Her first husband was Dimanche Banzet. Ulrich witnesses a number of entries at Waldersbach, often being called Ulrique son of Chrétien Roup or Ropp, and signing Ulrich Ropp. He was assisting minister Jean George Stouber.
    h. Jacques Ropp was baptized July 3, 1731, and died at Belmont June 1, 1736.
    i. Madeleine Ropp was baptized July 27, 1734, and died at Belmont Aug. 7, 1734.
    j. Madeleine Ropp was baptized March 4, 1736, and died at Belmont Dec. 20, 1773.
    k. Christian Ropp was baptized in August of 1738, and died at Belmont Aug. 29, 1739.
2. Agathe Rŭpp/Ropp was baptized at La Broque Sept. 18, 1695. Her parents Melchior Roupak and Elizabeth Schlect were described as *aux Donnons*.
3. Niclaŭs Rŭpp/Ropp was baptized at La Broque May 2, 1702.

Melchior remarried to Madeleine Verly [Werli of Wahlern, Canton Bern], the widow of Pierre Henny [Henni].[139] She was born at Belmont Aug. 24, 1679, and died at Neuviller March 3, 1738, a daughter of Pierre Verly and Jeanne Marchal.

On May 7, 1707 a son Jean Verly was born to Jean Werly/Verly and Margureite Neuviller, residents of la Pile (an oil mill at the foot of the village). At the baptism in the Protestant church at Waldersbach May 19, one of the witnesses was "*Melchior Rupp de la religion preferdue reformée et natif de Suisse demeurent presentement a Jquevelle*" – "Melchior Rupp of the Protestant Reformed religion, a native of Switzerland presently living at Les Quelles."

Melchior died at La Haute Goutte, Neuviller March 21, 1733.

Children of Melchior Rŭpp and his second wife Madeleine Werly/Verly include:

4. Anne Madeleine Rŭpp/Ropp was born at Belmont Aug. 21, 1709, baptized on the 25th, and died there April 2, 1756. Baptism witnesses included Jean Werly of Ban de la Roche; Anne Martin, wife of Didier Valentin of Belmont; and Elisabeth Scheppelerin, daughter of Jean Scheppeler of Bellefosse. On Feb. 21, 1730 at Le Ban de la Roche she married Jean Adam Depp [Däppen].
5. Anne Catherine Rŭpp/Ropp was baptized at Belmont May 3, 1711, and died at La Haute Goutte, Neuviller Oct. 23, 1746. Baptism witnesses included Jean Valentin the younger of Belmont; Anne Werly, wife of miller Christman Caquelin of Waldersbach; and Catherine Neuviller, wife of Baltasar Kommer of Bellefosse. On April 15, 1732 at Neuviller she married Jean Nicolas Groshens. He was born at Neuviller Aug. 14, 1707, and died before 1771, a son of Michel Groshens and Marguerite George.
6. Melchior Rŭpp/Ropp was baptized at Belmont May 7, 1713, and died at La Haute Goutte Oct. 15, 1767. His baptism entry called him 'Melker son of Melker of Belmont' without giving a surname. Witnesses included Christman Banzet of Belmont, Jean Verly of Belmont, and the wife of Jean Verly of Belmont. On April 2, 1739 at Neuviller he married Catherine Neuviller. On Nov. 29, 1746 at Neuviller he remarried to Sara Catherine Malaise.
7. Jean Adam Rŭpp/Ropp was born at La Haute Goutte, Neuviller and baptized at Neuviller Oct. 14, 1715, and did there May 2, 1783. On April 30, 1743 at Belmont he married Marie Elisabeth Bloum. She was born at La Haute Goutte, Neuviller Sept. 4, 1720, and died there April 7, 1756, a daughter of Abraham Bloum and Elisabeth Bingelli.
8. Marie Eve Rŭpp/Ropp was born at La Haute Goutte, Neuviller and baptized at Neuviller Sept. 20, 1718, and died at Le Touchy, Fouday April 12, 1753.

[139] In 2011 Wahlern merged with Albligen to become Schwarzenburg.

9. Marie Esther Rŭpp/Ropp was born at La Haute Goutte, Neuviller circa 1722, and died at Le Touchy, Fouday Aug. 7, 1753. On Feb. 19, 1742 at Neuviller she married Jean Michel Steiner. He was born at Gertwiller April 9, 1721, and died at Wildersbach May 1, 1774. He remarried to Anne Barbe Schneider.

Youngest son of Hans, CHRISTEN RŬPP

Christen (later Chrétien or Christian) Rŭpp was baptized at Mühlethurnen Oct. 26, 1679. The entry called him Christen, and named his parents as Hans Rŭppen and Leni Eier *zŭ Rig*. Witnesses included Chrn. Reüsser of Gsteig, Chrn. Kiener, and Barbli Feller, wife of Bend. Messerli of Kislig.

On Dec. 7, 1715 at Ste. Marie-aux-Mines he married Anne/Anna Schlegel (also found as 'Schlaigle'). They became cultivators at La Haute Goutte, a hamlet within Neuviller.

When he died at Ober Rothau May 6, 1729, a Protestant entry at Rothau described him as Christian Rŭpp *von Riggisberg*, 46. Their children baptized at Rothau include:

1. Anne Ropp was baptized Feb. 12, 1720.
2. Jean Pierre Ropp was baptized May 7, 1721.
3. **Jean Michel Ropp** was baptized Oct. 19, 1724, and died on Harcholet farm in the hamlet of Quieux above Le Saulcy, Vosges Oct. 11, 1803.
4. Marie Madeleine Ropp was baptized Feb. 21, 1728.
5. Sara Ropp was baptized Aug. 28, 1729 (after her father's death).

Jean Michel Ropp was baptized at Rothau Oct. 19, 1724, and died on Harcholet farm in the hamlet of Quieux above Le Saulcy, Vosges Oct. 11, 1803. His civil death entry was not preserved, perhaps because of fighting in that area during the Napoleonic wars.

On July 25, 1750 at Ste. Marie-aux-Mines he married Anne Marie Lehmann. She was born circa 1721, a daughter of Jean Lehmann. Their eighth child was born on the farm du Haut Pré at Le Saulcy in 1765, where Jean Michel was a *censier*.

ŬLI, A SON OF ŬLŸ RŬPP AND CHRISTINA STEINHAUSER

(A brother to Hans, and uncle to Melchior and Christian)

Ŭli Rŭpp was baptized at Mühlethurnen Feb. 3, 1633, the fourth child of Ŭlÿ Rŭpp and Christina Steinhauser.

He married Magdalena/Madeleine Dellenbach/Dällenbach. Unlike their children, they were called Anabaptists. We did not identify their marriage entry, or entries for their children; however, this may only mean that Magdalena came from a nearby village, and her children were baptized there.

Recall that between 1689 and 1695 they emigrated with Ŭli's nephew Melchior Rŭpp and his wife Elsbeth/Elizabeth Schlacter to settle at Haut Donon.

After 1702 they moved from Haut Donon east to Natzwiller, above the area of Le Ban de la Roche. Natzwiller [Ger. *Natzweiler*] is 2,500 high in the Vosges Mountains, on a side road with Wildersbach and Neuviller. See SOMMER for background on this location.

Ŭli died before Aug. 23, 1716 (the date of son Peter's wedding).

In their article *Les Anabaptistes á Bénaville*, Marie-Thérèse and Gerard Fischer cite a document found at Badonviller stating that in 1717, "Oillery Roppe [Ŭlrich Rŭpp], an Anabaptist farmer from *'la cense de Donon*,' along with Pierre Charpentier [Peter Zimmerman] living at Bénaville, stood guarantor for Olry [Ŭlrich] Sommer, a Mennonite of Les Quelles." (See SOMMER for background). The document may have been a confirmation of an earlier event, since Ŭli was already dead. This was likely the genesis of the saw mill in a forest clearing below Les Quelles called Banbois/Bambois; over the next century it became a place of employment for a number of Anabaptist families.

Magdalena died at Natzwiller June 2, 1726.

It was not difficult to positively identify the children of Ŭli Rŭpp and Magdalena/Madeleine Dellenbach/Dällenbach, though no birth entries are found at Muhlethurnen or Waldersbach. Several lived at Natzwiller. At first they had entries created at Schirmeck, though Rothau was closer. Schirmeck served both Catholics and Protestants.

Their entries at Schirmeck were almost always signed with 'x's, indicating the participants were illiterate; this also caused many mistakes. They were recorded in Latin, and did not give details such as ages, and only occasionally parents. Many of the fathers were described as an *operarius diurnus* – a day laborer.

The Schirmeck marriage and baptism entries identified with this family were only created there between 1713 and 1722. Then they shifted over to Rothau.

Children of Ŭli Rŭpp and Magdalena/Madeleine Dellenbach/Dällenbach include:

The birth years of these children could not be determined. They are given in order of marriage.

1. Elisabeth Rŭpp/Roupp. On Jan. 9, 1713 at Schirmeck she married Carol Marc [standardized later as Marx]. The Latin entry described the couple as Carolus Marck, a son of the deceased Mathias Marc and the deceased Mariae; and Elisabeta Roup, a daughter of Ulric Roupe and Madalena Talback. Her father was also called Ulricus Rupe. Elisabeth at Natzwiller March 16, 1746.
2. Peter/Pierre Rŭpp/Roupp. On Aug. 23, 1716 at Schirmeck he married Catherine Marc. The Latin entry described them as Petrus Rup, a son of the deceased Ulrici Rup and Magdalena Thalbach of Neuviller; and Catharina Marc, a daughter of the deceased Anthony Marc and Christina Choquart of Natzwiller. One witness was Carolus Marc. All participants signed with an 'x,' indicating they were illiterate. They became residents of Natzwiller. On June 27, 1740 at Rothau he remarried to Marie Françoise Burch. Their entry described the groom as *agricole* [agriculturalist] Petrus Rouppe of Nasswiller [Natzwiller]. The bride was Maria Francisca Burchine, a daughter of the deceased Baltazari Burch and Anna Maria Witzine of Nasswiller. The bride and groom both signed with an 'x,' indicating that they were illiterate. Peter/Pierre died at Natzwiller July 30, 1742.
3. Joseph Rŭpp/Roupp. On June 18, 1726 at Rothau he married Marie Ann Ory. The entry described the groom as Josephus Rupp, a son of Ulrici Rupp and Magdalena Delenbach of Naswiller. The bride was Anne Marie, a daughter of Francisci Orÿ and the deceased Maria Requez of Naswiller. The bride and groom both signed with an 'x,' indicating that they were illiterate. Legible signatures looked like Francois Ory and Jac Requez. He died at Natzwiller April 21, 1732.
4. Jean Michael Ropp was born Feb. 16, 1705, and baptized at La Broque the following day. The Catholic entry describes him as a legitimate son of Ulric Ropp and Magdalena Talbach, *allemands du nation*, living in the forest at La Broque. *Allemands du nation* – of the German nation – simply meant that they were German speakers (the German Confederation was not established until 1815). He is later found as Michael Rŭpp or Roupp. On Oct. 26, 1728 at Rothau he married Barbara Bour. Their marriage entry described them as Michaël Rupp, a son of the deceased Ulric Roupp, and Barbara Bour, a daughter of Joannis Bour and Anna Divon [?]. The bride and groom both signed with an 'x,' indicating that they were illiterate. Michel died at Natzwiller April 14, 1787. His Latin death entry called him Michael and Michaelis Ropp.
5. Jean Rŭpp/Roupp. On Jan. 17, 1730 at Rothau he married Elisabeth Hisler. Their entry described them as Joannes Roupp, a son of Ulrici Roupp and Magdalena Delbach of Nasviller, and Elisabetha Joanni Hünsler. Witnesses included Josephus Roupp and Carolo Marse. The bride and groom both signed with an 'x,' indicating that they were illiterate. Jean died at Natzwiller Sept. 8, 1737.

Rŭpp of Hochburg

Hans Rŭpp was baptized at Hilterfingen Feb. 17, 1633, a son of Andres Rŭpp and Christina Linder.

On Jan. 30, 1666 at Steffisburg he married Babi/Barbara Joder. She was baptized at Steffisburg March 8, 1644, a daughter of Niclaŭs 'Nigli' Joder and Anna Trachsel.

One of their children was **Christen/Christian Rŭpp** (the others were listed earlier). He was baptized at Steffisburg Oct. 27, 1672.

On July 26, 1710 Christian Rŭpp, Martin Egli, and Hans Blum of *'Cunonheim im Elsass'* (Kunheim on the Rhine River, now in Upper Alsace)[Ger. *Künheim*] wrote a letter to Canton Bern, asking when a boatload of exiled Anabaptists would arrive at Briesach. Some sources imply that the three were ministers.

Christen/Christian crossed the Rhine River into Baden in 1712. On Nov. 29, 1712 he leased grounds surrounding the ruins of Hochburg Castle, paying the margrave's representative 650 guilders.[140] His lease guarantor was his son-in-law Michel Müller, who arrived in the same year and leased the Weier castle estate at nearby Schupfholz. Hochburg Castle is between the city of Emmendingen and the village of Sexau.

Christen Joder of Steffisburg (baptized in 1657, married to Babi/Barbara Gerber) brought his family to reside at Emmendingen from Fertrupt (near Ste. Marie-aux-Mines) in 1714. He remained there until 1724. Christen Joder was a cousin (once removed) to Christen/Christian Rŭpp; his parents were Jost Joder and Anna Trachsel.

Christen/Christian died in 1746, and the Hochburg estate lease turned over to Michel Müller.

Children of Christen/Christian Rŭpp are thought to include (in no particular order):

1. A daughter was born no later than 1711. She married Christian Zimmerman. He was born in Baden-Durlach between 1696 and 1707, a son of Christen Joder and Barbara Bachman (see ZIMMERMAN).

[140] At the time Hochburg was an estate in the village of Sexau. Hochburg later became a community in its own right. Aee ZIMMERMAN for background on Hochburg.

2. A daughter born no later than 1712 married Christian König. He was the son of Hans König, who leased the grounds of the former monastery Obernimburg between Nimburg and Bottingen. It was called the Klosterhof, or 'monastery estate.' Nimburg is eight miles northwest of Denzlingen. According to the late John Alma Hüppi, her grandson Nikolaŭs König testified Nov. 14, 1820 that, "…His grandmother née Rŭpp was born in France and grew up at the Hochburg." See KING for background on their descendants.
3. **Jakob Rŭpp** is found as leaseholder of the Steckenhof at Denzlingen in 1757.
4. Hans Rŭpp. He married Fronica Müller. As a widow she remarried to Michel Isen/Eissen/Iseli (he signed his own name with initials M.I.), who was a co-leaseholder on the Hochburg estate beginning Aug. 31, 1745 (with Christen/Christian Rŭpp and Michel Müller), and on a second lease signed Sept. 7, 1754 (with Michael Müller and Christian Müller). One child was:
    a. Barbara/Barbe Rŭpp was born at Emmendingen in 1749, and died at Lingolsheim, Upper Alsace Nov. 6, 1821. Before 1774 she married Samuel Litwiller. He was born in Baden circa 1750, and died before 1815, a probable son of Christian Leutweiler and Elisabeth Wagner (see LITWILLER). They farmed at La Wantzenau, just across the Rhine River in Alsace, northeast of Strasbourg. Her civil death entry identified her as Barbe Rupp, 72, the widow of Samuel Litwiller, and a resident of Maison No. 80. Her parents were Samuel Litwiller [an obvious error] and Fronica Müller of Emmendingen. Witnesses included Jean Rothacker, 60, and Chrétien Stucki, 45.

Jakob Rŭpp is found as leaseholder of the Steckenhof at Denzlingen in 1757.

He married Anna Halblützer.

He represented the Hochburg congregation at the assembly of ministers at Essingen in 1759. In 1766 he accompanied other ministers/elders to the Netherlands to meet with ministers there. The group included Jacob Goldschmidt/Goldschmitt of Ste. Marie-aux-Mines, Hans Richen of Montbéliard, and Christian Güngerich of Steinseltz, Lower Alsace.

Children of Jakob Rŭpp and Anna Halblützer include:

1. **Christian/Chretién Rŭpp** was born circa 1740.
2. Anna/Anne Rŭpp was born at Emmendingen circa 1755, and died in the civil hospital at Strasbourg Jan. 6, 1824. Her civil death entry described her as Anne Rapp, 68, born at Emmendingen, the widow of day laborer Jacques Sommer. Her parents were identified as the deceased cultivator Jacques Rapp and Anna Halblützer.

Christian/Chretién Rŭpp was born circa 1740.

In 1764 he married Barbara/Barbe Litwiller (found as Littweiller, Lindweiler, and Littwiller). She was born circa 1743, and died Oct. 29, 1791, a probable daughter of Christian Leutweiler and Elisabeth Wagner (see LITWILLER).

They farmed at Rohrburg bei Altenheim, Baden, only about 12 miles southeast of Strasbourg, where they held a lease in 1772. Christian may have been 'Christian Rub,' the minister representing the Strasbourg congregation at the assembly of ministers at Essingen in 1779 (his name is spelled this way on his son Johannes's marriage entry, though they signed 'Rŭpp'). [141] The Strasbourg congregation consisted of families living from the outskirts of Strasbourg east to the Rhine River.

Their children include:

1. Barbara Rŭpp was born at Rohrburg bei Altenheim circa 1771, and died at Lingolsheim July 14, 1828. In or before 1809 she married Chrétien/Christian Stŭcki. According to the research of Neil Ann Stuckey Levine, they applied to emigrate at Strasbourg March 1, 1819, and this was granted March 17, 1819; however, they remained in Alsace. Her civil death entry described her as Barbe Rŭpp, aged 57 years, six months, and 20 days, who had died in Maison No. 93. She was born at 'Rohburgen Bade,' a daughter of the deceased cultivator Chrétien Rŭpp and the deceased Barbe Littweiller; she was the wife of farmer Chrétien Stŭcki. Witnesses included her husband farmer Chrétien Stucki, 53, and her son farmhand Chrétien Stŭcki, 28. Stŭcki remarried to Madeleine Zimmerman at Strasbourg Dec. 29, 1831. Their civil marriage entry said that he was born at Sparsbach, Lower Alsace in 1776, a son of the deceased cultivator Chrétien Stucki and the deceased Barbara Lactry. Madeleine was born at Strasbourg Jan. 31, 1794, a daughter of the

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[141] Essingen hosted assemblies of Amish Mennonite ministers in 1759 and 1779. In ROPP we saw that the Colmar area congregations were represented by Niclaŭs Blank, Benz Stucky, and Hans Rŭpp/Jean Ropp in 1779.

The Strasbourg area was represented at both assemblies. In 1759 their representative was Hans Roggi. In *Amish Mennonites in Germany*, Hermann Guth calls him Johannes Roggy, and lists two possible descendants. One is Christian Roggy, who lived near Strasbourg and may have been his son. He died at the Katzenwangen mill at Bennwihr in 1788, at the age of 60. The other may have been Johannes's grandson, with the same name. We recognized the Katzenwangen mill as the place where ministers Johannes Hochstettler and Benz Stŭcki/Stucky had Hans Rŭpp/Jean Ropp buried in 1788.

deceased cultivator Jean Zimmerman and the deceased Barbe Stuck [Stucky]. Only one child of Barbara and her first husband was found in records at Lingolsheim, but its mention of Baden makes it clear why this family is difficult to trace.

a. Barbe Stucki was born Dec. 4, 1809. On Dec. 29, 1831 at Lingolsheim she married Jacques Krenecker. Their civil marriage entry described her as Barbe Stucki, 22, a resident of Lingolsheim who was born at Nassbach, Baden [Sasbach, 30 miles east of Lingolsheim?]. She was a daughter of farmer Chrétien Stucki, 56, a resident of Strasbourg, and the deceased Barbe Rupp.

2. Christian Rŭpp was born at Rohrburg bei Altenheim in 1772, and died at Sexau, Baden in 1832.
3. **Johannes/Hans Rŭpp** was born at Rohrburg bei Altenheim Sept. 29, 1776, and died at Eckbolsheim Aug. 14, 1814.
4. Anna Rŭpp married Jakob Müller of Hochburg before 1801. He was born at Hochburg in 1767, and died in 1837. He was a son of Jakob Müller, who had farmed on the Hochburg estate at Sexau, and represented the Hochburg congregation at the assembly of ministers at Essingen in 1779. They farmed at Rohrburg bei Altenheim. In 1798 they took a nine-year lease on Baldenwegerhof above Zarten, Baden.[142]

Johannes/Hans Rŭpp was born at Rohrburg bei Altenheim Sept. 29, 1776, and died at Eckbolsheim Aug. 14, 1814.

On Feb. 21, 1805 at Lingolsheim he married his cousin Magdalena/Madeleine Litwiller, a daughter of Samuel Litwiller and Barbara/Barbe Rŭpp. She was born at La Wantzenau [Ger. *Wanzenau*] Oct. 21, 1777, and died at Clay, Montgomery County, Ohio Feb. 20, 1864. Their civil marriage entry described the groom as Johannes Rŭb, aged 28 years, one month, and 20 days, born Sept. 29, 1776 on the Rothenburger Hof; he was a son of widower and plowman Christian Rub, 63, and Barbara Litviler. The bride was described as Magdalena Littviler, aged 27 years, four months; born at Wanzenau Oct. 21, 1777, a daughter of Samuel Littviler and Barbara Rŭb. One witness was Johannes Rothacker, 48.

His death entry from Eckbolsheim described him as 'Jean Rupp,' 39, who died in *Maison 13*, Eckbolsheim; born at Rohrburg, Baden; husband of Madeleine Littweiller; a son of the deceased cultivator Christian Rŭpp and the deceased Barbe Littwiler. Witnesses included cousin and day laborer Jean Müller, 42, living at Eckbolsheim; and brother-in-law and cultivator Chrétien Stŭcki, 39, living at Strasbourg.

Children of Johannes/Hans Rupp and Magdalena/Madeleine Litwiller include:

1. Katharina Rŭpp was born at Lingolsheim Dec. 21, 1807. Her civil birth entry described her parents as plowman Johannes Rŭpp, 30, and Magdalena Littweiler; one witness was plowman Johannes Rothacker, 50.
2. Barbe Rŭb was born at Lingolsheim Jan. 13, 1809. Her civil birth entry described her parents as Johannes Rŭb, 31, and Magdalena Littwillerin, 29; one witness was Johannes Rothacker, 49.
3. Johannes/Jean Rŭpp was born at Eckbolsheim Dec. 22, 1810. He may be the John Summers whose household is shown on the 1840 census of Dayton, Montgomery County, Ohio: one male in the 30-39 age bracket; one in the 10-14 bracket; and one female in the 20-29 bracket. If so, this Rŭpp line came to an end when the children adopted the surname of their stepfather.
4. Christian/Chrétien Rŭpp was born at Eckbolsheim Jan. 17, 1812, and died there Sept. 24, 1817.
5. Anne Rŭpp was born at Eckbolsheim Feb. 12, 1814.

On Dec. 20, 1815 at Eckbolsheim, Lower Alsace Magdalena/Madeleine remarried to Christian/Chrétien Sommer. He was born at Belmont, Lower Alsace Feb. 4, 1790, a son of Johannes/Jean Sommer and Barbara Stŭcki/Barbe Stŭckÿ of Ribeauvillé. See SOMMER, SOMMER OF BUTLER COUNTY for details of this marriage.

The Unfortunate Rupp Family of Danvers

Michael Rupp was born in Baden circa 1786. He married Elizabeth Klopfenstein, who was born in France circa 1790.[143]

It is thought that they immigrated in 1831. They settled on 180 acres at Trenton, Butler County, Ohio.

The household of Michael Rupp is shown on the 1840 census of Madison Township, Butler County. It tallies one male 40-50 years of age [father Michael]; one male 20-30 [son Christian]; one male 10-15 [son Joseph]; one female 50-60 [mother Elizabeth]; one female 20-30 [daughter Elizabeth]; and one female 10-15 [daughter Malinda].

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[142] The Baldenwegerhof is still a thriving estate inviting tourists with its own website. The community around the Baldenwegerhof seceded from Zarten to become Wittental, Stegen in 1970; both are within the Freiburg district.

[143] The death entry of son Joseph K. Rupp named his mother as 'Elizabeth K. Klopefeustene.'

Familiar names found on the same page include Christian Augspurger; Christian Iutzi; Daniel Holly; Peter Stuckey, father of future minister/elder Joseph Stuckey; and minister Joseph Meyer.

The 1850 census of Madison lists this household again: farmer Michael Rupp, 64; Elizabeth, 60 [Klopfenstein]; Elizabth, 40; Malinda, 23; and Joseph, 24; all born in Germany.

Their children include:

1 Elizabeth Rupp was born circa 1810. She could only be identified as the 40-year-old daughter on the 1850 census of Madison, Butler County, Ohio.

2. **Christian Rupp** was born circa Feb. 25, 1818, and died at Danvers March 25, 1878; he is buried in Stout's Grove Cemetery there.

3. Joseph Rupp was born Nov. 22, 1825, and died at Trenton Sept. 19 (headstone) or 21 (death entry), 1911. The 1880 census of Madison shows farmer Joseph Rupp, 54, born in France to a father from Baden and a mother from France; and his sister Magdalena, 52, born in France to a father from Baden and a mother from France. The 1900 census of Trenton erroneously says he came to America in 1850, but that was only the year of his naturalization. After the death of his parents and sister Magdalena, Joseph took an active part in Butler County community government. He is buried in Elk Lick Church Pioneer Cemetery at Trenton as Joseph K. Rupp. The booklet *Damals auf dem Lande, Once Upon a Farm: A Self-Guided Driving Tour of the Historic Amish Mennonite Community of Butler County, Ohio* describes Farmstead 104 at 310 Hamilton Avenue, Trenton, as the Rupp farmstead. "Joseph Rupp came to America with his parents in 1839. He became a U.S. citizen in 1850. Joseph and his parents lived at this address. After his parents and sister died, he lived alone, farming until his death in 1911. He was civic-minded and took part in the village of Trenton's affairs."

4. Magdalena 'Malinda' Rupp was born circa Feb. 20, 1827, and died at Madison April 29, 1892. *Herald of Truth*, June 15, 1892: "On the 29th of April, 1892, near Trenton, Butler Co., Ohio, from the after effects of la grippe, Magdalena Rupp, aged 65 years, 2 months and 9 days. Buried on the 1st of May. She leaves one brother and many friends. Funeral services by Peter Imhoff in German from *Rev. 14:13*, and by Peter Duchman in English."

Christian Rupp married Jacobine Raber in 1841. She was born at Hagnau near Meersburg on Lake Constance Feb. 15, 1822, a daughter of Christian Raber and Susanna Egli. She came to America with her family, sailing from Le Havre on the packet ship *Utica* and arriving at New York July 29, 1837.[144]

They appear next door to his parents on the 1850 census of Madison: C. [Christian] Rupp, 33, a farmer from Germany; Jacobina [Raber], 27, from Germany; Elizabeth, 8; Michael, 5, born in Ohio; Christian, 4, born in Ohio; and Joseph, 9 months, born in Ohio.

They resettled on leased land in McLean County in 1858. The Madison household that they left is shown on the 1860 census: farmer Joseph Rupp, 34, Germany; Elizabeth [Klopfenstein Rupp], 75, Germany; and Belinda, 30, Germany.

The 1860 census of Dry Grove shows farmer Cristine Ropp, 42, born in Baden; Phebe [an American alternative to the old-fashioned Jakobina/Jacobine], 38, born in Württemberg; Elizabeth, 18, born in Ohio; Michael, 16, born in Ohio; Cristian, 15, born in Ohio; Joseph, 14, born in Ohio; and Samuel, 6, born in Illinois.[145] In 1865 Christian purchased 160 acres.

In 1867 the family lost three sons and a daughter, leaving **Michael Rupp** as the only surviving child. *Gospel Herald*, March 1867: "On the 5th of February, in McLean Co., Ill., of scarlet fever, Samuel, aged 12 years and 6 months, and on the 13th, Joseph, aged 17 years, 1 month, and 11 days, both sons of Christian and Jacobine Rupp. A funeral sermon was preached by the writer from the *88th* and *91st Psalms*." *Gospel Herald*, April 1867: "On the 28th of February, in McLean County, Illinois, of typhoid fever, Christian, son of Christian and Jakobina Rupp, aged 21 years, 2 months, and 25 days. This is the fourth death that took place in this family within six weeks. A funeral sermon was preached by Christian Risser from *John 5:25-29*, and by the writer from *1 Thess. 4:13-18*. Joseph Stuckey." Daughter Elizabeth, who married Nicholas Strubhar in McLean County Oct. 17, 1865, had died in McLean County Jan. 16 (see STRUBHAR for more on this couple).

The father Christian Rupp died March 25, 1878. He is buried in Stout's Grove Cemetery at Danvers, where his headstone says that he was 60 years, 1 month old, yielding an estimated birth date of Feb. 25, 1818.

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[144] She appears on the *Utica* passenger list as "Jabine, 15" and her father as "Cristian Raber, 52." Their party included a child who was later known as Henry Egly, the founder of the Defenceless Mennonite movement.

[145] Their next-door neighbors were described on the same census as 34-year-old Christian Kennel of Baden and his wife Barbara [Nafziger]. Christian Kennel was a son of Peter Kennel and Magdalena Holly, and the nephew of Johannes Kennel who married Magdalena Nafziger and traveled to Butler County over the 1830-31 winter (see KENNEL). He was also the nephew of 'Apostle Peter' Nafziger by marriage, since Magdalena was Apostle Peter's sister.

The mother Jacobine Raber remarried to minister Joseph Augsburger.[146]

On Feb. 1, 1872 at Danvers, their son 27-year-old Michael Rupp married Susan Zook. She was born in Butler County, Ohio circa 1855, a a daughter of Bartholomew 'Bartley' Zook Jr. and Barbara Staker (Barbara Staker was a daughter of Christian Farny/Stecker/Staker and Magdalina Gabriel; the ceremony was performed by minister Joseph Stuckey. Susan had also lived in Butler County before settling at Danvers; see ZOOK.

They appear on the 1880 census of Danvers as farmer Michael Rupp, 35, born in Ohio to parents from France; Susan, 26, born in Ohio to a father from Switzerland and mother from France; Joseph, 6; Phebe, 5; Barbara, 3; and Anna, 6 months. All of the children were born in Illinois to parents from Ohio. Also in the household are Michael's mother Jacobine, 57, who was born in France to parents from France; and farmhand Christian Gerber, 44, born in France to parents from France. They lived next door to Christian Strubhar and his wife Magdalena Ehresman; Christian Ehrisman and his wife Catherine; and Christian Stuckey (brother of minister Joseph Stuckey) and his wife Magdalena Miller.

Michael died at Danvers May 31, 1888. *Gospel Herald*, June 1888: " On the 31st of May, near Danvers, McLean county, Ill., of consumption, Michael Rupp, aged 43 years, 10 months and 28 days. He suffered 14 months, but never had great pain. He leaves a widow, four children and his mother to mourn their loss. He was buried on the 2d of June in Imhoff's graveyard. Services in the North Danvers Mennonite meeting-house by Joseph Stuckey, from *Rom. 14:7*." Michael is buried under the dates 1844-1888.

Susan Zook is buried in North Danvers Mennonite Cemetery under the birth date 1854. No date of death is given, but *the Illinois Statewide Death Index* indicates that Susan Rupp died at Danvers June 28, 1919.

Michael and Susan's children born at Danvers include:

1. Joseph Edward Rupp was born Oct. 24, 1873, and died at Signal Hill, Los Angeles, California May 29, 1947. On Dec. 14, 1897 in McLean County he married Olga Nafziger of Carlock. She was born May 5, 1875 and died at White Oak May 7, 1947, a daughter of John Nafziger and Mary Imhof, and a granddaughter of elder 'Apostle Peter' Naffziger. They were living at Danvers in 1920. They are buried in Imhoff Cemetery at Danvers.
2. Phoebe Rupp was born May 15, 1875, and died Oct. 13, 1954. On Dec. 16, 1897 in McLean County she married Daniel Bradle. He was born Oct. 25, 1870 and died in McLean County Oct. 17, 1950. They are buried in Imhoff Cemetery.
3. Barbara Rupp was born Dec. 10, 1876, and died in McLean County July 20, 1950. On Sept. 12, 1897 in McLean County she married Friedrich 'Fred A.' Stahly. He was born at Combe Varin, Neuchâtel, Switzerland April 7, 1867, and died in McLean County March 21, 1950, a son of Joseph Stahly and Anna Deuccomun. They are buried in North Danvers Mennonite Cemetery.
4. Anna M. Rupp was born Nov. 24, 1879, and died at Long Beach, California Jan. 28, 1967. On Feb. 23, 1904 at Danvers she married Edward Henry Wick. He was born at Stanford, McLean County June 28, 1881, and died at Long Beach, California March 25, 1964, a son of Conrad Henry Wick and Magdalena 'Ellen' Zimmerman.

Rupp of Fulton County

We have been asked about the Amish Mennonite Rupp family that, in the 1830s, settled in what became Fulton County, Ohio (established in 1850). Were they relevant to Tazewell County? The answer seems to be, 'only in an indirect way.'

In STAKER we gave information about Civil War veteran Christian Roth. He was born at Bollwiller, Upper Alsace Aug. 25, 1833, served in the Civil War with the Western Sharpshooters, and died in 1897. On March 8, 1868 in Tazewell County he married Frances 'Fanny' Staker, a daughter of Joseph Stecker/Staker and Frena Roth. Thus Christian Roth became a brother-in-law to Christian Staker and Magdalena Ropp (a daughter of Jacob Ropp and granddaughter of Andrew Ropp).

Christian Roth's parents were Anabaptists. Johannes/Jean Roth was born at Pulversheim, Upper Alsace Feb. 23, 1794, a son of Christian Roth and Barbe Schirch. His mother was Marie Anne Zimmerman, born at adjacent

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[146] This seems somewhat off the point, but solves a minor mystery: the identity of the Rupp who married prominent minister Joseph Augspurger. *History of the Mennonites of Butler County, Ohio*: "Rev. Joseph Augspurger, 4th - Joseph Augspurger, son of Rev. Jacob and Maria Augspurger, was born in Alsace, France May 19, 1818, and with his parents came to America in 1819. He united in marriage with Elizabeth Augspurger, Oct. 12, 1837, and the second time to Jacobina Roth, Oct. 12, 1858, and again the third time to Jacobina Rupp on April 7, 1885. He was elected minister in the Augspurger congregation in the year 1872. He died April 10, 1887, and is buried in Augspurger Cemetery." The marriage is listed in the *Illinois Statewide Marriage Index* as Joseph Augspurger and Phoebe (Raber) Rupp in McLean County April 7, 1885. Despite his burial in Butler County, Joseph died at Danvers. We could not determine Jacobine's date of death.

Berrwiller March 30, 1803. Marie Anne was a sister to Catherine Zimmerman of Morton, the second wife of Jacob/Jacques Rich.

When Johannes/Jean and Marie Anne were married at Pulversheim Feb. 25, 1822, one of the witnesses who signed their civil entry was Christian Rŭpp. Rŭpp was described as a 30-year-old *Anabaptiste proprietaire* [Anabaptist shopkeeper] from Pulversheim, and a brother-in-law to the groom.

We looked farther back in Pulversheim records and found Rupp's marriage June 7, 1821. The groom was described as Christian Rŭpp, 30, a laborer born at Orschwyr [now Orschweier, Baden-Württemberg], residing at living at Munzingen, Baden [now Münsingen, Baden-Württemberg].[147] His parents were Johannes Rŭpp, *annabaptiste*, and Magdalena Wagler. Johannes had died Nov. 1, 1806, and Magdalena had died June 5, 1798. The bride was described as Anna Roth, 19, of Pulversheim. Her parents were Chrétien Roth, *Annabaptistien* laborer, and the deceased Barbe Schirch, who had died at Pulversheim Oct. 6, 1808. The entry was witnessed by brother-of-the-groom Johannes Rŭpp, 40, farming at 'Randeckenheil,' and three Roths.[148] Signatures at the bottom of the entry included Christian Rŭpp and Johannes Rŭpp.[149]

In addition, we also found Pulversheim entries for two births and a death. Maria Rupp was born June 24, 1823. Her parents were described as Christian Rupp, a 37-year-old *Annabaptiste* cultivator on Mansier farm at Pulversheim, and Marianne [Anne] Rott, 20. The entry was witnessed by Christian Jausi, a 22-year-old weaver [Fr. *tisserand*]. Magdelaine 'Rubb' was born Sept. 29, 1824. Her parents were described as 'Sieur Rubb (Christien)', a 33-year-old cultivator, and Barbe [Anne] Roth, 24. Mother Anne Roth died at Pulversheim only two months after giving birth to her second child. The civil entry created Nov. 11, 1824 gave her age as 23 and described her husband as cultivator Chrétien Rupp, 33.

Thus Christian Roth was a nephew of Christian Rŭpp.

After Anne Roth's death Christian Rŭpp remarried to Christina Stŭckÿ/Stucky. She was born at Staffelfelden, Upper Alsace (adjacent to Pulversheim) May 8, 1796, and died in Fulton County in 1855, a daughter of Nicolas Stŭckÿ and Anne Marie Hochstettler.

On March 8, 1834 they joined Jacob Binder (this became Bender in America) and Anne Marie Stucky, and Christian Lauber and Magdalena Zimmerman, and began a 17-day journey from Mulhouse, Upper Alsace to Le Havre. They sailed on the *l'Edmond* April 18, and arrived at New York May 19, 1834.

The passenger list has the traveling group as farmer Jacques Binder, 53, Switzerland; his wife, 45 [Marie Stucky]; one son, 8; seven daughters 22, 16, 14, 11, 6, 4, and 1; farmer Christian Rupp, 42, Duchy of Baden; his wife, 33 [Christina Stucky]; one son, 7; three daughters 5, 3, and 1; farmer Christian Lauber, 42, Switzerland; his wife, 36 [Magdalena Zimmerman]; one son, 7; three daughters 9, 8, and 7. Farther down the page and possibly relevant are Christian Laubec, 19, France; his sister, 28, France; two brothers 15 and 13; and Christian, 30, a farmer from Switzerland.

From New York they went up the Hudson River to the Erie Canal. At Stark County, Ohio (centered around Canton) they were met by Peter Schrock from Wayne County. Christian Lauber went ahead with others to scout land at what is now Germantown, Fulton County, about 160 miles to the west. They were led by Peter Wyse, an earlier arrival. They returned to Wayne County after warranting 1,800 acres.

While the other two couples settled in what became Fulton County, Christian and Christina remained in Wayne County for five years. There Christian was ordained as a minister. They finally resettled in German Township, and he performed the first Amish Mennonite marriage ceremony in 1841. He was the first Amish Mennonite minister in the area, and by default the first elder.

Christian died in 1879. He was buried near Christina in an unmarked grave in Wyse Cemetery at Fulton County. A headstone now marks the location, describing them as, "Christian Rupp 1790-1879, Christina Stuckey Rupp 1798-1855, Among the first settlers of German Township."

How close did these Rupps come to the Ropps in Upper Alsace? Christian Rŭpp's home at Pulversheim was only a few miles from Andreas Ropp at Largitzen. It seems probable that they would have met at Amish Mennonite meetings on the Birkenhof at Ruederbach.

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[147] Münsingen is six miles southeast of Reutlingen, Baden-Württemberg.

[148] We assume this was meant to be Randecker Weil, or Randecker farm. In present-day Randecker Maar is a park in Lenningen, Baden-Württemberg. Its earth is especially mineral-rich and the vegetation is especially green because of a volcanic ash field lying beneath the topsoil. Lenningen is six miles northeast of Reutlingen, and nine miles north of Münsingen.

[149] Johannes or Jean Rŭpp did not sail with his younger brother Christian. See FREYENBERGER.

Stücker to Staker

This portion of text will generally follow one family as it evolved over 350 years, from the Stückers of Canton Bern in the Old Swiss Confederacy into the Stakers of Tazewell County, Illinois. But first, before there were Swiss surnames or cantons and long before Amish Mennonites, there were tribes.

Barbarians

In 2017 and 2018 two male Stakers, one in America and one in Switzerland, received results of Y-DNA testing performed by different companies.

A gene is a long strand made up of 22 pairs of automsomes (also called autosomal chromosomes). The DNA in these chromosomes affect males and females in the same way. There is also a 23rd pair called the sex chromosomes. In a man this is an X chromosome and a Y chromosome, in a woman it is two X chromosomes. The Y chromosome is passed from father to son, but not passed to daughters.

Thus, after determining the form of the Y chromosome, it is possible to chart a straight line backwards through the generations of natural fathers to their original haplogroup (a genetic population that shares a common ancestor).

Both tests identified the Y-chromosome haplogroup R1b1a1a2 (also known as R-M269), a subclade of the Y-chromosome R1b1 haplogroup. It is the most common haplogroup subclade among European males, carried by approximately 110 million men. The second test further identified R1b1a1a2a1a1. In shorthand, this is the haplogroup R-M269 further defined by its subgroup U106 (also called R-M405 or R-S21).

Before 2011, R-M269 was thought to have originated in the late Neolithic Period, spreading westward from a common ancestor lived in Anatolia (Asia Minor, now mainly Turkey). This misconception was based on the elegantly simple notion that populations of hunter-gatherers were being replaced by Anatolian farmers. However, an Oxford-Edinburgh data study upset this theory, proposing in its place that the genesis and spread took place among hunter-gatherers in Europe before the beginning of the Neolithic Period (or more than 359 generations ago).[150] Also called the New Stone Age, this was the time frame from the beginning of agriculture to the widespread use of bronze, roughly 7,000 BC-1,700 BC.

The data set study demonstrated not one pattern of dispersion from an epicenter leading east to west, but many small dispersions in a number of directions throughout Europe.

True to the idea of many small migrations, today the highest rate of incidence of R-M269 is found in places where tribes came as immigrants and replaced sparse resident populations. The 'founder effect' - reduced genetic diversity - is found when a population is mainly descended from colonizing ancestors.

Studies have only been performed on relatively small sample groups, but they tentatively suggest that a very high prevalence is found in Wales, among 92 percent of males. In comparison, parts of France, Ireland, England, Spain, and Italy show just above 70 percent. In Switzerland approximately 58 percent of males are haplogroup R-M269.

The specific subgroup U106 was created when a single encoding molecule was miscopied in the reproduction of a single Y-chromosome. It appeared in central Europe 'suddenly' between 3,100 BC and 2,500 BC (a midrange guess would be about 191 generations ago).

In the British Isles the proportion is 62 and 19. In the Unites States, Canada, Australia, and New Zealand the proportion is 46 and 15. The highest prevalence of U106 is found in the Netherlands, where the proportion is 54 and 35.

Today in Switzerland 58 percent of males are haplogroup R-M269; of those 13 percent are subgroup U106 (or 7.5 percent of the general population of males). Augspurger, Frey, Hostetler/Hochstettler, Kauffman, Leman, Souder, and Stahley males are also Y-DNA haplogroup R-M269, subgroup U106.

How did R-M269/U106 come to what is now Switzerland?

It is suspected that some pile dwellings were constructed over water on Lake Thun between 4,300 BC and 500 BC. But the distance from trade routes makes it unlikely that any land settlements reached significant numbers or held any permanence. The modern prevalence of R-M269/U106 is accounted for by a much larger past population, spread over a much larger area: the Franks.

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[150] A generation is typically figured as 25 years. Count backwards from 1975, then divide by 25.

THE FRANKS

The Franks were a collection of Indo-European tribes. Circa 200 BC they were settled along the Lower Rhine River leading up to what is now the Netherlands (it flows to the north, reaching a delta with the Meuse and Scheldt Rivers and emptying into the North Sea near Rotterdam). The Rhine and Moselle valleys in Germany are still known as Franconia.

The Frankish language was later known as Old Dutch or Old Low Franconian. In the 12th century it evolved into Middle Dutch.

The Benelux Y-DNA Project has determined that their most prevalent haplogroup was R-M269 with the subgroup U106.

In 288 AD the Salian Frank tribal chieftain Genobaud surrendered peacefully to the Roman co-emperor Maximian. His tribe was relocated into the Roman province Germania Inferior, where they would live under imperial authority. The province Germania Inferior on the west side of the Rhine River is now part of Belgium, Luxembourg, the southern Netherlands, and a part of the German state of North Rhine-Westphalia.

Other Franks moved downriver closer to the coast, and continued to resist. In 292 AD they were defeated in battle by Constantius (the father of the first Christian emperor Constantine). They were relocated to Toxandria (now northeast Belgium and the southern Netherlands).

About this time the description 'Frank' began to appear in Roman texts, derived from the Latin *Franci* or *gens Francorum*. It described a variety of northerly groups - some friend, some enemy.

The subjugated Franks learned to speak and write Latin. They prospered in the Roman military, and rose to positions of high leadership. In later generations some became generals, senators, and consuls.

The nomadic Visigoths sacked Rome in 410 AD. After gaining a *foedus* non-aggression pact, they settled in southern Gaul in 418 AD. There they argued with the Roman authorities, and established their own capital at Toulouse. Eager to plunder, they marched again to extend their rule onto the Iberian Peninsula [Latin *Hispania*].

When the Romans pulled in their legions to contain the Visigoths, the Salian Franks assumed their authority over northern France and what are now the Low Countries. Chieftain Chlodio the Long-Haired established a capital at Tournai (now in western Belgium).

Chlodio's son Marovec (411 AD-458 AD) was a chieftain who supported the Roman general Aetius in a coalition of tribes at the Battle of Catalaunian Plains (five miles south of Troyes in what is now northeastern France). They fought Attila the Hun to a stalemate, with tremendous losses on both sides. While the allied Romans and Visigoths were weakened, the relative importance of the Salian Franks was heightened.

Marovec's son Childeric (437 AD-481 AD) was exiled to Thuringia (between Frankfurt and Dresden) for misbehavior with the wives of others, then called back after eight years. He participated in several minor victories over the Visigoths, forming new alliances and increasing the wealth of his tribe.

One of his sons was Clovis (466 AD-511 AD), who was only 15 years of age at the death of his father. In 486 AD a 20-year-old Clovis rebelled against the Roman commander Syagrius, and defeated him in the Battle of Soissons. Syagrius then fled to seek refuge with the Visigoth king Alaric II. He was returned as a prisoner and executed.

In 493 AD Clovis married a Burgundian Catholic princess named Clothilde.

Circa 496 AD Clovis allied with the Ripuarian Franks (a collection of smaller tribes whose capital was Cologne) and defeated the Alemanni tribe at the Battle of Tolbiac (now Zülpich in North Rhine-Westphalia). This had somewhat the same result as the Battle of Catalaunian Plains: his ally had severe losses, and the enemy withdrew, while the stature of the Salian Franks was once again enhanced.

In 507 AD Clovis took on the Visigoths in the Battle of Vouillé. It climaxed when he personally killed Alaric II. All of the surviving Visigoths left what is now France and migrated to the Iberian Peninsula. This was effectively the end of the Visigoth threat and the Roman province of Gaul.

On Christmas day of 508 AD Clovis and 3,000 of his subjects were baptized by bishop Remi [Latin *Remigius*] at Reims. He explained that his conversion from paganism was due to the effects of a prayer to Clothilde's god at the height of the Battle of Tolbiac. As he said the last words an axe fatally struck the leader of the Alemanni, and they began to retreat. (Clothilde and Remigius were later canonized).

A cynic might point to the timing of the baptism. It helped the Romans to accept his rise. It also helped the Franks to form new military alliances, though many were still pagans two centuries later.

By this time the Salian Franks had either absorbed or defeated the smaller Frankish tribes, and consolidated their lands. Clovis proclaimed himself king of all Franks in 509 AD, becoming the first king of what would become France.

Most modern historians describe Clovis as 'Clovis I, the first king of the Merovingian dynasty' – which seems odd at first, since the dynasty bears the name of his grandfather Marovec. This came about because Roman historians tended to embellish accounts of the life of Clovis, the king who had bested their military. (One historian even had his grandfather Marovec as the son of the sea god Neptune). By coining the phrase 'Merovingian dynasty' they were implying that Marovec's son Childeris was a king - which he was not. But this would have brought further prestige to Clovis.

Jump ahead 242 years. In 751 AD Childeric III was deposed, becoming the last Merovingian king. He was replaced by Pepin the Short (circa 714 AD-768 AD). Pepin's family was also descended from the Salian tribe. His father was Charles Martel, an advisor to the Merovingian kings who had died a decade earlier. Roman historians called Martel by the Latin name *Carolus*, and described Pepin as the first king of the Carolingian dynasty.

The Frankish empire evolved into the Holy Roman Empire with the coronation of Pepin's son Charlemagne (742 AD-814 AD) as Emperor of the Romans in 800 AD. Charlemagne had married an Alemannic princess named Hildegard in 771 AD. A list of the European royal families descended from them would fill several pages.

Pepin initiated the construction of a church outside Paris that was consecrated by Charlemagne. It was later rebuilt in the Gothic style as the Basilica of St. Denis. Clovis was exhumed and buried in the abbey there, along with other Merovingian and Carolingian leaders. Eventually it would hold all but three French kings from the 10th century to the 18th century.

The French Revolution brought widespread looting of sites associated with the monarchy. The St. Denis abbey was looted and partially demolished in 1792, leaving only the shell of the church. In 1793 revolutionary officials ordered that all the remains there be thrown into three trenches and dissolved with lime. The pits were re-opened in 1817, but by then only three bodies were partially intact. Bones from 158 bodies were resealed in a marble crypt.

Though the genetic makeups of the early Frankish leaders can no longer be determined directly, the Y-DNA trail through male descendants has given up their secrets. R-M269/U106 has been called 'the kings cluster' or the 'royal haplogroup.' Noteworthy R1b1a1a2a1a1 royals include all kings of France from Robert the Strong to Louis XVI (guillotined); all kings of Spain from Philip V to the present Felipe VI; the kings of England Edward VII, George V, Edward VIII (abdicated), and George VI (*The King's Speech*); all kings of the Belgians to the present Philippe; some kings of Portugal, Bulgaria, and Poland; the Bourbon dukes of France; the Orléans dukes of France; and the grand dukes of Luxembourg from 1964 to the present Henri.

Why would the ascendancy of the Franks bring their most prevalent haplogroup R-M269/U106 to Lake Thun?

The Alemanni and Burgundian tribes had raided settlements throughout the province of Helvetia (the Swiss Plateau) from 260 AD to 443 AD, and eventually occupied them. The Alemanni settled primarily in the northeast corner and center, while the Burgundians settled on the western side.[151] The Franks nominally subjugated the pagan Alemanni in 496 AD, and subjugated the Burgundians in 532 AD. They were permitted to remain there after the Franks had asserted their dominance. But the Frankish kings had complete possession of what is now Switzerland.

The Frankish overseers allowed the Alemmani to continue to resettle westward along the Swiss Plateau. The Alemanni brought their dialect of the early German language; this became the Old High German language, replacing Vulgar Latin in what is now Canton Bern. But they had to be suppressed twice, by Pepin of Herstal in 709 AD and Charles Martel in 730 AD. It is likely (but not necessarily certain) that someone with a Frankish background resettling in what is now Canton Bern from the west would have arrived after that year.[152]

The Holy Roman Empire held authority over what became Canton Bern until 1499. It became a patchwork of landholdings held by religious orders, orders of knights, and families from throughout the empire, all subject to imperial law.

In 1499 the Old Swiss Confederacy established a measure of home rule. But legal ties and obligations existed until the Treaty of Westphalia gave the Confederacy its independence in 1648.

Along Lake Thun

Stücker comes from the root 'Stück.' It is pronounced with an initial 'sht' sound, rhyming with the English 'cooker.' In the Bernese dialect 'Stück' is related to wood. The surname Stücker describes someone who removes trees to clear fields for planting. The diminutive or affectionate form of the surname is Stücki, which has been interpreted to describe small wood, such as a twig or a branch, but also describes a wood gatherer. Stücker became Stecker in Lorraine, then Staker in America. Stücki became Stucky to French speakers and Stuckey to English speakers.

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[151] Alemanni were also called Alamanni, a sub-tribe among the Suebi/Swabians. They came from both sides of the Upper Rhine River, having migrated from the Elbe and Main river regions vacated centuries earlier by the Helvetii. Their gravesites have turned up DNA evidence of a multi-ethnic population, though the advertisements of some DNA testing companies continue to exploit a 'Germanic' angle citing sources that are out of date. It may be much more realistic to think of them as a composite of many groups that filled the river regions on either side of the Upper Rhine River, after the Helvetii moved south circa 114 BC.

Burgundian male descent Y-DNA is also found in a variety of haplogroups. They are thought to have migrated from Scandinavia to Bornholm Island in the Baltic Sea (90 miles southeast of Malmö, Sweden), and circa 250 BC from there south to the basin of the Vistula River in what is now Poland. They originated as one tribe in a greater culture known as the Vandal tribes.

[152] In 746 Alemmanic nobles were invited to a council at Canstatt (now part of Stuttgart) by Carloman, the oldest son of Charles Martel. Carloman accused them of plotting rebellion. According to possibly exaggerated accounts, up to 2,000 nobles were executed. This became known as *Blutgericht zu Cannstatt*, the Blood Court of Canstatt. It effectively eradicated the leadership and ended any right to self-determination held by the Allemannis.

In the early 1500s church and legal documents show two generations of Stücker millers and farmers living at Hilterfingen (mentioned earlier as the home of Rŭpps), located four miles south of Steffisburg on the eastern shore of Lake Thun. Though serfdom still existed elsewhere in Europe, the area was populated only by freemen. They were sustained by grain fields and mills, dairy farms, vineyards, distilleries, honey, cheese making, brick works, and horse breeding.

The third generation could be found in nearby Eriz. 'Eriz' is a general term that describes the valley of the Zulg River (Zulgtal) and surrounding slopes. Because there was no church in Eriz, many of the birth, death, and marriage entries were found at Steffisburg, a larger community six miles to the west and downstream on the Zulg River. Records were also kept at Schwarzenegg after 1693, when a church was constructed there.

The church buildings that kept the original marriage and baptism records in Hilterfingen, Steffisburg, and Schwarzenegg still exist. Fortunately, their documents have also been preserved as images accessible through an online site of the State Archive of Canton Bern [Ger. *Staatsarchiv des Kantons Bern*].

The Joder Newsletter cites *Document K-893* of March 9, 1580, which has recently been moved to the State Archives of Canton Bern. The deed describes land on the border of Steffisburg and neighboring Fahrni [now Fahrni bei Thun]. "The brothers Caspar and Nicolaus Joder, sons of the deceased Caspar Joder, bought, together with the families Stücker, Steinmann, Blank, Roth, and Zimmerman related to them by marriage, a large part of the March [borderland] of Farni and jointly exploited it."

'Eriz' describes not only a small village, but also an area of the Oberland mountainous region ascending to the east of Steffisburg. Most homes could be found in Zulgtal (the valley of the Zulg River), which is reached by a single road from the community of Schwarzenegg. Thierry Stucker has traveled to Eriz, and describes it as "a dead-end valley with little traffic; the village is actually spread out because the valley is very steep. It is a typical Swiss valley configuration, that is, when the slopes are steep no one lives at the bottom, but the houses are constructed midway down the slopes along the entire length of the valley."

To this day Eriz does not have a church, and no records were kept there. The present population is 520, and there is no evidence that it could have sustained a much larger population in the past.

Eriz is only a 10-mile walk from Hilterfingen, but the communities of Thun, Steffisburg, and Schwarzenegg lie between them. Eriz, Schwarzenegg, and Steffisburg are still connected by a road running along the Zulg River, which flows from the mountains above Eriz. The Zulg is a sluggish stream for most of the year, but in the spring, the snowmelt causes it to overflow its banks with water that is heavy with silt and gravel. After passing through Steffisburg, it joins the much larger Aare River, which flows north to the city of Bern. In the 1500s and 1600s, the flow through Steffisburg was strong enough to sustain dozens of small mills.

The area also held a number of natural hiding places. The Siebenhengste-Hohgant-Höhle cave system connects Eriz with Habkern, a village only seven miles to the southeast, near Beatenberg and Interlaken. However, all of its extensions may run over 92 miles. Approximately 34 entrances have been identified by spelunkers since 1966. Entrances near Eriz may have been known in the 16th, 17th, and 18th centuries, but there are neither inscriptions nor documents to prove it.[153]

While living at Eriz the family had baptisms performed in the Protestant Reformed Church at Steffisburg until 1693.

THE CHURCH AT STEFFISBURG

A total restoration of the church from 1980 to 1983 allowed an opportunity for the archaeological services of Canton Bern to excavate both inside and outside. At the bottom layer they found a manmade pit that was later covered over by the oldest cemetery on the site. At the next layer was the foundation of a rude rectangular church from the 7th or 8th centuries. Over that was the well-defined outline and rudimentary base stones of a church roughly four times its size. Its rough stones indicated that it was constructed in the 9th or first half of the 10th centuries. A more sophisticated smooth structure was created in the second half of the 10th or first half of the 11th. There is evidence of a significant fire circa 1300. Its belltower was added in 1320.[154]

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[153] The Siebenhengste-Hohgant-Höhle is a solutional cave. Surface rock was dissolved by rainwater and the natural carbonic acid found in groundwater. The liquids then seeped down into cracks and fissures and dissolved soft limestone.

Perhaps not coincidentally in a place with caves, Eriz recently made the news. A photographer captured an image of a male brown bear climbing its slopes May 26, 2017. It was the first confirmed sighting of a wild bear in Canton Bern since 1823.

[154] The first 16 stained-glass windows in the Steffisburg church were formed in circular shapes. Four of the disks, including the oldest, were transferred to the Bern Historical Museum in 1903. They were copied in 1983-84, and the copies are now in their places. (See the Appendix).

Steffisburg parish holds the sizable town as well as Fahrni bei Thun, Heimberg, and Homberg. Before a Protestant Reformed Church was constructed at Schwarzenegg in 1693, it also included Eriz, Horrenbach, Oberlangenegg, and Unterlangenegg.

In Steffisburg's *Täufrödel 1557-1698,* we found dozens of surnames that were later associated with Amish Mennonite families. Steffisburg and Schwarzenegg records before 1750 mention Rŭpp/Rop/Ropp and Stücker, as well as Aebersold (later Abresol and Ebersole), Augspurger, Bachman/Bachmann, Bälzli (later Belsley), Baumgartner, Blank (later Plank), Blaser, Brönniman (later Brenneman), Bürcki (later found in a half-dozen variations), Büler and Bühler, Bÿler (later Beiler), Dreÿer (later Troyer), Äebi (later Eby), Ehrismann (later Ehrisman and Ehresman), Eichacher, Eichelberger, Erb, Eÿcher/Eicher, Eÿemann/Eymann/Eiman, Frÿ (later Frei and Frey), Furer, Garber, Galli, Gerber and Guerber, Gerig, Glücki, Gnägi (later Kanagy, Kenegy, and Nagy), Graber, Güngrich (found even earlier as Gündrich, and later as Gungerich and Gingerich), Gÿger (later Geiger), Haslibacher, Hirschi (later Hirschy, Hirchy, Hirschey. and Hershey), Hügbegger and Habegger (later Habecker), Janni and Jenni, Jansi/Janssi (later Jantzi), Joder (later Yoder), Kaŭfmann (later Kauffman as well), Kneubül, Kolb, Krayenbühl (later Krehbiel and Graybill), Krebs, Kropf (later Grubb), Künzi (later Kinsinger), Küppfers, Küpferschmid, Lauber, Leeman (later Lehmann), Losenegger, Lorentz, Marti, Moser, Mosiman/Mosimann, Mosler, Müller (later Miller), Maurer and Mŭrer/Mürer, Neuenschwander, Ösh (later Oesch and Eash), Oswald, Pfister, Räber (later Raber and Reber), Rocke, Rogi (later Roggy), Reusser/Rüsser/Riesser (later Risser, Reese, and Reeser), Röthlisberger, Rott and Roth, Rübi/Rüby, Rüchti (later Ruchty), Rüfenacht (Fr. Rouvenacht), Rügsegger, Rüpper (later Ripper), Salzman (later Saltzman), Schad (from Schaad, later Shade), Schiffman, Schürch (later Sherk and Schirk), Schwarr and Schwarri, Schweizer (later Suisse, Schweitzer, and Switzer), Sigenthaler, Slappach (Schlapbach), Spring and Springer, Stägmann, Stalder (later Stalter), Stähli (later Stahley), Stauffer, Stetter and Hochstetter (later Hochstettler), Stouffer/Staŭffer, Stücki (later Stuckey), Stutzman, Trachsel, Tschabold, Tshanz (later Schantz), Ŭli (later Ŭlrich), Ummel, Wenger, Wittmer, Witwer, Wüthrich, Zehnder (later Zender and Cender), Zimmerman, and Zaŭgg/Züge/Zougg (later Zug and Zook). The most common name by far is Farni, the name of the valley between Steffisburg and Diessbach. At least a third of these surnames, all found within a 12-mile area of the Swiss Oberland in the 1580s, were represented in Tazewell County three centuries later.

For example, Imhoff Cemetery at Danvers has a fair sampling of families from Tazewell, Woodford, and McLean Counties. If we match the surnames on its headstones to the surnames we find in the congregation of the Protestant Reformed Church at Steffisburg just before 1692, we find: Augspurger, Birky [Bürcki], Gerber, Habecker [Habegger], Imhoff [Im Hoof], Kauffman [Kaŭfmann], Miller [Müller], Nafziger and Naffzinger [Naftzger], Oesch [Ösch], Oyer [Eyer], Plank [Blank], Reeser [Reusser], Rupp [Rŭpp], Salzman, Schrock [Schrag or Schraque], Stalter [Stalder], Strubhar, Stuckey [Stücki], Stutzman, Ummel, Yoder [Joder], and Zook [Zaŭgg/Züge/Zougg].

The surname found most often among witnesses on Stücker entries was Farni. Many of the witnesses at Stücker baptisms were later listed as Anabaptists in a *Täufer Urbar,* a parish record of those who failed to baptize their children or attend Protestant Reformed services. All large communities had a *Chorgericht,* a consistory court that enforced religious doctrine in the community. It was an open secret that the one in Steffisburg was unusually tolerant.

The relationship between outside authorities and clergy at Steffisburg was not an easy one. In 1645 minister [Ger. *Pfarrer*] Gabriel Schmid of the city of Bern arrived at Steffisburg. On April 7, 1657 he was taken to the town of Thun. On April 16 he was called before a magistrate, and 'admitted to an indisgression.' His wife Anna Katharina von Werdt was pregnant (a daughter Maria Magdalena Schmid would be baptized in the city of Bern Sept. 27). And his maid Anna Kaiser was pregnant (an illegitimate daughter Anna Schmid would be baptized at Steffisburg Nov. 5, with Gabriel named as the father on the *Taufrodel* entry). On April 17 he was beheaded.

A fellow minister, Johann Uriel Freudenberger, had come from Lüsslingen, Canton Solothurn to Steffisburg in 1655. In 1670 he was dismissed after being accused of withdrawing too much from church funds and keeping false accounts.

They were followed by minister Johann Jakob Freudenreich. He was born at Diemtigen Nov. 4, 1639, and died in October of 1711; he married Anna Katharina Delosia. He served through renovations in 1681, and through the most troublesome time for the church until his death in 1711 (including a secret visit by exile Jacob Amman to his community). He is recalled as someone who 'looked through his fingers' at Anabaptists in his parish.[155]

Johann Jakob Freudenreich is often confused with his son of the same name. He was born March 18, 1670, and died Sept. 28, 1731. The son was a field preacher [Ger. *Feldprediger*] for his father, then served as minister at Eggiwil in the Emmental 1697-1729.

The church was renovated after the financial commission [Ger. *Vennerkammer*] of the Council of Bern awarded a grant of 500 pounds May 17, 1681. As part of the project craftsman-artisan Christian Stücki of Diemtigen created an enameled wooden tableau called a *4afel*.[156] It displays their names and coats-of-arms boards [Ger. *Wappentafel*] along its borders.

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[155] Freudenreich was buried beneath the floor of the church, and his sandstone tomb slab now stands against the north wall of the nave.

[156] Christian Stücki was born at Diemtigen Oct. 21, 1649, and died Dec. 1, 1721, a son of Peter Stücki and Margreth Schlucten. He married Anna Jaussi of Wattenwil at Steffisburg Nov. 13, 1682. The village of Diemtigen is 12 miles from

At the top are:

- *Hr. Hans Jacob Freüdenrÿch: Predicant, Allhier zŭ Stäffisburg*
  Mr. Johann Jakob Freudenreich, minister of the parish of Steffisburg
- *Hr. Friderich Von Graffenried, Schultheiss zŭ Thun*
  Mr. Friedrich von Graffenried, mayor of the town of Thun
- *H. Hans Rudolf Gaügler, Landschreiber; Mr.* Hans Rudolf Gaügler, land recorder[157]

Left: The lower lefthand corner of the enameled wooden Moses tableau [Ger. *Mosestafel*] created by Christian Stücki of Diemtigen, in the Protestant Reformed Church at Steffisburg. It displays the names and coats-of-arms boards [Ger. *Wappentafel*] of the 18 members of the Steffisburg planning council and both civil and church courts in 1682. Left side top to bottom: Caspar Joder, Peter Meÿer, and Peter Linder. Bottom, left to right: Hans Jenni, Ŭlrich Stücker, Jost Joder, Matthÿs Zoüg, *Obmann* [chairman] Petter Blanck, *Seckelmeister* [tax collector/treasurer] Jacob Schneitter, Peter Farni, Peter Carli, and Christen Güngerich. Several had relatives who chose Anabaptism. Photo by Jen Staker, November 2017.

Below the name of Freudenreich is the inscription, '*die 18 Man und Beide Gricht*.' Assuming the last word should have been *Gerichten*, and the total includes Freudenreich, this roughly translates to 'the 18 men of the Steffisburg planning council and both courts.' Many had relatives who chose Anabaptism. One of them, Christen Güngerich, may have refused to disown his children who chose adult baptism. He was confined and escaped in 1692, taking his family to Lower Alsace (see GŰNGERICH for background).

BOTTOM (left to right): Hans Jenni; Ŭlrich Stücker; Jost Joder; Matthÿs Zoüg; Petter Blanck, *Obmann* [chairman]; Jacob Schneitter, *Seckelmeister* [tax collector/treasurer]; Peter Farni; Peter Carli; and Christen Güngerich.

LEFT (bottom to top): Peter Linder; Peter Meÿer; Caspar Joder; Niclaŭs Gerber; Vinzentz Stauffer; Hans Rügsegger; Christen Imhoff;[158] Hans Blanck, *Seckelmeister des Lands* [overseer of community property or comptroller]; Mathÿs Berger; and Hans Staŭffer, *Sthathalter* [presumably meant to be *Staathalter*].

RIGHT (bottom to top): Hans Staŭffer; Petter Gerber; Peter Stägmann; Hans Leman; Ŭlrich Farni; Christen Spring; Andres Müre; and two empty spaces.

Steffisburg, four miles inland from the western shore of Lake Thun. An inscription on the *Mosestafel* says that Stücki created "…all painting within sight in this house" – "*Christen Stucki wird genannt der gefürt mit seiner Hand alle mahler arbeit aus die man sicht in diesem Haus*." This included reworking the decorative gold gilt.

His tableau had an uneven past. At one point it was removed and used as a dividing wall in the home of a local farmer. Since 1983 it has hung between two windows on the north wall. Thierry Stucker compiled our list of its names at the church in February of 2004. Jen Staker took photos in November of 2017 (see the Appendix).

[157] Friedrich von Graffenried (1645-1706) was born at Krauchthal in the Emmental region of Canton Bern, a son of Hieronimus von Graffenried and Justina Bücher. His younger brother Christophe von Graffenried (1661-1773) was the founder of a colony at New Bern, North Carolina (see REDIGER).

Hans Rudolf Gaügler (1630-1683) was born at Thun, a son of Niklaŭs Gaügler and Margaretha Blank. He would now be described as a land recorder, notary, and clerk or municipal scribe for the town of Thun.

[158] At the time this surname was still appearing in the *Täufrödel* as 'im Hooff.'

It is likely that this was the Ŭlrich Stücker who was born in 1654 and married Christina Reüsser. His family coat of arms appears as a simple letter 'S' over three white boxes. The boxes are arranged with one behind the other two. They represent three mason's blocks, suggesting that he was a stonecutter and/or a mason.

On Oct. 8, 1693, a Protestant Reformed Church was established in a hamlet called Schwarzenegg in Unterlangenegg (between Steffisburg and Eriz) under minister Johannes Herzog. Numerous couples mentioned elsewhere in this text are associated with Schwarzenegg. Christen Gűngerich escaped from confinement there, and with his wife Barbara Rűbi went into exile in 1692. Jacob Kurtz who married Barbara Eÿer had lived there. Those who attended the church included Niclaŭs/Nigi Blank and Barbara Im Hoof, Ulrich Engel and Magdalena Blaser, future Amish Mennonite minister Christian Holi/Holli/Holly and Magdalena Stagman, Hans Kropf and Anna Ochsenbein, Peter Naűhaŭs/Pierre Neuhauser and Verena Brand, Christen Ösch and Elsbeth Stutzman, and Christen Zimmerman and Barbara Bachmann.

THE SCHWARZENEGG CHURCH

Schwarzenegg was never a large village, just a meadow meeting point within Unterlangenegg on its eastern boundary with Oberlangenegg. Unterlangnegg was orchard and pasture land; Oberlangenegg was wooded and sparsely populated. Schwarzenegg was chosen because it was just above a road between Thun and the Oberemmental.

The *Evangelisch Reformierte Kirche, Schwarzenegg bei Thun* would serve a parish that included Eriz, Horrenbach, Oberlangenegg, and Unterlangenegg, all small communities drawn out of the Steffisburg parish. Histories from Steffisburg and Schwarzenegg make the point that the smaller rural church was established to counter a growing number of *Wiedertäufer* in the rural areas.

By this time the Council of Bern was unhappy with a growing number of emigrants. At Schwarzenegg parents could comply with the legal requirements for the baptism of their children without answering too many questions.

Two years earlier, the pastor at Steffisburg had begun to keep notations in his records indicating which children had Anabaptist parents. Herzog of Schwarzenegg was more discrete.

The church sits between roads called Egg [mountain] and Salzhaus [salt house].

The present boundaries of Unterlangenegg and Oberlangnegg share the village of Schwarzenegg. Below them are Homberg and Teuffenthal, to the east is Eriz, to the west Fahrni, and above are Buchholterberg and Wachseldorn.

We had opportunities to view photocopies of 16th, 17th, and 18th century records at Church of Jesus Christ of Latter-day Saints family history centers, and then compare our interpretation to a monograph by Swiss genealogist Julius Billeter[159] called *The Stuecker (Stücker) Family of Eriz, Bern, Switzerland*. It can be viewed as item 9 on FHL microfilm 417544.

In much of the following information, we have given the date of baptism as the date of birth. This may not always be precisely accurate. The spellings are given as found, and events occurred in the Steffisburg-Schwarzenegg-Eriz area unless otherwise noted. In the early christenings, a number of children appear to have been named after witnesses; in later generations, they were often named for uncles and aunts.

There is an early example of the surname Stücker in the area.

Karthaus [Charterhouse] Thorberg at Krauchthal (21 miles north of Steffisburg) was a Carthusian monastery 1397-1528. The Carthusian Order is comprised of both monks and nuns. It centers around contemplation, focusing on solitude and silence, and emphasizes humility. A married couple would have lived outside the grounds to market the monastery's products (typically wine or cheese) and obtain firewood.

A lease document created Aug. 15, 1498 and preserved at the cantonal archives says that Christen Stücker and his wife Gredi [Margretha] from the *Karthaus Thorberg* would occupy the property Bachtelen at Homberg in the parish of Steffisburg. They agreed to pay Erni Meÿer annual interest of 2½ bushels of hulled wheat, 1½ bushels of raw wheat, four pounds, four shilling pennies, two muttons, two old and four young chickens. In addition they would pay any annual interest owed to the upper chapel in Thun or the churches of Steffisburg and Hilterfingen.

The lineal descent to the Stakers of Ohio and Illinois may begin with Gilg (also found as Gilgen) Stücker of Hilterfingen and his wife Anna.[160] Their names can be found on a partially illegible Hilterfingen baptism entry from January 1534, and the Hilterfingen baptism entry of daughter Anna on March 24, 1535.[161]

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[159] Julius Billeter Jr. (1869-1957) was born in Switzerland. He went to Willard, Utah as a 12-year-old in 1882. After performing a two-year Mormon mission in Switzerland, he returned again as an agent for the Genealogical Society of Utah. He transcribed parish records and created hundreds of family genealogies that can be found in the FHL catalogue of microfilms.

[160] The 8th century Saint Gilgen was revered as the patron of nursing mothers and those who suffered from mental afflictions. He was also known as Saint Gilles.

[161] There is also a reasonable chance that he is mentioned in an earlier entry. A note on July 3, 1531 records the Hilterfingen baptism of Johannes, a son of Gilgen Stück and Margreth. Hans Schmid and Jacob Zubar were witnesses.

Gilg may have had three children. The first would be Maritz, who may have been the child born in January 1534. The birth entry crosses a water stain that obliterates the child's name. However, it is clear that the parents were Gilgen Stücker and Anna, and witnesses were Batt Furer and Willim im Hoffer. The second child was Anna; no more is known about her. The third may be a son Gilg or Gilgen, who was married in Steffisburg in 1574 – more on him a little later.

Our main genealogy line starts with **Maritz Stücker.** Maritz, Moritz, Maurice, and Morris are all variants of Saint Mauritius. See YODER for background on this martyr saint.

Maritz's first wife was Dichtla Eichacher.[162] Their marriage was entered into church records at Steffisburg July 7, 1558.

The Eichachers were well known. Minister Conrad 'Cuno' Eichacher of nearby Eriz had been put on trial as an Anabaptist at Steffisburg in August of 1529. He was released on Oct. 18, after admitting that he had made errors. However, he was arrested again on Dec. 30 and re-tried. The following February, he was put to death by drowning in the Aare River at the city of Bern. The event became one of the stories of *The Martyrs' Mirror*.[163]

Children of Maritz Stücker and his first wife Dichtla Eichacher include:

- **Batt Stücker** *zum Bach* (living next to the brook) may or not be a son of Maritz and Dichtla. We assume he was the child Batt baptized at Hilterfingen Aug. 1, 1560.

1. Ŭlrich Stücker was baptized at Hilterfingen Aug. 5, 1565. There are oddities in the baptism entry: 1) Although Dichtla was presumably the mother, the entry leaves a space for the name of the mother blank; 2) Peter Mosler was the only witness, where by custom there should have been three; and two spaces were created for witnesses and left blank.[164] This suggests something odd or disruptive just before the event - perhaps the death of the mother in child birth. The son Ŭlrich married Verena Linder in Steffisburg on Jan. 13, 1595 (he is called 'Ŭli' on that Steffisburg entry).

On March 25, 1568 at Hilterfingen Maritz, a 34-year-old widower wth two young sons, remarried to 16-year-old Verena/Ferena/Freni Rŭpp. She was born at Hilterfingen March 25, 1552, a daughter of Jacob Rŭpp and Elisabet Jäger (previously mentioned in ROPP).

They are found as witnesses on other documents. Maritz was a baptism witness for Anna Farny, daughter of Hann Farny at Hilterfingen July 13, 1568 (other witnesses were Anna Bützer and Grida Müller). Verena was a witness at the baptism of Johannes, son of Caspar Müller, in Hilterfingen July 7, 1572 (the other witness was Christian Farni); and the baptism of Anna, daughter of Ŭli Stutzmann and Madleni in Hilterfingen Dec. 7, 1572 (the other witnesses were Hann Zimmerman and Fredrick am Stutz).

Children of Maritz Stücker and his second wife Verena/Ferena/Freni Rŭpp include:

2. Christen Stücker was baptized at Hilterfingen July 1, 1571. Witnesses included Petter Losenegger and Barbli Murer.
3. Barbli Stücker was baptized at Hilterfingen May 24, 1573. The father was identified as Mairy Stücker, and the mother was not named. Witnesses included Ŭli Farny, Ben Weybal of Stamburg, and Catrin Wyrich.
4. Johann Stücker was baptized at Hilterfingen April 10, 1575. Witnesses included Hanns Stutzmann and Madleni Stutzmann.

No children of Ŭlrich (from the first marriage), Christen, or Johann are found in Steffisburg records. Their descendants may account for a number of Steffisburg entries that cannot be 'attached' to the main line of descent.[165]

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[162] Julius Billeter transcribed Maritz's first name as 'Moritz,' and Dichtla as 'Benedicta.'

[163] *The Martyrs' Mirror* misidentifies him as an 'Eicher.' Both Eichacher [oak field] and Eicher [someone who lives near oaks] describe Steffisburg families. Several pages on the plight of Cuno Eichacher can be found in *Steffisburg: Bilder aus der Geschichte von Dorf und Landschaft* by Hans Zeller, which can be found under 949.452/S4 H2 in the Family History Center at Salt Lake City.

[164] The name of solitary witness Peter Mosler brings up a fourth question about the Aug. 5, 1565 baptism entry. On Aug. 1, 1560 a marriage had taken place at Hilterfingen between Peter Mosler and Benedichta Eichacher. Was this the same Dichtla Eichacher who had married Maritz Stücker at Steffisburg less than two years earlier? Or a cousin? Steffisburg baptism records were only preserved after 1557. Hilterfingen baptism records do not show an Eichacher born in the appropriate time frame. But Peter Mosler and 'Benedicta' had a child Barbel baptized at Hilterfingen Jan. 7, 1565 - only seven months before the August baptism of Ŭlrich Stücker. One witness was Elsi Stücker, though her name was crossed out. The simplest possibility appears to be that there were cousins with the same name from Steffisburg Eichacher families.

[165] They include the puzzle of which Ŭli Stücker married Barbara Schröter (also found as Schrötter) on April 27, 1683. Another question is the parentage of Christian Stücker of Diessbach bei Thun, who was married to Barbara Schluppach. They are listed as parents to a son Christian on Jan. 17, 1702 (witnesses were Christian Ellenbach, Elsi Bühler, and Ŭlrich Fahrni), and daughter Barbara in 1704 (witnesses were Christen Fahrni, Elsbeth Kohler, and Anna Bürcki).

Batt Stücker may or may not have been a natural son of Maritz and Dichtla.

We assume he was the child Batt baptized at Hilterfingen Aug. 1, 1560. However, the entry does not name parents. Witnesses included Batt Furer, Batt Kropf, and Benedicta Schindler. The absence of the names of parents suggests but does not prove that he was an abandoned newborn (not so rare in those days). As was the custom later among Amish Mennonites, it would have been the responsibility of the congregation to place an abandoned child in a home and give it the surname of the adoptive parents.

'Batt' and 'Bat' are informal forms of 'Beatus,' the patron saint of Switzerland until 1947. (A few years later witness Batt Furer would name a son Beatus).

SAINT BEATUS THE DRAGON SLAYER

The Latin *beatus* means 'blessed with luck.'

In the story Beatus was a Celt born circa 22 AD. He was converted to Christianity in England by Saint Barnabas (though no other source places Barnabas outside of the Middle East, Italy, or Cyprus). He traveled to Rome, where he was ordained as a priest by the apostle Peter. Then he proselytized among the tribe of the Helvitii at Argovia (later part of Canton Bern, now Canton Aargau) in the Jura Mountains, north of present-day Canton Bern.

After many years Beatus trekked south. He came to the village of Sundlauenen on Lake Thun. There the natives were at first resistant to his preaching. When he inquired about the things that troubled them most, they pointed to the limestone cave of a fire-breathing dragon.

Beatus used prayer, a book of verses, and a sturdy wooden staff to expel the dragon from its lair. It retreated into the waters of the lake, causing them to boil.

He contructed a hermitage inside the cave, worked similar miracles, and used his influence to convert Druids to Christianity until he was 90. Then he withdrew to the cave, dying there in 112.

However, the oldest written versions of the story only date from the 10th century. The earliest traces of what could have been a settlement called Sundlauenen are the medieval graves outside the cave. Many of the details, such as the boiling lake water, are also found in earlier tales of dragon slayers. And his name may have come from two Irish clergymen named Beatus; they were not in the area until the 800s. Thus scholars dismiss the story as a 10th-century fiction created to draw pilgrims and income to the area.

Sundlauenen became Beatenberg. By 1230 a modest chapel there had grown into a parish church. In 1334 Interlaken Abbey acquired the site and properties in the village.

Before the Reformation, and particularly in the plague year 1439, the Saint Beatus cave dwelling [Ger. *St. Beatus-Höhlen*] was a significant destination for pilgrims on the Way of St. James.

During the Reformation, Protestants used spears to drive away Catholic pilgrims. In 1525 the Council of Bern had a skull removed from the cave and taken to nearby Interlaken. In 1528 the site was secularized. Beatus's *cultus*/shrine was transferred to Lungern, 28 miles east-northeast of Beatenberg. But the flow of curious pilgrims failed to diminish, prompting the council to wall up the cave in 1566.

Still, tourists such as Goethe, Lord Byron, and Wagner walked the three-mile path from Merligen to visit the site. There is now an underground museum and restaurant.

Beatus was also known as Beatus of Lungern; Beatus, hermit of Thun; or the apostle of Switzerland. He was the patron saint of Switzerland until being replaced by Niklaus *von Flüe* in 1947. His Catholic feast day is May 9.

In 1684 Batt fathered a child with Anna. The entry said the father was *zum Bach* (living by the brook). We could not identify a marriage entry at Hilterfingen, though the child was baptized there.

1. **Batt/Bat Stücker** was baptized at Hilterfingen Nov. 8, 1584. The name of mother Anna was not written into the principal register entry, but added later in the upper left-hand corner. Witnesses were Ŭly Rittschart, Andreas Hertig, and Wolffgang Oswald.

On Nov. 28, 1588 at Steffisburg Batt (born in 1560) remarried to Elsbeth/Elsi Kammerman of Langnau. She is found in a Kammerman genealogy as Elsa Kammerman, born at Bowil March 19, 1564, a daughter of Hans Kammerman and Appolonia Blumer.

2. Anni Stücker was baptized at Steffisburg Dec. 3, 1592. Witnesses were Batt Kolb, Lucia Küntzi, and Margareth Müller. She may be the Anna Stücker who married Hans Schmid Jan. 24, 1631 (a nearly illegible entry).
3. Peter Stücker was baptized at Steffisburg Feb. 9, 1595. Witnesses included Peter Furer and Jagi Küntzi. He married Elsi Glücki Nov. 2, 1622. He had three children: 1) Hans was born at Eriz circa 1623, and married Barbara Blattig Nov. 1, 1650. His children were Mathis, baptized Feb. 29, 1652, witnesses Hans Blattig, Mathis Zoug, and Madlen Farni; Johannes, baptized March 16, 1656, who married Anna Erhart Dec. 6, 1678; Verena, baptized Sept. 20, 1657, witnesses Christen Glucki, Verena Root, and Barbara Rüsser; and Babÿ, baptized April 8, 1659, witnesses were Ŭli Farni, Barbli Farni, and Barbli Leeman. 2) Hÿtti was baptized Jan. 9, 1625, witnesses Bat Geurtner, Christina Meili, and Anna Stŭtzman. 3) Christen was baptized Jan. 28, 1626, witnesses Abraham Rüsser, Christian Moser, and

Cathrin Büler. 3) Peter was baptized Oct. 14, 1627, witnesses Ŭli Farni and Hans Farni. He married Elsbeth Hirsig Oct. 31, 1653. However, he was also the father of Christian Stücker, a child born to Verena Meili June 21, 1689.

Batt/Bat Stücker was baptized at Hilterfingen Nov. 8, 1584. He married Margareth Rŭpp. After the first, their children were baptized at Hilterfingen: [166]

- Peter Stücker may belong here. He married Leni/Madlen/Magdalena Büler. Their children baptized at Hilterfingen include:
    a. Michel Stücker was baptized Aug. 4, 1633; witnesses Hans Ösh, Michel Büler and Margreth Leeman.
    b. Madlen Stücker was baptized Sept. 21, 1634; witnesses Christian Stägmann, Anni Bützer, and Babi Oesh.
    c. Christen Stücker was baptized Jan. 17, 1636; witnesses Hans Kolb and Ŭli Farny.
    d. Barbli or Barbara Stücker was baptized April 16, 1637.
    e. Beat Stücker was baptized Jan. 5, 1640; witness Peter Moser.
    f. Elsbeth Stücker was baptized Aug. 15, 1641, witnesses Martsÿ Kropf, Barbli Erb, and Anna Müller.

1. Hans Stücker was baptized Nov. 15, 1613. Witnesses included Michel Farni, Joseph Tschantz, and Christina Haberstock. On Feb. 13, 1648 he married Verena 'Freni' Spring. She was born circa 1622, and died at Hilterfingen Jan. 20, 1664. Their children baptized at Hilterfingen include:
    a. Barbara Stücker was baptized Feb. 13, 1648; witnesses Jacob Rŭpp, Anna Zougg, and Verena Zimmerman.
    b. Verena Stücker was baptized Feb. 25, 1655; witnesses Barbara Strubar and Barbara Maÿer.
    c. Hans Stücker was baptized Feb. 22, 1657. He married Katharina Witwer at Eriz Oct. 4, 1678. She was born at Schangnau about 1657, and died July 28, 1700.
    d. Elsbet Stücker. Unlike the others, she was baptized at Hilterfingen May 12, 1661; witnesses Adam Rŭchti, Anna Stauffer, and Anna Sadler.
    e. Christina Stücker was baptized Jan. 24, 1664; witnesses Ŭli Bützer, Freni Schwaar, and Maria Wenger.
2. **Balti Stücker** was baptized Nov. 19, 1620.
3. Ŭli Stücker was baptized Feb. 4, 1622; witnesses Michel Farni, Ŭli Farni, and Anni Glücki. He died as an infant.
4. Ŭli Stücker was baptized June 2, 1626; witnesses Ŭli Farni, Hans Schnyder, and Madlen Kropf. He also died as an infant.
5. Ŭli Stücker was baptized April 18, 1632; witnesses Ŭli Farni and Hans Farni. On Nov. 27, 1657 at Eriz he married Anna Müller.

Balti Stücker was baptized at Hilterfingen Nov. 19, 1620. He is also found as 'Balthasar' and at least once as 'Bat,' but both 'Balti' and 'Balthi' appear on his baptism entry. Witnesses included Christian Farni, Hansli Farni, and Christina Farni.

On Nov. 10, 1643 at Hilterfingen he married Maria Margreth Brunner (also found as Berner on the original documents). Children of Balti and his first wife Maria Margreth Brunner baptized at Hilterfingen include:

1. Peter Stücker was baptized Dec. 8, 1644; witnesses Peter Zoug, Hans Eichacher, and Barblÿ Farni.
2. Elsbeth Stücker was baptized Nov. 14, 1647; witnesses Peter Brugner, Elsbeth Obliger, and Veronica Hodel.

On June 6, 1651 at Steffisburg Balti remarried to Magdalena 'Leni' Gerber. She was born at Steffisburg March 20, 1631, a daughter of Niklaŭs Gerber and Anna Müller.

Children of Balti and his second wife Magdalena 'Leni' Gerber baptized at Steffisburg include:

3. Niclaŭs Stücker was baptized July 27, 1651; witnesses Hans Guerber, Michal Im Hof the younger, and Margret Farni.
4. Barbara Stücker was baptized July 25, 1652; witnesses Caspar Joder, Barbara Hüber, and Barbara Farni. She married Jacob Stücki, who was born at Diessbach Dec. 28, 1645, a son of Adam Stücki and Barbli Künzi. Their marriage is known from baptism entries for twins created at Steffisburg July 8, 1683. The son Christen had witnesses Ŭlrich Stücker, Christen Farni, and Elsbeth Roth; the daughter Barbara had witnesses Michel Authman, Barbara Schröter, and Lucia Eichacher.
5. Ŭlrich/Ŭlli Stücker was baptized July 6, 1656. On April 28, 1682 at Steffisburg he married Christina Reüsser. She was born at Steffisburg Feb. 21, 1658, and died April 12, 1703, a daughter of Christian Reüsser and Barbli Kupferschmid.

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[166] Batt Stücker is also listed as the sponsor (not necessarily the parent) on a baptism entry created at Steffisburg in 1616. His wife is not mentioned, and the child's name is left as an empty space. Witnesses were Uly Farni, Margreth Müller, and Barbli Graaf.

6. Balthasar Stücker was baptized Feb. 7, 1658; witnesses Hans Farni, Christen Eÿcher, and Barbara Berchtold. On Sept. 21, 1677 at Steffisburg he married Barbara Kropf. They had three children. On June 6, 1684 he remarried to Magdalena Kneubühl. They had three children. Balthasar died in 1689 before the birth of his sixth child, who was also named Balthasar.
7. Hans Stücker was baptized at Steffisburg May 22, 1659; witnesses Hans Müller, Hans Schnieder, and Babÿ Eichacher.
8. **Peter Stücker** was baptized Aug. 5, 1660.
9. [Illegible, possibly Anna] was baptized Aug. 20, 1662 [mother Leni Gerber]; witnesses Hans Rŭpp, Anni Glücki, and Babÿ Bürgi.
10. Madlen Stücker was baptized Nov. 8, 1663 witnesses Ŭli Habegger, Peter Biyler, and Freni Erhard.
11. A baptism entry appears for March 19, 1665, where the name place is simply left blank]. Witnesses were Ŭli Rŭpp, Peter Stücker, and Elsi Schneider.
12. Niclaŭs Stücker was baptized Nov. 10, 1667; witnesses Niclaŭs Gerber, Michel Tschabold, and Elsi Roth.
13. Christen Stücker was baptized Nov. 14, 1669; witnesses Christen Jenni junior, Michel Kropf, and Catÿ Im Hoof. On Jan. 23, 1696 he married Barbli Fuchser. Their children were baptized at Schwarzenegg.
14. Anna Stücker was baptized March 10, 1672; witnesses Peter Jenni, Anna Brönniman, and Madlena Galli.

Peter Stücker was baptized at Steffisburg Aug. 5, 1660, and died June 14, 1750. Witnesses at his baptism included Peter Farni, Hans Blanck, and Leni Gerber.[167]

On Sept. 9, 1687 at Steffisburg he married Anna Schlappach. She was baptized at Steffisburg Sept. 2, 1660, a daughter of Johannes Schlappach and Babi G--- [surname illegible on the birth entry], who died in childbirth. [168]

Their children include.

1. Barbara Stücker was baptized at Steffisburg Sept. 3, 1693; witnesses included Hans Fahrni, Barbara Reüsser, and Barbara Haslibacher. She died April 27, 1709; the entry describes '*Peter Sticker's Babi, alt 14 jahr*.'

After 1693, Stücker records were no longer kept at Steffisburg but in Schwarzenegg, coinciding with the establishment of a new church there.

2. Christian Stücker was born at Eriz and baptized at Schwarzenegg Aug. 15, 1697; witnesses Ŭli Stücker, Christian Imhoof, and Barbara Gerber. He married Marie Tschantz of Sigriswil at Schwarzenegg in April 1720. Christen's death Aug. 27, 1754 was entered at Schwarzenegg.\.
3. Magdalena Stücker was born at Mŭri bei Bern and baptized there Jan. 1, 1699. Witnesses included Peter Roht, Barbara Engel, and Barbara Schrötter. The entry said the father was *von Schwartzenegg*. Magdalena died young.
4. Peter Stücker was born at Eriz and baptized at Schwarzenegg May 12, 1700; witnesses Hans Eymann, Peter Roth, and Christian Fahrni. He married Margareth Schüppach, who was born circa 1702. Their children were listed together on one page in Schwarzenegg baptism records, indicating birth and baptism elsewhere.
5. Magdalena Stücker was born at Eriz and baptized at Schwarzenegg Dec. 11, 1701; witnesses Ŭli Gerber, Magdalena Blanck, and Barbara Gerber. On June 8, 1736 she married Peter Schenk.
6. Anna Stücker was born at Eriz and baptized at Schwarzenegg Aug. 5, 1703; witnesses Balti Gerber, Anna Eichacher, and Anna Glücki.
7. Catharina Stücker was born at Eriz, and baptized at Schwarzenegg March 11, 1708; witnesses Christian Sigenthaler, Barbara Ochsenbein, and Barbara Rüsser.
8. Johannes Stücker was born at Eriz, and baptized at Schwarzenegg March 3, 1709. The names of the witnesses are illegible, but it is clear that they were not family names normally found in Schwarzenegg. He married Barbara Bachmann of Diessbach bei Thun Oct. 24, 1745.[169]
9. **Ŭlrich Stücker** was born at Eriz and baptized at Schwarzenegg April 26, 1711; witnesses Christen Stücker, Christen Stückli, and Barbara Ashliman.

There is also an early Stücker who falls between generations. He may be a son of Gilg or Gilgen Stücker and younger brother to Maritz. His name is also found as both Gilg and Gilgen. His traces pick up in Steffisburg records with his marriage to Barblÿ Steinmann Feb. 13, 1575. On March 25, 1582, he was a witness at the baptism of

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[167] This was the Leni Gerber married to Hans Farni; Balti/Balthasar Stücker witnessed the baptism of one of their children in Steffisburg on June 30, 1661.

[168] In 1660 Anabaptist Jakob Schlappach of Eriz was imprisoned in the city of Bern. He was later transported to the Netherlands.

[169] Jean Stucker, son of 'Pierre Stucker' and 'Anne Schlepp,' married Anne Catherine Roth at Rothau near Salm June 4, 1733. This may have been Johannes, son of Peter Stücker and Anna Schlappach, in a first marriage.

Christen Zimmerman, son of Hans Zimmerman and Anni Losenegger; other witnesses were Hans Zougg and Anni Farni. On May 7, 1599, Gilg remarried to second wife Anni Sparen.[170]

Today the church records of Steffisburg parish are kept at a Civil Registry Office [Ger. *Zivilstandsamt*]. It is possible that more information on the family could be found in the minutes [Ger. *Chorgerichtsmanuale*] of the church consistory 'morals' court.

The Stückers of Eriz may have been distantly related to the Stuckers/Stŭckers of Grosshöchstetten, a village located about 15 miles to the northwest. (The 'u' pronunciation mark above a vowel is called a *breve*). The Grosshöchstetten family stems from Hans Stucker, born circa 1560, and Margret Schindler, born circa 1564. They had three sons named Christen (born in 1582), Niclaŭs (about 1584), and Hans (1589). Later generations moved downriver (north) to Upper Alsace, where their name could be found in Maseveaux, Rammersmatt, and other communities surrounding the Doller Valley. Some of these Stuckers later emigrated to Pennsylvania, Indiana, and Ohio. There is no reason to think that the Grosshöchstetten families did not follow the Protestant Reformed Church.

Some surnames that are now identified with Amish Mennonite families appear for the first time in Steffisburg records in 1670-71. This may mean that families with unbaptized children now felt an urgency about having them officially registered, or that families with Anabaptist leanings were moving to Steffisburg from less tolerant areas.

The Stücker family may have withdrawn farther from Steffisburg into the Outer Eriz. Not one Stücker child was baptized at Steffisburg between 1670 and November 1678, though Balthasar and Ŭli Stücker appeared occasionally as witnesses. The entries resumed when Hans Stücker and Katharina Wittwer brought in their daughter Anna on Nov. 17, 1678. Their entry mentions that Katharina was from Schangnau, a small village about 12 miles northeast of Eriz at a higher elevation. Its inaccessibility (one road in) and proximity to the Bern-Luzerne boundary (two miles) made authorities suspect that it was a haven for unrepentant Anabaptists. The Egli, Hirschi, Joder, and Nafziger families also had connections to the remote village (see YODER for background on their connection).

Ŭlrich Stücker was the eighth and youngest child of Peter Stücker and Anna Schlappach. He was born at Eriz, but baptized at Schwarzenegg April 26, 1711.

On Aug. 26, 1735 at Schwarzenegg Ŭlrich married Catharina Schad [Schaad]. The entry lists them as 'Ŭli Stücker *von Eriz*' and 'Catharina Shad *von Oberbipp*' (46 miles north of Schwarzenegg).

Catharina had been baptized at Oberbipp Oct. 12, 1712. The baptism entry spells her name 'Catharin' and names her parents as Mathÿs Schaad and Babi am Wäg [standardized later as Am Weg] of Oberbipp. Witnesses included Niclaŭs Schaad, Barbara Rÿst, and Cathrin an der Egg. The index to the registry standardizes her name as 'Catharina' and her family as 'Schad.' The marriage of her parents had been recorded there Sept. 9, 1707, as Mathis Schad von Oberbipp and Barbara Am Wäg.

Over 180 Schads can be found in the Oberbipp *Täufrödel 1692-1742*. (Schads could later be found in Tazewell County, related to the Ropp family).

The couple was the first in the family's direct lineal descent to live outside the area of Eriz. They had eight children between 1738 and 1752. In 1752 they were living at Mŭri bei Bern, a suburb adjacent on the southeast corner of the city of Bern and 15 miles north of Steffisburg.[171] Mŭri bei Bern was also home to Bachman, Blank, Bürki, and Joder families.

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[170] Children of Gilg Stücker and Barblÿ Steinmann baptized at Steffisburg include:

1. Hans Stücker was baptized July 1, 1576; witnesses Hans Eÿeman and Caspar Joder.
2. Lucia Stücker was baptized Aug. 17, 1578; Lucia Küntzi was a witness.
3. Christini (baptism record) or Christina (marriage record) Stücker was baptized Aug. 28, 1580; witnesses Christi Farni, Christina Farni, and Anni Zimmerman. On Aug. 9, 1602 at Steffisburg she married Hans Schwaar.
    a. Conrad Schwaar was baptized in 1607; witnesses Stephan Farni, Nicklaus Abersold, and Nicklaus Schwaar. He died before 1612.
    b. Barbli Schwaar was baptized in April of 1608; witnesses Hans Schenk, Margreth Büchler, and Elsbeth Bürrki.
    c. Cunrad Schwaar was baptized Oct. 15, 1612; witnesses Christian Gerber, Michel Altshauss, and Barbli Raüsch.
4. Gilgen Stücker was baptized Aug. 25, 1583; witnesses Hans Mürer, Hans Roth, and Elsi Stutzmann.
5. 'N.' is the only name given on a baptism record from June 29, 1589; witnesses were Jagi Küntzi, Brigida Stücker, and Anni Im Hof. The entry followed a baptism for Niklaŭs, the child of Ŭli Rufinacht and Barbli Küpffers; that child may have been named for witness Niklaus Bachman. It is possible that the 'N.' was shorthand for a second Niklaus born on the same day, but it is more likely that it was a very early example of the German notation for *Nomen Nescio* – 'unknown.'

[171] Muri is known as *Muri bei Bern*, or Muri near Bern, to contrast it with the Muri in Canton Aargau. FHL microfilm 2005608 shows entries from the Protestant Reformed Church documenting seven children born there to Albrecht Joder and Elsbeth Stücker between 1708 and 1719.

Someone returned to Schwarzenegg to register seven children. None of the children had been baptized at Mŭri bei Bern, but there is a note that one was baptized in the Protestant Reformed Cathedral at Bern [Ger. *Münster Berner*, often called the Bern Minster]. (Records for the city of Bern are incomplete and could not be verified). The cathedral can be recalled as the pulpit where Berchtold Haller spoke in favor of a reformation (withdrawal from Catholic influence) in 1527.

Ŭlrich may have gone to the area for work as a stone mason. Though the cathedral in the city of Bern began construction in 1421, it evolved in stages until the completion of its tower in 1893. In the mid-1700s its columns were still being sheathed in limestone casings. The limestone was quarried at Ostermundingen, a village adjacent to the city and Mŭri bei Bern.

Each child was named after a baptism witness:

1. Charlotte Margaretha Stücker was baptized in the Protestant Reformed Cathedral at Bern Nov. 10, 1738; witnesses Friderich Von Müling, Margaretha H–(illegible), and Charlotte Wyss. On March 5, 1758 at Schwarzenegg she married Christian Zehnder of Grosshochstetten.
2. David Sigmund Stücker was baptized Jan. 30, 1740; witnesses David Säybold, Sigmund Wyss, and Frau Grŭber (born Maÿ). On June 17, 1768 at Schwarzenegg he married Elsbeth Sigenthaler of Biglen.
3. Barbara Stücker was baptized Feb. 23, 1741; witnesses Hans Farni, Barbra Burhkhi, and Anna Schand. On Feb. 10, 1772 she married Durs Mollet.
4. Elisabeth Stücker was baptized July 29, 1742; witnesses Christian Blaser, Elsbeth Büchler, and Barbara Blaser. According to genealogist Julius Billeter on Oct. 3, 1764 at Rapperswil she married Michel Buri, though no entry is found there or at Schwarzenegg.
5. Anna Maria Stücker was baptized Sept. 22, 1743; witnesses Michel Müller, Anna Gerber, and Maria Cŭnrath. According to genealogist Julius Billeter on Oct. 22, 1789 she married Rudolf Tschabold.
6. **Adrian Anthoni Stücker** was baptized March 4, 1745; witnesses Adrian Jenner, Anthoni Maÿ, and Rosina Impelsother (born Müller).
7. Anna Stücker was the only child who was born at Mŭri bei Bern and not included in the Schwarzenegg entry. She was baptized at Mŭri bei Bern Feb. 26, 1747; witnesses included Christen Loü--, Anna Stücker, and Maria Stücker. Presumably she died before the creation of the Schwarzenegg group entry.
8. Christian Stücker was baptized Oct. 28, 1752; witnesses Christy Schad of Eggiwil, Ŭli Zimmerman of Langnau, and Cathrÿ Zaŭg of Eggiwil.

On Nov. 12, 1768 at Schwarzenegg Ŭlrich remarried to Christina Krebs of Wichtrach (about 12 miles northwest of Eriz). The entry said that Ŭlli Stücker of Eriz, living by Bern, had married Christina Krebs, widow of Christen Farni of Horrenbach (below Eriz).

They had one child:

9. Maria Stücker was baptized at Mŭri bei Bern April 30, 1769. The entry names her parents as Ŭllrich Stücker of Schwarzenegg, living in the Mälchenbühl, and Christÿna Krebs of Wichtrach. Witnesses included Ŭlli Stücker *Parens infantis* [a child of the parents], Anna Stücker *Ladig* [young lady], and David Stücker's wife Elsbeth, all from Schwarzenegg. The Mälchenbühl is now the street Melchenbühlweg on the west side of Mŭri bei Bern.

Beyond Switzerland

Adrian Anthoni Stücker was the sixth child of Ŭlrich Stücker and Catharina Schad, baptized March 4, 1745. He and his wife Marie Müller represent the earliest figures in this genealogy whose 'connection' to their children is supported by non-Swiss documentation. The French equivalent of Adrian Anthoni's name, 'Antoine Stecker,' can be found on the marriage record of his son, registered at Bistroff, Moselle in 1802.

Where did Adrian Anthoni spend the 57 years between his birth at Muri bei Bern and the marriage of his son in Moselle in 1802? The 1802 marriage entry form says that in 1776 his son Joseph was born at "Marne en authricien" [Marne in Austria] department of "pays Empire" [a country of the empire]. His residence is given as "Marne en Empire," and the department is given as "authricien" [Austrian].

Despite initial impressions, this location appears to have been the high valley of Marienthal in the Palatine, now a part of Germany.[172] Perhaps it reminded them of Canton Bern.

[172] *Dictionnaire du Department de la Moselle, Volume II* (1817) points out that there are ruins of a Château de Falkenstein near the village of Philippsbourg, Moselle. This community is on the eastern edge of the department, across from Dambach,

THE HIGH VALLEY OF MARIENTHAL

In present-day this location would be described as a village in the Donnersberg *Kreis* or district in the state of Rheinisch-Pfalz, Germany.[173] It holds little more than a church, four farms, and the main road; the population is less than 450.

In 1143 A.D. the Vallis Sancta Mariae (Valley of the Virgin Mary) became the site of a monastery [Ger. *Klosters Marienthal*]. The structure and adjoining church were completed in 1478. Only 47 years later they were looted and damaged during the Peasants War of 1525. The occupants moved on to other locations, and the religious order was dissolved in 1541. The Virgin Mary and Child still appear on the symbol of the community.

In 1680 the valley passed from the last count of Falkenstein to the von Wartenberg family. It became a fief where the owner dictated the laws [Ger. *Herrschaft*] until 1707.[174]

For many years the valley and road were considered an independent political entity and administered by the landowners. This effectively created a buffer strip between neighboring interests: the village of Rockenhausen to the west, administered by the Kurpfalz (also called the Electoral Palatinate); the village of Dannenfels to the east, administered by the Principality of Nassau-Weilburg; and Grafschaft Falkenstein in two parts, to the north and south.

The high valley of Marienthal was never Austrian, but a mistake would be understandable. It is also possible that Adrian Anthoni and Marie lived on nearby Hapsburg land that was considered Austrian.

GRAFSCHAFT FALKENSTEIN

Above Marienthal to the north is 2,320-foot Donnersberg [Thunder Mountain, Fr. *Mont Tonnere*], the highest point in the Pfalz.

On a hill top directly south of the Marienthal valley is the ruin of a red sandstone castle. The *Schloss* (castle) Falkenstein lost any military value when it was demolished by French sappers in 1647. In 1667 the last count of Falkenstein sold the ruin and surrounding villages to the Duke of Lorraine.

Within 7-9 miles to the southeast are the villages of Dreisen (the Münsterhof estate), Börrstadt (the Herfingerhof and Hahnweilerhof estates), Weitersweiler, Breunigweiler (the Pfrimmerhof estate), and Kerzenheim (the Rosenthalerhof estate) - all locations where Amish Mennonites were permitted to lease properties in the late 1700s and early 1800s. Many of these familes would later be represented in Tazewell County.[175]

A twist of history made the lands to the north and south of the high valley possessions of the Austrian royal Habsburg family for 77 years.

On Feb. 12, 1736, Duke François Stephen of Lorraine married Archduchess Maria Theresa of Austria. Three years later the Schloss Falkenstein ruin, 48 square miles of surrounding land, and several villages on the northern side of the Donnersberg formally passed into the possession of the Habsburg family.

From the Austrian perspective, the Grafschaft (county) Falkenstein and all Habsburg properties outside its immediate boundary made up Further or Outer Austria [Ger. *Vorder Österreich*]. Stone boundary markers with the distinctive initials V.O. can still be found in the surrounding forest.

The Grafschaft was administered by Austrian officials who held court in the central village of Winnweiler. Their documents were issued under the letterhead of the House of Habsburg-Lorraine. The letterhead gained prestige when François Stephen and Maria Theresa became emperor and empress of the Holy Roman Empire.

In 1776 their son Joseph II (1741-1790) was reigning as co-regent of the Holy Roman Empire with his mother, who was now a widow. (He did not claim full authority until her death in 1780). Joseph II considered himself to be a liberal reformer, and encouraged religious diversity and tolerance.

Joseph II had a special affection for his subjects in the Grafschaft. He knew that ownership of this insignificant property had qualified his father to serve as emperor before him. When he chose to travel incognito to France, Prussia, and Russia, he used the pseudonym 'Count von Falkenstein.'

Joseph II freed the serfs in the Grafschaft in 1780, 23 years before all laws of feudal restraint were abolished across the Pfalz. At the same time he induced his Imperial Army to award contracts to the Grafschaft for the manufacture of saddles and wagons. These contracts assured a relative measure of prosperity until 1794.

Lower Alsace; 12 miles south of the present border of Germany; and 45 miles east of Bistroff. In 1623 this château was bombarded and became uninhabitable.

[173] The district was created in 1969 by combining Rockenhausen Kreis and Kirchheimbolanden Kreis.

[174] The von Wartenberg family provided high officials and military officers for Nassau-Weilburg and Prussia. They also owned a number of villages to the south such as Mehlingen, Wartenberg-Rohrbach, Sembach, Diemerstein, and Fischbach.

[175] The Münsterhof and Herfingerhof estates were leased by Amish Mennonite Kennels. Amish Mennonite Kennels could also be found at Bistroff, Moselle. We suspect but cannot prove that Marie Müller was related to the Jakob Müller family at Dreisen that intermarried with Kennels.

The geography also hints at an early association with the Naffzigers of Hochheim. Magdalena Spring grew up on the Rosenthalerhof estate, located eight miles southeast of Marienthal. She married Valentine Nafziger. They lived on the Obertraisa estate at Fränkisch Crumbach, then at Hochheim. When Magdalena's first husband died, she married a second Valentine Nafziger. Her children from the first marriage used the spelling 'Naffziger' to differentiate themselves from step-brothers and sisters. See NAFZIGER.

Hermann Guth: "Some of those emigrants from the county of Falkenstein to America gave Austria as their place of origin, later creating erroneous impressions among their descendants."

In 1793 thirty-four Palatine communities opted to become French territory following a rigged referendum vote. The following year they welcomed French occupation troops. In 1797 all of the territory absorbed by France was formally organized into four new departments: Roer, Rhine-et-Moselle, Sarre, and Mont-Tonnèrre.

The Austrian Imperial Army was defeated by Napoleon at the battle of Marengo June 14, 1800. The emperor of Austria renounced possession of the Holy Roman Empire with the Peace of Lunéville Feb. 9, 1801. The pact promised "peace, amity, and good understanding" between France and the Austrian Empire, which lasted four years. The occupation continued until January 1814. In 1816 the Congress of Vienna awarded the whole of the Pfalz to Bavaria.

Their emigration and resettlement in a religiously tolerant area suggests that Adrian Anthoni Stücker and Marie Müller accepted adult baptism shortly before or soon after departing from the Old Swiss Confederacy. However, it is also possible that they were influenced by Anabaptist Swiss émigrés living in or to the south of the high valley of Marienthal. It is more certain that their son Joseph accepted adult baptism before marrying Amish Mennonite Barbe Farny.

Adrian Anthoni Stücker and Marie Müller may have been the parents of Catherine Stücker/Stecker, who was born circa 1768. However, the connection cannot be proven with available evidence. She became the wife of Peter Risser of Singling, Gros-Réderching, Moselle (see RISSER/REESER for background on this couple). Catherine died on Stockbronn farm at Éguelshardt, Moselle (18 miles east of the hamlet Singling within Gros-Réderching) March 24, 1816.

Son **Joseph Stecker** was born in or near Marienthal March 19, 1776.

During the French Revolution (1789-93) over 150,000 citizens left France. In their absence, their properties were generally siezed and sold. However, many Palatines were sympathetic to the goals of the French Revolution (1789-93). While French political refugees from the *anciene regime* were moving north, some Anabaptist families farmed the terms of their leases and then moved south into the region of Lorraine. (To broaden his base of popular support, Napoleon Bonaparte would announce a partial amnesty for political emigrants in October of 1800).

THE REGION OF LORRAINE

The territories in Lorraine gradually passed from German possession into French possession in the 1500s and 1600s.

After the expulsion of Amish Mennonites from the area of Ste. Marie-aux-Mines in 1712, some of those compelled to depart were given permission by the Birkenfeld family to move onto its properties in the region. Pfalz-Zweibrücken did not follow French edicts, and welcomed farmers who could cultivate Lorraine's forested areas.

The families that moved from Alsace to Lorraine in this period kept family ties intact by continuing to intermarry.

In 1729 the bishop of Metz issued a declaration that all Anabaptists in his domain must have their children baptized in a religion tolerated under the Treaty of Westphalia: Catholic, Lutheran, or Protestant Reformed. The following year some families moved farther north, enticed by offers of land in the Pfalz and Darmstadt.

The treaties ending the War of the Polish Succession (1738) gave the region to the twice-former king of Poland Stanislaus Leszczynski, Catholic father-in-law of the French King Louis XV. Laws were administered by his intendant François de la Calaiziére. A few Anabaptist settlers returned to Alsace after restrictions there were reversed in 1740, and the bishopric of Metz began to relax enforcement of the 1729 declaration.

In 1763 the purser for the bishop of Metz summoned all Anabaptists in his area to meet with him. He once again read the 1729 declaration requiring infant baptism.

Early in 1766 Amish Mennonites in Alsace sent a letter to the King Louis XV's chief minister. They requested more tolerance, and asked to be excused from the customary form of the oath used in the legal system. He replied on April 6, rejecting any concessions. He pointed out that they were not mentioned as a tolerated religion in the Treaty of Westphalia, and suggested they were better off living as inconspicuously as possible.

But on May 4 the chief minister composed a letter to the bishop's purser at Metz: "A memorandum has been sent to me. Anabaptists who occupy the farm houses of Monsieur de Custine [a military general mentioned as an employer in ENGEL], in the woods of the bishopric of Metz [Niderviller], complain that you are disturbing the exercise of their religion. They believe that you will force them to have their children baptized. Such a measure would be an infringement on the privileges granted to Swiss immigrants by the treaties of alliance that we have made with them. By virtue of these treaties they have the freedom to exercise their religion throughout the Kingdom. The King's intention is, Sir, that you should immediately cease all proceedings against the Anabaptists, and leave them alone in the future. I am perfectly, Monsieur, your very humble servant, Étienne-François, comte de Stainville, duc de Choiseul." It was clear that de Choiseul was tolerating Anabaptists in Lorraine solely as a favor to de Custine. In fact no treat of alliance had ever mentioned the Anabaptists, but it was best not to antagonize a representative of the king writing from Versailles. Almost

immediately the bishopric sold off or rented out most church property in what is now Moselle. The purser also ordered an end to the harassment of Anabaptists, who would now be seen as desirable tenants.[176]

The 88-year-old Lescynski died Feb. 23, 1766 from burns sustained in his own home. His silk robes had ignited while he slept beside a fireplace. Lorraine was then absorbed into France with Nancy as its capital.

Departments were created Dec. 22, 1789, and the region was divided into the departments of Moselle, Meurthe, Meuse, and Vosges. Metz became the new capital.

To reach the village of Tragny, Moselle near the city of Metz in the Lorraine region, Joseph would have traveled from Marienthal to Kaiserslautern, then southwest down the highway that later became known as the Emperor's Road or Imperial Road - 84 miles in all.[177]

To the French ear, 'Stücker' was 'Stecker' or 'Stéker,' and that was the way his surname was spelled after the move.

Bernese Amish Mennonites found a niche in the economy of Lorraine as millers [*meuniers*]. The north-flowing river system in the Saare Basin held a number of locations that were suitable for development. Because the new arrivals held no citizenship rights, such as landownership, they had to arrange renewable leases or simply provide the manpower for well-established community businesses.

Farmers typically brought corn or wheat to a mill in a tipcart drawn by one or two horses. They could then accept an equivalent amount of bulk flour at once at a low rate, or wait several days for their own grain to be ground. Astute mill operators tried to increase the volume of their businesses by offering accommodations or bartering for other farm produce.

The occupation served Amish Mennonites well. Their exchanges with local farmers tended to broaden their perspectives, and Lorraine Anabaptists became typically more tolerant than those farther north. It also provided a measure of security within the greater community. The inevitable exchanges with the greater community meant that many operators were forced to learn a second language (French) and basic accounting.

Their extended relationships and the arrival of new families from Alsace and Bern provided young, single male laborers seeking income. In turn, the laborers could move from mill to mill (or family grouping to family grouping) without significantly altering their job skills, language, or beliefs.

At the close of the 19th century, Joseph was employed in a mill at Tragny. There he worked with Jean Albrech [possibly Johannes Albrecht], born in 1778, and Joseph Farny, born in 1774.

Joseph Farny was well known as one of six Anabaptists from the area of Grostenquin [Ger. *Grosstänchen*] who had been conscripted for military service. On Dec. 14, 1790, French Anabaptists had been exempted from armed military service. The following year they were also excused from the requirements to bear arms. 18-25 year-old single males were given opportunities to choose alternate service in the army digging trenches, providing transportation, or building fortifications. On April 18, 1794 the district of Morhange drafted six Anabaptists to work on fortifications at Metz: Joseph Farny and Michel Engel of Bistroff, Jean Schmitt of Linstroff (later known as 'John Smith' in Alexandria, Kentucky; see SMITH), Christian Gerber of d'Arlange farm at Wuisse, and Pierre and Joseph Chondy [Condi] of Destry. [178]

Joseph Farny may have introduced Joseph Stecker to Barbe Farny, who may have been his cousin. She was born on Belgrade farm at Bistroff July 1, 1777, a daughter of Christian Farny and Anna Hirchy/Hirschy [Hirschi]. One could travel on the connecting rivers Aine and la Rouc from Tragny 15 miles east to Harprich near Bistroff.

Barbe was also an unwed mother. A Bistroff civil entry describes the birth of her son Christian at St. Avold, Moselle on Jan. 20, 1801. The father was not identified, and the child was described as '*naturelle*.' The witness was her brother-in-law, Christian Jantzi, who was identified as the uncle of the infant.

A National Library and Archives had been established in France in 1790. In 1792 the present system of *état civil* records and vital statistics was created. One copy of each record was stored in the mayor's office, and one at the seat of the department. The archives of Lorraine are kept at Metz, while the archives of Lower Alsace are kept at Strasbourg. These records made it possible to track the family throughout their time in the French department of Moselle.

May of 1802 was probably the peak of France's political good fortune under Napoleon Bonaparte, holding the false promise of a prolonged peace. On March 25, 1801 the Peace of Amiens had been signed, ceding concessions to Britain. Later in 1801 a *Concordat* between Napoleon and Pope Pius VII had amplified on the 1789 *Declaration*

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[176] Compounding his inconsistency, de Choiseul wrote a second letter to Anabaptists in Alsace Sept. 9, saying that the king had personally rejected their earlier petition. Further, if they submitted a second petition, they would be immediately expelled.

[177] The road would now be called Routes A6 and A63, and runs from Mainz, Germany southwest through Kaiserslautern to Metz, France, a total of 133 miles. It gained its nicknames after being improved by the Emperor Napoleon.

[178] This location may have been Wiesing, now known as Blies-Ebersing.

of the Rights of Man and of the Citizen; the document formalized freedom of religion, promising to subsidize not just Catholicism, but Judaism, Lutheranism, and Calvinism as well. On April 26, 1802, Bonaparte had instituted changes in the law allowing political émigrés to return to French soil. All but 1,000 of the most notorious émigrés were permitted to return with pardons, provided they swear an oath of loyalty and pledge to abide by revolutionary land reforms. Toussaint-L'Ouverture negotiated his own surrender on Haiti May 1-6. On May 8, the senate proposed to extend Bonaparte's term of office for 10 years. On May 12 the *Conseil d'État* unanimously voted him consul for life.

On Friday, May 7, 1802, Joseph Stecker and Barbe Farny were married within a group of friends by Amish Mennonite ministers Christian Gingerich and Christian Engel. The ceremony took place on Belgrade farm at Bistroff. Later that day a civil form was completed.

Joseph Stecker and Christian Engel had much in common – not only had they both lived and worked on Belgrade farm or Bischwald mill, but both of their paternal grandfathers were baptized in the church at Schwarzenegg, Unterlangenegg, Canton Bern (in 1707 and 1711).

The marriage would link Joseph to both of his co-workers: Jean Albrech would marry Barbe Coldabert at Bénestroff Dec. 27, 1802; Barbe's sister Marguerite Coldabert married Joseph Farny at St. Valentin, Indre, France (see ROTH for the significance of this location); and Joseph Farny's possible cousin Barbe Farny was now married to Joseph Stecker.[179] The groom was described as a *meunier, manoeuvre, journalier* - a miller, farm equipment operator, and day laborer in the largely agricultural economy of Moselle.

Their one-page civil marriage entry describes the groom as Joseph Staker, 26, born at *marne en Authricien* [Marne in Austria, actually Marienthal in the County of Falkenstein, an Austrian enclave] in *pays Empire* [a country of the Empire] March 19, 1776. He was a son of Antoine Stecker and Marie Muller living at *Marne En Empire,* and a resident of Belgrade farm at Bistroff. The bride was described as Barbe Farny, 25, born on Belgrade farm July 1, 1777. She was a daughter of Christian Farny and Anne Hirchy of Belgrade farm, both deceased.

Witnesses included farmer Pierre Ferny [Farny], 40, a resident of Brunning [uncle to the bride]; cultivator Christian Jancy [Jantzi], 35, a resident of Belgrade farm [brother-in-law to the bride]; and two others. The bride and groom signed with an 'x', indicating they were illiterate.

The Bistroff civil register has an unusual afternote. The second page after the marriage entry is blank, except for one handwritten name. In the top lefthand corner we find 'Jsph Staker." Either Joseph was asked how his name was spelled, or was permitted to practice his signature. Either way, the clerk must have decided that his attempt was insufficient, and chose to indicate that he was illiterate on the actual entry. But the faulty goose quill practice signature may explain when and where the spelling 'Staker' originated in our family.

Barbe's illegitimate son Christian became the older half-brother in a new family. Though he was known as 'Farny' for many years, 'Christian Staker' appears on American censuses and on his Danvers gravestone.

Civil records show that Joseph and Barbe became the parents of Anna, born in Tragny in 1803; Jean (later John), born at Tragny in 1805; **Joseph Stecker/Staker**, born at Harprich (about three miles southwest of Grostenquin) in 1808; Barbe, born at Harprich in 1810; Catherine, born at Harprich in 1811; and Nicolas, born at Linstroff in 1814.

The various birth records describe the father Joseph as an Anabaptist employed as a laborer or miller in the mill at Tragny, on Belgrade farm at Bistroff, in Bening Commune at Harprich (a farm and tile factory), at Linstroff

[179] The 10-year index of Bénestroff civil entries lists the marriage of Jean Albrech and Barbe Goldebariere.

(presumably on Hingsange farm), and finally as a jack-of-all-trades at Bertring.[180] In Bertring, the Steckers were the only families specifically noted as *Anabaptiste* in municipal records.

BELGRADE FARM AT BISTROFF

Belgrade farm at Bistroff is significant to this account because it appears in records as the home of parents Joseph Stecker and Barbe Farny as early as 1802 and as late as 1831, when they presumably moved to nearby Bertring.[181] Other residents at Bistroff had the familiar names Blank, Abresol, Engel, Gerber, Güngerich, Hisser, Jantzi/Janzy [Janzi], Fonkennel/Kennel/Kennelle, Moser, Maurer, Nafziger, Oesch, Risser, Schertz, Schrag/Schraque, Spengler, Springer/Sprunger, Stalter, and Zehr. The first Anabaptists may have come there in 1765, when the Bishopric of Morhange gave up its property holdings.

Bistroff is located only 10 miles below the border of the German state of Rheinisch-Pfalz. It is adjacent to the larger community of Grostenquin. The village has also been known as Bistroff-au-Bischwald or by its German name, *Bischdorf*.

The farm is found in censuses as *la cense de Bellegrade (fermes seigneuriales)*. This would indicate that Belgrade farm at Bistroff was a manor property held by a church or in private hands. It would have been divided into strips and rented out to tenants [Fr. *censitaires* or *habitants*]. A smaller portion would have been retained by the owner [Fr. *demesne*].

According to Pierre Sommer's *Historique des Assemblées*, Amish Mennonites from the German-speaking cantons of Albestroff, Grostenquin, Faulquemont, St. Avold, Boulay, and Bouzonville made up the *Deutsch Luttringer* congregation (those to the south made up the *Welschländer Gemeinde*).

The French Revolution of 1789 reorganized the countryside into communes, and Bistroff became its own commune in 1790, at the same time that Moselle became a *department*. Bistroff became administratively subordinate to adjacent Grostenquin [Ger. *Grosstänchen*] in 1802. The *Canton de Grostenquin* encompasses 22 villages. It was described in Claud-Philippe de Viville's *Dictionnaire du Departement de la Moselle* (1817) as a place with an economy based on agriculture, where wheat grew in abundance. It was fed by the Nied, and had several ponds and large forests. Today Bistroff would be described as a village located in the Department of Moselle in the region of Lorraine.

Bistroff was also ideally located to ensure the prosperity of its tenants. It sat between two markets for its horses and agricultural products: residents of the city of Grostenquin, and travelers on the emigration route from the Pfalz to Le Havre. The emigration route passed only a few fields to the north. German travelers formed groups in Kaiserslautern, then traveled southwest across the border to Forbach to pay tolls. As they passed through Merlebach and Freyming they joined French travelers and continued on through Metz, Paris, and Rouen to Le Havre. (Puttelange-aux-Lacs, the home of Anne Stecker's husband John Bachman, was also close to the main emigration route).

The elder at Bistroff was Christian Gingerich [Güngerich]. His birthplace is usually given as Altroff (near Metz), but we suspect he was actually born at Francaltroff (home to an extended Güngnerich family, adjacent to Grostenquin) Jan. 5, 1770, and died at Henriville, Moselle Jan. 29 or 30, 1825. He married Magdalena Blank and grew clover for horsefeed on La Chapelle farm at Linstroff [Ger. *Linsdorf*].[182] In 1809 he signed a petition to the French government asking for Anabaptist exemption from military service, which was denied. Neither he nor his children emigrated. However, his petition co-signer, Christian Engel (1764-1838), traveled from Le Havre to New Orleans in 1833 and became elder of the Partridge Creek meeting. Engel was born at Gelucourt, but grew up in Bistroff. His father - also named Christian Engel - was a laborer at Bischwald mill. The Engel family had come to Bistroff from the Dieuze Ponds area of Lorraine in 1775,

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[180] Bening was a farm property owned by the Bishopric of Metz 1682-1765. According to Ernest de Bouteiller's *Dictionnaire topographique de l'ancien Département de la Moselle* (1874), it was originally centered around the village of Bertring. Today various smaller points in the vicinity have variations of its name. Béning farm is located a half-mile below Bertring, adjacent to Hinsange farm (now part of Grostenquin). Bening Commune or Béning-lès-Harprich (a farm and tile factory), above the village of Harprich, has also been called Benning or Beininger-Hoff. Béning-lès-Rohrbach became Bining. Béning-lès-St. Avold is on the east side of St. Avold.

Anabaptists came to Bening with the approval of the bishop of Metz. The earliest Catholic entry we found that described *Anabaptiste* at Bening was the death and burial of Pierre Schertz, 5, a son of *Anabaptiste* miller Jean Schertz. Pierre died April 5, 1742, and was buried in the Catholic cemetery the following day. Two entries in 1755 described the baptisms of Jean Pierre and Nicolas Joseph, sons of *anabapiste* farmer Jean Ruffenach and Magdalena Schertz.

Dictionaire du Département de la Moselle (1817) described Harprich as Harsprick, population 320, site of a mill and tile factory. Its 927 hectares (2,290 acres) included 289 hectares of woods and 112 hectares of ponds. According to Auguste Terquem's *Étymologies du nom des villes et des villages du department de la Moselle* (1860), the archaic name Harsprick was derived from the German *ha sprich*, or severe speech, presumably because it had an austere minister or priest.

[181] 'La Bellegrade' and 'Bellegratte' (beautiful slope) have also been found, but only in modern use, and they may be misinterpretations. 'Belgrade' is the spelling found on all older records. Any Belgrade farm structures that existed then probably fell during a fire in 1836. New buildings were erected on the old foundations. Bischwald mill was in operation from 1682 (coincidentally the same year the Bishopric of Metz took ownership of land in the area) until 1857.

[182] The difficulty of identifying their descendants it exemplified by a civil entry created at Sexey-aux-Forges, Meurthe-et-Moselle Jan. 25, 1831. It identified their son as Christian Ghingirgrich, a cultivator born at Bisvolf [Bistroff] June 24, 1806 (he signed his own name 'Christian Gingrich'). He married Marie Madeleine Birquy [Birkÿ], a daughter of the deceased André Birquy and his widow Barbe Schantz of Diemeringen, Lower Alsace.

and remained at Bischwald mill until father Christian's death in 1794. Many of the next generation later settled in a part of Tazewell County that became Woodford County.

Two nearby locations appear to have been associated with Belgrade farm. Several of those who labored on the farm (including Christian Farny/Stecker/Staker, a son of Barbe Farny) also worked with the Hirschis in Oderfang Mill at St. Avold, 11 miles to the north. Others worked with Michel Engel on Brandelfing farm [Ger. *Brandelfingerhof*] above Gros-Réderching [Ger. *Grossrederchingen*], 28 miles to the east.[183] Michel had grown up on Belgrade farm; his brother Christian Engel became first elder at of the Partridge Creek meeting.

Two other families with connections to Belgrade farm paralleled the Steckers' journey to America.

SALZMAN AT BISTROFF

Bistroff farmer Michael Salzman (1779-1861) was related to the Steckers by marriage, though the connection is obscure; his first wife Catherine was a Hirchy/Hirschi from St. Avold, and her mother was a Farny from the same area. The relationships became a little more complicated later when Michael Salzman's daughter Jacobine married John, a son of Christian Farny/Stecker/Staker. Michael Salzman farmed at Bischwald mill at Bistroff, and later resettled next door to Jean Stecker/John Staker at Lemon, Butler County, Ohio, where he died in 1861.[184] Two of his sons later lived in Tazewell County.

SCHRAG/SCHROCK AT BISTROFF

Joseph Schrag (spelled 'Schraque' and 'Schrack' in local records) was born on Belgrade farm about 1773 and worked there as a miller. His five children all emigrated and settled in either Butler or Tazewell Counties. Oldest son and miller Johannes/John, born in 1801, married Catherine Salzman at Blamont in 1826; the marriage documents indicate that she was living on Belgrade farm. They passed through Lancaster County and Butler County (where they were neighbors to John Staker at Lemon) before settling permanently at Elm Grove, where they are buried in Railroad Cemetery. Second son Pierre, born in 1802, married Magdalena Zimmerman (and later Magdalena Rediger) and became a conservative 'hook-and-eye' minister of the Augspurger congregation in Butler County and another neighbor to Jean Stecker/John Staker. Third son André, born in 1804, married Anna Oyer and settled in Washington, Tazewell County. First daughter Magdalena married Christophe Schmitt/Christian Smith. They lived in the part of Montgomery Township that was called Slabtown and later became Congerville before both succumbed to cholera in 1855. Second daughter Barbara (by second wife Marie Neuhauser) married Joseph 'Red Joe' Belsley, who pioneered the Woodford and Tazewell Counties area, and settled at Deer Creek. In America they were known as John, Peter, Andrew, Magdalena, and Barbara Schrock.[185]

An Amish Mennonite child at Bistroff would have received little or no schooling. In *Mémoire de Mon Village, Bistroff au Bischwald*, Michel Edouard Mann described the state of education after the French Revolution of 1789:

> "The Revolutionary Assembly of 1790 removed priest-teachers [Fr. *curés*] and schools, and in its haste to upset everything, forgot the education of its young citizens. More than three years later, in October 1793, they decreed that they should be educated; the wish remained a dead letter. The new masters of France had more urgent concerns, especially cutting off the heads of thousands and confiscating the goods and property of the old regime. But within a few months they further decreed that every community with more than 400 residents should have a school. Residents of outlying areas could travel to the larger communities. A year later, only one school could be found in the area. By 1796, there were three schools for the 32 communities surrounding Grostenquin, located in Bistroff, Morhange, and Hellimer, with promised subsidies of 500 *livres* per year. The three cantonal schools were barely frequented during those turbulent times, but that may be due to the great distances involved. Throughout the Middle Ages and right up to the Revolution, a very elementary form of education had been provided by the church. But by 1789, hardly a third of the men knew how to write their names, and none of the women."

The effects of impaired literacy are obvious on records created under the *état civil* system. Often names can be found under two or three spellings in the text of a single important entry – then spelled correctly in the signature of an Amish Mennonite laborer. They were generally illiterate for all other purposes. However, some Amish Mennonites from milling families did learn spelling and arithmetic, and even assisted with record keeping in smaller villages where oaths of loyalty were not required to hold office (for example, Joseph Vercler and Peter Engel created civil entries at tiny Hellocourt, Moselle).

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[183] Brandelfing farm at Gros-Réderching is one of the communal farms mentioned in this text that is still active. It is now known for the breeding of sheep, but in the 18th and 19th centuries it produced fruit brandies.

[184] Lemon Township has contracted over the years from 36 square miles to only three square miles. The Schrock, Salzman, and Jean Stecker/John Staker farms were all on Salzman Road in what is now the western periphery of Monroe.

[185] Donna Schrock Birkey of Wheaton, Ill. has extensively researched this family and shares her results with the Mennonite Heritage Center.

MILITARY SERVICE AND THE NAPOLEONIC WARS

Under the Jourdan Law of 1798, all single and childless male French citizens between the ages of 20 and 25 could be conscripted to serve a five-year term in the army: "Any Frenchman is a soldier and owes himself to the defense of the nation." Each year a drawing [Fr. *tirage au sort*] would be conducted in each village to determine the order of callups. Those holding the first 35 numbers were generally called up immediately.

A portion of the French Civil Code passed March 18, 1803 clarified nationality and civil rights. It declared that the nation was a closed family. Citizenship would only be the right of families that had lived in France for several generations. (*Droit de sol* or *jus soli*, the legal concept of birth on home grounds as a basis for legal nationality, would not be accepted until 1889).

However, this did not mean that visitors could not be pressed into military service. Napoleon set a precedent later that year with a campaign of persecution against nationless gypsies. Children, women, and the aged were sent to poor houses as cheap labor; young men were given no other option than to join the army or navy.

In Hesse, the prince who had once invited Anabaptists to settle his lands eventually found favor with Napoleon. He became 'His highness, Wilhelm the Elector' in 1803, and signed a treaty with the French in 1806. He soon found it prudent to sharpen his attitude about Anabaptist conscription for military service. Almost immediately groups from the Pfalz and Alsace-Lorraine joined Bavarian groups leaving for North America. Ingolstadt and Munich settlements disappeared entirely because of emigration to Ontario and the Midwest.

In Moselle military conscription could often be avoided by marrying, purchasing the services of a replacement for 1,500-4,000 francs, or payment of a special tax. The tax was always a punishing amount, and a major point of contention.

In 1805, visas to emigrate were denied to anyone who was "not a householder and could not justify a legitimate reason for a temporary absence."

As conscription quotas rose throughout the war years, many married men feared they would lose their exemption. Some ages 'accelerated' until they passed a second disqualifier, the 45-year mark.

The military conscription system became ineffective after the 'battle of the nations' at Leipzig Oct. 16-19, 1813.

St. Avold became the first city of Old France to be occupied by allied troops Jan. 12, 1814. Five days later the Prussian occupiers were joined by 1,500 dragoons and Cossacks. Russian cavalry general Nikolai Mikhailovich Barasdin made St. Avold his headquarters, and billeted his Cossacks in local residences.

Thousands of wounded French soldiers were hospitalized at Metz. Russian general Dmitri Mikhailovich Youzefovitch commanded Prussian and Russian troops encircling that city and besieged it Jan. 17. Napoleon abdicated unconditionally April 6, and four days later the siege was lifted. The Jourdan Law was immediately repealed. [186]

The Steckers appear to have misstated names and ages during the years of the Napoleonic wars:

1802	Joseph's age was given as 26 on his Bistroff marriage record, and his birth year as 1776 ("soixante et seize," or 'sixty and sixteen').
1803	On the Tragny birth record of daughter Anna, Joseph's age was not given.
1805	On the Grostenquin birth record of son Jean, Joseph's age was given as 38, indicating his birth year was 1767. But the word *trente* (thirty) appears to have been written over another word beginning with the letter 'v' (as in *vingt*, or twenty), suggesting that after the document was written his age was increased by 10 years.
1808	On the Harprich birth record of son Joseph, the age of father Joseph was given as 34 years, indicating a birth year of 1774. In 1808 discussion of universal military conscription for Bonaparte's campaigns encouraged another wave of Amish Mennonite families to emigrate from Europe. Amish Mennonites in the canton of Sarrebourg, the region of Dabo, and at Lorquin declared publicly that they would not bear arms.
1809	Lorraine Amish Mennonites sent elders Christian Engel and Christian Güngerich to Paris to petition for exemption from military conscription. They were ignored. Vienna and its coalition partner Britain attacked French ally Bavaria.
1810	On the Harprich birth record of daughter Barbe, Joseph's age was given as 48 years, indicating a 1762 birth year. He had aged 14 years since the last entry two years earlier. Barbe Farny's name was given as 'Barbe Guerber.'
1811	The Harprich birth record of daughter Catherine gave Joseph's age as 49 years, indicating a birth year of 1762; Barbe Farny's name was again given as Barbe Guerber. In that year a second group of elders that included Joseph Hirschy took a petition to Paris, but their request was declined.
1812	The French legislature [Fr. *Conseil d'Etat*] was aware that granting exemption from military service to a religious minority was a contradiction of their principle of equality before the law. The privilege was withdrawn from "such French people as styled themselves Anabaptists."

[186] In 1818 a Restoration conscription process took its place. The same drawing method was reinstated, but the number of callups would be much lower because of the number of long-term volunteers.

It is not known why Barbe Farny was recorded as 'Barbe Guerber' during these years - only that they were definitely the same person. There is no entry indicating a death or divorce, or a remarriage by Joseph in 1809. The name 'Barbe Guerber' appears as the parent on the 1811 birth record of Catherine Stecker, but the parent appears as 'Barbe Farny' on Catherine's 1831 death record. Barbe Farny was clearly identified on her 1836 civil death entry.

We can think of three possible reasons for Barbe Farny's temporary name change to 'Guerber' in records kept at Harprich: 1) The name change to 'Guerber' may have been a local interpretation. There was a large Guerber family in Harprich, including the municipal clerk who recorded births, Thomas Guerber. Perhaps the Steckers lived with them. 2) Joseph Stecker and Barbe Farny's illiteracy may also have been a factor; his signature appears only on Harprich records, where it could have been written for him by the municipal recorder (their handwriting appears very similar in some cases). Barbe's name was signed with an 'x' throughout her life. Or, 3) an attempt at deception, to conceal the whereabouts of male Farnys during a period of high military conscription.

On Aug. 4, 1814 the birth entry of son Nicolas created at Grostenquin described his parents as Joseph Stecker, a 41-year-old farm equipment operator at Linstroff, and Barbe Farny. Joseph was said to be 41 years of age, a small exaggeration. He was likely farming on the ruined castle estate Hingsange at Linstroff.

HINGSANGE FARM

The *Château Hingsange* was constructed before 1266. It was composed of four structures and outer towers around an inner courtyard. It was damaged during the Thirty Years War (1618-48), then rebuilt in the 1700s. The lordship [Fr. *seigneurie*] of Hingsange encompassed Berig, Obrick, Eschweiler, Bermering, Béning, Bistroff, Bertring, Linstroff, and Grostenquin.

The earliest Amish Mennonite residents that we could identify were the family of Christian/Christophe Ringenberg and his second wife Catherine Kempf. Christian represented the Morhange area [Ger. *Mörchingen*] at an assembly of ministers at Essingen in 1759 (Morhange is only seven miles southwest of Linstroff). Other families found there at various times include Abresol, Blank, Oesch/Esch, Farny, Hirschi, Meyer, Oyer, Ringenberger, Schmitt, and Vitrick (this became Widrick in America).

The structures were finally destroyed during the French Revolution. Building stones were broken up to pave streets and line irrigation ditches and canals. The grounds were nationalized and leased out to tenant farmers.

In present-day Linstroff has been absorbed into Grostenquin. Hingsange farm is still an active business venture. A monument marks the location of the former château.

The issue of French military conscription largely disappeared after Napoleon's second exile Oct. 16, 1815.[187] But it would reappear again 15 years later.

This genealogy will follow the line of the fourth child of Joseph Stecker and Barbe Farny. Background on the remaining children of the generation that came to America is given in following sections.

Joseph Stecker or Staker was born four miles southwest of Grostenquin, in the village of Harprich, Moselle April 28, 1808.[188] His civil birth record describes his father Joseph as an Anabaptist laborer in the mill at Bening Commune in Harprich.

The Steckers became 'Stéker' in records kept at Harprich. Like many other variations in surname spellings, this may not have much significance - perhaps a clerk writing his own version of a name spoken by an illiterate resident.

Although his name could not be found on passenger lists imaged by the National Archives, the *Groupement Généalogique du Havre et de Seine-Maritime* has identified 'Joseph Stecker, 24' (he would actually have been 22) on French emigration documents. He embarked at Le Havre Dec. 10, 1830, bound for New York.[189] He sailed with his brother, who was listed as 'Jean Stecker, 25,' undoubtedly accompanied by Jean's new wife Barbe Schertz,

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[187] German troops occupied Alsace and parts of Lorraine in 1871, and remained until the end of World War I. Locations that did not already have an alternative German-language name were given one, creating a pesky source of confusion for future historians and genealogists.

After 1918 France reclaimed the region and the four departments were realigned as Moselle, Meurthe-et-Moselle, Meuse, and Vosges. (We have generally identified locations that were in the department of Meurthe before 1918 as Meurthe-et-Moselle, for the benefit of the majority of our readers - making it easier to locate the civil records in online databases, and the communities on modern maps).

Germany occupied all of France during World War II.

[188] Joseph's headstone in Roberts Cemetery at Morton gives the erroneous birth year 1810.

[189] According to the *Historical Encyclopedia of Illinois* (1905), Joseph "…emigrated to America in 1822 and located in Cincinnati, Ohio where he engaged in the livery business for several years." However, it appears that the biographer was confusing Cincinnati in Hamilton County with Hamilton in Butler County, and the year 1822 for age 22 (which would yield the emigration year 1830). The *Historical Encyclopedia* is filled with factual errors, and is the single source for the 1822 date.

although she was not identified by the Le Havre genealogy group. It was earlier thought that they were accompanied by Pierre/Peter Neuhuer, bur the same records show he did not depart until April 2, 1831.

If a moderate-sized sailing ship (more than 220 tons displacement) traveled the 3,662 miles from Le Havre to New York in fair weather, averaging six knots, the voyage would have taken approximately 25 days – thus arriving about Jan. 5, 1831. But a typical voyage in the mixed weather of mid-winter would have taken 40-60 days. The National Archives categorizes all New York arrival passenger lists for January of 1831 (except one on the first day) as 'missing.'

1830 had been the year of the Fly Whisk Incident and the July Revolution in France. Joseph and Jean/John were most likely sailing in the dead of winter to avoid military conscription. But the season may also have served a commercial purpose. Livestock were generally transported aboard ships in the colder months, when there were fewer paying passengers. They may have been bringing the first generation of gray and black Percheron draft horses that were later found in Joseph's livery service (Hamilton, Ohio) and stud farm (Morton, Illinois). They were still pulling plows in the Tazewell County fields of Joseph's grandchildren in the 1930s.[190]

BUTLER COUNTY, OHIO

While it is merely possible that Martin Baum's enterprises may have impacted Joseph Stecker, it is absolutely certain that the milling and distilling businesses of Christian Augspurger (1782-1848) and his neighbors had a profound influence on family fortunes.

Christian Augspurger of Ste. Marie-aux-Mines had managed the Meinau estate near Strasbourg 1809-17. The 500-acre farm was improved with dams, dikes, and canals, and considered one of the most productive in France. His employer was Karl Ludwig Schulmeister (1770-1853), a general who directed courier and spy services for Napoleon Bonaparte. On Oct. 14, 1814 he received the *Décoration du Lys* civilian achievement medal.[191]

With the fall of Napoleon, Bertrand was sent into exile. For more on Bertrand, who later employed other Amish Mennonite families, see ROTH. Schulmeister's estates fell into disarray (for more on Schulmeister, see EIGSTI).

Christian Augspurger, his wife Katharina Hauter, and seven children left Strasbourg by boat on the Rhine River July 4, 1817. They sailed from Amsterdam on the *Francis* (named for its captain) July 25, and arriving at Philadephia Oct. 10.[192] Christian left his family in Pennsylvania and went on to scout for land in the Miami River Valley north of Cincinnati.[193]

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[190] A Percheron stallion can stand six feet at the shoulders, and weigh between 1,600 and 2,600 pounds. Families exporting horses generally used the older and larger ones to pull their wagon or wagons to Le Havre. After a few days of rehydration they were sold to pay for tickets and food. Wagon wheels and trunks were secured in the wagon bed on the pier. This was lowered into the hold by rope and pulley, then reassembled after arrival at a North American port.

[191] Various accounts confuse this medal with the Legion of Honor, which was a military award. They also suggest that it was given for agricultural advice Augspurger had offered to Comte Henri Gatien Bertrand, Napoleon's aide-de-camp: "The farm on which Christian Augspurger lived was so well improved, that princely personages and generals in the army frequently paid their visits there. Schulmeister also lived on the farm. It happened, however, that Marshal Bertrand received a large territory from Napoleon the First, on which he wished to introduce farming according to French style, and sought advice or information in regard to it; for which purpose he requested Christian Augspurger to come to Paris, where Bertrand then lived. Christian Augspurger complied with the request, and, in company with his cousin, Nicholas Augspurger, went there for the purpose, to the satisfaction of the marshal. They were shown through all the parliamentary buildings and saw the throne. Later, Christian Augspurger received the medal of the Legion of Honor [actually the *Fleur de Lys* for civilian achievement], which is now in the possession of his descendants. The medal consists of a ruby in the form of a star, with gilded points, and a ribbon affixed thereto, with a description, and signed in the name of the emperor." (*A History and Biographical Cyclopedia of Butler County).* However, the medal that Augspurger received was awarded Oct. 14, 1814 by the Bourbon government while Napoleon Bonaparte was on exile on Elba.

[192] See Neil Ann Stuckey Levine's article *Johannes Augsburger (1783-1855) and the Voyage of the Francis in 1817*, in the April 2004 issue of *Mennonite Family History*. An account of the journey was preserved in a letter written by passenger Johannes/Hans Nussbaum Feb. 8, 1818. An excerpt of the Nussbaum letter appears in Gratz's *Bernese Anabaptists*.

[193] Augspurger descendants in Butler County hold original stamped documents showing that Christian traveled to Switzerland 'on family matters' before the voyage. The purpose of this trip and the location of his family's temporary residence in Pennsylvania have been minor mysteries. The answer to both questions may be in a footnote to Delbert Gratz' *Bernese Anabaptists*. Without realizing that Christian Augspurger was a passenger on the *Francis*, Gratz identified another family that is also found on the passenger list: "Johannes Augspurger was born Nov. 7, 1783 on the Munsterberg, the son of Johannes Augspurger of Langnau and Anna Hebeisen of Eggiwil. Johannes Augspurger, the second, married Elisabeth Jacob of Langnau on July 26, 1805." The Münsteberg or *Montagne de Moutier* was an area in the Jura Montains of Canton Bern about 40 miles north of the city of Bern. "The Augspurger family stayed in Pennsylvania, settling in Liberty Township, Tioga County, for some twelve years before moving to Wayne County, Ohio, then after thirteen years moved to Adams County, Indiana." The passenger list of the *Francis* names C. Augsburger [Christian Augspurger]and family, and J. Augsburger [Johannes Augspurger]. See SCHROCK for background on the Schrag family on the *Francis*.

The following year he returned to Europe, but in 1819 he and his relatives sailed for America again with other Mennonite families. They departed from Le Havre on the *Montgomery* April 30, and arrived at Phildelphia June 18 or 19.[194]

The five families that accompanied Christian to Butler County were those of younger brother Joseph, second cousin Jacob, Christian Sommer, John Miller, and John Gunden.

With his considerable resources Augspurger purchased land in Milford, where he built distilleries and stores, and then 250 acres at Trenton where he built a saw mill and grist mill.[195] His distilleries turned out beer and whiskey, which could be barreled on site, then stored in barns or sent downriver to New Orleans. The liquor business proved much more profitable than farming or milling. Corn sold for less than 10 cents per bushel, and pork brought only two cents per pound. But the 50 cent-per-gallon price of whiskey could pay the daily wages of one worker.

The Miami Canal connected Middletown (in Madison Township, northeast Butler County) to Cincinnati in 1828, opening up new markets for local produce and whiskey. Within a few years Augspurger was acknowledged as one of the wealthiest citizens of Butler County. He built an impressive stone and wood home, Chrisholm, on a rise over the Great Miami River. It became a landmark in the community.[196]

It is interesting to speculate on the resources that permitted Christian Augspurger to afford two trans-Atlantic journeys, purchase substantial acreage, and help his family members to lease nearby properties. Over the years he owned over 2,000 acres, enough to leave 160-acre farms to each of his 12 children at his death in 1848. If he arrived in Ohio with funds from Karl Ludwig Schulmeister, intending to create an American haven for him, those plans were thwarted when Schulmeister was refused permission to emigrate. It is in the realm of possibility that profits from the loot of Napoleon's campaigns indirectly found their way to a pacifist community in Butler County.

In parts of Europe many groups of Amish Mennonites had drifted into relative isolation. In their poverty they had turned to religious extremism. Those who immigrated found new models in the Augspurgers, Iutzis, and Hollys of Butler County. Christian Augspurger would not be admired as a benefactor (although his businesses employed immigrant laborers) or for particularly religious leanings, but for his absorbtion in the accumulation of wealth. Christian Iutzi was admired as someone who could pay $25 an acre for the richest cultivated land. The Iutzis and Hollys employed private tutors to give their children a step up in the business world.

It has been estimated that three of every four Mennonite families that later settled in Illinois spent sometime in Butler County. In the Winter 2003 issue of *Illinois Mennonite Heritage*, Gordon Oyer points out that of the 253 Amish Mennonite ministers who attended *Diener Versammlungen* assemblies of ministers in the mid-1800s, 126 were immigrants. Of these, 44 resided at one time or another in Butler County. Another 33 immigrated directly to Illinois, where they represented congregations likely to include others who had lived in Butler County.

THE HESSIAN MENNONITE VOYAGE OF 1832

In 1827 the city of Bremen arranged a trade and immigration treaty with the United States. In 1830 a new transatlantic port was dredged out at nearby Bremerhaven.

The city council took significant steps to attract would-be emigrants to their port. The port commissioner was empowered to impose three requirements on passenger ships: 1) the ship would be inspected to determine if it was seaworthy; 2) the total number of passengers could not exceed reasonable accommodations for sleeping, cooking, and sanitation; and 3) at least one doctor would make every voyage.

Wealthy emigrants were encouraged to stay in Bremen boarding houses while they wated to depart, and these houses were inspected.

The greatest danger to transatlantic passengers of this era came from waterborne diseases. Bremen officials witnessed the drawing of water and accompanied the casks until they were stowed aboard ship.

The city officials also took further measures that were unique to their port. First, ships were required to depart with food and water sufficient for 90 days. They were all too familiar with the horror stories of impoverished passengers forced to eat shoe leather on prolonged voyages. Second, shipping company owners were obligated to guarantee 'insurance' for their passengers; if a passenger was denied entry to America for any reason, he or she could return to Europe at no charge. This placed the onus on ship captains to accept only those who appeared to be reasonably healthy, and brought down the incidence of communicable disease at sea.

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[194] Details of the 1819 voyage are given in *'At Last! That Elusive 1819 Ship List Surfaces'* by Neil Ann Stuckey Levine and Joe Springer in the July 2004 issue of *Mennonite Family History*.

[195] According to the publication *Trenton Sesquicentennial 1816-1916,* Augspurger bought his land in Trenton from Dr. Squier Littel (1776-1849), Baptist elder Stephen Gard, and Michael Pearce. The colorful Doctor Littel was the first resident physician in Butler County, arriving with a group from Essex County, New Jersey in 1802. They established the town of Bloomfield, which later became Trenton when it was discovered that there was already a Bloomfield in Ohio. Over the years, Littel served as surgeon for the local regiment of the Ohio Militia, postmaster of Trenton, and associate judge (1834-1841). *A History and Biographical Cyclopaedia of Butler County, Ohio* mentions his 'fits of rage' and describes him as "...of a fiery disposition, and used to domineering." But he was even better known as the conspicuously hefty driver of the first spring buggy in the county. Littels can be found in the Augspurger Mennonite Cemetery.

[196] Chrisholm burned down in 1873, and a new structure was built on the stone foundation the following year. It is located at 1040 Oxford-Middletown Road, Milford, and maintained as a museum by the non-profit Friends of Chrisholm.

To a large part emigration through Bremen would be fueled by Gottfried Duden's *Account of a Journey to the Western States of North America*. The German writer had purchased land in Missouri in 1824. He praised the scenery and fertile soil, and repeatedly noted the absence of soldiers, clergy, and tax collectors.

In May of 1832, a number of comparatively well-to-do German Mennonite families arrived in Bremen. They brought along several companions who were hired to assist on the journey, as well as a schoolteacher for the children. They were refugees from a campaign of harassment that had been initiated against Anabaptists in Hesse-Darmstadt and Kurhessen. It is also probable that they sought to escape a cholera epidemic. Family heads included Michael Iutzi, Christian Iutzi, Daniel Brenneman, Johannes Holly, Daniel Holly, Peter Holly, Johannes Bender, and Catherine Gingerich.[197] From the group, Johann/John Oswald (married to Barbara Kennel) and Marie Brenneman (married to Jacob Hauter) later lived in Morton.

They chartered a and made preparations for the 77-day voyage to America. Food was stocked, and chests were filled with clothing, bedding, cooking utensils, Dutch ovens, and books. The Iutzi and Holly family brought spinet pianos that later became the source of great controversy. They departed Bremen on the Weser River on May 16. Many onboard were sick, and one passenger died before the ship landed at Baltimore July 31, 1832. See THE HESSIAN VOYAGE OF 1832 in the Appendix for a passenger list and background on the ship.

In Baltimore, Christian and Michael Iutzi rented a house, where the group rested for 10 days. On Aug. 10, they resumed their journey, heading over the Allegheny Mountains and by cart through Gettysburg, Chambersburg and Somerset on the first national highway before arriving at Wheeling in the Cumberland Gap on Aug. 25. On the Ohio River they traveled south by boat and arrived in Cincinnati on Aug. 31. They reloaded their stores onto a canal boat and traveled up the Miami River, arriving in Hamilton, Butler County, Ohio on Sept. 3.

According to dates determined by historian-archivist Steven Estes, Christian Iutzi and Peter Holly traveled farther to examine settlement prospects in Illinois. They visited the state Oct. 2-Nov. 9. However, Peter Holly was back in Hamilton by Dec. 18, when he paid $3,500 for several land parcels including 214 acres and 194 acres along the Greater Miami River. The same day Peter and Jacob Iutzi purchased 1,088 adjoining acres for $4,400. Both paid 'cash in hand.' The Iutzi, Holly, and Brenneman families rented houses in Hamilton to get through the first winter, where their children were taught by the tutor who had accompanied them from Europe.

Christian Iutzi was almost certainly the wealthiest member of the group. In February of 1833 he purchased 195 improved acres of Madison for $25 per acre. $4,875 was a stunning amount in 1833, and all the more surprising because the purchase was made by a traditionally Amish Mennonite family. Using the hourly wage of an unskilled worker as a basis for comparison, $4,875 in 1833 would be equivalent to $1.1 million today. He then built a substantial home, calling it the 'Mittelhof' after the European home he had left behind. The site is now on the *National Register of Historic Places*.

The memories of future generations grossly exaggerated the size of the immigrant group. After interviewing descendants, William H. Grubb wrote in *History of the Mennonites of Butler County, Ohio* (1916) that, "…In 1832 a ship load of Hessian Mennonites, about one hundred persons in all, came to Butler County, which by this time had become a center for future settlements in the west." The number on the voyage of 1832 was actually much lower (see the passenger list in the Appendix); and not all went directly to Butler County. But this does not diminish their significance. The core families arrived with wealth, but earned more future successes. In America of the early-mid 1800s, being seen solely as a member of any minority was a substantial detriment. But in Butler County being viewed as a hard-working German-speaking immigrant – with access to loans, aid, and employment from those prospering within your own social network – became advantageous.

Immigrants arriving after 1817 were often more progressive than earlier settlers. The Hessians who arrived in 1832 were especially 'tolerant.' *History of the Mennonites of Butler County, Ohio*: "...There was an immigration of Hessian Mennonites, who differed from those already here in that they had musical instruments and wore more modern clothing. They were accepted into the congregation, but not having been connected with the Amish branch before they came to Butler County, and having come from a different German state, could not always accept the views of their brethren, who put much stress upon simplicity and plainness, as well as being strict in the use of discipline. These differences caused so much strife that they could no longer worship together." Some of the men wore moustaches and buttons, occasionally danced, and seemed to be more considerate of dissenting opinions on questions of doctrine. Their homes had rugs on the floors and curtains in the windows.

In Butler County the conservative early settlers grew impatient with the 'prideful' newcomers. They pointed out that when Amish Mennonites moved from one place to another, it was customary to show a certificate of membership stating their good standing in the old congregation. The Hessian Mennonites had no authentication.

The Holly and Iutzi family spinet pianos were also the topic of heated conversations. The new arrivals considered hymn singing with musical accompaniment to be a proper entertainment. Conservatives saw music as a frivolous distraction that would keep their children from a calling to 'Keep God before your eyes.' They feared that bringing music into religious services would draw them a step closer to assimilation with 'the World.'

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[197] 'Yutzi', 'Jutzi,' and 'Iutzi' all describe the same family. Most German records appear as 'Jutzi,' while 'Iutzi' became poular in America. Jutzi is the original form.

On Sunday, Jan. 25, 1835, elders and ministers met in the home of minister Joseph Goldschmidt/Goldsmith and Elizabeth Schwarzentruber of the Collinsville congregation, now 2605 Oxford-Middletown Road at Milford. Following a morning service they sat together to discuss points of dissension. Levine's *Transplanted German Farmer* translates the diary of Christian Iutzi: "I was at the meeting today at Goldschmidt's. Things got hot and stormy after the service. Cousin Jacob Augspurger was rather blatantly insulted by Joseph Unzicker. May God the Almighty soon let golden peace reign in our congregation."

But internal differences proved too much to overcome, and they decided to allow their congregation to divide amicably. Over the next few months, families made their decisions.

At a meeting in the home of Joseph Augspurger May 8, it was announced that roughly one-half of the church members had opted to remain in the strict Amish mother church with minister Jacob Augspurger (Christian's second cousin) and minister Peter Schrock. They became known as the 'hook and eye church,' or *haftlers*, emphasizing simplicity and tradition. Christian Iutzi's diary: "Today the meeting was at Joseph Augspurger's, and it was decided that from now on two congregations should exist; one on this side of the [Great] Miami River, and one on the other side."

Many Alsatians chose to join with the new Hessian arrivals to form a 'button church,' the *knöpflers*. The button church permitted freedom of dress and encouraged education. Grubb's *History of the Mennonites in Butler County, Ohio* places Steckers in Butler County as the liberal-conservative division occurs in 1835. They opted for liberal dress, music, and education. "The families which united with the new organization *[knöpflers]* were Holly, Naffzinger, Iutzi, Brennaman, Kennel, Gingrich, Sommer, Danner, Stecker [Joseph's older brother Jean Stecker/John Staker and his wife Barbara Schertz], Burcky, Schert, Jordy, Conrad, and Lehman."[198]

Elders of the conservative Augspurger congregation included Jacob Augspurger (1830-1846), and Peter Schrock until his death in 1887. The Hessian congregation was led by 'Apostle Peter' Naffziger (formerly a settler of Wilmot, Ontario, and later a resident of Central Illinois) with assistance from his son-in-law John Michael Kistler, followed by Johannes Müller, who came to Ohio in 1845 and moved to Illinois about 1855; Peter Kennel; and Joseph Augspurger.[199]

DRAWING LOTS

After the division the conservative Augspurger congregation continued to choose new ministers by drawing lots. This tradition was derived from a Dutch practice. When a new minister was needed, the standing minister or ministers announced that the next semi-annual Communion would be followed by an ordainment. Any baptized adult could nominate an adult male.

On the day of Communion the standing minister or ministers sat in a closed room. Congregants came up to the door one at a time, and whispered the name of their nominee. Those who received three or more recommendations would be seated in the front row at the service.

A piece of paper with a verse written on it was placed in a hymnbook. This was then mixed with others on a table by the pulpit.

The nominees came forward one by one and opened a hymnbook until the slip was discovered. Those who were chosen were often stupefied with fear; life had not prepared them to counsel another person, or to confront others about their problems.

Human nature being what it is, we look for the fault in the process: the standing minister or ministers were the only ones to count the whispered confidences and decide who could be a nominee. Cynics very often noticed that the lot almost

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[198] See CONRAD in the Appendix for background on this family.

In *Transplanted German Farmer*, Neil Ann Stuckey Levine notes that John and Jacob 'Judy' lived in German Township, Montgomery County in 1840. Jacob was born in 1795, and died in 1877. His wife Catherine was born in 1795, and died in 1885. They are buried in Judy Cemetery at German Township. An entry in Christian Iutzi's diary from Aug. 3 mentions staying overnight at 'Jordy's' in Miamisburg, and attending a religious meeting at 'brother Jacob's' the following day.

We could not identify the Lehmans other than to note that a Christian Lehman accompanied the Ropps from Ontario to Butler County in 1832. The other families listed are referenced in this text.

[199] *A History and Biographical Encyclopaedia of Butler County, Ohio*: "In 1832 a colony of Mennonites from Hesse-Darmstadt and Kurhesse, Germany, arrived in Butler County, amongst whom were the Holly and Iutzi families, who brought along with them musical instruments, such as pianos, for their enjoyment, which was quite a surprise to those Mennonites that lived in Butler County then, as they were not used to such things. Their dress, also, was more fashionable, to which those that lived here then were not accustomed, and it caused much dissatisfaction amongst the old people. Finally it created a division of the members into two parties; and the other party, which may be termed the liberal party, obtained another elder or bishop from Germany, by the name of John Miller [originally Johannes Muller]; and Joseph Augspurger, Christian Holly, and Peter Kennel were elected assistant ministers, and the two parties held their meetings separately in their dwellings. In 1847 elder Jacob Augspurger died, and his son, Nicholas Augspurger, was elected in his place; and in 1860 elder Miller moved to Illinois, and Joseph Augspurger was elected in his place as elder."

always fell to someone from a well-to-do family. This was completely accepted, because it reminded everyone of the early days when only the more prosperous families could afford to have literate children.

But the Hessians newcomers chose to vote.

Christian Augspurger and his wife Katharina Hauter are buried in Augspurger Memorial Cemetery.[200] The original Chrisholm house burned to its river stone foundation in 1873. A second home was constructed on the site by Christian Augspurger's youngest son Samuel. It is now the Chrisholm Historic Farmstead, a 17-acre park just east of Trenton, Ohio, and has become the site of annual Augspurger reunions.[201] The Iutzi family piano is on display in its parlor.

At about this time more and more Germans began to arrive. Even the Duke of Württemberg visited Ohio and Illinois, writing *Travels in North America 1822-1824* under the pen name Paul Wilhelm.

Joseph owned a livery service at Hamilton. The liveryman was the period's version of a taxi driver. In Henry Home's *Historical Collections of Ohio* (1891) the Reverend Reed describes a trip on a fast mail coach: "...Jolted and jarred, as to threaten serious mischief...my hat was so many times thrown from my head, and all my bruises bruised over again. It was really an amusement to see us all laboring to keep our places."

On April 17, 1838, Joseph Stecker married Frena Roth in Butler County.[202] Joseph was 30 and Frena was 19. The ceremony was likely held in the home of the bride, following Amish Mennonite custom, and the legal documentation was a *Record of Marriage* entry at Hamilton (now the county seat of Butler County). 'Apostle Peter' Naffziger presided, and had the register entry recorded on April 21. The original registry book can be found in the Butler County Records Center at Hamilton.

Frena Roth was born July 3, 1819. She had migrated to America with her family as an 18-year-old in 1837.

At the time of her birth, Frena's father Nicolas/Nikolaus Roth was a tenant farmer at Mengen, Baden, just north of Basel. The village is situated between the Rhine River (the border of Germany and France) and Sulzberg. From 1830 to 1837 the Roths farmed in the department of Indre, 170 miles south of Paris. Nicolas/Nikolaus died there in 1834. In 1837, Frena's widowed mother Verena (Zimmerman) Roth left Europe with five of her seven children, including Frena.

The mother of the emigrating Stecker family, Barbe Farny, died at Bertring Dec. 9, 1836. A civil entry gives her age as 61, and names her parents as 'Christienne Farni' and 'Anne Hirchÿ.'

Her death apparently spurred widower Joseph to join his prospering sons John, Joseph, and Nicholas in America. The 62-year-old sailed from Le Havre on the 'second line' packet ship *Erie* April 23, 1838, arriving at the

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[200] According to Neil Ann Stuckey Levine, "It is no secret that Christian Augspurger was a wealthy man. True to his Anabaptist principles, he died intestate. The record of settlement of his estate, found in an astounding 41 legal-sized pages, included $863 in household furnishings and farm implements and $1,215 in American and foreign money. The vast majority of the value of his estate, excluding land, however, came from notes payable to the deceased, including one from Peter Staker in the amount of $823.18, marked 'Doubtfull.' The names of your Staker relatives do not occur among recorded purchasers of his effects sold at auction beginning on Nov. 9, 1848." Peter Stecker is also found on the 1850 census as a 47-year-old born in Pennsylvania and employed as a laborer on Seven Mile Farm in Wayne Township, Butler County. To the best of our knowledge he was not related to our Stecker/Stakers.

[201] 2070 Woodsdale Road in Trenton.

[202] In European common useage there are several names that are interchangeable with Frena, which are synonymous with Veronica: Frances, Ferenica, the German Veronika, and the French Veronique. We use 'Frena' here because that is the name that appears on her family Bible entries and her marriage record. She was also known as 'Frances' and 'Fanny' later in life. Verena (Zimmerman) Roth and Frena (Roth) Staker were both buried as 'Veronica.' In the 18th and 19th centuries many German-speaking immigrant families chose to inscribe headstones with formal German or Latin names that were not used in life.

Joseph Stecker/Staker came from Moselle, and Frena Roth came from Baden. Nevertheless they had acquaintances who married in Europe after their departure. Recall that at the close of the 18th century Joseph Stecker was employed in a mill at Tragny, Moselle. One of his co-workers was Joseph Farny. Joseph Farny may have been a cousin to Joseph's future wife Barbe Farny (Joseph and Barbe's marriage took place at Bistroff in 1802). Joseph Farny was married to Marguerite Coldabert. They had a daughter, Catherine Farny, born Aug. 7, 1815. On Dec. 5, 1837 a marriage took place at St. Valentin, Indre between Catherine Farny and Hochburg-native Johannes Müller/Jean Miller, a son of Johannes Müller/Jean Miller and Magdalena/Madeleine Eyer. Although Joseph Stecker/Staker certainly would have known the bride Catherine Farny, and Frena Roth certainly would have known the groom Johannes Müller/Jean Miller, neither would have been present at the ceremony. Frena had sailed from Le Havre Jan. 27, 1837 bound for Butler County, Ohio, where Joseph was already living.

port of New York on May 25, 1838.[203] The party included his daughter Anna, son-in-law John Bachman, two grandchildren, and the family of his son-in-law's cousin. The flawed passenger list includes: [204]

Joh. Bachmann		*38*	John Bachman, husband of Anna (Stecker) Bachman.
Anna Bachmann		*36*	John's wife, Joseph's daughter.
Barbara	"	*9*	John and Anna's daughter; she later married Joseph Schertz.
Johann	"	*5*	John and Anna's son; he later married Catherine Nafziger.
Joseph Stecker		*75*	Joseph the father, actually 62 years of age.
Joseph Nafzigre		*33*	John Bachman's cousin Joseph Nafziger, actually 30 years of age. (See NAFZIGER for more on Joseph Nafziger)
Magdelina	"	*27*	Joseph Nafziger's wife Magdalena, actually 21 years of age.
Christian	"	*4*	Joseph and Magdelena's son.

Spirited campaigning between Martin van Buren and William Henry Harrison factions took place in Butler County in 1840. It was also a good year for Stecker records.

The last indication of the presence of the father Joseph Stecker is a check on the 1840 census of Fairfield, Butler County. The male age group '70-80' is marked on the entry for his daughter's household.

The spelling 'Staker' appears for the first time on the *Town of Hamilton, Fairfield Township* pages of the 1840 census. It clearly shows 'Joseph Staker' as the head of a household. His age is marked in the '30-40' column (#2 would have been 32 years old). Other members of his household are checked as '20-30' (Frena), '10-15' (probably 14-year-old Anna Roth) and 'under 5' (possibly a child who did not survive; their first known child was born the following year).

The 1840 census is roughly in order by street addresses, so we can construct a brief list of Joseph and Frena's neighbors. The names include blacksmith Jacob Ebert and future anti-slavery governor of Ohio William Bebb.[205] The entry immediately before Joseph's is Walter 'Yancy' (1817-1897), who as Walter C. Yancey enlisted as a private in Company K of the 45th Illinois Infantry during the Civil War and later served as a Methodist minister in Illinois and Iowa.

Another neighbor was John M. Milliken. He and his father, Daniel, both figured in the fortunes of the Butler County Stakers. According to *A History and Cyclopaedia of Butler County, Oh*io, Dr. Daniel Milliken was born in Ten Mile Creek, Washington County, Pennsylvania. He brought his family to Butler County in 1804. He served as a surgeon in the War of 1812, represented the county at the state legislature, became a major general in the state militia, ran a Hamilton law office with William Bebb 1834-40, and served three terms as associate judge at the Court of Common Pleas in Hamilton. His name appears on the naturalization entries of Joseph and Nicholas (September 1840) and John Stecker/Staker (September 1842). His son John M. Milliken not only lived near Joseph in 1840, but he also farmed in Fairfield, where the 1850 census shows that he employed oldest brother Christian's son John Staker as a laborer. John Milliken Jr. became the abolitionist editor of the *Hamilton Intelligencer* and served in the Union Army during the Civil War.

On Oct. 14, 1840, Joseph was naturalized in the Hamilton Courthouse. His citizenship declaration states that he had filed a naturalization *Declaration of Intent* at the Hamilton Court of Common Pleas in October 1838, that he had been a citizen of Germany, and that he had resided in the United States for the required five years.[206] His character witnesses were Augustus Breitenbach and Conrad Schmidtman.[207]

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[203] The 'second line' of Le Havre packet ships had copper-plated hulls. The *Erie* made 22 trips from Le Havre to the U.S. between 1829 and 1840. All packet ships in service between Le Havre and New York in 1838 included *France, Sully, Francis Depau, Rhone, Utica, Formosa, Francois I, Normandy, Charles Carroll, Charlemagne, Silvie de Grasse, Poland, Erie, Albany, Havre,* and *Henry IV*. See KENNEL for background on packet ships.

[204] Like many other passenger lists of this period, the ages of heads of household are relatively accurate, while others were guessed.

[205] William Bebb was born in Butler County Dec. 8, 1802. He opened a law practice at Hamilton in 1832, partnered with John M. Milliken as Milliken & Bebb 1834-40, and campaigned for Whig candidates. In 1846 he ran for governor, advocating repeal of the discriminatory Black Laws. He served one term as governor Dec. 12, 1846-Jan. 22, 1849, and later campaigned on behalf of Abraham Lincoln's bid for the presidency. In later years he purchased 5,000 acres near Rockford, Illinois where he died Oct. 23, 1873.

[206] The town hall where the naturalization proceedings took place was constructed in 1818 and torn down after the completion of a new Hamilton Courthouse in 1885.

[207] Breitenbach and Schmidtman appeared as witnesses for numerous Amish Mennonites, who often provided produce and dairy products for their businesses.

Sometime between June 1841 and September 1842, Joseph and Frena moved to a new home on a farm in Madison where they remained until 1854. Joseph operated his livery business from there with brother-in-law John Bachman. Bachman and Anna Stecker/Staker appear on the 1850 census as Joseph and Frena's next-door neighbors.

Frena's younger sister Anna was staying with Joseph and Frena in Madison as late as 1843. Her granddaughter, Cecilia Ropp, told this story:

> "My grandmama, Anna Roth, after coming to this country with her mother and family, made her home with her sister Fannie [Frena] Staker in Ohio. Her brother-in-law Joseph Staker operated a livery barn. It was the custom at that time for the young men of the community to gather there on Saturday evenings. Joseph Staker noticed that Christian Gerber and his brother [Peter Gerber] were quite different from most of the other boys, because they saved their money and had no bad habits. [208] So, he told his sister-in-law that some day he would ask a young man to his home to take dinner and expected her to be very congenial. Then one fair day, as Anna was doing the family washing beside the creek, her little niece (Barbara) came to call her and said, 'Mother wants you to come home as we are having company.' So it did not take very many months till the young man married the young maiden, then 17 years old." (*Roth-Zimmerman Genealogy)*

Circa 1846 Joseph retired from the livery business to take up horse breeding and farming full time. His family was listed as 'Staker' on the 1850 census of Madison: Joseph, farmer born in Germany, 42; Fanny [Frena] born in Germany, 32; Barbara, 10; Fanny, 8; Joseph, 6; Christian, 5; Lena, 3; and Catherine, 1. All the children were born in Ohio. The value of their farm was $2,377.

This was the last census that listed their birthplaces as Germany; from this year on they listed their homelands as 'France.' The early choice of Germany may simply have reflected the Swiss-German dialect that they spoke, the fact that they lived in a part of the county populated extensively by German settlers, or uncertainty over political possession of Lorraine and Baden. It might also be noted that the decision to list France as a homeland coincides with the introduction of literacy into the family.

An agricultural survey of Madison published in 1850 shows Joseph Staker and his brother-in-law John Bachman on consecutive lines. Joseph owned 80 acres of improved land and 20 acres of unimproved land valued at $2,000, two horses, four milk cows, and farm implements valued at $130; John owned 90 acres of improved land and 41 acres of unimproved land valued at $2,600. Names of neighbors found within five lines included Dr. Squire Hinckle and Hannah Wolford. The prior page shows neighbors Peter Jutzi and Joseph Owyer [Oyer].

Frena Roth's brother Andrew settled near Dillon Creek in 1846, followed by Daniel and Nicholas in 1848. Their sister Anna (Roth) Gerber, who grew up in the household of Joseph Stecker/Staker and Frena Roth, settled at Elm Grove in 1852.

Augustus Breitenbach was born in Lebanon Conty Pennsylvania Dec. 17, 1811, and died at Canal Dover, Tuscawaras County, Ohio March 25, 1892. When he was baptized in the Salem Evangelical Lutheran Church in Lebanon County Nov. 3, 1818, the entry named him as Francis Augustus Breitenbach and identified his parents as John Breitenbach and Hannah (John's wife was identified as Elizabeth on censuses).

John Breitenbach was a justice of the peace in Lebanon County. In 1986 his home on East Main Street at Jackson, Lebanon County was registered as an historical site.

Augustus likely came to Butler County with his brother Josiah in the early 1830s. There he became a dry goods merchant. On Jan. 6, 1837 he was appointed as a trustee of the Evangelical German Protestant Church. He is found on the 1850 census of St. Clair Township, Butler County as a 38-year-old merchant born in Pennsylvania, with a wife named Meariah and properties amounting to $1,500. He also appears on the 1860 census of West Hamilton, Butler County as a 40-year-old with 'gentleman' in the occupation block. (The age discrepancy is an indication of the inaccuracy in these records). August and brother Albert formed Breitenbach and Company and purchased a wool mill on North Fourth Street in Hamilton in 1852, then sold their interest to John Benningshofen in 1858. This later became the Beckett Paper Company. Augustus was appointed as a judge for Butler County elections May 25, 1868. The First Reformed Church was organized at his residence Nov. 13, 1867. The 1880 census of Hamilton shows retired merchant Augustus Breitenbach, 69, Pennsylvania; and Maria, 69, Pennsylvania.

His Lebanon County death entry (not filed until June 22, 1892) described him as an 80-year-old merchant who died of apoplexy. Augustus was buried in Greenwood Cemetery at Hamilton. His headstone says, "Breitenbach, Augustus aged 81 years; Maria G. aged 79 years; and Luther A. aged 3 years."

Conrad Schmidtman arrived in Butler County in 1816. According to Levine's *Transplanted German Farmer*, "In 1830 he owned and operated Schmidtmann House, a tavern on the northwest corner of High and Front Streets in the very oldest part of Hamilton." A property purchase by Conrad Schmidtman is recorded in the March 1837-April *1838 Butler County Register of Deeds*. His farm is shown next to that of John M. Milliken on the 1836 plat map of Butler County. He is also listed on the first page of the 1840 census of Hamilton, as Conrad 'Schmidman.'

[208] Christian Gerber and Anna Roth married Oct. 25, 1844, and had 10 children. Christian's younger brother Peter became the grandfather of Pearl and Ethel Staker. See GERBER AND GARBER.

On Feb. 28, 1854 Joseph sold his Madison farm to neighbor Hannah Wolford and her son John. The 110 acres fetched $2,600. Cash was paid, and the receipt was acknowledged before the deed was recorded in Butler County March 1, 1854. The sellers were listed as 'Joseph Stecker' and 'Frances Roth,' and they signed with an 'x', indicating they were illiterate.

The Stakers took a train on their 280-mile journey west to Tazewell County. In May of 1853 the Illinois Central Railroad train track had reached Bloomington, followed by the Chicago and Alton Railroad in October.

While Joseph and Frena and their children traveled in a passenger car, their gray and black Percheron horses followed in a box car.

Joseph (the father) purchased four parcels of land totaling 160 acres at Morton May 30, 1854. Seller Joseph N.H. Campbell received $4,500 (an amount roughly comparable to $98,000 in today's currency).[209]

The Stecker/Stakers built a house at what became 1000 West Jefferson Avenue. They planned to breed their horses, and if later generations are a good indication, to raise Plymouth Rock chickens and Poland China hogs as well.

Frena's brother Nicholas Roth had purchased the adjacent farm only four months later. The *Roth-Zimmerman Genealogy* states that their mother Verena (Zimmerman) Roth lived on the Roberts settlement when she first came to Morton, which may explain why Joseph and Nicholas purchased these adjacent farms. The Roiberts settlement had been a station on the Underground Railroad.

Joseph's oldest brother Christian and his wife Magdalina Gabriel departed East Hamilton/Fairfield and settled in Tazewell County in roughly the same time frame as Joseph and Frena's move. Their daughter Magdalena, the widow of Butler County tailor Lewis Shafer, married her second husband Benjamin Egley in Tazewell County Feb. 7, 1856 (she was listed as 'Magdalen Shafer' on the marriage record). Amish Mennonite minister Michael Mosiman conducted the ceremony. Another daughter, Susanne, married Groveland farmer John O'Brien Oct. 1, 1857 in a ceremony conducted by a Methodist minister. O'Brien's father was born in Nova Scotia to French immigrant parents named Brion, and married a woman from Vermont.

Both Joseph and his oldest brother Christian appear on a special *Illinois State Census* taken in 1855. Christian and Joseph were both living in Morton (population 1,027), though Christian later settled in Groveland (population 1,252).[210] The household of Joseph Staker was described as one male, 40-49 years old [Joseph]; two males, 10-19 years old [Joseph and Christian]; one male, under 10 years of age [unknown]; one female, 40-49 years old [Frena]; two females, 10-19 years old [Barbara and Fanny]; and two females, under 10 years of age [there should have been three: Lena, Katharine, and Anna]. Christian's household was described as one male, 50-59 years old [Christian]; one male, 10-19 years old [Joseph]; one male under 10 years of age [unknown]; one female 50-59 years old [Magdalina]; and one female 10-19 years old [Susanne].

On Jan. 5, 1858, Joseph's younger brother Nicholas and his wife Magdalena purchased 101 acres from Christian Beckler; full payment was made Feb. 4, 1859. Their land was registered under 'Staker.' It fronted the south side of Allentown Road in Tremont, on the boundary with Elm Grove.

Just as family names and ages in Moselle became 'flexible' on documentation during the Napoleonic wars (recall the father aging substantially and the mother's changed surname during the war years), the family name suffered on the eve of the Civil War. The 1860 census of Morton lists Joseph 'Stickler,' age 53, of France; his wife Frances [Frena] of France, 40; Barbara, 19; Francis [Fannie], 16; Joseph 'Steker,' 15; Christian, 14; Magdalena, 12; Kate [Catherine], 10; and Anna, 9. This census also shows Verena (Zimmerman) Roth, Frena's mother, listed as 70-year-old 'Frances Roth' in the household of Daniel Roth and his wife Catherine Ropp.

Only the 60-year-old oldest brother has his name spelled correctly. The 1860 census of Groveland shows Joseph's oldest brother 'Christ' [Christian] Staker, 60, and Magdalina [Gabriel], 56, both from France.

An annual federal income tax was collected for the first time during the Civil War. In 1863 and 1864 Joseph paid $10 as a 'stallion keeper.'

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[209] Charles Campbell and Elizabeth Tweed came to Morton from Brown County, Ohio in 1835. They both lived to be 93 and are buried in Roberts Cemetery. Of their four sons, two farmed at Morton, where their descendants live today: William Wilson Campbell (1804-1880, Deacon Cemetery, Groveland), and James Marcellus Campbell (1810-1891, Roberts Cemetery, Morton). James Marcellus Campbell surveyed and laid out the 5.5-acre plat that became Morton Village in October 1850. John Campbell (1808-1891, Woodland Cemetery, Ironton, Ohio) returned to live in Ohio. Joseph Newton Harvey Campbell (born 1816) sold his land to Joseph Staker in Transaction 11639, made May 30 and registered June 3, 1854. The entry can be found in the *Tazewell County Deeds Book 26*, page 80. He resettled at Peoria, Iowa in 1857, where he farmed 203 acres. He became adjutant of the 8th Regiment of Iowa Infantry during the Civil War, and served two terms of enlistment. He can be found in the *History of Mahaska County, Iowa* (1878).

[210] In 1855 Elm Grove held 1,844 residents, and Tremont 1,029.

The 1870 census of Morton lists Joseph Staker, 61, farmer born in France; Frances [Frena], 50, born in France; Lena, 15; Catherine, 21; and Matilda, 8. Their farm was appraised at $7,000, and personal property at $500. The 1870 census of Tremont lists Nicholas Staker, 53, farmer born in France; Malinda [Magdalena], 50, born in France; Malinda [Magdalena], 18, born in Ohio; Nicholas, 16, born in Ohio; Fannie, 12, born in Ohio; Christian, 10, born in Illinois; and Andrew, 4, born in Illinois. Mary, 8, is missing from the sequence. Property was appraised at $6,000, and personal property at $1,500.

Joseph died at the age of 63 on April 2, 1872. (The age given in his obituary and the birth date on his headstone suggest he was born in 1810, but this does not match his 1808 Moselle birth record). His obituary was published two months later in *Herald of Truth*: “On the 3rd of April, in Tazewell Co., Ill., of dropsy of the heart, Joseph Stecker, aged 62 yrs. Services at the house by Jacob Unzicker and A. Rupp, and at the grave by Joseph Stuckey.”

Joseph, Frena, Nicholas, and Magdalena originally belonged to the Dillon Creek meeting or congregation. Joseph and Frena left this church to join the Egly Amish.

In 1872, the Egly Amish of the *Busche Gemeinde* were still meeting in homes, and had no common burial ground. Joseph was buried on land adjacent to Nicholas Roth's farm, now called the Roberts Cemetery. His headstone says only, “Joseph Staker died Apr. 2, 1872, aged 62 years.” A hand pointing upward is carved into the stone. Adjacent graves include those of his mother-in-law, Verena Zimmerman Roth (her gravestone says, 'Veronica Roth'); his son Joseph (1844-1874); and daughter Fanny Staker Roth (1842-1897).

Joseph's son Christian was appointed executor of his estate, which included a claim against the Illinois Midland Railroad for $900. His petition to the clerk of the county court said, “Said deceased left surviving Fanny [Frena] Staker as his widow, and Barbara, Fanny, Joseph, Christian, Lena, Katie, Anna, and Tilda Staker his children.”

After Joseph's death, Frena's daughters Katharine ('Kate') and Matilda ('Tilly') lived with her. The 1880 census of Morton lists the household as Fanny, 60; Kate Staker, 29; and Matilda Staker, 18.

On March 21, 1874, Joseph and Frena's oldest son, Joseph, died three days after being kicked by a horse. On July 28, 1876, Joseph [Sr.]'s younger brother Nicholas died in Tremont.

Frena died Apr. 20, 1895, and was buried in the graveyard of the Defenseless Mennonite Church (now the Evangelical Mennonite Cemetery at Groveland). The name on her gravestone is 'Veronika Stecker.' It may seem odd that Frena was buried at a distance from Roberts Cemetery (where husband Joseph and mother Verena are buried), but it probably would not have seemed unusual to European Amish Mennonites. Since souls would be reunited in the afterlife, they considered the location of the earthly remains a formality.

After Frena's death, the house at 1000 West Jefferson Avenue in Morton was purchased at auction by William Schock and his wife Minnie Stieglitz. According to Pearl Staker, many possessions were mistakenly left in the house, and Schock relatives carried them away before they could be retrieved.

The wooden house was torn down after the turn of the century and replaced by a brick house that stood there until 2011. William's son Levi lived in the house built by his father, where we had the opportunity to talk with him in the summer of 2001. He passed away in December 2002. Nothing remains of the original farm structures. A barn erected by Roth brothers in 1888 was torn down in 2011; Levi noted that it was constructed with a huge 16-inch center beam. Nicholas Roth's house, which would have been across the road and about 200 yards to the northwest, was demolished in the 1950s.

Joseph Stuckey died Feb. 5, 1902, and was buried in Imhoff Mennonite Cemetery at Danvers, near the grave of Peter Naffziger. The family headstone spells his name 'Stuckey,' but his smaller headstone reads, “Joseph Stucky, bishop, N. Danvers Menn. Church. Prominent leader – organizer of Menn. churches, father of Central Conference of Mennonites.”

Children of Joseph Stecker/Staker and Frena (Roth) Staker include:

1. Barbara Staker was born at Hamilton, Butler County, Ohio Jan. 26, 1841, and died at Groveland Jan. 26, 1918 (per her headstone; her death entry says Jan. 31). On March 12, 1865 in Tazewell County she married Andrew Roth; the ceremony was performed by minister Michael Mosiman. He was born in Butler County, Ohio Feb. 8, 1844, and died April 27, 1911, the oldest child of Nicholas Roth and Katharina/Catherine Habecker. Since Nicholas was Frena Roth's older brother, this was a marriage of cousins as well as next-door neighbors. She had children named Benjamin, Moses, and Veronica. The couple lived in Groveland Center, just north of the farm of her brother Christian. They are buried in the Evangelical Mennonite Cemetery at Groveland.
2. Frances 'Fanny' Staker was born in Butler County, Ohio April 20, 1842, and died March 6, 1897. On March 8, 1868 in Tazewell County she married Christian Roth. The ceremony was performed by Nicholas Roth. Tazewell County marriage documents call the groom 'Christian Rod.' Christian was born at Bollwiller, Upper Alsace Aug. 25, 1833, and died in 1897, a son of Johannes/Jean Roth and Marie Anne Zimmerman). He was also a nephew of Catherine

Zimmerman of Morton, wife of Jacob/Jacques Rich (see RICH). Although he had come from an Anabaptist family, he reported for military service as a private at Camp Lyon in Peoria Sept. 2, 1861. His entry documents describe as a 27-year-old farmer, height 5 foot-7, having blue eyes, gray hair, and a light complexion. At Camp Lyons he was chosen with one other soldier to become a member of Company B, 66th Infantry Regiment of Illinois, attached to the multi-state Western Sharpshooters of General John C. Fremont.[211] The Sharpshooters used a special long rifle until 1863, when 40 members purchased the new Henry Repeating Rifle at their own expense. They participated in many of the major battles of the Civil War including Fort Donelson, Shilo, the Siege of Corinth, Kennesaw Mountain, the Siege of Atlanta, and Sherman's March to the Sea. Christian re-enlisted at Pulaski, Tennessee on Christmas Eve of 1863. On May 24, 1865 he participated in the Grand Review of the Army at Washington, D.C. He mustered out at Camp Logan, Kentucky July 7, 1865, and filed for a service-related disability Feb. 12, 1886. Christian and Fanny had one child, Mathilda. Mathilda is buried alongside her parents in Roberts Cemetery at Morton, where her marker gives the dates Aug. 24, 1874-Dec. 15, 1957.

3. Joseph Staker (#3) was born in Butler County, Ohio in 1844, and died at Morton March 21, 1874. On Feb. 28, 1869 in Tazewell County he married Anna Mosiman, a daughter of Michael Mosiman and Marie/Maria Rocher. The ceremony was conducted by her father, a minister of the *Busche Gemeinde* or Wesley City congregation. He chose to make it the last wedding ceremony he performed. Anna was born at Fon du Lac Sept. 23, 1848, and died at Morton Aug. 11, 1914. The 1870 census of Morton shows Joseph Staker, farmer, 25, born in Ohio; Anna [Mosiman], 22, born in Illinois; Eli [Elias], seven months; and farm laborer John Engle born in Illinois, 15 (farm laborer Frederick Engle born in Switzerland, 25, worked for Christian Staker and Magdalena Ropp at the same time). Their farm was valued at $1,000. They had three children before Joseph died on March 21, 1874, three days after being kicked while shoeing a horse. He was buried in Roberts Cemetery next to his father, who had died two years earlier. His personal property amounted to $2,500; Daniel Roth served as executor of his estate at the request of the widow Anna. Anna was left to care for the children Elias, Moses, and Mary Ann. On Feb. 8, 1879 she remarried to Henry Merchenthaler (1850-1900), a German-born merchant who owned a grocery store in Morton.[212] They had five more children in Morton (Joseph, Lydia, Sarah, Henry Jr. who died at four years of age, and a second Henry Jr.). Although Henry accepted the three stepchildren as his own, they kept their Staker surname. Anna made a point of bringing her first three children to visit their Staker cousins on holidays, often arriving on a horse-drawn sled. The 1880 census of Morton lists the household as Henry 'Margindollar,' 30; Anna, 31; Elias Staker, 10, stepson; Moses Staker, 8, stepson; Mary Staker, 7, stepdaughter; Joseph 'Margindollar,' 3 months; and Alsatian farm laborer Andrew Fridinger, 20. Henry Merchenthaler died in 1900 and is buried in the Old Apostolic Cemetery. Anna Mosiman died in 1914 and is buried in the Merchenthaler plot at the Apostolic Christian Cemetery in Morton. Children of Joseph Staker and Anna Mosiman include:
    a. Elias Staker was born Dec. 25, 1869, and died at Morton June 30, 1930. He is buried in the Apostolic Christian Cemetery.
    b. Moses Staker was born Aug. 1872, and died Oct. 29, 1926. He is buried in the Apostolic Christian Cemetery. On Nov. 26, 1905 at Morton he married Katharine 'Katie' Belsley. She was born in 1874, and died at Morton June 2, 1952. They had two children who died as infants. Their remaining children born at Morton include:
        1) Anna/Annie Staker was born in 1908, and died at Morton Jan. 23, 1924. She is buried with her parents at the Apostolic Christian Cemetery.
        2) Joseph Staker was born Dec. 15, 1909, and died at Morton April 19, 1993. On Jan. 1, 1947 at Peoria he married Mildred Baer.
        3) Lydia Staker was born Oct. 14, 1907, and died at Morton Aug. 25, 1999. On Feb. 26, 1928 at Morton she married Clarence Zimmerman.
        4) Christian Staker was born Feb. 6, 1911, and died at Morton Oct. 7, 1992. On Jan. 10, 1942 at Peoria he married LaVon Robertson.
        5) Samuel Staker was born Sept. 19, 1912, and died Feb. 19, 1998. On Jan. 10. 1942 at Peoria he married Clara Schurter.
    c. Mary Ann was born in January of 1873, and died Dec. 30, 1905. She is buried in the Old Apostolic Cemetery.
4. **Christian Staker** was born in Butler County, Ohio Oct. 6, 1845, and died at Groveland July 30, 1919.
5. Magdalena 'Lena' Staker was born in Butler County, Ohio Sept. 23, 1848 (per death entry), and died at Groveland Feb. 12, 1931. On Dec. 16, 1870 in Tazewell County she married Peter Schnur Jr.; their ceremony was performed by minister Joseph Stuckey. Peter Jr. was born at Sichenhofen, Darmstadt Feb. 14, 1844, and died at Groveland Aug. 16, 1889. His widowed father Peter Schnur Sr. (1811-Oct. 11, 1871) and his seven children sailed from Hamburg

[211] The other soldier from Peoria chosen for the Western Sharpshooters was Mathias Schlactene. He later deserted.

[212] Henry's original name was Heinrich Mergenthaler, and he was a recent immigrant. This makes it likely that he was the Heinrich Mergenthaler described in the *Baden, Germany Emigration Index 1866-1911* as a native of Mönchzell in the district of Heidelberg, Baden-Württemberg, who emigrated from Europe in 1877.

and passed through Southampton before arriving at New York City on the *Teutonia* May 8, 1860.[213] Peter Sr. was naturalized at Pekin Aug. 1, 1868; he is buried in Zion Evangelical Cemetery at Groveland. Peter Jr. filed naturalization documents at Pekin April 3, 1866, stating that he was 21, came from Darmstadt, and had been in the United States six years. The application was witnessed by the Peter Litwillers senior and junior. He was a farmer, and became a superintendent of the Groveland Defenseless Mennonite (later Evangelical Mennonite) Church. Peter Jr. and Lena had seven children including Sara Matilda, Lydia Catherine, John, Emma, Joseph Edward, Albert, and Fannie.

6. Katharine 'Kate' Staker was born at Hamilton, Butler County, Ohio (per her death record) Oct. 7, 1849, and died at Groveland Oct. 9, 1923; she was buried in the Evangelical Mennonite Cemetery as 'Aunt Kate.' She lived in Groveland and can be found on the 1920 census as 70-year-old 'Cathrine,' a guest in the Burkey household (Nicholas and her 58-year-old sister Matilda). From the *Bloomington Pantagraph* and *Mennonite Weekly Review*, Oct. 30, 1923: "Funeral services for Miss Kate Staker, 74-year-old resident of Groveland, were held Friday afternoon at the home of her sister, Mrs. Nick Birkey and at the Mennonite church at 1:30 o'clock. Miss Staker died on Tuesday evening at the home of her sister, Mrs. Birkey. She was a member of the Mennonite church. She is survived by three sisters, Mrs. Lena Schmir [Schnur], Groveland; Mrs. Anna Mosiman, Morton; and Mrs. Nick Birkey."
7. Anna Staker was born in Butler County, Ohio Sept. 26, 1851 (the date has also been found as July 27, 1850 and as July 26, 1852), and died May 14, 1943. Joseph Stuckey presided at her marriage to David Mosiman on Nov. 9, 1869. David was born Nov. 8, 1849 (also found as Aug. 7, 1843), and died Jan. 23, 1909, a son of minister Michael Mosiman and Marie/Maria Rocher. They had nine children including Matilda, Samuel, Anna (twin), Katharine (twin), Caroline, Clara, Levi, Joseph Edward, and Leah.
8. Matilda 'Tilly' Staker was born at Morton Sept. 9, 1861, and died at Groveland April 9, 1938. On Sept. 3, 1883 she married Nicholas Birkey (Sept. 9, 1860-April 24, 1944), a son of Henry Birkey and Magdalena Eigsti. They lived across the street from Christian Staker and Magdalena Ropp, just below the center of Groveland; their children included Clara, Katie, Fannie Irene, Cora, Alvin Henry, Edna Barbara, and Owen Joseph who died in infancy. They are buried in the Evangelical Mennonite Cemetery at Groveland.

Christian Staker was born at Hamilton Oct. 6, 1845, and died at Groveland July 30, 1919.[214]

Christian was the first of Joseph's children to marry. Magdalena 'Maggie' Ropp was born near Pekin April 13, 1847 and died in Groveland Dec. 19, 1919, a daughter of Jacob Ropp and Elizabeth Schlegel. They were married in Tazewell County Feb. 25, 1866 (the marriage certificate names 'Magdalina Rupp'). The ceremony was performed by Magdalena's uncle Andrew Ropp.

Magdalena's wedding tintype, 1866.

The 1870 census of Morton shows Christian as a 24-year-old farmer, born in Ohio; his wife as Margaret, 23, Illinois; Lydia, 3, Illinois; Aaron, 1, Illinois; and Swiss farm laborer Frederick Engle, 25, Switzerland. Their personal property was appraised at $1,000. They were grouped with the households of father Joseph and brother Joseph, indicating they were working the original family farm.

On March 18, 1874, Christian's older brother Joseph [Jr.] was kicked while shoeing a horse, causing grave internal injuries. Christian, the second oldest son, put financial matters in order by purchasing the family farm from his dying brother, mother, and sisters for $5,101. The deed changed hands March 20, and Joseph died the following day.

Around that time, Christian also constructed a brick house at the southwest corner of the family farm (now a dentist's office at 700 West Jefferson Street, Morton). The 1880 census of Morton lists Christian, 33, farmer; Maggie, 31; Lydia, 18; Aaron, 11; Fannie, 9; Daniel, 6; Joseph, 4; Edward, 1; and Alsatian farm laborer Joseph Fridinger, 26.

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[213] The probate papers of Peter Schnur Sr. filed at Pekin say he died Oct. 11, 1870. His widow Magdalena was appointed executor of his estate; his surviving children were Philip, Eva, Mary, Peter, Catherine, Adam, and Margaret.

[214] A son of Joseph Stecker/Staker and Frena Roth. Other Christian Stakers in Tazewell County were his uncle, the husband of Magdalina Gabriel who was born Christian Farny; and his cousin, a son of Nicholas Stecker and husband of Lena Pfister.

Shortly after the 1880 census, Christian obtained 334 acres southwest of the center of Groveland (this would have given him more than half of Section 27, which contained 640 acres). There he created an extensive farm with several buildings. He became a very successful farmer, served as school director for Groveland for many years, and faithfully attended meetings of the Defenseless Mennonite Church. His home stood just below Groveland's center at 17727 Springfield Road, now the address of Earl Sauder.

Christian's weddding tintype, 1866 (see a much older Christian on the cover of Part Five).

The couple died only five months apart. Christian suffered a stroke after visiting Magdalena in the hospital, where she was being treated for stomach cancer. They are buried together in the Evangelical Mennonite Cemetery in Groveland.

Christian and Magdalena left an estate worth $125,000 in 1919 - about $1.33 million in today's dollars.

Morton News, July 31, 1919, under the headline *'Called to the eternal rest, Christian Staker died early Wednesday morning'*: "After enjoying over seventy years in this world, living a true Christian life, the Power that guides and rules willed that his time should be no more, and at 4 o'clock Wednesday morning the Angel of Death quietly slipped into the midst of his loved ones and took with it Christian Staker to dwell in the Home that was his reward for his meritorious life on earth. He suffered a stroke of paralysis several weeks ago and although his loved ones hoped that he would recover, it was not to be for heart failure developed, causing his death. Mr. Staker is one of the well-known farmers of Tazewell County. He was a devoted Christian, uniting with the Defenseless Mennonite church at an early age and his footsteps never wandered from the path that he chose when uniting with the church. But by following this path he found his way into Heaven. He was one of the prominent members of the church, being actively engaged in furthering the word of God. He was born in Butler County, Ohio, and was married in 1866 to Miss Magdaline Ropp, who with the following children survive to hold dear the memory of a kind and loving husband and father: Mrs Benj. Birkey of Elm Grove Township, Aaron Staker of Groveland, Fannie Staker at home, Daniel of Groveland, Jos. of Groveland, Edward at home, Samuel of Groveland, Ida at home, Moses R. Staker of Aberdeen, S.D., Katharine at home, Reuben of Groveland and Harvey at home. Rufus died in infancy. He also leaves the following sisters: Mrs. Anna Mosiman of Morton, Mrs. Nick Birkey of Groveland, Mrs. Lena Schnur and Miss Katharine Staker of Groveland. The funeral will be held Friday afternoon at 1:30 o'clock from the residence and at 2:00 from the Defenseless Mennonite church of Groveland."

"Mrs. Chris Staker (nee Ropp) was born near Pekin, Illinois, April 13, 1847, and passed away December 19, 1919, at the age of 72 years, 8 months and 6 days. She was united in marriage to Chris. Staker February 25, 1866. She united with the Defenseless Mennonite Church at an early age and remained a faithful member. She leaves to mourn her departure 8 sons and 4 daughters: Edward, Fannie, Ida, Katie and Harvey at home; Mrs. Ben Birkey of Elm Grove, Aaron, Daniel, Joseph, Samuel and Reuben of Groveland, Moses of Aberdeen, South Dakota; also 1 sister, Mrs. Joe Roth of Morton; also 1 brother, Jacob Ropp of Gridley; 16 grandchildren and 2 great-grandchildren. Her husband preceded her home July 30; also Rufus, dying in infancy."

Children of Christian Staker and Magdalena Ropp include:

1. Lydia Staker was born at Groveland Dec. 25, 1866, and died Dec. 5, 1943. On March 28, 1893 she married Benjamin Birkey. He was born Dec. 24, 1860, and died July 14, 1939), son of John Birkey and Jacobine Hochstettler of Elm Grove. He was a minister of the Defenseless Mennonite Church of Groveland. They are buried in the Evangelical Mennonite Cemetery at Groveland.
2. Aaron Staker was born at Groveland March 12, 1869, and died in Tazewell County June 17, 1937. On March 20, 1891 he married Catherine 'Kate' Wagler. She was born Jan. 7, 1869, and died July 9, 1922, a daughter of Peter Wagler and Catherine Rediger. They are buried in the Evangelical Mennonite Cemetery at Groveland.
3. Fannie Staker was born Sept. 2, 1871, and died in Tazewell County April 13, 1938. She is buried in the Evangelical Mennonite Cemetery at Groveland as 'Miss Fannie.'
4. Daniel Staker was born at Groveland Dec. 30, 1873 (his birth date is given as December 1874 on the 1900 census of Groveland), and died at Peoria June 17, 1944; his obituary can be found in the *Metamora Herald*, June 23, 1944. He was a superintendent of the Defenseless Mennonite Church of Groveland. On March 23, 1897 he married Josephine Gerber. She was born in December 1873, and died in 1953, a daughter of Peter Gerber and Barbara Bechler of Elm Grove. Daniel can be found as a 46-year-old on the 1920 census of Groveland with 47-year-old wife Josephine, 10-year-old Pearl, and 5-year-old Ethel. Pearl and Ethel contributed information to this genealogy.

5. Joseph Staker was born at Morton Sept. 28, 1876, and died at Groveland Sept. 22, 1941. On March 23, 1914 he married Clara E. Birky. She was born at Morton June 7, 1887, and died there Oct. 4, 1979, a daughter of Daniel Birky and Mary Hochstettler. They are buried in the Evangelical Mennonite Cemetery at Groveland.
6. Edward R. Staker was born at Morton Nov. 28, 1878, and died June 26, 1962. On the 1920 census of Groveland he is listed as a head of household. The household includes his 28-year-old brother Harvey, and sisters 48-year-old Fannie (given as 'Frances'), 36-year-old Ida (given as 'Ada'), and 32-year-old Katharina. Edward R. is buried in the Evangelical Mennonite Cemetery at Groveland.
7. Samuel Staker was born at Morton June 24, 1880, and died Oct. 15, 1971. On March 10, 1909 he married Louise 'Lucy' Zimmerman. She was born in 1889, and died in 1931. On May 8, 1936 he remarried to Anna Birkey. She was born in 1887, and died in 1964, a daughter of Christian Birkey and Elizabeth Roth. [215] They are buried in the Evangelical Mennonite Cemetery at Groveland, where the first wife's marker says only 'Louise.'
8. Ida May Staker was born at Groveland Oct. 22, 1882, and died at Groveland Jan. 1, 1922. She is buried in the Evangelical Mennonite Cemetery at Groveland.
9. **Moses Roy Staker** was born at Groveland Oct. 30, 1884. He was named after his uncle Moses Ropp.
10. Katharine 'Katie' Staker was born at Groveland May 6, 1887, and died June 16, 1962.
11. Reuben Staker (twin) was born at Groveland May 26, 1889, and died at Peoria April 2, 1969. On Sept. 8, 1917 he married Cora Zimmerman. She was born in 1896, and died in 1988, a daughter of Jacob Zimmerman and Etta Meinke. He is listed as a 28-year-old on the 1920 census of Groveland. Reuben overcame a significant handicap to become professionally and artistically productive. After farming in Paxton for eight years, he returned to Groveland to manage a grain elevator. In 1926 he lost his right arm in an accident there. He not only learned to write with his left hand, but also developed a lifetime love of drawing and painting. This became his fulltime vocation after he retired from teaching in 1954. His four children are Dana (1918), Ruth (1922-2000), Evelyn (1926), and Mary (1930). Mary, now Mary (Staker) Bowers, accumulated images of the family that became the *Staker Family History*. Pearl Staker suggested that Reuben's name was originally 'Rufus.' After the death of his twin, the names were switched.
12. Rufus Staker (twin) was born at Groveland May 26, 1889, and died as an infant Sept. 16, 1889. Oddly, the name on his headstone is 'Rufus Steker,' a throwback to a spelling found two generations earlier in Harprich, Moselle. Perhaps father Christian found the spelling on old papers and believed it to be his original family name.
13. Harvey Staker was born at Groveland July 14, 1891, and died Oct. 29, 1978. On Feb. 2, 1921 he married Luella Litwiller. She was born July 8, 1895, and died in 1985, a daughter of Pleasant Grove minister Jonas Litwiller and Catherine 'Katie' Eigsti.

Moses Roy Staker was born Oct. 30, 1884. He grew up in Groveland, earned a masters degree at the University of Chicago, and became a professor of education at South Dakota State Normal School (now called Black Hills State University). He was also an assistant professor of psychology and education at Illinois State University at Normal.

Moses married Anna Maria Fischer at Staunton July 16, 1914.[216] Anna was born Nov. 18 or 28, 1891 in Staunton. She attended a German School as a child, and the *Staker Genealogy* has a photo of her third grade class.

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[215] Lucy Zimmerman, Samuel Staker's wife, and Cora Zimmerman, Reuben Staker's wife, were cousins. Their fathers were John M. and Jacob Zimmerman, both sons of John A. Zimmerman.

[216] **Petter Fischer** was born at Hassloch, a village about 35 miles southwest of Marnheim in the Pfalz, on Feb. 11, 1766.[216] His birth record says that he was a son of "Georg, a farmer here, born in Lachen" and his wife Eva Margaretha. Lachen is a village about four miles to the southwest, near Speyerdorf; it was also home to Amish Mennonite Nafzigers and Müllers. Adjacent to Lachen is Branchweilerhof, an ancestral home of the Liechti family, now a Mennonite study center.

Petter married Magdalena Reisin. She was born at Hassloch about 1769. They had two sons, Johann Conrad Fischer (born at Hassloch in 1793) and Leonhardt Fischer.

Leonhardt Fischer was born at Hassloch Feb. 10, 1791, and died there Aug. 24, 1854. He married Anna Katharina Baer (born Feb. 26, 1793) at Hassloch Dec. 28, 1814. Only birthdates are known for seven of their eight children, all born in Hassloch: Maria Elizabeth, July 30, 1815; Juliana, Aug. 28, 1818; Johann Georg, Nov. 8, 1821; Anna Margaretta, Nov. 20, 1819; Phillip Petter, Dec. 20, 1816; Maria Kathrina, Dec. 22, 1822; and Johann Leonard, April 14, 1825.

Their eighth child **Johann Christopher Fischer** was born at Hassloch July 4, 1826 (his obituary says July 24, 1827), died at Staunton Sept.16, 1902, and is buried in Staunton City Cemetery.

Taking all of this into account, it is probable that he sailed from Antwerp on the *Johann Smidt*, a ship that brought German immigrants to New Orleans Nov. 17, 1848; the passenger list shows Christian Fischer, 21; Anna, 19, and Catherine Franck, 24. *Die Auswanderung aus dem Birkenfelder Land, Forschungen zur Rheinischen Auswanderung, Part 1* lists a 'Maria Anna Frank' as an 1848 American immigrant from Germany's Birkenfeld region, and Anna Maria is known to have immigrated in that year.

When they reached Staunton in Macoupin County the same year, the town had only two or three houses. On April 16, 1849 he married Anna Maria Frank in Madison County. She was born at Hassloch Sept. 28, 1826, died May 30, 1914, and is buried in Staunton City Cemetery.

She taught elementary school and worked as an assistant for Illinois State University Health Services. Later in life she was a member of local, state, and national teachers associations.

On April 3, 1917, in connection with spring elections, the residents of Groveland cast votes in a poll to express their opinion of the coming war. Isolationists outvoted interventionists 10-1. War was declared three days later. Moses registered for the World War I draft in Brown County, South Dakota.

Pearl Staker told the story that one day Moses' mother Magdalena decided they had too much money lying around in the bank. This prompted her husband Christian to purchase farms in Amboy and Mendota, Lee County, Ill. After their deaths in 1919, the two farms became part of their estate. Moses took responsibility for one of the farms. Apparently their worth was more than Moses's share of the estate, because Anna was still making payments on the land after her husband's early death. The two farms were later cultivated by the Korn and Frickhoff families.

The family appears on the 1920 census of Aberdeen, South Dakota as Moses R., 35, professor at the South Dakota State Normal School; Anna, 28; and William, eight months.

Moses suffered from Bright's Disease, a disorder that caused a bloated appearance and ultimately led to kidney failure. He died from pneumonia March 6, 1928. Classes at Illinois State University were canceled on the day of his funeral.

Walter Ropp circa 1948:

> "…There have been a number of good teachers in our reunion group, especially one, Moses Staker of I.S.N.U. at Normal, so I am going to enter a short biography of his life and make it a part of this record. I wrote it at the time of his death, and it has never been read or published.
>
> My mother and Mrs. Staker [Magdalena Ropp] were the same age and classmates at Railroad School, the beginning of a lifelong friendship. One Sunday, a few weeks before we left Elm Grove for McLean County, the Staker bobsled turned into our yard. 'Whoa, horses,' and little Stakers dropped out all around the bob. 'We wanted to see you before you went away.'
>
> One little Staker didn't drop out. Big sister Lydia packed him into the house in a big bundle of shawl. Inside was four-month-old Mosie, so you see I remember him a way, way back and perhaps this is an additional reason for wanting to write.
>
> The old Staker farm west of Groveland [that of Christian Staker and Magdalena Ropp], right near town, was his birthplace. Eight little Stakers, Lydia, Aaron, Fannie, Dan, Joe, Ed, Sam, and Ida were there when he came, with Katie,

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The 1850 census of Macoupin County lists Christopher Fisher, 23, a basket maker from Germany, and Anna Fisher, 23, from Germany. He filed a *Naturalization Declaration of Intent* Oct. 30, 1854, witnessed by Johannes Fischer (older brother Johann George), and was naturalized in Madison County May 11, 1857. He was employed in the Staunton Mill and later as a store clerk, but gave up these occupations because of asthma. In later life he ran a small grocery store with a brother in Staunton (later 'Fischer Brothers'), retiring in 1883.

Their children born in Staunton include: 1) Frederick Gottlieb Fischer, born Jan. 14, 1851, died April 12, 1898; 2) Johann Adam Fischer, born June 24, 1853, died Dec. 8, 1932; 3) Anna Catherine Fischer, born April 25, 1856, died Nov. 22, 1940; 4) Paul Heinrich Fischer; 5) Heinrich August Fischer, born Nov. 19, 1861, died 1950; 6) Edward Joseph Fischer, born Dec. 13, 1863; and 7) Marie Elisabeth Fischer, March 3, 1867.

Paul Heinrich Fischer was born at Staunton April 3, 1859, and died at Taylorville May 19, 1944. He married Laura Bertha Brass at St. Louis Oct. 21, 1884. She was born at St. Louis July 13, 1864, and died at Taylorville March 24, 1960. They lived together on 117 E. Olive Street at Staunton.

Laura Bertha Brass also had a German family, traceable only to her grandparents. On her paternal side, Wilhelm Brass, born circa 1800 in Germany, married 'Holvesheilt,' born circa 1804 in Germany; they had a son Wilhelm Herman Brass, born along the Rhine River in Prussia July 13, 1836, who emigrated 1850, died Aug. 8, 1913, and is buried in Staunton City Cemetery. He married Emma Obrig at St. Louis June 15, 1852; Emma Obrig was born at Elberfield, Germany Sept 28, 1829, died at Staunton May 11, 1915, and is buried in Staunton City Cemetery. Wilhelm Hermann Brass and Emma (Obrig) Brass emigrated in 1850. They were Laura's parents. Other children included William, Minnie, Regina, and Emma Clara.

Paul Heinrich Fischer operated Fischer Brothers General Store at Staunton, and sat on the Staunton school board for many years. He and Laura Bertha Brass had seven children.

Anna Maria Fischer was born at Staunton Nov. 28, 1891, and died Feb. 10, 1985. She married Moses Roy Staker at Staunton July 16, 1914.

Her brothers and sisters included William Christopher born Oct. 14, 1885; Stella Clara, born July 1, 1887, who married Leslie Ore; Harrison David, born Nov. 14, 1888, who married Virginia Griffin and died Nov. 13, 1886; Jennie Emma, born Aug. 18, 1890, who married Joe Messick and died Jan. 8, 1952; Elmer, born Oct. 25, 1893, who died April 10, 1894; and Walter Herman, born Oct. 16, 1895, who married Elnora Grabaugh and Nettie Dunn and died Oct. 16, 1943. Much of this information was confirmed by the 1900 census of Staunton City, where father Paul is described as a merchant. The household was listed as Paul H. Fischer, 41; Laura B., 35; William C., 14; Stella C., 1889; Harrison D., 11; Jennie E., 9; and Anna M., 8.

Reuben, and Harvey coming after him to round out one dozen. His parents were Christian Staker (the German spelling Stecker) and Magdalena Ropp (old Uncle Jake Ropp's 'Lean' from over near Pekin).

His Grandma Staker's family name was Roth [Frena Roth]; his Grandma Ropp's Schlegel [Elizabeth Schlegel]. All four families were Old Amish Germans from eastern France - Rhinelanders who came to Tazewell County before 1850 to find a good spot of earth somewhere near their brethren.

So this then was home until his school days began, a home where, when father said, 'Mosie, run down to the road and shut the gate,' it closed him in on a farm, a Mennonite home, and almost another small Germany. When his school days began he could speak conversational English and German.

Their church house was a little over a mile away, near enough so that Sunday meant, 'We'll go to church today.'

Eight years later the village school and his farm home sent him out readied to set his mind to something useful: to farm, to teach, to fill a worthwhile job somewhere…

He made teaching his life work, beginning in a country school west of Morton. In 1914 he graduated at Illinois State Normal University. There, in a discussion, the question of how many pupils a teacher could have in class came up. Another student said, 'There is a young lady here now who had 103 and no helpers.' 'Oh fiddle-faddle, that can't be done.' 'Alright, I'll introduce her to you.' He did, and sometime later she was Mrs. Staker. This shows that it is not very safe for a young man to say what a young lady can or cannot do. She was Anna Fischer of Staunton.

The next three years he was principal at Delavan. Then he was four years at the South Dakota State Normal, when a place opened at Normal. Here his appointment was assistant professor of Psychology. While living here their church membership was at the Methodist Church.

Death came by pneumonia at the age of forty-three. One could scarcely believe that this kindly, useful man must leave us just when the sun of life was at high noon, when the best years were yet to come. He had always seemed so well.

University men who knew him believed that in a few years vacancies would have placed him near the top in Normal. He had been successful everywhere. The Ropps remember him as a cheerful, kindly soul; hearty, with unexpected words of wit and quiet good humor that brought their own laughter. When you were with him time never dragged. He was, in German, *hurtz-weilitzh*. And best of all we know where it comes from. What else can you say about his cheerful, hearty grandma [Elizabeth Schlegel]. And his mother [Magdalena Ropp] was much like that.

Words spoken by Prof. Carins are very appropriate. 'Mr. Wolrab, one of the undertakers at his burial remarked to me, 'I infer from the very large attendance that Mr. Staker had many friends.' 'Yes,' I replied, 'He had the personal qualities that people like: sympathy, kindliness and good humor, and a high degree of intelligence and good sense. He was a delightful man to be with. His energy of soul, his sense of fair play, and considerations of the interest of others will cause his friends to miss him.'"

From his obituary:

"For nearly four centuries his ancestors had belonged to that body of evangelical protestant Christians known as the Mennonites, a body that stressed the qualities of industry, sobriety, thrift, honesty, justice, piety, peace and brotherly-kindness, the sturdy virtues...They observed the delay, the technicalities, the miscarriage of justice that so frequently beset our courts of law, and settled their disputes at the church door or by arbitration... They saw the havoc wrought upon the innocent by war, often by war waged in the very name of religion, and they refused to bear arms, often seeking voluntary exile rather than obey the military demands of their rulers...From this sincere, gentle, peace-loving people our friend was descended, in their companionship he was reared, upon their teaching his spiritual life was nourished, and, although in later years he was allied with another branch of the Christian church, he always exemplified in a fine way the religious and moral principles in which he was cradled."

After the death of her husband, Anna continued to live in their house at 914 South Fell Avenue in Normal, and attended a Methodist church. She died Feb. 10, 1985 in Normal, and was buried with Moses in Park Hill Cemetery at Bloomington.

Children of Moses Roy Staker and Anna Maria Fischer born at Normal, McLean County include:

1. Physicist William Paul Staker was born April 9, 1919, and died Dec. 22, 1989. On Dec. 27, 1949 he married Jane Hamlin. She was born Nov. 7, 1924, and died Jan. 4, 1987. They had a son and daughter. Two representative theoretical papers on cosmic rays William wrote in 1950 and 1951 can be found on the website of the *Physical Review Online Archive*. William and Jane are buried in Forest Rose Cemetery at Lancaster, Ohio.
2. Child psychologist **James Edward Staker Sr**. was born Jan. 20, 1923, and died at West Orange, New Jersey Feb. 26, 1991. He was a member of the First United Methodist Church, held the rank of captain in the Army during World War II, was director of educational services for the South Orange-Maplewood, N.J. Board of Education 1956-1982, and taught at Rutgers College (now Rutgers State University). He married twice. On Feb. 22, 1944 he married Virginia Ann Osterhoudt. She was born at Rome, New York June 8, 1923, and died at Bridgewater, N.J. April 5, 2016. Virginia's children include three sons and a daughter. They divorced, and James remarried to Joan Lennon. James is buried in Park Hill Cemetery at Bloomington, McLean County.

More on the generation that came to America

Other Children of Joseph Stecker and Barbe Farny

These notes have naturally evolved around the author's great-great-grandfather, Joseph Stecker/Staker (#2, 1808-1872) of Morton. But he also had an older half-brother and two brothers who filed for naturalization at the courthouse in Hamilton, Ohio: half-brother Christian, John, and Nicholas. An older sister, Anna, came to America with her husband Jean/John Bachman and the family's widowed father Joseph in 1838. A sister Catherine had died in Moselle at 19 years of age; another, Barbe, remained in Moselle.

A quick picture of the entire family:

1. Christian (1801-1868), born at Bistroff, Moselle, the illegitimate child that Barbe Farny brought to her marriage.
2. Anna (1803-1890), born at Tragny, Moselle.
3. Jean/John (1805-1864), born at Tragny, Moselle.
4. Joseph (1808-1872), born at Harprich, Moselle.
5. Barbe (1810-?), born at Harprich.
6. Catherine (1811-1831), born at Harprich.
7. Nicolas/Nicholas (1814-1876), born at Linstroff, Moselle.

1. CHRISTIAN FARNY OR STECKER/STAKER was the illegitimate child of Barbe Farny. He was born at Bistroff Jan. 21, 1801, well before her marriage to Joseph Stecker in 1802. Joseph was not the father, as noted on Christian's marriage entry.

Tracing Christian's life presented an interesting puzzle, because his name appears in many variations: as Christian Farny on records of his 1801 Bistroff birth and 1826 Grostenquin marriage; as Christian Farni (with 'Christian Stecker' written in the margins) on the 1836 and 1838 Bertring birth documents of daughter Susanne and son Joseph; as Christian Stecker on the 1825 Grostenquin birth record of his daughter Anne, the 1832 and 1834 Hombourg-Haut birth records of daughters Madeleine and Catherine (though they were born at Hellering), and his 1852 naturalization document from Hamilton, Ohio; as Christopher Staker and Christ Staker on American census lists; and as Christian Staker on his Danvers gravestone.

An entry for his marriage was made in the Grostenquin civil record June 3, 1826. The ceremony was performed by Joseph Farny. The marriage document describes the groom by the name 'Christian Farny.' Christian's parent is given as "Barbe Farny, the wife of Josephe Stecker." It was signed 'Christian Stecker,' indicating that he was at least partially literate. Barbe Farny signed her name with an 'x'.

The bride Magdalina Gabriel was born at Laudrefang (10 miles northwest of Bistroff) Nov. 6, 1800.[217] She was a daughter of Anne Gabriel, who was described as a *"fille majeure de l'hopitale St. Nicholas de Metry"* (Métring is now part of Teting-sur-Nied, located between Laudrefang and Bistroff).

In Moselle, Christian Stecker worked as a farmer and miller in Oderfang Mill at St. Avold, about 12 miles north of Grostenquin. The abbey mill had been used to grind corn and lead ores since the Middle Ages, and may have been the birthplace of Barbe Farny's father Christian.[218] It was run by the couples Pierre Beller and Barbe Hirschi, and Christian Oesch and Barbara Zehr. He may also have worked as a miller in the Pulvermühle [powder mill] at Macheren while living at Hellering (as found on entries from 1832 and 1834). He also worked at Adelange, a village only a few miles west of Bistroff. The couple were described as residents of Bertring on birth entries created in 1836 and 1838. Many of the Bertring civil records describe them as Anabaptists; they were the only family identified in this way.

Moselle experienced a poor cereal harvest in 1845, and a poor grain harvest in 1846. In both years a potato blight wiped out the most important staple food. The Oderfang farm where Christian worked was mainly a producer of potatos for flour made at its mill.

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[217] Converted from the Republican calendar date 15 Brumaire 09. Christian was born on 01 Pluviose 09. We note that Magdalina appears on each U.S. census to be one to four years younger than her husband, when in fact she was 2-3 months older. Perhaps they were not apprised of the circumstances of their births.

[218] The Oderfang mill no longer exists, and an electrical materials supply company has taken its place. An old mill stone marks the historic mill site.

In the summer of 1846, Christian emigrated from France with his oldest son. The *Osceola* departed from Le Havre, arriving at New York City Aug. 13, 1846. Its passenger list contains Christian Stecker, 45, a farmer from France; and Jean Stecker, 18. Magdalina and the remaining children followed in 1847.

Christian's relationships within the family are unclear. In 1804 the French *Code Civil* dictated that legitimate sons would inherit shares of properties equally upon the death of the father; illegitimate children were barred from inheritance. However, this may not have meant much within the Amish Mennonite community. Christian was the last of the Steckers to leave Moselle. Did this reflect contentment, or a strained relationship?

Butler County Deeds Book 23 holds a deed transcript stating that Christian Staker purchased Lot 15 on High Street in East Hamilton for $750 on Nov. 19, 1849. The sellers were Lewis D. Campbell (1811-1882) and his wife Jane H. Campbell. Presumably the Campbells were eager to sell the house and move to Washington, D.C., where Lewis would take a seat as a newly-elected anti-slavery U.S. Congressional representative. *The Biographical Directory of the United States Congress* lists his terms of office as 1849-58 and 1871-73. Campbell was a close friend of the Millikens.

However, Christian did not live at East Hamilton. 'Christopher Staker' first appears in American records as a 49-year-old laborer from Germany on the 1850 census of Fairfield, Butler County.[219] The census shows that his wife 'Magdalena,' was 48; children included Barbara, 22; John, 21, a laborer; Magdalena, 18; Catherine, 16; Susan, 14; and Joseph, 12, all "born in Germany." Susan and Joseph are checked off as "having attended school in the past year." The family is listed immediately before the family of brother John Staker, which is usually an indication that they were next-door neighbors or lived in the same home.

On Sept. 19, 1850, Christian appeared in the Butler County Court of Common Pleas with his son John to submit a naturalization *Declaration of Intent*. It stated that he was a native of France, and that "the said Christian Stecker has one son a minor of the age of twelve years and nine months, who is a resident of the state of Ohio." This son, John, also had a *Declaration of Intent* submitted and presumably became a citizen as an adult (in 1859, when he turned 21, he was living with his parents in Groveland).

The Butler County Records Center also holds the *Declaration of Citizenship* for Christian 'Steckerr' dated Oct. 8, 1852. It stated that he was a citizen of France who had resided in the United States for the required five years. The double 'r' spelling may be an embellishment found in old German script, consistent with the forms of a German-language *Bible*, or it may reflect the phonetic pronunciation of his name. This spelling also appeared on John Stecker/Staker's headstone.

Like Joseph Staker and Frena Roth, Christian and Magdalina moved to Morton in 1854. They are found on the 1855 Illinois State census living on the land purchased by Joseph. They appear on the 1860 census of Groveland as farmer Christ Staker, 60, and Magdalina, 56, both from France. The ordering of the latter census entry indicates that they probably lived with daughter Susanne and son-in-law John O'Brien.

Christian's headstone at Stout's Grove Cemetery in Danvers reads, "Christian Staker, died Feb. 26, 1868, age 66 years, 2 months." Magdalina's gravestone says that she was, "Magdelina, his wife, died Dec. 25, 1885, age 79 years, 15 days."

Their children include:

a. Anne Stecker was born before her parents' civil marriage in the house of grandfather Joseph Stecker at Bistroff July 14, 1825. She died only 12 days later, on July 26. Grostenquin civil records list her parents as Christian Stecker and Madeleine Gabriel.

b. Christian Stecker was born at St. Avold Feb. 12, 1827, and died there May 15, 1827. On the civil birth entry his parents are described as Christian 'Steckler,' a miller in Oderfang Mill at St. Avold, and 'Madeleine' Gabriel.

c. Jean Stecker/John Staker was born at St. Avold April 26, 1828, and died before 1870. He married Jacobine/Phoebe/Bina Salzman, who was born in Ohio in 1932, and died at Gridley Feb. 8, 1921. John can be found with his father's family on the 1850 census of Fairfield, Ohio, but he can also be found earlier in the same census listed in the household of 45-year-old farmer John M. Milliken from Pennsylvania, where he is described as a 23-year-old laborer from France. He is also on the 1860 Lemon census as a 30-year-old day laborer from France, with his family listed as Phoebe, 26, born in Ohio; Hellen, 3, born in Illinois; and Andrew, 1, born in Ohio. Their children include:

    1) John Stecker is also buried in Mound Cemetery, as "John S., son of John and Phebe Stecker, born Dec. 8, 1853, died Oct. 21, 1859."

    2) Magdalena (also known as Hellen and Lena) Staker was born in Butler County Aug. 28, 1856, and died at Gridley Nov. 26, 1942. In January of 1876 she married Jean/John Neuhauser. He was born at Bébing, Moselle Dec. 25, 1843, and died at Gridley Dec. 10, 1830, a son of Christian Neuhauser and Catherine

[219] Another Christopher Staker appears on the 1800 census of Fallowfield, Washington County, Pennsylvania. However, he was actually a descendant of Hans Melchior Stecher.

Schertz. He immigrated in 1850 (according to his obituary) or 1847 (according to a biographical note on his brother Christian 'C.H.' Neuhauser in *The History of McLean County*).

3) Andrew Stecker was born Oct. 1, 1858, and died March 16, 1862. He is buried in Mound Cemetery at Monroe, where his headstone is decorated with a carved lamb, and his parents are described as "John and Phebe."

d. Barbara Stecker/Staker was born at Bistroff July 7, 1829, and died after 1910 (when she is shown on the Danvers census as 'Barbara Zook'). The record of her birth was also kept at Grostenquin (the 10-year index calls her Barbe Schlecker). On Aug. 3, 1851 in Butler County, Ohio she married Bartholomew 'Bartley' Zook Jr. He was born at Durmenach, Upper Alsace May 9, 1827, and died at Deer Creek Feb. 23, 1883, a son of Bartolome Zog/Bartholomew Zook and his first wife Elisabeth Schwartz. The ceremony was performed by minister Nicholas Augspurger. *History of the Mennonites of Butler County, Ohio* lists the marriage between 'Bortle Cuke' and 'Barbara Stuker.' See ZOOK for more on this couple.

e. Magdalena 'Lena' Stecker/Staker was born at Hellering (adjacent to St. Avold) April 4, 1832. Her civil birth entry was created at adjacent Hombourg-Haut the following day; it described her parents as miller Christiane Stecker, 31, and Madeleine Gabriel, 28, residents of Hellering. On March 15, 1850 in Butler County Magdalena married tailor Lewis Schafer/Louis Schaefer. When we look back at the 1850 census, we find that Magdalena, like her brother John, may have been listed twice – once with her father's family, and once as the wife of Fairfield, Butler County tailor Lewis Schafer. It shows tailor Lewis Shaffer, 20, Germany; and Magdalen Shaffer, 18, France; they are found on the same page as the 'Christopher Staker' household.[220] They had one child: John E. Schafer was born in Butler County, Ohio Dec. 2, 1850. Lewis died circa 1855, and Magdalena remarried to Groveland farmer Benjamin Egley in Tazewell County Feb. 7, 1856; the ceremony was performed by minister Michael Mosiman. Her son became Benjamin's stepson.[221] See EGLI for background on her second marriage.

f. Catherine 'Kate' Staker was born at Hellering March 22, 1834, and died July 13, 1893 (according to her headstone). Her civil marriage entry created at adjacent Hombourg-Haut describes her parents as miller Christian Stecker, 33, and Madeleine Gabriel, 30, residents of Hellering. She was the second wife of Samuel Garber. They were married in Tazewell County June 27, 1858; the ceremony was performed by minister Andrew Ropp. He was born in Lancaster County, Pennsylvania Sept. 2, 1824, and died at Emden Dec. 7, 1901, a son of John Garber and Eva Caroline Paithe. Samuel and Catherine can be found on the 1860 census of Sugar Creek, Logan County. It describes Samuel as a 30-year-old [incorrect age] farmer with $3,000 in land and $1,000 in personal property; Kate, 25, born in France; Joseph, 8; Mary, 6; Lydia, 3 months; and German farmhand Jake Miller, 30. The 1880 census of Prairie Creek, Logan County, has Samuel listed as a 56-year-old farmer born in Pennsylvania. Catherine is listed as a 46-year-old born in France with both parents born in France. In 1880 they lived next door to oldest son Joseph at Prairie Creek, and nine more children lived with them. Catherine's *Herald of Truth* obituary with spellings as found: "On the 15th of July, 1893, Catharine, maiden name Strecker [sic], wife of Samuel Gerber, aged 59 years and 2 months. Funeral services were held by John Egly and Chr. Nafzinger. The funeral was largely attended." They were buried in Prairie Rest Cemetery at Delavan.

g. Susanne Staker was born at Bertring April 25, 1836 (birth entry date; her headstone says April 26), and died at Groveland Jan. 18, 1887. Her birth entry takes pains to identify both her parents as Anabaptists, and 'annabaptiste' is also written under her name in the left margin. Susanne is not only listed with her family on the 1850 census of Fairfield, but may also be the 'Susan Stecker' listed elsewhere in the same records. There she is described as a 15-year-old in the household of hotelkeeper Charles Snyder. She married farmer John O'Brien in Groveland on Oct. 1, 1857. John O'Brien was born in Indiana Aug. 17, 1830, and died Aug. 29, 1897. He was a son of John O'Brien of Nova Scotia, who had settled in Groveland in 1833 (he was born in Nova Scotia to French immigrant parents named Brion; the family spoke French and German). According to the Tazewell County marriage record, their ceremony was performed by minister Garrett G. Worthington. The couple lived on a farm in Groveland, directly west of the Morton farm where Joseph Staker and Frena (Roth) Staker settled in 1854. The 1860 census of Groveland shows Susanne as a 24-year-old born in France in about 1836, married to 30-year-old farmer John O'Brien. It shows one child born in Illinois: Magdalena, 6 months (Magdalena grew up in Groveland and married Ralph McGinnes). John O'Brien Sr. lived on a nearby farm. The 1870 census gives O'Brien's age as 38 and her age as 32. Along with five children, it indicates the presence of 74-year-old John O'Brien Sr. in their household. It again lists her birthplace as France. The category for the birthplaces of her parents (who were not counted on the census) is written in as 'France.' The 1880 census shows John as a 49-year-old farmer; Susanna, 45, France; with five children all born in Illinois:

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[220] On Oct. 8, 1852 a 'Lewis Shaffer,' a native of Germany, signed a naturalization *Declaration of Intent* at Hamilton, Butler County, stating that he entered the country as a minor, had resided in America for the required five years, and had resided in Ohio for the required one year.

[221] There is a slim chance that there was an earlier child. One of the supporting testimonials in younger brother Joseph Stecker/Staker's Civil War pension application package stated that he had lived at Groveland where he had a sister, Magdalena. This sister had a son named Joseph Shafer. This is of course incorrect, because the only child living after the Civil War was John. But there is an infant grave at Haines-Rankin Cemetery in South Pekin holding Joseph Shafer, who died May 14, 1855 at two months, 17 days of age.

Lena, 20; Mary, 18; Henry, 15; William, 13; and Ella, 11. Susanne and John are buried in O'Brien Cemetery at Elm Grove.

h. Joseph Staker was born at Bertring June 24, 1838, and died at Beatrice, Nebraska June 17, 1905. His birth entry identifies him as 'Joseph Farni.' He was listed on the 1860 census as a 22-year-old laborer from Bavaria on the farm of Benjamin Obner at Groveland. His military records state that he lived in Groveland, married in Pekin, and served in the Civil War as a teamster/wagon driver, which was compatible with the roles of Mennonites in the Union Army. He enlisted as a private in Company F, 8th Regiment, Illinois Voluntary Infantry of the Federal Army at Pekin July 9, 1861. His military records describe him as "dark complexion, dark hair, blue eyes, 5 foot-5, 130 pounds." The Union Army formed entire companies of German-speaking soldiers, and encouraged their recruitment. In most instances they were trained and led by veterans of the failed German Revolution of 1848. The pay of a private in the Civil War was about $16 per month. The Union Army company that Joseph was attached to as a private was formed from Tazewell County residents at Cairo July 25, 1861. Future president Hiram Ulysses Grant (also known as Ulysses Simpson Grant owing to a clerical error at West Point), a resident of Galena, commanded the Cairo District as a brigadier general. The 8th Illinois Infantry Regiment had two terms of service. The first term was three months, April 25, 1861-July 25, 1861. The second term was three years: July 25, 1861-May 4, 1866. Joseph served the three-year term. Three-year troops had duty in the District of Cairo July 1861-February 1862, joined the Army of the Tennessee February 1862-April 1864, and engaged in battles or campaigns including Ft. Donelson, Shiloh, the siege of Corinth, operations against Vicksburg, and Ft. Blakeley. Its companies ran from A to I. F was Tazewell County, E and I were Peoria County, and K was McLean County. Joseph was honorably discharged July 9, 1864 at Vicksburg, Miss. and processed from the service July 30, 1864 at Springfield, Ill. He is listed on the Honor Roll of the Civil War for Groveland. On June 4, 1865 in Tazewell County he married Mary Sophia Franks; the ceremony was performed by justice of the peace H.L. McKibben. She was born in February of 1845, and can be found on the 1850 census of Pekin as the 4-year-old daughter of Mary Jane Franks. Justice of the Peace H.L. McKibben presided (Franks family notes say she was living with her uncle Hiram Franks in Morton at the time of the marriage). Their family appears on the 1870 census of Pekin as Joseph Staker, 33, a farmer from Germany; Mary S., 23, born in Illinois; Alba S., 4; and Magdalina, 2. After 1870 Joseph and Mary moved to Lone Tree Precinct, Neb., where veterans were given a five-year waiver on the time it took to meet homesteading requirements. The 1880 census lists farmer Joseph, 40, born in France with both parents born in France; and Mary, 33, born in Illinois, father born in Kentucky, mother born in Ohio (note that Mary had somehow aged five years more than might be expected). Sometime before 1890 the family moved to Beatrice, Nebraska. There Joseph's eyesight began to fail. In June of 1892 he applied to have his $8 monthly pension increased because of his disability. His *Declaration for Invalid Pension* described him as "suffering from a wound obtained in the war of rebellion, defective eye sight and sun stroke, which disability all occurred in the war of the rebellion." The 1863 sunstroke that supposedly caused the problems may have occurred at Fort Monroe, Louisiana or Vicksburg, Miss., according to supporting testimonials. On a medical recommendation form, his problems were described as 'catarrh and disease of the eyes.' At least one doctor felt that the vision problems were structural, and not caused by clouding of the retina, and so was unlikely to have been caused by any military experience.[222] The veteran was illiterate, and signed the application with an 'x.' The 1900 census of Beatrice shows the family living at Ninth Street. The heads of family appear as Joseph, 59, born January 1841 (three years younger than he should have been), and Mary Sophia, 55, born February 1845. The city directory shows them at 1506 Ashland Avenue in 1893-94. His application for an increase in his military service pension is on file at the National Archives (#WC-597-814), and provided much of this information. Joseph died June 17, 1905. *The Lincoln Daily News*, Feb. 3, 1920: "Beatrice, Feb. 2 - Mrs. Mary Staker of this city died at the home of her daughter, Mrs. O.P. Jones, at Fairbury after a brief illness. The deceased was 75 years of age and had farmed in Nebraska over 50 years, homesteading with her husband, the late Joseph Staker, near Clay Center, Neb." Their children include:

1) Alba C. Staker was born in Illinois on March 1, 1866, and died Aug. 21, 1889; he is buried in Eller Cemetery at Marshall, Neb.
2) Magdalina 'Maggie' Staker was born in Illinois Aug. 20, 1868, and died April 20, 1880 (note the spelling of her first name the same as her grandmother, Magdalina Gabriel). Her name was written in as an 11-year-old on the 1880 census, then lined out. She is buried in Eller Cemetery at Marshall, Neb.
3) Mary Staker, born in Illinois on Aug. 13, 1870. She is found as a 15-year-old on the 1885 Nebraska state census. She also appears on the 1910 census of Beatrice.
4) David C. Staker was born at Lone Tree, Neb. in 1873. He is found as a 12-year-old on the 1885 Nebraska state census. On May 20, 1893 he married Eva Shurtleff in Douglas County, Douglas, Neb.
5) Nellie Staker was born in Illinois in 1876. She is found as a 9-year-old on the 1885 Nebraska state census. On July 4, 1897 at Lincoln, Neb. she married James J. Crotty. He was a son of John Crotty and Mary Kenny.
6) Wilbur C. Staker was born at Lone Tree, Nebraska in February 1878 (1900 census). He is found as a 7-year-old on the 1885 Nebraska state census; as a 22-year-old farm laborer on the 1900 census of Beatrice;

[222] Coincidentally characteristic of *Keratoconus*, a disorder that appears in later generations.

and as a carpenter on the 1930 census of Beatrice. He married in 1908. The 1930 census indicates that he was 52; his wife Elvira was 44.

7) Roy Staker was born at Lone Tree, Neb. in 1881 (known from the 1885 state census, but not found in 1900). He is found as Le Roy Staker on the 1930 census of Council Bluffs, Iowa, where he worked as yardmaster on the steam railway. That census also lists son Vernon, 22; son Thomas, 15; and daughter Wauneta, 17.
8) Emma Staker was born in Gage County, Nebraska in 1883 (per marriage entry). On Oct. 16, 1902 at Fairbury, Nebraska she marrried H.L. Goble. He was born at Boone County, Indiana in 1877, a son of Jesse Goble and Viola Churchill.
9) Charles L. Staker was born Dec. 9, 1885, and died July 9, 1886; he is buried in Eller Cemetery at Marshall, Neb.
10) Joseph Allen Staker was born in Nebraska in December 1887 (1900 census). He married Grace Hanscom. She was born at West Chicago April 26, 1887 (though her headstone says she was born in 1889), died in 1928, and is buried in Evergreen Home Cemetery at Beatalbrice.
11) Hazel Alpha Staker was born at Beatrice in March 1890 (1900 census) or 1889 (marriage entry). On June 11, 1908 at Stratton, Nebrasks she married Orla P. Jones. He was born in 1884, a son of C.B. Jones and Mary Westbrook.
12) Blaine Staker was born at Beatrice, Neb. in November 1891 (1900 census). He is found as an 18-year-old living with his mother at Beatrice on the 1910 census.

2. ANNA/ANNE STECKER/STAKER, the first child fathered by Joseph Stecker, was born to Barbe Farny at Tragny [Ger. *Tranach*], Moselle June 7, 1803, and lived to be the last survivor of the immigrant generation.

Our principal source of information on Anna is her civil birth entry, registered at Tragny. On the half-page entry her name is spelled 'Anne Stéker,' and her parents are listed as 'Joseph Stéker,' miller of the mill at Tragny, and his wife Barbe Farny. The record was signed by Joseph Beiqué, mayor of Tragny.

On March 12, 1831 at Grostenquin, Moselle Anna married Jean Bachmann. [223] He was born June 3, 1800 at Puttelange-lès-Farschviller [Ger. *Püttlingen*, now Puttelange-aux-Lacs], Moselle, and was a son of Johannes/Jean Bachmann, born at Niedervisse [Ger. *Niederwiesen*, now in Moselle] in 1762, and Magdalena/Madeleine Nafziger, born at Lorentzen [Ger. *Lorenzen*, now in Lower Alsace] in 1778. For more on this couple see BACHMAN.

3 JEAN/JOHN STECKER/STAKER was born at Tragny April 27, 1805. The civil birth entry of 'Jean Stéker' says that he was a son of 'Joseph Stéker,' 38, the miller of the mill of Tragny, and his wife Barbe Farny.[224]

Like his older brother Christian, it is often difficult to follow the details of John's life because his name appears in several forms. He was recorded as 'John Stecker' on his naturalization form, land transactions and other documents; 'John Staker' on census records; 'Johannes Stecker' on his will; and finally 'John Steckerr' on his gravestone (this may have been an error, but the bill for the headstone found in his estate papers gives this spelling).

He married Barbara Schertz in 1830. Her headstone in Mound Cemetery says she was born Feb. 14, 1808, but we believe her birth was registered at Sarralbe, Moselle May 13, 1808, a daughter of Joseph Schertz and Barbe Nafziger.[225] Sarralbe was the location of a large horse-breeding farm owned by the wealthy Johannes/Jean Hauter. He employed Amish Mennonites not only tending horses but also as cultivators in his orchards (including a Salzman family from Bistroff). Both Joseph Schertz (a son of Christian/Chrétien Schertz and Barbara Blank/Blanck) and Barbe Nafziger (a daughter of Valentin Nafziger and Madeleine Maurer) had ties to Bistroff as well. See HAUTER for background on this location. See SCHERTZ, SCHERTZ OF SARRALBE for background on her family.

Though his name could not be found on passenger lists imaged by the National Archives, the *Groupement Généalogique du Havre et de Seine-Maritime* has identified 'Jean Stecker, 25,' on French emigration documents. He embarked at Le Havre Dec. 10, 1830, bound for New York.[226] He sailed with his brother, who was listed as

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[223] 'Bachmann' and 'Bachman' are both found in French records for the family.

[224] The 10-year index calls him Jean Stéber.

[225] We had earlier assumed that she was born Feb. 14, 1808 (per her headstone), possibly at Lebach in the Saar region. Her father was thought to have been Joseph Schertz born on Leyvillerhoff at Eberviller-la-Petite (now Macheren-Petit Ébersviller, 3.7 miles east of St. Avold) circa 1781, a son of Christian Schertz and Madeleine Farni. Her mother was thought to have been Katharina/Catherine Nafziger born on Janauerhof between Bining and Rahling Dec. 4, 1776, a daughter of Johannes/Jean Nafziger and Katharina/Catherine Schertz. Fortunately this misidentification has been ruled out by Lorentz's identification of their daughter Barbe, who was born in 1798 and married Jean Oesch in 1822.

[226] According to the *Historical Encyclopedia of Illinois* (1905), Joseph "…emigrated to America in 1822 and located in Cincinnati, Ohio where he engaged in the livery business for several years." However, it appears that the biographer was

'Joseph Stecker, 24' (he was actually 22). They were undoubtedly accompanied by Jean's new wife Barbe Schertz, though she was not identified by the Le Havre group. As noted earlier, the National Archives categorizes all New York arrival passenger lists for January of 1831 (except one on the first day) as 'missing.'

This agrees with the obituary of Barbara Schertz, which states that she and John married in 1830, and emigrated from Europe a short while later.[227]

Their first child Elizabeth was born in Lancaster County, Pennsylvania Dec. 15, 1831.

The 1840 census lists John Staker as the head of a household in Fairfield, Butler County, Ohio. His profession is checked off in the 'manufacturing and trades' column.

The Butler County Records Center in Hamilton, Ohio holds a naturalization *Declaration of Intent* for John Stecker dated September 1840. The three pages surrounding the entry indicate that he came in with a group. Other entries from the September 1840 term include (with the spellings of surnames as they were written):

> 26. CHRISTIAN SPRINGER, 48, from France; sons Joseph, 16; Peter, 13; Christian, 11; John, 6; and Andrew, 4. Christian Springer was born at Sarrebourg, Moselle Oct. 15, 1792 and died at Stanford, McLean County Oct. 8, 1879. He married Magdalena/Madeleine Engel, a daughter of Joseph Engel and Magdalena Gerber.
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> 27. PETER SPRINGER, 40, from France; and a son Peter, 8. He was Christian's younger brother. He was born at Sarrebourg circa 1800, and died at Allin, McLean County. He married Marie/Mary Engel, a daughter of Joseph Engel and Magdalena Gerber.
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> 28. PETER SALTZMAN, 34, from France; sons Michael, 5; John, 3; and Christian, 2. A Fairfield resident. He was a son of Michael Salzman (1779-1861) and his first wife Catherine Hirschi. His half-sister was Jacobine/Jakobina/Phebe Salzman, the wife of Christian Farny/Stecker/Staker's son John.
>
> 29. CHRISTIAN WENGERT [Wenger], 32, from Switzerland; son Christian, 10. A Fairfield resident.
>
> 30. JOHN STECKER.
>
> 31. JOHN SCHERTZ, 36, from France. A Lemon resident, he was John Stecker/Staker's brother-in-law and business partner. His headstone disagrees with the stated age, saying that he died Sept. 5, 1876 at 69 years of age. Christian Springer and Peter Springer were also his brothers-in-law. See SCHERTZ, SCHERTZ OF SARRALBE for background on the family of John Schertz and his wife Catherine Engel.
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> 32. PETER YATZI [Iutzi/Jutzi], 31, from Hessen, Germany. Peter Iutzi was born on the Mittelhof at Felsberg (14 miles below Kassel) Dec. 18, 1809, a son of Johann George Jutzi and Elisabeth Jüngrich, and became an immigrant on the Hessian Mennonite voyage of 1832. He married Barbara Augspurger (1811-1851) on Aug. 20, 1834; she was a daughter of Christian Augspurger and Katharina Hauter. He can be found as Peter Eutze on the 1840 census of Madison, and as 61-year-old retired farmer Peter Iutzi of Hesse-Darmstadt on the 1870 census of Madison.
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> 33. JOHN BACHMAN. John Bachman, 40, from France. A Fairfield resident, he was married to John Staker's older sister Anna, and became the livery business partner of Joseph Staker.
>
> 34. JACOB GINGERICK [Gingerich], 21, from Prussia. He was born Dec. 22, 1818, and died at Danvers Jan. 26, 1902, a son of Michael Güngerich and Barbara Heineman. He married Jakobina Jotter. She was born in Germany March 6, 1825, and died at Danvers July 19, 1897. His household is found on the 1850 census of Liberty, Butler County as Jacob Gingerich, 31, Germany; Jacobetta, 24, Germany; Elizabeth, 1, Ohio; and John, 71, Germany. He settled at Dry Grove, McLean County (now Allin), where he is found as a 40-year-old farmer on the 1860 census, with wife Catherine, 40, next door to John Schoenbeck and John Baughman (son of John Bachman and Anna Stecker). He apparently did not follow through with naturalization in Butler County, but declared his intent to become a citizen again in McLean County Oct. 26, 1868, stating his birthplace as Bavaria and again spelling his surname 'Gingerick.' The 1870 census of Dry Grove shows his household as farmer Jacob Gingerich, 51, Prussia; Jacobine, 45, Bavaria; six children born in Ohio and Illinois; and Barbary Roth, 12, Ohio. The 1900 census of Dry Grove shows Jacob as an 81-year-old retired farmer from Germany, who was born in December 1818; it also gave his immigration year as 1839. Jacob and Jakobina are buried in Stout's Grove Cemetery at Danvers. Gingerich and Schoenbeck probably met this Moselle-oriented group through Hessian elder 'Apostle Peter' Nafziger, who also lived at Liberty; Peter had a brother-in-law born on the Schmitthof, Schoenbeck's former home.
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> 35. JACOB SCHOENBECK, 23, from Hessen, Germany. Jacob Schoenbeck was born on the Schmitthof (also found as the Schmiedenhof) between the villages Kröffelbach and Kraftsolms in Nassau-Weilburg March 22, 1816, and died at Danvers Aug. 1, 1892. He sailed from Le Havre on the packet ship *Poland*, arriving at New York Sept. 26, 1838. The 1850 census of Liberty describes his household as Jacob Steinbeck, 33, Germany; Christiann, 30, Germany; Daniel, 23, Germany; and Elizabeth Utler, 27, Germany. (This also makes it likely that they are listed on the 1840 census of Liberty under 'Chritianne Schonbeck,' a household with two males 20-30 years of age, one male 10-14, and one female 50-60). They later lived in Danvers, McLean County, and all three are buried in Stout's Grove Cemetery near John's older brother Christian Staker and older sister Anna Staker. *Herald of Truth*: "On the 1st of August, 1892, at Danvers, McLean

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confusing Cincinnati in Hamilton County with Hamilton in Butler County, and the year 1822 for age 22 (which would yield the emigration year 1830). The *Historical Encyclopedia* is filled with factual errors, and is the single source for the 1822 date.

[227] A brief biography of son-in-law John Feahl in *Portrait and Biographical Album of McLean County, Ill.* (1887) erroneously states that the Stakers came to America in 1826.

Co., Ill., of infirmities, Jacob Schoenbeck, aged 76 years, 4 months and 10 days. He was born on the Schmitthof in Prussia, came to America in 1838. He leaves two brothers [Christian 1820-1858 and Daniel 1826-1906] and many friends to mourn their loss. Funeral services by Chr. Gingrich, John Gingrich and Joseph Stuckey."

36. CHRISTIAN RISSER, 21, from France. Usually known as 'Christian Reeser,' this new arrival worked for Jean/John Schertz at his farms in Madison and Lemon before heading on to Indiana and eventually McLean County. Reeser (1819-1923) became the Mennonite minister of Eureka, Woodford County, and subject of the booklet *Christian Reeser: The Story of a Centenaria.*

40. PETER LETWELLER [evolved from Leutwyler, found as Lidviller in Alsace-Lorraine and Litwiller in Tazewell County], 31, from France. Peter Litwiller (1809-1875) was the youngest son of Johannes/Jean Litwiller (also found as Lidviller) and Freni Zehr (also found as Françoise or Véronique Serre) of Niedervisse, Moselle. He sailed on the *Superior* from Le Havre to New Orleans in late 1830. He later married fellow passenger Marie/Mary Mosiman (1807-1871), a daughter of Joseph Mosimann and Anne Marie Zwalter of Azoudange, Moselle. They lived at Milford, Butler County (as shown on the 1840 census) and Elm Grove. Genealogists have often confused him with minister Peter Litwiller (1809-1878) of Wilmot, Ontario. See LITWILLER.

41. CHRISTIAN GERBER, 60, from France; sons Christian, 19; and Peter, 17. They are the boys from the earlier matchmaking story. They later lived at Elm Grove. Christian Gerber married Anna Roth; Peter Gerber married Barbara Bechler and was the maternal grandfather of Ethel and Pearl Staker of Morton, who were contributors to this genealogy. Christian appears as Christian Garver on the 1840 census of Fairfield, next door to Christian Springer.

42. JOHN YUTZE [Iutzi/Jutzi], 34, from Kurhessen, Germany; sons Frederick, 5; and William, 3. Johannes/John Iutzi was born on the Mittelhof t Felsberg, a son of Michael/Michel Jutzi and Marie Holly, and married Elisabeth Schantz. He and his father were part of the Jutzi contingent on the Hessian Mennonite voyage of 1832. He can be found as 'John Eutze' on the 1840 census of Liberty.

John followed up with a citizenship declaration on Sept. 21, 1842. It states that he was a citizen of France, that his naturalization *Declaration of Intent* had been filed in Hamilton two years earlier, and that he had resided in the United States for the required five years. His character witnesses were Henry Ellfurs (probably Elfers) and Augustus Breitenbach, the same witness who had appeared for Joseph Stecker/Staker two years before.[228] The declaration of brother-in-law John Schertz was registered immediately before his.

John appears on a record of "property, moneys, and credits" as a resident of Fairfield in 1847. He had five horses worth $200, seven cattle worth $51, 14 sheep worth $11, and 30 hogs worth $90 for an assessed wealth of $352. Though he relocated in 1850, the Fairfield property is accounted for on an agricultural survey published that year. It shows John Staker as the owner of 100 improved acres and 56 unimproved acres, valued at $6,000. Names found within five lines include Danniel Milliken and Joseph Kinsinger; the previous page shows Joseph Stuckey on 40 improved acres valued at $2,000 and his father (as 'Peter Stukey') on 140 imrpoved acres and 200 unimproved acres.

On Jan. 7, 1796, the Ohio Company set aside Section 29 in each of the 10 townships of its second purchase for the support of religion. This established a precedent. When John Cleves Symmes made the Miami Purchase on Oct. 15, 1788, it included parts of Butler, Hamilton, and Warren Counties. Congress approved his purchase but followed the earlier model by setting aside Section 29 in each of the three counties for religious purposes. However, not all of Section 29 in Butler County was used, and in 1833 the State of Ohio was authorized by Congress to sell or rent unused land parcels. The money from sales was invested, and churches within the boundaries of the original township received the interest and rent income.

Although the agricultural survey of 1850 shows John at Fairfield, he had actually relocated onto 80 acres of the 'ministerial' area of Lemon, where the Steckers would share a residence with John Schertz and his wife Catherine Engel.[229]

The agricultural survey of Lemon in 1850 shows four consecutive lines: Michael Salsman [Salzman] on 70 improved acres and 11 unimproved acres valued at $3,000; John Shirts [Schertz] on 80 improved acres valued at $3,400; John Schrock on 62 improved acress and 20 unimproved acres valued at $3,100; and Joseph Hodler on 70 improved acres and 11 unimproved acres valued at $3,400. (For background on Joseph Hodler and his two Schertz wives, see SCHERTZ, SCHERTZ OF BISTROFF).

The 1850 census of Lemon also has three consecutive households of interest belonging to Michael Salzman (1779-1861), 70, the head of a family interrelated with Schrags, a co-passenger on the ship that brought John Schrock in 1831, and a former farmer in Bischwald mill at Bistroff; John Schrock [Johannes Schrag], 50, a miller

[228] This may be the Henry Elfers who enlisted in the Union Army on June 13, 1861 and served as a corporal with the Ohio 28th Infantry. He applied for an invalid pension on April 10, 1871.

[229] John Schertz had also appeared on the 1840 census of Madison, Butler County, p. 110.

whose grandfather had been a leaseholder on Belgrade farm at Bistroff (after moving to Elm Grove Schrock made his final Butler County payment in 1855, then sold the 81 acres to John Schertz for $569); and Joseph Hodler.

But on the 1850 federal census of Lemon, the household with John Schertz, 43, with his wife Catherine Engel, 45, also includes John Staker as a 45-year-old farmer from Germany; his wife Barbara, 42; and children including Elizabeth, 19, born in Pennsylvania; Barbara, 16, born in Ohio; Nancy [probably Anna], 14, born in Ohio; Lena, 9, born in Ohio; and Catherine, 5, born in Ohio.

There were also two guests in the Stecker-Schertz household. One was Jacob Miller, a 40-year-old laborer from Germany. The other, George, is described as a 45-year-old laborer from Germany (the same age as John). His first name is followed by a ditto mark, indicating his last name was Staker. However, no George appears in birth entries from Moselle, and it is extremely unlikely that he was a member of the family.

On the 1860 census of Lemon, John is a 55-year-old farmer from France, and his 50-year-old wife 'Barbry' is also from France.[230] Children include Magdalena, 19, born in Ohio, and Catherine, 14, born in Ohio. Jacob 'Ridler' (probably Reidel) is described as a 34-year-old day laborer. On this census John's household appears on the same page with the households John Schertz, 'hook and eye' minister Peter Schrock (brother of John Schrock), and Michael Salzman. [231]

An agricultural survey published in 1860 shows consecutive entries for John Staker on 80 improved acres and 25 unimproved acres valued at $10,500; John Salzman on 80 improved acres valued at $8,000; and John Schurz [Schertz] on 70 improved acres and 11 unimproved acres.

John's headstone in Mound Cemetery at Monroe gives his birth date as May 3, 1805, a week later than our calculation from his birth record (created with a date from the Republican calendar system), and his death as Jan. 13, 1862.

A will and other documents relating to John's death are still held at the Butler County Records Center. The cover page of John's will, drawn up by a Probate Court clerk on Jan. 25, 1862, is an English translation of a document written in German on Aug. 19, 1849 and signed 'Johannes Stecker.' He left the homestead on an 80-acre tract in Lemon and another 80 acres in Clinton County, Indiana, to his wife. The remarks of the clerk, written lower on the same page, call him 'John Stecker.'[232] Barbara signed her name with an 'x' on an *Executor's Bond* document, indicating that she was illiterate.

Barbara can be found on the 1870 census of Lemon, where she appears as 'Barbaray' Stecker, 62, from France. She possessed $14,300 in land and personal property and lived next to Salzmans and other Schertzes. In 1880 she was a 71-year-old housekeeper from France, listed with the birthplace of her parents as France, living with 15-year-old grandson Frank Miller.

Her headstone says she was born Feb. 14, 1808 (differing from her civil birth entry) and died July 11, 1886. Her *Hamilton Telegraph* obituary also provides these dates as well as the date of their marriage (1830) and immigration (1830).

The Butler County Records Center also holds documents related to Barbara's death in 1886. On the *Application for the Appointment of Administrator*, her surviving children are listed as Elizabeth Ehrisman of Deer Creek, Ill.; Barbara Feahl of Stanford, Ill.; Anna Smith of Middletown, Ohio; Magdalena Reidel of Bloomington, Ill.; and Catherine Miller of Lemon, Ohio. Peter Jotter acted as administrator of the estate. Those who owed small amounts to Barbara at the time of her death included such familiar family names as Daniel Gingrich (for oats and hay) and Joseph K. Augspurger (for wheat sold).

The couple is recorded as John Stecker and Barbara Stecker in the *Butler County Cemetery and Church Records Volume VII*. The headstone says, 'John and Barbara Steckerr,' and that spelling appears on the receipt found

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[230] Madison Township borders Lemon Township on the north, and was actually carved out of its properties.

[231] Peter Schrock owned 8-10 farms in Butler County at one time or another. His farmhouse at 500 Edgewood Drive in Trenton is on the National Register of Historic Places. Another at 4870 Augspurger Road in St. Clair is still occupied. The home shown on the Lemon census was 164-acre Fairview Farm, on the west side of upper Salzman Road in Lemon Township. Schrock held church meetings in his home there after its purchase in 1845; no structures remain. The 81-acre farm of Michael Salzman was just below it on the west side of Salzman Road; no structures remain. A good guide to these locations is *Damals auf dem Lande, Once Upon a Farm: A Self-Guided Driving Tour of the Historic Amish Mennonite Community of Butler County, Ohio*, a publication of the non-profit group Friends of Chrisholm Farmstead.

[232] County commissioner John W. Sohn of Hamilton and Charles W. Hipp of Rossville signed as witnesses. Sohn also appeared at the Hamilton Courthouse in 1862 to attest to the validity of the 1849 will. He can be found on the 1860 census of Hamilton's Second Ward as a Bavarian brewer with $28,000 in personal property and $38,700 in real estate - a net worth of about $1.4 million in today's dollars. His biography covers three pages of *A History and Biographical Cyclopedia of Butler County*. The volume also mentions the two in connection with a large meeting of German-speaking residents at the Hamilton court house on April 14, 1848, meant to show support for the new French Republic.

in estate papers. The stone is situated in the Amish corner of Mound Cemetery with Augspurgers, Benders, Iutzis, and Salzmans.

Mound Cemetery is located off Main Street in Monroe, just south of the Community Park. The Amish corner can be found immediately to the left after entering the graveyard, and does not disturb the pre-existing Adena Indian mound. Michael Salzman can be found nearby (1779-1861, though his headstone gives the birth date 1780).

Their children include:

a. Elizabeth Staker was born in Lancaster County, Pennsylvania Dec. 15, 1831, and died at Deer Creek April 3, 1900. Circa 1852 at Fairfield, Butler County she married Jacob Ehresman. He was born in the Pfalz April 19, 1822, and died at Deer Creek Sept. 9, 1899, a son of Jakob Ehresmann and Veronica Egli. See EHRESMAN for background on Jacob and Elizabeth.

b. John Stecker died at five years of age. His headstone at Mound Cemetery in Monroe describes him as, "John S., son of Johannes Stecker, born Dec. 28, 1833, died Oct. 21, 1839."

c. Barbara Stecker/Staker was born at Middletown, Butler County (per the death entry of daughter Barbara Elizabeth) Sept. 6, 1834, and died at Aurora, Nebraska Oct. 24, 1913 (a joint headstone calls her 'mother Barbra'). Circa 1855 she married Christian Schertz. He was born at Bühl (now Buhl-Lorraine; Bühl was a suburb adjacent to the walled city of Sarrebourg), Moselle June 25, 1829, and died in McLean County Aug. 21, 1864, a son of Joseph Schertz and Marie Lehmann; he is buried in Stout's Grove Cemetery at Danvers. They are found on the 1860 census of Danvers, McLean County as wagon maker C. Shortz, 24, France; Barbara, 26, Ohio; John, 4, Illinois; Ellen, 3, Illinois; Wm., 1, Illinois; domestic Eliza Camp, 16, Illinois; harness maker Samuel Hickle, 30, France; and blacksmith Jacob Wisenburger, 24, Baden. The age 24 on the 1860 census was almost certainly a purposeful underestimation. Their four children are listed in SCHERTZ, SCHERTZ OF BŰHL. On Jan. 28, 1868 Barbara remarried to John Feahl. He was born in Denmark or Germany Jan. 26, 1841, and died at Aurora, Nebraska April 5, 1895, a son of Clarence Feahl and Christina Manges. Feahl immigrated in 1861 or 1864, sailing from Bremen to New York, and became a plasterer and brick layer. Later they bred Norman horses. The 1870 census of Deer Creek shows farmer John Feahl, 30, Denmark; Barbaray, 35, Ohio; and Lizzie, 1, Illinois; then (numbered as if they were living in a separate house) farm laborer John Schurtz, 14, Illinois; William, Illinois; Ellen, 13, Illinois; and Joseph, 9, Illinois. John was naturalized at Pekin June 6, 1879. The 1880 census of Allin, McLean County (formerly Mosquito Grove) lists the household of John Feahl, a 38-year-old farmer born in Germany; Barbara [Stecker], 45, born in Ohio with a father born in France and a mother born in Germany; stepdaughter Ella [Schertz or Shutz], 22, born in Illinois; stepson William A., 21; stepson Joseph, 19; Lizzie, 11; and Anna A., 6. In 1886 they were living at Stanford, McLean County. John and Barbara are buried under a joint headstone in Aurora Cemetery at Aurora, Nebraska. Children from Barbara's second marriage to John Feahl include:

   1) Barbara Elizabeth Feahl was born at Danvers (per death entry) Nov. 4, 1868, and died at Robinson, Crawford County March 21, 1931. On Feb. 4, 1886 in McLean County she married Elmer A. McReynolds. He was born at Stanford, McLean County Aug. 13, 1863, and died in a rest home in Cincinnati, Ohio July 12, 1940, a son of James Perry McReynolds and Susan Easton. He is buried in Mount Pleasant Cemetery at Stanford, McLean County.
   2) Anna A. Feahl was born March 21, 1874, and died in 1914. On Feb. 6, 1894 in Hamilton County, Nebraska she married Edwin A. Noffzinger (spelling as found on the entry). Their civil marriage entry gave the groom's age as 23, the bride's as 20, described the parents of the groom as Christian J. Noffzinger and Elizabeth, and described the parents of the bride as John Feahl and Barbara Stacker. Edwin A. Nafziger was born Sept. 16, 1871, and died at Normal, McLean County Feb. 28, 1938, a son of Christian J. 'C.J.' Nafziger and Eliza Nafziger. See NAFZIGER for background on this couple.

d. Anna/Annie Staker was born in Butler County in 1836. She married Peter Smith about 1863 and lived in Lemon, Butler County, Ohio. Smith died no later than 1868. Her family is shown on the 1870 census (four pages after her mother's entry) as Anna Smith, 33, born in Ohio, keeping house; Lizzie, 7; Katie, 7; William, 5; and Lewis, 2. On the 1880 census the family is shown as Anna Smith, 43, toll collector; Sadie, 17; William, 15; and Lewis, 12.

e. Magdalena Staker was born in Butler County in 1841. On Nov. 1, 1861, she married Jacob Reidel in Butler County. He is probably the Jacob 'Ridler' described as a 34-year-old day laborer in the household on the 1860 census of Lemon. They later lived at Bloomington, McLean County.

f. Catherine Staker was born in Butler County in 1846, and died in 1916. On Oct. 27, 1864 in the Trenton Mennonite Church in Butler County she married William Miller (1841-1928). They are buried in the same plot as her parents in Mound Cemetery at Monroe, Butler County with their son Philip Miller, who died March 13, 1868, at one year of age. *Birth Records of Butler County Volume One* lists an entry for Charles Miller, born Nov. 16, 1869 to William Miller and Catherine Staker.

5. BARBE STECKER was born at Harprich March 24, 1810, while her father was employed at Bening Commune. She was likely the Barbe Steque who married Nicolas Harz at Grostenquin Feb. 21, 1840 (as found in the civil 10-year index). We hope to view the actual entry in the near future.

6. CATHERINE STECKER was born at Harprich Dec. 31, 1811, according to a birth entry made there while her father Joseph was employed at Bening Commune. (Her death entry said she was born in Tragny, which was probably a mistake). According to a record at Grostenquin, she was 19 when she died Sept. 19, 1831. Her cause of death may have been cholera, which became an epidemic throughout Europe and North America in 1832-33.

7. NICOLAS STECKER/NICHOLAS STAKER

Nicolas was born at Linstroff, Moselle Aug. 3, 1814. A civil birth entry was created at Grostenquin the following day. It described the parents of 'Nicolas Stecker' as 41-year-old farm equipment operator Joseph Stecker of Linstroff, and Barbe Farny. Witnesses included [illegible] Schanz, 62; and blacksmith Christophe Schanz, 42. Father Joseph signed with an 'x'.

Two visits to the Landes Mennonite Cemetery failed to turn up Nicholas's headstone. Finally, on a third visit in August 2004, a bit of cleaning brought out the name Nicholas Stecker on an obelisk stone in the front row.[233] The dates of birth and death appear to be Aug. 3, 1815, and July 27, 1876.

The first documented evidence of the presence of Nicholas Stecker in Ohio can be found in his citizenship declaration dated Sept. 21, 1840. Peter Schertz and Frederick Plate appeared as character witnesses.[234] The log entry immediately before his belonged to Christian 'Gingrick' [Gingerich].

> "Nicholas Stecker an alien: Be it known that on the twenty-first day of September in the term of September one thousand eight hundred and forty, before the Honorable Benjamin Kinkson Esquire, President and Daniel Milliken, Vincent D. Enyart, and John McCloskey Esquires, Associates Judges of our said Court of Common Pleas of the County of Butler in the State of Ohio, here at Hamilton comes Nicholas Stecker an alien, a native of Germany who being duly sworn in open court deposeth and saith that he was of the age of twenty-three years in the month of August last past. That in the year one thousand eight hundred and thirty-four he emigrated from Germany and came to the United States of America, being then a minor. That he has resided within the limits and under the jurisdiction of the United States for more than three years next preceding his arriving at the age of twenty-one years, and continued to reside therein to the time of making this application, being more than five years last past…"

'Apostle Peter' Naffziger, the minister who had performed the wedding of Joseph Stecker and Frena Roth, also performed the wedding of Nicholas Stecker and Magdalena at Hamilton Aug. 22, 1841. The minister turned in his handwritten notes much later, so that the municipal clerk did not transcribe it into the *Record of Marriages* until Nov. 20, 1842: "Married on the 31st day of October 1841 by the Reverend Peter Nafzinger. John Schoenback to Barbara Scheztz. Married on the 22nd day of August 1841 by the Reverend Peter Nafziger. Nicholas Stecker to Magdalena Aeman."[235]

After we grew exasperated from a lengthy attempt to identify her, a descendant kindly confided that Magdalena was a French orphan who somehow made her way to Butler County in 1837. Ordinarily it was the custom of the Catholic priests and nuns who cared for orphans to christen them after saints. In this instance, she may have been 'Amen.' Or, Aeman or something like it may have been a surname in her initial traveling party, where she would likely have been a servant or nanny. In Tazewell County minister Andrew Ropp, whose mother was an Eiman, would use that spelling in entries concerning her family.

Her obituary and headstone indicate that she was born in France May 15, 1819. The 1850 and 1860 censuses suggest she was born in France in 1820; 1870 says May of 1820. Perhaps if an *état civil* birth entry can be identified it will describe someone born in May of 1819 or 1820.

Nicholas and Magdalena are listed on the 1850 census of St. Clair, Butler County. Nicholas 'Stekar' is described as a 35-year-old farmer from France, while Lena 'Seker' is a 30-year-old from France. Their children are listed as John, 8; James (should be Joseph), 5; Barbary (Barbara), 3; and Nancy (should be Anna), 1. Both Nicholas and Magdalena are checked off as "Persons over 29 years of age who cannot read or write."

On Jan. 5, 1858, Nicholas and Magdalena purchased 101 acres on Allentown Road in northwest Tremont for $4,500; full payment was made Feb. 4, 1859.[236] There they would worship with the Ropp congregation.

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[233] The engraved lettering was so difficult to read that *Volume II* of the *Tazewell County Illinois Cemeteries* series identified the stone inscription as "Hulda (?) Shafer."

[234] 'Peter Scherts' appears on the 1840 census of Ross, Butler County.

[235] John Schoenbeck and Barbara Schertz went from Ohio to Kentucky, but resettled in McLean County in 1858.

[236] The sale was not officially recorded until Feb. 4, 1859. The land was paid off and the mortgage transferred on Sept. 15, 1874. The 1859 sale entry says they also bought 48 acres near the Tremont schoolhouse in northeast Tremont (Section 2), but this was sold within five years; the 1864 plat map of Tremont assigns it to 'E. Allen.'

The 1860 census of Tremont lists Nicholas 'Soker' (this is amended to 'Saker' on the next page), 44, France; Malinda [Magdalena], 40, France; and children born in Ohio including John, 17; Barbara, 13; Anna, 11; Magdalena, 9; Sophia, 7 [presumably Josephina, who died in 1865]; Nicholas, 5; and Christian, 2. Joseph, 16, and Verena/Fannie, 4, are missing from the sequence.

The next page of the 1870 census holds farmer Nicholas Staker, 53, France; Malinda, 50, France; Nicholas, 16, Ohio; Farina [Verena/Fannie], 12, Ohio; Christian, 10, Illinois; Mary, 8, Illinois; and Andrew, 4, Illinois. They lived next door to 'Valentin Burky.' Their next-door neighbor to the west was Peter Menard Jr. (1797-1871). He was a son of Col. Pierre Menard, the first lieutenant governor of Illinois for whom Menard County was named. Peter was a sub-agent for the Superintendent of Indian Affairs at Fort Clark (now Peoria) in 1830. He served in the Peoria Mounted Infantry, IV Corps, during the Black Hawk War of 1832. Many of his letters are still kept by the Kansas State Historical Society, and his father's French Colonial home in Ellis Grove is an Illinois landmark. He and his wife are buried in Mt. Hope Cemetery at Tremont.[237]

Nicholas died in Tremont on July 27, 1876, though his probate papers give the date July 28. Although his cause of death is not known, one debt against his estate was a $31 payment to Harris & Schurtleff, Groveland doctors, for “medical attendance during last sickness.” Joseph W. Ropp, “the choice of the widow,” served as executor of his estate. His petition states that, “Said deceased left surviving Magdalena Staker his widow, and John, Joseph, Barbara, Anna, Magdalena, Nicholas, Fanny, Christ, Mary, and Andrew Staker his children and heirs.” Although his personal property was appraised at $3,272, Magdalena received only $26 after all claims were settled, and each child received $38. (However, it is likely that the family savings was kept at home in cash, and would not have figured in the legal proceedings). He was buried in Landes Mennonite Cemetery.

No newspapers existed that may have documented his death, and no obituary was published in regional Mennonite publications. Members of the Dillon Creek meeting were buried in the smaller and more remote Landes Mennonite Cemetery from 1864 to 1885; the grave of Josephina Stecker, who died Nov. 9, 1865 at one year, eight months, and 21 days of age, is also found there. Josephina was the only child of Nicholas and Magdalena who died before the establishment of Pleasant Grove Mennonite Cemetery.

The 1880 census of Tremont shows Magdalene Staker, 60, France, birthplaces of parents unknown; farmer Nicholas, 27, born in Ohio to French parents; Benia, 24, born in Illinois to parents whose birthplaces were unknown; Christian, 21, born in Illinois to parents form Germany and France; Mary, 18, born in Illinos to parents from Germany and France; and Andrew, 14, born in Illinois to parents from Germany and France. The households on either side were those of Andrew D. Burkey, 27, and Valentine Burkey, 59. The 1900 census of Tremont has farmer Nicholas Staker, born in Ohio Feb. 25, 1853 to German parents; Jacobina, 44, born in IllinoisFeb. 14, 1856 to German parents; Daniel, born in Illinois Dec. 11, 1881; Lena, 17, born in Illinois April 19, 1883; Viola, 6, born in Illinois Nov. 29, 1893; Yetta, born in Illinois Nov. 29, 1893; Fanny, born in Illinois July 25, 1897; mother Magdelena, 80, born in Germany in May 1820; and laborer Isaiah Eash, 25, born in Indiana in November of 1858 to parents from Ohio. Son Christ Staker lived next door.

Magdalena died at Tremont March 14, 1907, and is buried in Pleasant Grove Mennonite Cemetery. *Herald of Tr*uth, April 11, 1907: “Magdalena Staker was born in France, May 15, 1819, died March 14, 1907, aged 87 y., 9 m., 29 d. She came to Ohio in 1837, united in marriage with Nicholas Staker, in 1840 [1841], to which union were born eleven children. Husband and three children preceded her to the spirit world. She came to Tazewell Co., Ill., in 1859, where she remained until death. She accepted her Savior in her young years, and united with the A. Mennonite church in which she was faithful unto the end. Funeral services were conducted by Daniel Roth and Samuel Gerber.”

After Magdalena's death several of her children 'relabeled' her with the surname Hauter. It has been suggested that they knew she was an orphan, and did not want her associated with French Eimans who had come to Tazewell County but were not Amish Mennonite. There were Hauter families in the Ropp congregation who told stories of prominent relatives in Europe. Magdalena Hauter is found as a parent on the death entries of Magdalena (1919), Andrew (1941), and Nicholas (1941).

In 2001, descendants in Tazewell County had no memory of a brother or even a cousin relationship between Joseph Stecker/Staker (1808-1872) of Morton and Nicholas Stecker/Staker of Tremont. Pearl Staker recalled that as a child she was told the families were unrelated. The estrangement – a result of the division within the church at Pleasant Grove – was mended by a 'reunion' meeting at the home of Mary (Staker) Bowers of Peoria in 2002.

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[237] Peter Menard also sold a farm at Elm Grove to Butler County Amish Mennonites Christian and Peter Gerber shortly after their arrival in 1852 (see GERBER AND GARBER).

Nicholas Staker and Magdalena Eiman had 11 children.[238] The two older sons left Stecker descendants. The remaining three sons left Staker descendants.

a. John N. Stecker was born in Butler County, Ohio Dec. 15, 1843, and died Jan. 4, 1917. On Dec. 8, 1874 in Tazewell County he married Mary Schertz; their ceremony was performed by minister Joseph Stuckey. She was born Feb. 22, 1853, and died Jan. 15, 1912, a daughter of Joseph Schertz and Barbara Bachman (who had come to America on the packet ship *Erie* in 1838 with her parents John Bachman and Anna Stecker/Staker, and her grandfather Joseph Stecker). They are buried in Pleasant Grove Mennonite Cemetery. Their descendants are Steckers.

b. Joseph Stecker was born in Butler County Sept. 12, 1844, and died May 6, 1905. He is listed on the 1880 census Morton as Joseph 'Stacker,' a 35-year-old harness maker in the household of wagon maker Daniel Steiner, 43. His birthplace is listed as Ohio, and that of his parents as Lorraine. On Dec. 14, 1882 in Tazewell County he married Catherine 'Katie' Oyer. She was born June 23, 1856, and died July 15, 1936, a daughter of Groveland grocer Joseph Oyer and Catherine Schrag.[239] They appear on the 1900 census of Morton as harness maker Joseph Stacker, 52, born in Ohio to German parents in September 1844; Katie, born in Illinois to German parents in June 1857, mother of 10 children, six living; Ida, 16, born in June 1883; Fred, 15, born in June 1885; Mary E., 12, born in February 1888; Rebecca, 8, born in February 1892; Frank E., 5, born in 1895; and Irene, 3, born in August 1896; all children born in Illinois to a father from Ohio and a mother from Illinois.[240] *Herald of Truth*, May 9, 1905: "Stocker. On the 6th of May, 1905, in Tazewell Co., Ill., Joseph Stocker. He leaves a wife, four daughters and one son. Interment on the 8th in the Pleasant Grove burial grounds." Although there are numerous discrepancies, we believe Catherine/Katie could be found without her children on the 1910 census of Pontiac, Livingston County. She is found as sister-in-law Kathrine Stecker, 53, born in Illinis to parents from Pennsylvania and Germany, in the household of Henry Bloom, 59, and Mary, 50. Her sister Mary Oyer had married Henry Bloom in Livingston County June 22, 1886. Catherine Stecker is described as the widow of Joseph on the city directories of Peoria in 1917 and 1925. The 1920 census of Peoria shows widow Kathryen Stecker, 61, born in Illinois to a father from the U.S. and a mother from Germany; widowed daughter Mamie Paith [Mary E.], 31, born in Illinois to a father from Ohio and a mother from Illinois; daughter Irene Stecker, 23, born in Illinois to a father from Ohio and a mother from Illinois; son Fred, 35, born in Illinois to a father from Ohio and a mother from Illinois; and four grandchildren.

c. Barbara Stecker was born in Butler County Nov. 20, 1847 (headstone), and died in Custer County, Nebraska Nov. 29, 1898. On June 13, 1869 in Tazewell County she married Peter Zierlein; the ceremony was performed by minister Andrew Ropp. He was born March 14, 1844, and died in Custer County March 18, 1918, a son of Casper Zierlein and Elizabeth Albrecht. They farmed in Putnam County and Custer County. According to an internet note posted by Gary Horlacher, a neighbor in Custer contracted measles. Her husband came to Barbara and asked for help. The request was made three times before she finally assisted. The neighbor recovered, but Barbara contracted the disease and died. Sh eis buried in Arnold Cemetery at Arnold, Custer County.

d. Anna Stecker was born in Butler County, Ohio May 16, 1849, and died May 10, 1919. On Feb. 14, 1869 she married Peter W. Ropp. He was born at Elm Grove Jan. 5, 1845, and died at Zion March 5, 1921, a son of minister Andrew Ropp and Jacobine Vercler. He served as an elder in the Dowie church when the community of Zion was established.

e. Magdalena 'Lena' Staker was born in Butler County, Ohio Oct. 10, 1851, and died at Zion Oct. 28, 1936. On Jan. 29, 1871 in Tazewell County she married Andrew James Burkey. He was born at Delavan May 1, 1850, and died at Zion, Lake County Feb. 19, 1928, a son of Andreas/Andrew Birkey and Magdalena Gerber. For background on this couple see BIRKY/BIRKEY.

f. Nicholas 'Nick' Staker [Jr.] was born in Butler County Feb. 25, 1853 according to the 1900 census of Tremont (his obituary says Nov. 24, 1853, but this would be incompatible with the next child Josephina), and died at Tremont Jan. 22, 1941. On March 7, 1880 in Tazewell County he married Jakobina 'Bena' Roth. She was born at Morton Feb. 14, 1856, and died at Tremont Dec. 24, 1924, a daughter of minister Daniel Roth, Frena (Roth) Staker's younger. According to Lena Lehman, they were the first couple married in the new Pleasant Grove Amish Mennonite Church; their ceremony was performed by minister Andrew Ropp. They are buried in Pleasant Grove Cemetery. The 1910 plat map shows Nick Staker on 60 acres in the southeast corner of Section 2, Elm Grove (with another 19.25 across the road holding the schoolhouse). *Gospel Herald*: "Nicholas Staker Jr. - Nicholas, son of Nicholas and Magdalena

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[238] Lena (Gerber) Lehman of Ohio, who is descended from the Gerbers and Steckers, published a genealogy of the Nicholas Staker family in 1999 titled *The Stecker/Staker family: Descendants of Nicholas Stecker (1815-1876) and Magdalena (Eimer) Stecker (1819-1907).* It is extremely thorough, and indispensable for tracking the descendants of this couple.

[239] Catherine's headstone in Pleasant Grove Mennonite Cemetery gives her date of death as July 15, 1936; the *Illinois Statewide Death Index* says Catherine Stecker died in Peoria County July 15, 1935.

[240] One of their 10 children lived to be 103 years of age. *Gospel Herald*, Aug. 29, 1995: "Cors, Elsie Rebecca, 103, Morton, Ill. Born: Feb. 19, 1892, Pekin, Ill., to Joseph and Catherine Oyer Stecker. Died: July 21, 1995, Morton, Ill. Survivors-foster sons: Kenneth and Gale F. Schafer; 8 grandchildren, 15 great-grandchildren. Predeceased by: George W. Cors (husband). Congregational membership: First Mennonite Church. Funeral: July 25, Ludwig-Rohrschneider Mortuary, by Gale F. Schafer. Burial: Pleasant Grove Cemetery."

Staker, was born at Butler, Ohio, Nov. 24, 1853; died at the home of his daughter (Mrs. Joseph Kurtz) near Tremont, Ill., Jan. 22, 1941; aged 87 y. 1 m. 28 d. He was united in marriage to Jacobena Roth Mar. 7, 1880, who preceded him in death 16 years ago. To this union were born nine children, five of whom survive (Daniel, Cazenovia, Ill.; Mrs. Chris (Lena) Yordy, Morton, Ill.; Mrs. Joseph (Viola) Kurtz, Tremont; Mrs. Edw. (Vietta) Bachman, Tiskilwa, Ill.; Mrs. Fannie Gerber, Morton, Ill.); also 20 grandchildren, 10 great-grandchildren and one sister (Mrs. Fannie Albrecht of Tsikilwa). Four sisters and four brothers preceded him in death, the youngest brother (Andrew) by only five days. He was a member of the Pleasant Grove Mennonite Church…. Funeral services were conducted Jan. 25 from the home of his daughter and from the Pleasant Grove Mennonite Church by Bros. Simon Litwiller, Jonas Litwiller, and Leland A. Bachman." (His obituary can also be found in the *Metamora Herald*, Jan. 31, 1941). "Jacobina (Roth) Staker - "Sister Jacobina Staker, daughter of the late Daniel Roth, was born near Morton, Ill., Feb. 14, 1856; fell asleep in Jesus Dec. 24, 1924; aged 68 y. 10 m. 10 d. She accepted Jesus as her personal Savior in her youth and united with the Mennonite Church remaining a loyal and faithful member to the end. In the year 1880 she was united in matrimony to Nicholas Staker. To this union were born nine children, four of whom preceded her to the Great Beyond. She leaves to mourn her departure her husband, five children, 15 grandchildren, five brothers, five sisters, and many other relatives and friends. The children surviving her are: Mrs. Ed Backman, Tiskilwa, Ill.; Mrs. Chris Yoder, Morton, Ill.; Daniel, Mrs. Joseph Kurtz, and Mrs. Otto Gerber, all of Tremont, Ill. Our beloved sister lived a devoted Christian life and was a kind and sympathetic mother….Funeral services were held Dec. 26 at the home and at Pleasant Grove Mennonite Church, by Bros. Samuel Gerber and Jonas Litwiller. Text, *II Cor. 5:1-10*. Interment at Pleasant Grove Cemetery." Nicholas Staker and Jakobina Roth had a daughter, Fannie Staker, who married Otto Jacob Gerber Nov. 30, 1916 and had nine children. Fannie Staker was born in Tremont (July 25, 1897, and died in Eureka April 29, 1980. She is buried in Pleasant Grove Mennonite Cemetery in Tremont.

g. Josephina Stecker was born in Butler County circa Feb. 17, 1854 (she appears as Sophia, 7, on the 1860 census), and died there Nov. 9, 1865. She is buried under a worn child's marker in Landes Mennonite Cemetery. Her age count was 11 yars, eight months, and 21 days.

h. Verena 'Fannie' Stecker was born in Butler County July 2, 1856, and died at Arispie, Bureau County June 8, 1945. On March 10, 1878 in Tazewell County she married Christian (also found as Charles) Albrecht. He was born in Bureau County Nov. 22, 1850, and died Sept. 21, 1921, a son of John Albrecht and Mary Ackerman. *Gospel Herald*, November 1921: "Christian Albrecht was born in Bureau Co., Ill., Nov. 22, 1850. When about six weeks old his parents moved to the farm near Tiskilwa, Ill., where he lived the rest of his life until Sept. 21, 1921, when he met his death by falling from stepladder while picking apples. No one else being present at the time of the accident, it is not known just what caused the fall or how it happened. He was married Mar. 10, 1878, to Fanny Stecker of Tremont, Ill., who with two sons (Alvin R. and Levi O.) and two daughters (Lena I. and Mildred M.) survive to mourn the loss of a husband and father. He united with the Willow Springs Mennonite Church in his youth and was a faithful and active member until his death. Funeral services were conducted by A. C. Good of Sterling, Ill., and C. A. Hartzler from *Matt. 24:44* and *II Cor. 5:1*, after which his body was laid to rest in the Willow Springs Cemetery to await the call of his Master at the resurrection of the just."

i. Christian Staker was born at Tremont Nov. 30, 1858, and died at Elm Grove Jan. 15, 1927. On Oct. 19, 1897 in Tazewell County he married Lena Pfister. She was born at Zürich, Switzerland Sept. 11, 1872, and died at Peoria Aug. 5, 1941, a daughter of Johannes/John Pfister and Christiane Wilhelmina Pfister. He can be found on the 1920 census of Elm Grove, where he listed the birthplace of his parents as France and their native language as German. He is buried in Pleasant Grove Mennonite Cemetery. *Gospel Herald*, Aug. 21, 1941: "Staker. – Lena, daughter of John and Wilhemina Pfister, was born at Zurich, Switzerland, Sept. 11, 1872; passed away in the Proctor Hospital at Peoria, Ill., Aug. 5, 1941; aged 68 y. 10 m. 24 d. She had been in failing health for a number of years, although she was seriously ill only a few days before her death. She was united in marriage with Christian Staker of Tremont, Ill., Oct. 19, 1897. Her husband preceded her in death 14 years ago. To this union were born six children, all of whom survive: Mrs. Lillie Guengerich, Manito; Reuben Staker, Tremont; Lavina Staker, Morton; Levi Staker, Groveland; Elsie Staker, Tremont, and Clarence Staker, East Peoria, Ill. The following sisters and brothers also survive: Mrs. Louise Rentsch, Missouri; Miss Anna Pfister, Peoria; Mrs. Emma Slagell, Flanagan; Mrs. Rose Ripper, Tremont; Mrs. Lydia Wanner, Morton; Albert Pfister, Ohio and Jacob Pfister, Eureka. As a young woman she accepted Christ as her Saviour, united with the Pleasant Grove Mennonite Church near Tremont, remaining a faithful member until her death. Because of failing health she was not able to attend services for a number of years. Services were held from the Wilkey Funeral Home, Tremont, Ill., in charge of Bro. Leland A. Bachman. Interment was in the Pleasant Grove Cemetery."

j. Mary Stecker was born at Tremont Aug. 26, 1862, and died at Tiskilwa, Bureau County Aug. 25, 1917. On March 4, 1883 in Tazewell County she married Henry V. Albrecht. He was born at Tiskilwa, Bureau County Feb. 14, 1860, and died there Nov. 8, 1938, a son of John Albrecht and Mary Ackerman. He was a deacon of the Willow Springs Mennonite Church at Tiskilwa. *Gospel Herald*, Oct. 1917: "Mary (Staker) Albrecht: Mary Stecker Albrecht, daughter of Nicholas and Magdalene Stecker, was born near Tremont, Ill., Aug. 26, 1861; died at her home near Tiskilwa, Ill., Aug. 25, 1917, her age being 55 y. 11 m. 30 d. She was united in marriage with Henry V. Albrecht of Tiskilwa, Mar. 4, 1883. This union was blessed with five daughters and two sons. She leaves to mourn her departure, her husband, three daughters, two sons, two grandchildren, three brothers and three sisters besides a host of relatives and friends. Two daughters and two sisters have preceded her to their eternal home. At the age of 16 she

united with the Mennonite Church. The funeral services were conducted at the home and at the church by Bro. C. A. Hartzler."

k. Andrew Staker was born at Tremont Feb. 3, 1866, and died there Jan. 18, 1941. On Dec. 15, 1901 he married Margaretha Maria 'Maggie' Ripper. She was born at Elm Grove Jan. 16, 1883, and died June 21, 1962, a daughter of Peter Ripper and Margaretha Keller Schultheis. *Gospel Herald*: "Andrew, son of Nicholas and Magdalene Staker, was born near Tremont, Ill., Feb. 3, 1866; died at his home at Tremont, Ill.; aged 74 y. 11 m. 15 d. Dec. 15, 1901, he was united in marriage with Maggie Ripper. To this union were born five children, who with his faithful wife survive him (Florence and Howard, Tremont; Peter, Mackinaw; Floyd and Wilma, Tremont). Four grandchildren, one brother (Nicholas, Tremont), one sister (Mrs. Fanny Albrecht, Tiskilwa, Ill.), and a host of relatives, neighbors, and friends mourn his sudden departure. Four sisters and three brothers preceded him in death. In his youth he united with the Pleasant Grove Mennonite Church and remained a faithful member until death. He served his church as a trustee for many years… In his last years he was deeply concerned about his motherless grandchildren and did everything he could to lighten their sorrow. His sympathetic and kindly service will be missed by those who knew loved him. Funeral services were conducted Jan. 21 from the home and the Pleasant Grove Mennonite Church by Bros. Simon Litwiller, Jonas Litwiller, and Leland A. Bachman." *Gospel Herald*, August 21, 1962: "Staker, Maggie, daughter of Peter and Margaret (Schoulthouse) Ripper, was born at Tremont, Ill., Jan. 15, 1882; died at Metamora, Ill., June 21, 1962; aged 80 y. 5 m. 6 d. On Dec. 15, 1903, she was married to Andrew Staker, who died in 1941. Surviving are two sons and two daughters (Peter and Floyd, Mackinaw, Ill.; Florence-Mrs. Clarence Studer, Roanoke; and Wilma-Lloyd Gingrich, Metamora), nine grandchildren, eight great-grandchildren, and three sisters (Mrs. Mary Staker, Lowpoint; Mrs. Emma Ranney and Mrs. Louise Pratt, both of Pekin, Ill.). One son is deceased. She was a member of the First Mennonite Church, Morton, where funeral services were held June 25, in charge of Clyde D. Fulmer."

The interrelationships of the Amish Mennonite families from Moselle and Meurthe-et-Moselle who came to Tazewell and Woodford Counties are readily apparent in the next eight families. According to Pierre Sommer in Historique des Assemblées, *these families were once known as the 'Dieuze families' [Ger.* Duss Familien]. *The village of Dieuze was the site of a royal salt works and the seat of an administrative district before 1789. However, in this instance it refers to the network of lakes, ponds, and small rivers that interlace the area surrounding Dieuze (*la région des étangs de Dieuze*). Many of the religious activities in this region revolved around the Herbéviller/Domèvre-sur-Vezouze congregation, led by two older brothers of Michael Mosiman (later a minister in Tazewell County).*

Belsley: Baltzli of Bolligen

In Canton Bern, 'Balzli' is a dialect variation of Balthasar. One *Heimatort* or place of legal origin for Swiss citizenship rights for the surname Baltzli is Bolligen, on the northeast corner of the city of Bern. The Baltzli family figures in the very early history of the Amish Mennonite movement. The surname became Beltzly, Pelsy, or Pelzy to French-speakers in the region of Lorraine, and Belsley in America

On April 11, 1591 at Vechigen **Niclaŭs Bältzli *der jung*** [the younger] of Utzingen (a hamlet adjacent to Vechingen) married Dorothea Laderach of nearby Oberenggistein. The village of Vechigen is six miles east of the center of the city of Bern.[241] The hamlet Utzingen is now a quarter of Vechigen. It is the site of a castle that was rebuilt in 1669 and still stands.

Their son **Ulrÿch Bältzli** was baptized at Vechigen March 9, 1606. The entry described his parents as Nigli Baltzlin and Dorotha Läderach.

On May 28, 1632 at Vechigen Ulrÿch married Catharina Gosteli. Baltzlis and Gostelis are mentioned together in documents from the city of Bern as early as the 1300s. The Gosteli family of Bolligen was extremely prolific and today has many descendants in the area. The Ramseyer family of Central Illinois also has a Gosteli forebearer.

Ulrÿch became a judge [Ger. *Chorrichter*] on the church consistory court at Bolligen (Bolligen and Ittigen are adjacent on the northeast corner of the city of Bern). In 1664 he was called before the court with Duhrs Rohrer of Ittigen to answer questions. Their married children Niclaŭs Baltzli and Christini Rohrer were suspected of being Anabaptists.

Children of Ulrÿch Bältzli and Catharina Gosteli include:

1. Christen Bältzli was baptized at Vechigen April 7, 1633.
2. Hanns Bältzli was baptized at Vechigen April 6, 1634, and died before Feb. 12, 1637.
3. Andres Bältzli was baptized at Vechigen Feb. 22, 1635. One witnesses was minister Andres Rosenwald.
4. Hanns Bältzli was baptized at Vechigen Feb. 12, 1637.
5. Bendicht Bältzli was baptized May 6, 1638.
6. Elsbeth Bältzli was baptized at Bolligen Aug. 11, 1639. The entry says that Ulrÿch was *'im Sherme,'* a house in Bolligen. 'Elizabeth Belsehy' and a sister are found on a list of Anabaptist households created at Ste. Marie-aux-Mines June 26, 1708.
7. Catharina Bältzli was baptized at Bolligen Nov. 8, 1640.
8. Christina Bältzli was baptized at Bolligen Jan. 30, 1642.
9. **Nicolaus Bältzli** was baptized at Bolligen Feb. 19, 1643.
10. Margreth Bältzli was baptized at Bolligen Feb. 16, 1645.
11. Ulrÿch Bältzli was baptized at Bolligen April 5, 1648. On July 21, 1676 at Bolligen he married Elsbeth Althaus. Ulrÿch was identified as an Anabaptist, and left Bolligen with his younger brother Enoch before 1698.
12. Enoch Bältzli was baptized at Bolligen Nov. 4, 1649. Enoch was identified as an Anabaptist, and left Bolligen with his older brother Ulrÿch before 1698.
13. Maria Bältzli was baptized at Bolligen June 13, 1652.

Niclaŭs Bältzli was baptized at Bolligen Feb. 19, 1643.

On Dec. 9, 1664 at Bolligen he married Christini Rohrer.

He landed in jail at the city of Bern Aug. 3, 1671, where he was described as someone age 30. He was apprehended again on the road with Durs Rohrer of Bolligen (who may have been his brother-in-law) Aug. 16, 1686. At the time he was living in the *Wysshaus* at Habstetten, a hamlet above the village center of Bolligen.

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[241] Vechigen is often found by its older name, Vechingen.

Shortly after the Amish division meeting in 1693 he was personally placed under the *Ban* by Jacob Amman for stating that *Halbtäufer* or true-hearted sympathizers might find salvation. After this he was firmly in the moderate Reist faction.

After a failed meeting to attempt reconciliation at Ohnenheim, Lower Alsace March 13, 1694, Nicolaŭs signed a letter condemning Amman's rigid beliefs with "…of servants and elders from the Pfalz and Switzerland, who cannot agree with Jacob Amman." He wrote his own signature 'Niklaŭs Baltzli.' A complete list of signatures is found in BERNESE ANABAPTISTS, THE AMISH DIVISION. Nonetheless, other Baltzlis sided with Amman. Thus the family was divided along Amish Mennonite and Mennonite lines.[242]

Children of Nicolaŭs Bältzli and Christini Rohrer baptized at Bolligen include:

1. Ŭlly Bältzli was baptized Dec. 21, 1665. The entry correctly spelled his father's name in the typical Bernese form as Nicolaŭs. He died as an infant.
2. Niclaŭs Bältzli was baptized Feb. 14, 1668. The entry misspelled his and his father's names as 'Niclas.' He may be the Niclaus Baltzli who married Barbara Althaus at Bolligen Nov. 11, 1687. A list of Swiss Anabaptist emigrants at Jebsheim in 1692 names worker Nicholas Baltzli of Habstetten.
3. Dŭrss/Durs Bältzli was baptized July 30, 1669. On April 30, 1697 at Bolligen he married Madlena Wasli.
4. **Ŭli Bältzli** was baptized Dec. 3, 1671, and died at Jebsheim, Upper Alsace (eight miles northeast of the city of Colmar) Aug. 30, 1693.

Ŭli Baltzli was baptized at Bolligen Dec. 3, 1671, and died at Jebsheim Aug. 30, 1693.

In 1690 at Jebsheim he married Maria Schneider. She was a daughter of Rudolph Schneider.

Ŭli died on the morning of the day his second son was born. The Catholic birth entry from Baldenheim described the parents as Anabaptists who had been living there (10 miles north of Jebsheim, with Heidolsheim and Ohnenheim between them), and noted the death of the father that morning.

On April 25, 1694 at Jebsheim widow Maria remarried to Michel Müller (see MILLER).

Children of Ŭli Baltzli and Marie Schneider include:

1. **Rudolph Baltzli** was born at Jebsheim Oct. 26, 1690.
2. Jakob Baltzli/Jacob Balsley was born at Baldenheim Aug. 30, 1693, and died at Pigeon Hills, Paradise Township, York County, Pennsylvania June 7, 1773. He emigrated before 1736, and married Elizabeth Hare/Herr in Lancaster County, Pennsylvania before 1736.[243] The 1736 will of her father Abraham Hare describes them as 'Jacob Batzol and & Elizabeth his Wife,' and Jacob as a 'yeoman of Lancaster County.' They sold their 150-acre share of inherited land to her brother Christian Hare for 10 pounds, signing the sales document with marks, indicating they were illiterate. On Aug. 15, 1744 'Jacob Balsley' obtained a warrant for 112 acres at Hempfield, Lancaster County. On Aug. 17, 1753 'Jacob Balsly' obtained a warrant for an adjacent 50 acres at Hempfield (later surveyed as 68 acres). On Nov. 15, 1760 he was living at Pigeon Hills, Paradise Township, York County. (Pigeon Hills is now a conservation area on the northwest corner of Gnatstown; York County is adjacent to Lancaster County on its west side). He purchased land there in 1767. He died there June 1, 1773, and his will was proved in Paradise Township June 7, 1773: ""Bequest my two sons Joseph and Henry my malting plantation whereon we now live. To have and to hold forever between them, upon the provision they shall pay between them, one hundred pounds lawful money in annual payments, as it follows in two years after my death. With the both to pay yearly sixteen pounds and eight pence lawful money, with the first payment unto my daughter Elizabeth Baltzly, that is intermarried with George Herman. And the second payment unto my second daughter, Barbara Baltzly, that is intermarried with Daniel Bauser. And the third payment unto my youngest daughter, Anna Mary Baltzly, and then so on until the hundred pounds is paid in full."

Rudolph Baltzli was born at Jebsheim Oct. 26, 1690.

He married Barbara Gerber. According to J. Virgil Miller's *Both Sides of the Ocean*, a document created at Signau, Canton Bern in 1710 mentions three Gerber sisters: Catherine, the wife of Hans Wenger of Buchholterberg living at Blumberg, Upper Alsace; Verena, the wife of Christian Stucki living at St. Imier in the Jura Mountains of Canton Bern; and Barbara, the wife of Rudolph Baltzli at Jebsheim.

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[242] Some sources have Niclaŭs sailing to America in 1710, at the age of 67. The history of this family has become snarled somewhat by confusion with soundalike surnames auch as Blätzli and Baltzer; these would have seemed much more familiar to a Bernese, who would not have transposed them with Baltzli. We might also note that we have only followed a main line leading to Illinois, while there were many Baltzli families at Vechingen and Bolligen.

[243] Also found as Herr. The 1736 will of her father Abraham Hare describes them as 'Jacob Batzol and & Elizabeth his Wife,' and Jacob as a 'yeoman of Lancaster County.' They sold their 150-acre share of inherited land to brother-in-law Christian Hare for 10 pounds.

Rudolf Balzli was born circa 1712. He also married a Barbara Gerber. His children born at Freistett, Freibourg near Rhodes (now in the department of Moselle) include:

1. Marguerite Pelsy was born circa 1735, and died at Rhodes Oct. 1, 1809. She married Jean Rouvenacht, who was born circa 1731.
2. **Rudolf/Rodolphe/Rudolphe Baltzli** (also found as 'Pelsy') was born in the hamlet of Freistett at Fribourg circa 1743.
3. **Michel Baltzli** was born circa 1744, and died at St. Jean-Kourtzerode, Moselle May 15, 1814.
4. Christian Baltzli (as he signed his marriage entry) was born March 29, 1745, and died at La Broque, Lower Alsace (fomerly in the Principality of Salm) Jan. 8, 1807. He married Catherine Stalter, who died at Rhodes Jan. 10, 1791. On Feb. 24, 1806 at La Broque he remarried to Sara Vagner. She was born at Selestat (now in Lower Alsace) Aug. 3, 1751, a daughter of Jean Vagner and Elisabeth Kheller; she was the widow of Oswald Dalebach [Dellenbach]. The marriage entry described the groom as Christiane Baltzé, 60, a farm operator at Rhodes, son of the deceased Rudolphe Baltze and Barbe Barbe, who had been cultivators at Freistett.[244] Witnesses included elder Jacob Kupferschidt, 75, and Christian Gerber, 38, as friends of the bride; and Ulrich Von Gond, 55, and Christian Neuhauser, 43, as friends of the groom.

Rudolf/Rodolphe/Rudolphe Baltzli

Rudolf/Rodolphe/Rudolphe Baltzli was born in the hamlet of Freistett at Fribourg circa 1743. He tended livestock on Ste. Croix farm at Fribourg near Rhodes.

He married Anne Zorny, who died at Rhodes March 3, 1782. In 1783 he remarried to Catherine Zwalter [thought to be a variation of Schowalter]. She was born circa 1752, and died at Dombrot-sur-Vair, Vosges May 25, 1823. See the Appendix, ZWALTER for background on the family.

Christian Baltzli was a son of Rudolf and his first wife Anne Zorny. He was born at Rhodes July 2, 1772, and died there June 10, 1837. His name is found as Pelzy, Pelsy, Pelsly, and Bézéli, though his signature looks like 'Christian Bältzn.'

On March 23, 1802 at Hellocourt Christian married Katharina/Catherine Vercler. She was born at Oberstinzel 6th of *Wintermonat*, 1778, and died at Rhodes April 4, 1860, a daughter of Joseph Würgler and Marie Abresol. Their family had moved from the Sarreck Mill at Oberstinzel to Hellocourt circa 1790.

Christian may have leased land on the grounds of the château at Hellocourt, Moselle (now Maizières-lès-Vic). The property was owned by General Charles Louis Dieudonné Grandjean, who also leased to Verclers and Engels (see the footnote in ENGEL). At Hellocourt 'Christianne Belzele' appeared as a witness on two wedding entries: André Vercler and Barbe Rupp on Feb. 1, 1804, and Jacob Bachmann and Barbe Vercler the following day. He was described as a worker at Hellocourt. On the second entry, another witness was minister Joseph Engel (son of minister Christian Engel, later himself an elder there) who was also described as a brother-in-law of the bride.

Christian was a successful cultivator and served as interim mayor of Rhodes from June 9 to July 6, 1819, signing four civil entries in that capacity.

Children of Christian Bältzli and Katharina/Catherine Vercler are found as 'Pelsy' or 'Pelsely' on some French civil entries, but 'Bézélé' at Azoudange; those that emigrated became 'Belsley.' They include:

1. **Joseph Pelsy/'Red Joe' Belsley** was born on the farm at Château Hellocourt at Hellocourt May 8, 1802, and died at Worth Township, Woodford County Dec. 24, 1872.
2. Jean Pelsy was born at Azoudange April 13, 1805, and died there 'within 24 hours' on April 14.
3. Marie Pelsy was born at Azoudange Sept. 3, 1806. Her death Jan. 29, 1810 was reported by Christian the following day. Christian and brother-in-law André Vercler were described as residents of the farm and mill called Le Toupet at Azoudange. Her mother was incorrectly identified as Madelaine Vercler.
4. Jean Pelsy/John Belsley was born at Azoudange Oct. 14, 1809, and died at Metamora April 26, 1854. On July 16, 1837 in Tazewell County he married Barbara Roggy; the ceremony was performed by minister Christian Engel (the county register has her as Barbe Rouge). She was born Aug. 15, 1817 (headstone date), and died Jan. 9, 1907, a daughter of Christian Roggy and Catherine Engel. *Portrait and Biographical Album of Woodford County* of 1889 describes John as "...one of the early pioneers of Partridge Township. He at once set about the building up of a comfortable home, entering a tract of government land on Section 22, on which he erected a log house, in which his children were born." They are found on the 1850 census of District 56 (Woodford County) as farmer John Belsey, 41, France; Barbaray, 39, France; Christian, 12, Illinois; Catharine, 10, Illinois; Joseph, 8, Illinois; Peter, 6, Illinois; and Madalane, 3, Illinois. They are buried in Belsley-Camp Cemetery at Spring Bay. Their children born at Partridge include:
    a. Christian Belsley was born Aug. 24, 1838, and died Aug. 8, 1858. He is buried in Belsley-Camp Cemetery.

[244] 'Barbe Barbe' was likely a poor transcription of 'Barbe Carbre,' a French version of Barbara Gerber.

b. Catherine Belsley was born Sept. 1, 1840, and died Aug. 17, 1914. On Feb. 18, 1861 in Woodford County she married George C. Wagner. He was born at Stambach April 13, 1838, and died at Washington May 9, 1909, a son of Johann Jacob Wagner and Maria Susanna Stauter. They are buried in Glendale Cemetery at Washington.

c. Joseph Belsley was born Aug. 14, 1842, and died Jan. 29, 1906. On Jan. 22, 1865 in Woodford County he married Susan Imhoff. She was born at Somers, Preble County, Ohio March 5, 1842, and died at Washington May 19, 1882, a daughter of John Imhoff and Mary Wagner. Joseph Belsley is found as head of household on the 1865 state census of Richland, Marshall County (adjacent to Woodford County); his household included two males between 20-29 years of age, and one female 20-29. They are found on the 1870 census of Richland as Joseph Belsley, 24, Ohio; Susan, 28, Ohio; and four children born in Illinois. The 1880 census of Washington shows them as farmer Joseph Belsly, 38, Illinois; Susan, 38, Ohio; and eight children born in Illinois. Circa 1885 Joseph remarried to Louisa Conrad. She was born at Mimbach, Bavaria July 23, 1846, and died at Lacon, Marshall County June 15, 1928, a daughter of Christian Conrad and Louisa Goetzer. They are found on the 1900 census of Washington as landlord Joseph Belsley, 57, born in Illinois in August 1842 to German parents, married 15 years; and Louise, 53, born in Germany in July 1846 to German parents, immigrated in 1868. Joseph and Louise 'Belsly' are buried in Glendale Cemetery at Washington.

d. Peter C. Belsley was born Jan. 14, 1844, and died Jan. 10, 1911. He married Elizabeth 'Lizzie' Kanive. She was born in Germany July 12, 1852, and died at Peoria June 26, 1933, a daughter of Valentine Kanive and Catherine Eckes. They are found on the 1910 census of Metamora as Peter Belsley, 65, Illinois; Lizzie, 57, Germany; Ida M., 22, Illinois; Olive V., 19, Illinois; Grace, A., 14, Illinois; and mother-in-law Kate Kanive, 86, Germany. They are buried in Oakwood Cemetery at Metamora.

e. Magdalena 'Lena' Belsley was born March 29, 1847, and died at Metamora Feb. 15, 1929. On Aug. 14, 1866 she married Johann/John Jacob Wagner Jr.. He was born at Stambach Dec. 11, 1843 (baptismal record, though his headstone says Dec. 13), and died July 24, 1901, a son of Johann Jacob Wagner and Maria Susanna Stauter. They are buried in Oakwood Cemetery at Metamora.

f. Barbara Belsley was born Oct. 15, 1853, and died at Peoria June 20, 1940. Circa 1875 she married Moses Kempf/Kamp/Camp. He was born at Partridge Jan. 12, 1853, and died April 1, 1916, a son of Christian Kempf and Magdalena Sommer. See CAMP for more on this couple.

g. An unnamed child died in infancy.

5. Catherine Pelsy was born at Azoudange Oct. 4, 1811. On her birth entry her surname is given as Bézéle; witnesses included uncle André Vercler, 32.
6. Christian Pelsy was born at Rhodes Oct. 3, 1814.
7. Pierre Pelsy was born at Rhodes Dec. 15, 1816.
8. André Pelsy was born at Rhodes April 15, 1819, and died there July 26, 1842.
9. Jacob Pelsy was born at Rhodes Feb. 3, 1822, and died May 14, 1848. He married Madeleine Schertz. She was born at Reherrey, Meurthe-et-Moselle Oct. 2, 1827, and died at Rhodes June 1, 1897, a daughter of Jean Schertz and Catherine Abresol.
10. Marie Pelsy was born at Rhodes Sept. 5, 1823, and died there April 20, 1841.
11. Nicolas Pelsy was born at Rhodes, Moselle Jan. 2, 1826, and died there Nov. 17, 1896. On April 25, 1848 he married Barbe Abresol. She was born Oct. 2, 1824, and died May 8, 1896. Their son Joseph Pelsy was born at Rhodes April 2, 1854, and died at Francesville, Indiana July 24, 1930. On Feb. 19, 1879 at Metamora, Woodford County he married Catherine Leman. She was born at Metamora Feb. 19, 1861, and died at Francesville Jan. 7, 1868 (at 106 years of age), a daughter of Joseph Leman and his first wife Catherine Smith.

Joseph Pelsy/'Red Joe' Belsley was born on the farm at Château Hellocourt at Hellocourt May 8, 1802, and died at Worth Township, Woodford County Dec. 24, 1872.

His headstone says that he was born May 8, 1802, and that the location was Hellocourt Hof, the farm at Château Hellocourt. The community lacks records for that year, but this is consistent with the years of his parents' residence. It is also consistent with his age on the 1850 census of District 56 (Woodford County), where Joseph Belsley is described as a 49-year-old farmer from France and his wife Barbara is 38 (she should have been 48); and the 1860 census of Worth, where their ages are given more accurately as 58 and 57.

'Red Joe' emigrated from France, taking “a bag of flour, a sack of dried fruit, and a belt in which gold coins were hidden” (Pierre Belsely). He made his way to Ohio where *Portrait and Biographical Album of Woodford County* maintains that he “found employment at various kinds of work, remaining there two years and then journeying westward till he arrived in that part of Tazewell County now included in Woodford County, then a wild, desolate, sparsely settled region.”

The *Belsley-Sauder Genealogy* states that 'Red Joe' emigrated in 1820, worked in Ohio, moved to Illinois in 1825, and bought land in Partridge (then part of Tazewell County) in 1830. The early dates are not substantiated by other sources, and seem unrealistic. They are contradicted by at least two other sources. *The Patron's Directory for*

the 1873 Woodford County, Illinois Atlas lists Joseph Belsley of Spring Bay, engaged in farming and stock raising, who was born at Nantes [he may have sailed form Nantes, or obtained his travel documents at Nancy] and came to America in 1831. And according to *History of Woodford County*, "...After [Francis] Ayers [in 1831] came Red Joe Belsley, coming from France. He also went first to Ohio before coming to Illinois. Though land was cheap in Ohio, it was even cheaper here. For at that time the greater part of Illinois was uninhabited and even unsurveyed, and ground was sold by the government to frontiersmen for $1.25 an acre. Mr. Belsley made claim to a tract on Partridge Creek, later [1833] sold to Joseph Johnson, and he settled then in Worth close to the Partridge line." The Worth farm was created from 240 acres of dense woods.

The bright beard of 'Red Joe' would distinguish him from the younger cousin with dark hair – deacon 'Black Joe' – who arrived later and lived in the same area.

In the fall of 1831 'Red Joe' welcomed his future in-laws, John and Peter Engel, to the Partridge Creek area. The arrival of their father Christian Engel in 1833 prompted more Amish Mennonite families to settle in Tazewell County.

'Red Joe' first married Barbara Schrag/Schrock. She was born circa 1815, a daughter of Joseph Schrag and his second wife Marie Neuhauser, and the sister of Johannes/John Schrag/Schrock of Elm Grove. They farmed at Deer Creek. She died of cholera after giving birth to a son, Christian, in 1835.

General Land Office certificate #7944 documents the full payment of a purchase of 40 acres in the northwest quarter of the northeast quarter of section 17 of Hanover (later Metamora) Sept. 8, 1835; certificate 12570 documents the full payment of a purchase of 160 acres, the entire southwest quarter of section 28 at what later became Partridge.

On Dec. 18, 1836 'Red Joe' remarried to Barbara/Barbe Engel. The ceremony was performed by her father, minister Christian Engel. She was born while her family was living at Lagarde (though no civil entry is found there) April 10, 1803, and died Aug. 25, 1881, a daughter of Christian Engel and his second wife Barbe Brunner. The ceremony was entered in the county register as one between Joseph Beardsley and Barber Ingle. Perhaps for this reason a corrected entry for Joseph Belsley and Barbara Engle was made by minister John Nafziger July 25, 1840.

Their household appears on the 1850 census of District 56/Woodford County as farmer Josheph Belsley, 49, France; Barbary, 48, France; Christopher, 15, Illinois; Jacobine, 6, Illinois; Phaltine, 27, France [we could not identify this probable Valentine]; Jo. Stide [Steider], 17, France; and John Stide [Steider], 14, France. They were lasted immediately after Jacob Donnor [Donner], John Catschaw [Gascho], and John Kendle [Kennel], and Christian Smith.

The 1860 census of Spring Bay shows farmer Joseph Belsley, 38, owning real estate assessed at $24,000; Barbara, 37; Joseph Shertz, 12; Christian Shertz, 10; and Mary, 7; all natives of France; and four employees. Joseph, Christian, and Marie/Mary Schertz were adopted by the Belsleys. Their parents and a brother had died of cholera at Spring Bay in 1854, only 16 days after arriving in America. See SCHERTZ, SCHERTZ OF REHERRY for background on this family.

The 1870 census of Spring Bay shows farmer Joseph Beltzley, 68, France; Barbara, 67, France; Mary, 17, Illinois; and William, 16, Illinois.

'Red Joe' died at Deer Creek Dec. 24, 1872. *Gospel Herald*, February 1873: "In Woodford county, Ill., December, 24th 1872, of dropsy, Joseph Balsly, snr., aged 70 years, 6 months, and 26 days. He leaves a bereaved wife and one son to mourn their loss. Services by Jacob Unzicker, Christian Esh, and Peter Gingerich. Peace to his ashes."

'Red Joe' and his wives were originally buried at Deer Creek, but around the turn of the century they were reburied in Belsley-Camp Cemetery on Lourdes Road at Spring Bay, between the 'Red Joe' Belsley farm and the John Belsley farm.[245] A barn he built in 1832-33 is still standing, and a brick two-story house constructed in 1852 is now occupied by an eighth generation. Their farm is considered to be the oldest one-family farm in the state. His black wooden work shoes are part of a collection of pioneer relics on display at the historic Metamora Courthouse.

The only child of Joseph 'Red Joe' Belsley and his first wife Barbara Schrock was **Christian Belsley.** He was born at Partridge July 31, 1835, and died at Deer Creek March 5, 1917. The story of his marriage match illustrates the circular nature of some of the family relationships.

'Red Joe' distrusted his son's easy-going nature. Relatives considered the only child to be spoiled. One family story says that Christian once paid the manager of a visiting baseball team to throw a game against the home team. But the manager later accepted an even larger bribe and double-crossed him. Christian also bet on horse racing.

[245] Barbara Schrock and Barbe/Barbara Engel were apparently reburied in the same grave, though only the latter is identified on the marker.

Christian found a prospective wife during a visit to his uncle Peter Schrock at Lemon, Butler County. She lived in the next house on Salzman Road. The ceremony was conducted by minister Nicholas Augspurger at Trenton in Butler County Nov. 18, 1856.

The wife that son Christian Belsley found in Butler County was his second cousin Mary Schertz, who was born at Lemon, Butler County March 3, 1837, and died at Deer Creek Nov. 28, 1911. She was the oldest of three daughters of John Schertz and Catherine Engel.[246] John Schertz was the business partner of John Stecker/Staker, and he had personally trained his own daughters in business and accounting - an unusual practice for the time. No doubt Mary Schertz made an appropriate partner for the errant son of 'Red Joe' Belsley.

'Red Joe' showed his displeasure with his son by declining to present the groom with the customary gift of acreage from the family farm. Christian was forced to make his own living. He and his new wife first lived at Spring Bay, and in 1860 they purchased land in Deer Creek and started their own farm.

When Christian and Mary's first son was born the following year, 'Red Joe' insisted that his grandson be named Joseph. Christian and Mary consented.

When 'Red Joe' died on Christmas Eve 1872, his nine-page will divided his sizeable fortune into 33 units that took six years to disperse through the probate process. He chose to leave his widow $2,000 but only 80 of his 2,000 acres. Son Christian, who expected a life of leisure, was left only 120 acres and a payment of $150 a year for 20 years. The family farm on Lourdes Road passed more or less intact to the namesake grandchild.

In the end, Christian and Mary ran a prosperous farm and raised nine children. He served as a school director and commissioner of highways in Deer Creek. They celebrated their 50th anniversary in 1906. They are buried together in Mt. Zion Cemetery at Deer Creek.

Michel Baltzli/Michael Belsley

A 'cousin' Belsley family that also came to Woodford County was descended from **Michel Baltzli**. He was born circa 1744, and died at St. Jean-Kourtzerode, Moselle May 15, 1814 (his civil death entry calls him Michel Beltzly and gives his age as 70).

He married Madeleine Halter. She was born circa 1748, and died at St. Jean-Kourtzerode Dec. 5, 1809. Her civil death entry created the following day gave her age as 61. It was witnessed by son and cultivator Michel Baltzli, 28, and day laborer and neighbor Jacob Bechler, 61.

A census of Mennonite families created April 24, 1809 lists Michel Betzy as a head of a household at St. Jean-Kourtzerode (four residents). They had two children.

Michel Baltzli/Michael Belsley was born at St. Jean-Kourtzerode circa 1783. He was a cultivator on Neuhof farm at Bühl (later Buhl-Lorraine). On May 9, 1811 at St. Jean-Kourtzerode he married Catherine Schertz.

Their civil marriage entry describes the groom as cultivator Michel Baltzly, 28. He was a son of cultivator Michel Baltzly, who was present and consenting, and the deceased Madeleine Halter. The bride was described as Catherine Schartz, 18. She was born at La Neuve, Bühl circa 1793 [she is not found in *état civil* records kept at Bühl, what is now Buhl-Lorrraine, and thus it is also possible that she was older than this], a daughter of cultivator Jean Schertz and Anne Engel. Witnesses included cultivator Jacob Bechler, 50, and day laborer George Halter, 60.

Their marriage ceremony was a double event with his younger sister Catherine Belsley and her oldest brother David Schertz. David would later become a pioneer in the Blue Town/Fon du Lac/East Peoria area. Their story is told in SCHERTZ, SCHERTZ OF BÜHL.

It is suspected that Michael and Catherine sailed from Le Havre on the packet ship *Poland*, arriving at New York July 26, 1837 (however, the only surviving copy of the passenger list is largely illegible). For a discussion of this possibility, see DETTWEILER. Whether or not they were passengers on this particular voyage, it is known that they were accompanied on their journey by a Dettweiler widow and children. Catherine Schertz (1782-1838) of Keskastel was a daughter of Joseph Schertz and Barbara Nafziger, and the widow of Christian Dettweiler (1761-1831).

They traveled together by wagon to Rochester, N.Y.; took the Erie Canal to Buffalo; crossed Lake Erie to Cleveland; then traveled by river to Peoria.

Michael and Catherine arrived in Woodford County in 1837, reuniting with their son Joseph 'Black Joe' Belsley.

In a sketch on 'Black Joe,' *Past and Present of Woodford County* (1878) said Joseph "...was born near Alsace, France, May 20, 1812; emigrated to America in 1831, coming direct to Tazewell Co., Ill., remaining about five years, then to (what is now Spring Bay Township) Woodford Co., his father, Michael Belsley, purchasing 314 acres of land." Thus Michael must have purchased the land circa 1836-37.

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[246] Catherine Engel was a daughter of Joseph Engel and Catherine Gerber of Destry, Moselle. See ENGEL.

Michael died in the county circa 1848. The 1860 census of Morton shows 'Catharine Beltzly' as a 67-year-old in the household of her daughter Mary and son-in-law Joseph Hauter. Catherine died in Tazewell County April 15, 1864. Catherine Schertz was buried as 'Katharina Belzly' in the Belsley Cemetery in Section 4, Tremont. It no longer exists – the plot was plowed under for farming in 1975. Her headstone has been moved to Hirstein Cemetery; an image can be found in *Tazewell County Cemetery Book Volume Six*. It reads "Katharine Belzly gest. Apr. 15, 1864, 68 Jahre alt." There is no way to know who else was buried at Tremont. The burial ground was originally warranted by Catherine Burkey to Peter Yentes (Catherine Schertz Belsley's son-in-law) May 21, 1864.

Children of Michel Bältzli/Michael Belsley and Catherine Schertz include:

1. **Joseph Pelsy/'Black Joe' Belsley** was born at St. Jean-Kourtzerode May 20, 1812, and died at Spring Bay Oct. 23, 1879.
2. Michel Pelsy/Michael Belsley was born in May of 1815, and died in 1901. On July 24, 1842 in Woodford County he married Jacobine Roggy. The ceremony was performed by elder Jean/John Nafziger. Jacobine was born circa 1821, and died Nov. 16, 1854, a daughter of Christian Roggy and Ann Maurer; she is buried in Belsley-Camp Cemetery at Spring Bay as Jacobine Belsly. Her headstone says she was 33 years old. Their household is found on the 1850 census of District 56 (Woodford County) as Michael Belsly, 34, farmer from France; Bena, 30; Peter, 7; Joseph, 4; and Michael, 1. Michael remarried to Magdalena Yentes. She was born in 1822, and died at Morton in 1898. The 1870 census of Morton shows farmer Michael Belsley, 55, France; Magdalena, 46, France; Joseph, 23, Illinois; and Christian, 20, Illinois. The 1880 census of Morton shows farmer Michael Belsley, 66, France; and Magdalene, 58, France. In 1900 widower Michel Belsly is found as an 85-year-old in the Morton household of his son Joseph; the erroneous date of immigration 1840 is given (he immigrated with his parents as a 12-year-old in 1837). Michael and Magdalena are buried in the Old Apostolic Cemetery at Morton. Children of Michael Belsley and his first wife Jacobine Roggy include:
    a. Peter M. Belsley was born Sept. 15, 1844, and died at Morton July 27, 1935. He married Margaret Kaufman. She was born in Switzerland March 12, 1844, and died at Morton June 10, 1926, a daughter of John Kaufman and Barbara Ruchate. They are buried in the Apostolic Christian Cemetery at Morton.
    b. Joseph Belsley was born Oct. 15, 1846, and died at Morton Aug. 19 (death entry) or Aug. 21 (headstone), 1929. He married Lydia Gerber. She was born March 11, 1852, and died April 27, 1942, a daughter of John Gerber and Matilda Zimmerman. They are found on the 1900 census of Morton as farmer Joseph Belsly, 53, born in Illinois in October 1846 to German parents; Lydia, 48, born in Ohio in March 1852 to German parents; 10 children born in Illinois; and Michel Belsly, 85, born in Germany to German parents (Alsace-Lorraine was occupied by Germany 1870-1918). Joseph and Lydia are buried in the Apostolic Christian Cemetery at Morton.
    c. Michael Belsley was born circa 1849.
    d. Christian Belsley was born Jan. 1, 1850, and died at Morton July 12, 1894. He married Louisa Wittmer. She was born Nov. 7, 1859, and died at Morton Nov. 30, 1913, a daughter of Jacob Wittmer and Mary Reusser. They are buried in the Apostolic Christian Cemetery at Morton as Christian Belzly and Louisa Belsley.
3. Pierre Pelsy/Peter Belsley, also called 'Black Peter,' was born circa 1818, and died in Woodford County April 6, 1856. He sailed from Le Havre on the *Nashville*, and arrived at New Orleans Nov. 1, 1844. The passenger list shows Pierre Belzlé, 25, France; and Joseph Burgi, 28, France. His traveling companion was Joseph Birky, a son of Valentine Birky and Elizabeth Unzicker (see BIRKY/BIRKEY, THE LITTLE RED BIRKYS); Joseph would return to Europe the following year to find a wife. Pierre/Peter married Catherine Springer. She was born in 1824, and died before 1855, a daughter of Pierre/Peter Springer and Marie/Mary Engel. His household is found next door to his older brother Michael on the 1850 census: farmer Peter Belsy, 32, France; Catherine, 26; and Mary, 1. The *Grantors Index* says that on May 8, 1852 Peter Belsley paid $450 to John A. Jones for property in Section 1 of Township 25. On the 1855 Illinois State Census, listing Woodford County and Tazewell County residents, he is named 'Peter Belsy,' and his household is described as one male 30-40 years of age, one male 20-30 years of age, and one female 10-20 years of age. (His daughter Mary was actually born in 1847; she became the second wife of John Slonneger (for background on Slonneger see ZIMMERMAN - his third wife was Barbara Zimmerman).
4. Anne Pelsy/Anna Belsley was born on Neuhof farm at Bühl, Moselle (later Buhl-Lorraine) March 28, 1819 (her obituary says Strasbourg, May of 1820), and died at Morton May 2, 1903.[247] On May 24, 1839 in Tazewell County she married Christian Ackerman (the county register has them as Christian Ocramon and Anna Beltzley, and says the ceremony was performed by A. Brown). He was born at Köfering, Bavaria Dec. 13 (Karlskron *Familienbuch*) or Dec. 25 (headstone), 1813, and died at Morton March 29, 1903, a son of Jakob Ackermann and his second wife Katharina Reidiger. See ACKERMAN for more on this couple.
5. Catherine Pelsy/Belsley was born at St. Jean-Kourtzerode Jan. 25, 1824, and died May 13, 1902. On Dec. 16, 1851 in Woodford County she married her cousin Joseph Schertz. He was born at St. Martin, Meurthe-et-Moselle March

[247] The birth date March 28, 1819 is found on the *état civil* entry for her birth. Her headstone says May 1820; this may have been taken from the 1900 census.

30, 1825, and died Oct. 4, 1903, a son of David Schertz and his second wife Anne Rocher. For more on this couple see SCHERTZ.

6. Madeleine Pelsy/Magdalena Belsley was born on Neuhof farm at Bühl Sept. 25, 1825, and died Nov. 20, 1887. On Feb. 10, 1853 in Tazewell County she married Peter Yentes. He was born at Zweibrücken Jan. 17 (1900 census) or Feb. 20 (headstone), 1827, and died at Morton Aug. 21, 1913. He came to America in 1847, and appears on the 1860 census of Tremont as 'Peter Yenty.' They had five children. In 1891 Peter remarried to Sarah 'Sadie' Swinger in a caretaker arrangement.[248]
7. Marie Pelsy/Mary Belsley was born at St. Jean-Kourtzerode March 13, 1826, and died Dec. 20, 1904. On Nov. 25, 1851 in Woodford County she married Joseph Hauter.[249] He was born at Zweibrücken April 19, 1826, a son of Christian Hauter and Catherine Unzicker. He immigrated in 1841, and died Jan. 30, 1907. At first he worked as a blacksmith with his uncle Jacob Unzicker at Tremont, and later became a farmer at Morton. They are buried in the Old Apostolic Cemetery at Morton.
8. Christian Pelsy/Belsley was born at St. Jean-Kourtzerode June 24, 1828, and died in Woodford County May 5, 1910. On Feb. 5, 1854 he married Marie/Mary Suisse. She was born at Imling, Moselle Nov. 25, 1834, and died June 2, 1911, a daughter of Christian Suisse and Marie Guerber. She was a cousin to Johannes/Jean Suisse (1807-1885), known as John Schweitzer or Switzer at Morton. They are found on the 1860 census of Spring Bay as farmer Christian Belsley, 33, France; Mary, 25, France; Magdalene, 5, Illinois; Catherine, 2, Illinois; and Samuel, three months, Illinois. They are buried in the Apostolic Christian Cemetery at Roanoke, Woodford County. Their children include:
    a. Magdalena/Madeline Belsley was born July 15, 1855, and died at Roanoke May 30, 1923. She married Christian Foerter. He was born Jan. 13, 1857, and died at Peoria March 12, 1925, a son of Christian Foerter and Louise Fangs. His first wife was Sarah Huser. They are buried in the Apostolic Christian Cemetery at Roanoke.
    b. Katharina 'Katie' Belsley was born May 19, 1858, and died April 27, 1916. She married John F. Sauder. He was born Jan. 5, 1860, and died at Roanoke, Woodford CountyNov. 20, 1933, a son of Christian Sauder and Elizabeth Frei. They are buried in the Apostolic Christian Cemetery at Roanoke.
    c. Samuel Belsley was born in 1860, and died at Roanoke, Woodford County Feb. 3, 1930. He married Anna Gerber. She was born in 1865, and died at Peoria Dec. 6, 1948, a daughter of Michael Gerber and Anna Beer. They are buried in the Apostolic Christian Cemetery at Roanoke.
    d. Maria/Mary Belsley was born April 28, 1862, and died Dec. 14, 1901. She married Joseph Hodel. He was born March 16, 1862, and died at Roanoke, Woodford County Dec. 20, 1916, a son of Jacob Hodel and Barbara Althaus. They are buried in the Apostolic Christian Cemetery at Roanoke.
    e. Veronica 'Fanny' Belsley was born in 1865, and died in 1958. She married John Benjamin Moser. He was born in 1866, and died at Peoria April 1, 1942, a son of Benedict Moser and Verena Steiner.
    f. Anna Belsley was born July 29, 1873, and died Jan. 16, 1962. She became the second wife of John F. Sauder. She is buried as Anna Belsley Sauder in the Apostolic Christian Cemetery at Roanoke.
9. Barbe Pelsy was born at St. Jean-Kourtzerode Nov. 2, 1830, and died as an infant.

The black beard of **Joseph Pelsy/'Black Joe' Belsley** distinguished him from his older cousin, 'Red Joe' Belsley.

He was born at St. Jean-Kourtzerode, Moselle May 20, 1812, and died at Spring Bay Oct. 23, 1879. *Portrait and Biographical Album of Woodford County* states that he "...was reared and educated in his native land, and continued to reside there until he was nineteen years old. At that age he came to America in 1831 with an uncle [David Schertz] who paid his passage..."

In 1830 'Black Joe,' Christophe Rocher and Anne Belsley, and his uncle and aunt David Schertz and Anne Rocher (daughter of Christophe and Anne) departed Rhodes, Moselle bound for Ohio. The sailed from Le Havre on the *Massasoit*, and arrived at Baltimore May 21, 1831.

The Amish Mennonite families onboard had initially assembled at Rhodes, Moselle. Several were purposely evading civil requirements regarding military conscription. Some of the male passengers may have been traveling under assumed names. For a description of their voyage and a partial passenger list see the Appendix, THE VOYAGE OF THE *MASSASOIT* IN 1831.

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[248] Peter Yentes remarried to Sarah 'Sadie' Swinger at Burlington, Iowa Jan. 15, 1891. The entry said that Peter was age 60, born in 1831, a son of York Yentes and Elisabeth Franszilla; Sadie was age 24, born in 1867, a daughter of James Swinger and Bridget Dalton. On the 1900 census of Tremont, she was born in Illinois to Irish parents in March 1866. The disparity in ages is documented on that census: husband and wife ages 71 and 34. The 1910 census shows them living at Morton as Peter and Sadie, ages 84 and 41. She died Feb. 10, 1912; her headstone at the Apostolic Christian Cemetery calls her 'Sadie.' Peter, Magdalena, and Sarah are buried in the Apostolic Christian Cemetery at Morton.

[249] County marriage records name Joseph Howder and Mary Belsley.

From Baltimore the group journeyed to Butler County, Ohio, where they stopped briefly, then continued on to Illinois, where they arrived in August 1831. The story of their trip to Tazewell County can be found in *Centennial History of the Mennonites in Illinois 1829-1899.*

"...He ['Black Joe'] worked for him [David Schertz] for two years after his arrival, and then started out his life for himself square with the world. When he came to this country he had landed at Baltimore, and thence he went to Pennsylvania and stayed there a short time. He next made his way to Ohio and resided near Cincinnati for a while. After that he came to Illinois, and commenced working by the day and month, with headquarters at Peoria or Hilton, across the river from the former city. Peoria was then known as Fort Clark, there being a stockade there..."

'Black Joe' became a deacon of the Partridge Creek congregation at age 22 in 1834, and married Barbara Rosenkranz in the summer of 1836. She died about 10 weeks later.

On Feb. 25, 1840 in Tazewell County he remarried to Barbara/Barbe Engel, a daughter of Joseph Engel and Barbe Roggy, and a granddaughter of Partridge Creek meeting minister Christian Engel (thus a niece to the Barbara/Barbe Engel who married 'Red Joe'). She was born at Zommange, Moselle Feb. 8, 1821, and died at Spring Bay Feb. 6, 1880.

Portrait and Biographical Album of Woodford County: "Mr. Belsley lived in Peoria for some years and then came to Woodford County, and in the southwestern part rented land for a time, and then bought a tract on Section 24, Spring Bay. There was a log cabin on the place and a few acres of the land were broken and under cultivation. He carried on farming there until 1852, when he rented it out and bought a larger tract of land on the same section, on which he resided the remainder of his life..."

The 1860 census of Spring Bay shows farmer Joseph Belsley, 49, France; Barbara, 38, France; Peter, 17; Christian, 15; Catherine, 15; Joseph, 12; John, 10; David, 5; and Solomon, 2; all children born in Illinois. The 1865 state census of Spring Bay shows Joseph Belsley as the head of a Spring Bay household with eight males and two females. The 1870 census of Spring Bay shows farmer Joseph Beltzley, 60, France; Barbara, 50, France; Joseph, 31; Peter, 30; Christ, 27; David, 15; John, 20; Solman, 13; Benjamin, 10 (all children born in Illinois); domestic servant Susan Schertz, 22, Illinois; and farm hand George Zelick, 19, Illinois. All seven of their living sons were at home. The household had $4,000 worth of personal property and an unusually high $40,000 worth of real estate.

In 1878 *The Past and Present of Woodford County* summarized Black Joe's land holdings as 309 acres in Spring Bay, 480 acres in Roanoke Township, and 160 acres in Livingston County.

'Black Joe' died at Spring Bay Oct. 23, 1879. His headstone in the Belsley Family Cemetery says he was 'Joseph Belsley, born May 20, 1812, died Oct. 23, 1879, aged 62 y. 6 m. 23 d.'[250] Barbara died at Spring Bay Feb. 6, 1880. Her headstone in the Belsley Family Cemetery says she was 'Barbara, wife of J. Belsley, died Feb. 6, 1880, aged 58 y. 11 m. 28 d.'

The 1880 census of Spring Bay shows Christ Belsley, 37, Illinois; David, 25, Illinois; Solomon, 22, Illinois; Ben, 19, Illinois; and servant Annie Niklos, 22, Poland. Annie later married David.

Descendant Frank Miles has provided a list of the birthdates of the children, translated from a scroll that has been passed down in his family. The children were all born at Spring Bay.

1. Joseph Belsley was born Dec. 20, 1840, and died Jan. 5, 1841. His may be buried under a 'J.B.' footstone in Belsley-Camp Cemetery at Spring Bay.
2. Peter Belsley was born Dec. 7, 1841, and died at Roanoke Oct. 24, 1899. On Nov. 24, 1867 he married Catherine Schertz. She was born at Worth Township Sept. 15, 1846, and died in 1929, a daughter of Jean/John Schertz and Magdalena/Madeleine Engel. They purchased a farm at Roanoke in 1875 that consisted of 480 cleared acres and 29 acres of timerland. He invested in a coal shaft, and became president of the Roanoke Coal Mining Company from 1882 until his death. He also served as school director. They are buried in Springdale Cemetery at Peoria.
3. Christian Belsley was born July 18, 1843, and died in 1911. The 1900 census of Savannah Township, Butler County, Nebraska shows him as boarder Chris Belsley, born in Illinois in July 1843, only a few doors from the household of his younger brother David. He is buried in Springdale Cemetery at Peoria.
4. Catharine/Katharina Belsley (found on the family scroll as 'Catharina', and on her headstone as 'Catherina Belsly') was born June 18, 1845, and died Nov. 12, 1861. She is buried in Belsley-Camp Cemetery at Spring Bay, Worth Township.

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[250] An abstract created in 1882 shows the ultimate settlement of the estate of 'Black Joe': "Included in deed abstract for Lot 2 in NE1/4 of the SE1/4 of Section 24 in Township 27 N, Range 4W of the 3rd Principal Meridian, Woodford County, Illinois: Joseph Belsley, Sr.; Estate 828, died Oct. 23, 1879. Witnesses to the will are John Ege and Frank DuBois. Heirs include wife Barbara Belsley (named executrix); son Peter Belsley (wife Catherine); son Christian Belsley (unmarried); son Joseph Belsley (wife Hannah); son John Belsley (unmarried); son David Belsley (wife Anna); son Solomon Belsley (unmarried); and son Benjamin Belsley (unmarried).

5. Joseph Belsley [Jr.] was born April 2, 1847, and died at Peoria Nov. 8, 1918. On Feb. 15, 1872 he married Johannah 'Hannah' Ege. She was born at Spring Bay Jan. 21, 1852, and died at Peoria Jan. 3, 1929, a daughter of John Ege and Margaretha Stauter. They are found on the 1900 census of Peoria as farm laborer Joseph Belsley, 53, born in Illinois in April 1847 to French parents; Jane, 48, born in Illinois in June 1852 to German parents; and three children born in Illinois. They are buried in Springdale Cemetery at Peoria.
6. Michael Belsley (twin) was born April 22, 1849, and died May 3, 1849.
7. Jacob (twin) was born April 22, 1849, and died May 13, 1849.
8. Johannes/John Belsley was born Nov. 5, 1850, and died at Jacksonville Dec. 30, 1918. He is found on the 1900 and 1910 censuses of Jacksonville State Hospital. He was buried in Diamond Grove Cemetery there, then removed to Springdale Cemetery at Peoria.
9. Jacob Belsley was born Dec. 22, 1853, and died May 23, 1855. He is buried in Belsley-Camp Cemetery at Spring Bay.
10. David Belsley was born Nov. 26, 1855, and died at Bellwood, Nebraska Oct. 12, 1929. In 1880 in Woodford County he remarried to Anna Nicklos. She appears in their household on the 1880 census of Spring Bay as servant Anna Niklos, 22, Poland. She was born July 26, 1857, and died in Nebraska April 23, 1946, a step daughter of Peter Ecker of Butler County, Nebraska. In 1882 they purchased 240 acres in Savannah Township, Butler County. *Memorial and Biographical Record...Butler, Polk, Seward, York and Fillmore Counties* (Nebraska, 1899): "In June, 1884, he established the Platte Valley Bank at Bellwood, of which he was president and H. I. Converse cashier until he sold out in the fall of 1886. He then bought one hundred and sixty acres on section 15, Savannah township, and has since been largely interested in real estate, doing an extensive business along that line in connection with the grain trade [Belslsy, Allen & Co.] at Bellwood." They are found at Savannah on the 1900 census, which indicates that Anna had immigrated from Russia in 1860. They are buried in Forest Lawn Memorial Park at Omaha, Nebraska.
11. Solomon Belsley was born March 13, 1858, and died at Peoria Sept. 3, 1933. He married Mary Emily Hoshor. She was born at Spring Bay in October 1865, and died at Peoria Dec. 6, 1920, a daughter of Perry W. Hoshor and Catherine Dwyer. They appear on the 1900 census of Roanoke Village as landlord Solomon Belsley, 42, born in Illinois in March 1858 to German parents; Mary E., 34, born in Illinois in October 1865 to a father from Illinois and a mother from Ireland; Mable B., 6, born in Illinois in 1893; and Frances J., 3, born in Illinois in August 1896; and Dana J. Hoshor, 18, son-in-law, born in Illinois in January 1882 to a father from Illinois and a mother from Ireland. The household is shown on the 1920 census of Peoria as Solomon Belsley, 61, Illinois; Mary E., 54, Illinois; Frances Rians [divorced daughter], 23, Illinois; Chester B. Rians, 2, Illinois; Benjamin Belsley, 59, Illinois; and widowed mother-in-law Catherine Hoshor, 72, Ireland.
12. Benjamin Belsley was born Aug. 7, 1860, and died at Peoria Feb. 21, 1926. The 1900 census shows him as a 39-year-old boarder in Roanoke Township, working as an electrician for a mining company. In 1910 he was living at Roanoke Township. He is found as a 59-year-old living in the household of his brother Solomon at Peoria in 1920. He is buried in Springdale Cemetery at Peoria.

Schertz

Heimatorte or legal places of origin for citizenship rights for this surname include Aeschi (now Aeschi bei Spiez), Köniz, and Reichenbach in Canton Bern.

On the southwest and south shore of Lake Thun (Aeschi bei Spiez, Leissigen, and Darligen) this surname is found almost exclusively as 'Schärtz.' It describes a jovial, friendly person

According to the *Global Anabaptist Mennonite Encyclopaedia Online*, "Over 75 per cent of the obituaries of members of the Schertz family in Mennonite periodicals are from Illinois." It is not surprising that there were several marriages between the branches.

Schertz of Oberstinzel
(Woodford and McLean Counties)

David Schertz was born circa 1740.

He may have had a brother named Christian/Chrétien Schertz, also born circa 1740, who lived at Lixheim; see SCHERTZ OF SARRALBE.

David married Catherine Rogy. Their children include:

1. **Christian Schertz** was born at Haut-Clocher (eight miles west of Lixheim) circa 1765, and died at Oberztinzel (three miles northeast of Haut-Clocher) March 12, 1818.
2. **Joseph Schertz** was born at Fraquelfing (16 miles southwest of Lixheim) in September of 1769.
3. Marie Barbe Schertz was born circa 1773, and died at Berthelming (eight miles northwest of Lixheim) Jan. 17, 1818.
4. Catherine Schertz was born circa 1779, and died at Berthelming Feb. 24, 1814.

Descendants of brothers Christian and Joseph settled in the part of Tazewell County that became Woodford County.

Older brother Christian Schertz

Christian Schertz was born at Haut-Clocher circa 1765, and died at Oberstinzel March 12, 1818.

Christian married Barbe Schertz. She was born at Keskastel (12 miles north of Oberstinzel) circa 1769, and died at Dombrot-sur-Vair, Vosges Jan. 17, 1832, a daughter of Joseph Schertz and Barbara Nafziger.

Their children born in the Sarreck mill at Oberstinzel include:

1. Joseph Schertz was born circa 1790. On May 27, 1814 at Verdenal, Meurthe-et-Moselle he married Marie Abersol. She was born at Imling May 24, 1792, and died Sept. 23, 1881, a daughter of Jean Abersol and Barbe Zwalter. Their civil marriage entry did not provide all the required information, such as their ages. It described the groom as cultivator Joseph Schertz, a son of Christiann and Barbe Schertz of Oberstinzel. The bride was described as Marie Habersol, a daughter of Jean Habersol and Barbe Zwalter. One witness was farm equipment operator Joseph Cachot, 35, a maternal uncle (he was married to Barbe Zwalter's sister Catherine, and immigrated in 1831). The signatures read Joseph Chertz, Marie Abersol, and Joseph Gascho. Their children born at Oberstinzel include:
    a. Barbe/Barbara Schertz was born June 11, 1815, and died in McLean County Dec. 26, 1869. On Feb. 4, 1838 in Butler County, Ohio she married Christian Imhoff. He was born on the Ormsheimerhof estate at Frankenthal circa 1809, a son of Johannes Imhof and Anna Maria Schwarzentruber. He had sailed from Le Havre with two sisters on the *Harriet and Jane*, and arrived at New York Aug. 23, 1833. See IMHOFF for background on his family. Christian Imhoff died in mid-October 1838. Barbe/Barbara Schertz and her first husband had one child. Christian Imhoff [Jr.] was born at Lemon, Butler County Oct. 31, 1838, and died at Danvers, McLean County May 31, 1881. For more on this Danvers minister and deacon, see IMHOFF. On Sept. 15, 1839 in Butler County Barbe/Barbara Schertz remarried to widower Joseph Hodler.[251] The ceremony was performed by minister 'Apostle Peter' Naffziger; a civil

[251] In Canton Bern a *Hodel* or *Hodler* is a food merchant, and they became common surnames. Hodler was especially popular in Gurzelen, now its only *Heimatort* or place of legal origin for Swiss citizenship rights. The earliest Hodler marriage we found there was registered in 1574. Gurzelen is now a municipality in the administrative district of Thun.

marriage entry was created Dec. 12, 1839. Joseph had been married to Mary Schertz, and brought a daughter Barbara to the marriage.[252] She was born Feb. 8, 1838, and later married Peter King. The 1850 census of Lemon, Butler County, shows Joseph Hodler, 41, France; Barbra, 34, France; Barbra, 12; Chrystian, 11; Mary, 10; Hellen, 8; Anna, 7; Joseph, 5; Peter, 3; and Elizabeth, two months; all children born in Ohio; teacher Wm. Miller, 42, Germany; and laborer Peter Bellear [Beller], 24, France. They were living on Salzman Road, next to John Schertz (business partner and brother-in-law of John Stecker/Staker), Michael Salzman, and John Schrock (later at Elm Grove). By 1860 they had 10 children and lived at Dale, McLean County. The 1870 census of Dale shows farmer Joseph Hoodler, 61, France; Joseph, 25, Ohio; Peter, 23, Ohio; Daniel, 13, Illinois; Elizabeth, 19, Ohio; and Liddia, 15, Illinois. On March 28, 1871 in McLean County widower Joseph Hodler remarried to Magdalena 'Malinda' Lehe of Baccarat, Meurthe-et-Moselle; minister Joseph Stuckey conducted the ceremony. She was born Feb. 12, 1826 and died in McLean County in 1901, a daughter of Pierre Lehe and Barbara Sommer. Her first husband, Joseph Guebourg, died in 1868; she then emigrated from France to America with two daughters. Joseph died in McLean County March 8, 1880. Joseph Hodler and Barbe/Barbara Schertz are buried in Lantz Cemetery at Carlock, she as 'Barbara S. wife of Joseph Hodler, aged 58 Yrs. 8 Mos. 15 Ds' (note that the inaccurate age count conflicts with the censuses).

b. André Schertz was born Dec. 1, 1816, and died at Oberstinzel Dec. 11, 1820.
c. Madeleine Schertz was born March 5, 1818.
d. Christian Schertz was born April 29, 1820.
e. Pierre Schertz was born Feb. 23, 1822.

2. Catherine Schertz was born Oct. 9, 1793, and died at Washington, Tazewell County June 30, 1853. The first portion of text told the story of her marriage to Christian Schertz, a son of miller Johannes/Hans/Jean Schertz and Barbe Engel.
3. André Schertz was born Aug. 16, 1795. On Feb. 23, 1826 at Oberstinzel he married Marie Schertz. She was born at Gruafthal, Lower Alsace Feb. 29, 1796, and died at Oberstinzel May 25, 1852, a daughter of Christian Schertz and Maria Elisabetha Loosin.
4. Barbe Schertz was born July 26, 1797, and died at Uruffe, Meurthe-et-Moselle June 22, 1854. In 1815 she married Jean Hauter. He was born in 1791, and died at Busenberg, Germany Dec. 23, 1832, a son of Joseph Hauter and Madeleine Schertz.
5. Jean Schertz was born April 5, 1799.
6. Madeleine Schertz was born July 16, 1800, and died at Dehlingen, Lower Alsace April 5, 1822. She married Jean Christian Dettweiler/John Detweiler. He was born at Diemeringen Jan. 12, 1791, and died at St. Louis, Missouri in 1842, a son of Christian/Chrétien Dettweiler and his second wife Anna/Anne Wagler. See DETTWEILER for details of his second marriage, immigration, and brief career as a Peoria tavern owner.
7. Pierre Schertz was born Feb. 20, 1802.
8. David Schertz was born Jan. 10, 1803, and died in 1804.
9. Jacobé Schertz was born Jan. 12, 1805, and died at Oberstinzel April 27, 1806.
10. Jacob/Jacques Schertz was born May 6, 1807, and died the same day.
11. **David Schertz** was born in the Sarreck mill at Oberstinzel, Moselle May 12, 1808, and died at Roanoke, Woodford County Feb. 10, 1865.

In the 1760s and '70s **Christian Hodler** witnessed a number of entries in a Catholic register at Ubeis, on behalf of other Anabaptist families at Weinberg/Winterberg/Climont (see HOCHSTETTLER for background on this location). One of those entries described the burial of his own wife Elisabeth Gerber on March 28, 1770. While Christian signed with his customary 'x,' indicating he was illiterate, he was accompanied by Johannes Bachman, who signed 'JB.'

Children of Christian Hodler and Elisabeth Gerber include: 1. Barbara/Barbe Hodler, who was born circa 1749. She married Johannes/Jean Roth (see ROTH for background on this couple). 2. Christian Hodler was born at Ste. Marie-aux-Mines circa 1753. 3. Hans/Jean Hodler was born in 1759, and died at Saulcy-sur-Meurthe, Vosges Dec. 2, 1837. He married Anne Goldschmidt and Barbe Sommer. 4. Jacob/Jacques Hodler was born at Villé Sept. 15, 1769. He married Elisabeth Roth and Barbe Goldschmidt.

Christian Hodler born at Ste. Marie-aux-Mines circa 1753 married Magdalena/Madeleine Maurer/Murer. He died in the pine cone mill [Ger. *Tannenzapfen Mühle*] at Ribeauvillé May 12, 1810. His civil death entry described him as *anabaptiste* Chrétien Hottler, 57, born at Ste. Marie-aux-Mines, the husband of Magdelaine Maurer. It was witnessed by *anabaptiste* Jacques Wagler, 38, of Muesbach, Ribeauvillé. Christian's widow was present and consenting at their daughter's wedding in 1827.

Their children include: 1. Anne Hodler, born at Ste. Marie-aux-Mines Oct. 9, 1801, who married André/Andrew Salzman and came to McLean County via Butler County (see SALZMAN); and 2. **Joseph Hodler**, born at Ribeauvillé, Upper Alsace April 11, 1809. Joseph's civil birth entry described him as a son of *anabaptiste* Chrétien Höttler, 54, and Madeleine Murer of Schoenberg mill at Ribeauvillé. His father signed Christian Höttler. His headstone in Lantz Cemetery at Carlock says, "Joseph Hodler died Mar. 8, 1880 aged 70 Y., 10 M., 27 d."

[252] We found the name of Joseph Hodler's first wife in only one source, *Portrait and Autobiographical Album of McLean County* (1887), which otherwise holds several errors.

David Schertz was born in the Sarreck mill at Oberstinzel, Moselle May 12, 1808, and died at Roanoke, Woodford County Feb. 10, 1865.

On Jan. 9, 1832 at Dombrot-sur-Vair, Vosges David married Catherine Schrag. She was born at Vergaville, Moselle Nov. 22, 1805, a daughter of André Schrag and his second wife Anne Pelzy [Baltzli] (the first was Suzanne Bachmann). Their civil marriage entry described the groom as miller's assistant David Schertz, 23, born at Oberstinzel May 12, 1808 but living at Dombrot; son of the deceased cultivator Christiane Schertz, who had died at Oberstinzel March 12, 1818, and Barbe Schertz, 63, living at Oberstinzel but present and consenting. The bride was described as Catherine Schrag, 25; born at Vergaville, Moselle Nov. 23, 1805, living in the Moulin de la Gravière [mill of the gravel pit] at Dombrot; a daughter of miller André Schrag, 52, and Anne Peltzel, 52, residents of the Moulin de la Gravière, both present and consenting. The witnesses included uncles-of-the-bride Christophe Gerard, 37, miller at Neufchâteau, and Pierre Gerard, 34, miller at Goncourt. One oddity: the bride signed her name 'cathern gerrare.'

The mother of the groom, Barbara Schertz, died in the Moulin de la Graviere at Dombrot-sur-Vair only days after witnessing the wedding. Her civil death entry created Jan. 18 was witnessed by her son, found as David Chertz, 23. It stated that she had died Jan. 17, and described her as Barbe Chertz, 63, born at Castel [Keskastel], a daughter of the deceased Joseph Schertz and Barbe Schertz, who had both died at Castel; and the widow of cultivator Christiane Chertz of Oberstenzel.

David and Catherine immigrated circa 1842. That year David was described on a marriage entry as a resident of St. Ouen-lès-Parey, Vosges.

Christian Ropp and David Schertz were the first ministers of the Roanoke Mennonite Church.

The 1860 census of Roanoke shows farmer David Schertz, 54, France; Catherine, 55, France; farm laborer Joseph, 26, France; farm laborer Peter, 25, France; Catherine, 17, France; and farm laborer Joseph Zimmerman, 26, Hanover.

David died at Roanoke Feb. 10, 1865, and Catherine died there Nov. 8, 1893. They are buried in Roanoke Mennonite Cemetery.

Their children include:

1. Joseph Schertz was born at Dombrot-sur-Vair, Vosges Feb. 22, 1833, and died at Hudson, McLean County March 11, 1889. He married Anna Kauffman. She was born in Germany Nov. 26, 1839, and died at Normal, McLean County April 6, 1926, a daughter of Christian Kauffman and Barbara King. *Herald of Truth,* April 1889: "On the morning of the 11th of March, near Hudson, McLean county, Ill., Bro. Joseph Schertz, aged 56 years and 6 months. Sunday morning the 10th he took leave of his family, saying that it was the lst day he would be with them, and after this he spoke no more. On the 13th his remains were consigned to the grave, on which occasion many friends and relatives gathered to show the departed brother the last tribute of love. He was everybody's friend and a beloved brother in the Amish Mennonite church. Funeral services by Chr. Risser, John Stahly, Chr. Rupp, John P. Schmidt in German and Pre. Lyons in English. The deceased bore his sufferings bravely, and while we mourn his departure, be believe that he is now at rest. He leaves his wife, his aged mother, and three children." They are buried in Kaufman Cemetery at Hudson.
2. Pierre/Peter Schertz was born at Dombrot-sur-Vair June 10, 1834.
3. Madeleine/Magdalena Schertz was born at Aingeville, Vosges Sept. 2, 1836, and died at Eureka, Woodford County Nov. 2, 1899. On May 2, 1859 in Woodford County she married Joseph Wagner. He was born in Alsace Aug. 30, 1835, died in Woodford County Feb. 7, 1894. For more on this family see WAGNER.
4. André Schertz was born at Aingeville Sept. 9, 1840. His civil birth entry created Sept. 10 described his parents as David Schertz, 30, miller at Aingeville, and Catherine Gerard, 31.
5. Catherine Schertz was born in Illinois June 30, 1843, and died at Yuma, Arizona Dec. 24, 1892. On Aug. 19, 1866 in Woodford County she married Jacob Reidiger/ Rediger. He was born at Ichenheim, Baden Sept. 15, 1839, and died at Flagler, Colorado Jan. 10, 1931, a son of Jacob Reidiger/Rediger and Magdalena Schrag. See REDIGER for background on this couple.

Younger brother Joseph Schertz

David Schertz and Catherine Rogy were also the parents of **Joseph Schertz**. He was born at Fraquelfing in September of 1769, and died in what is now Woodford County in 1835.

On Feb. 25, 1806 at Folschviller he married Marie Hirschi. She was born in 1779, and died in the Sarreck mill at Oberstinzel, Moselle Dec. 4, 1812.

Children of Joseph Schertz and his first wife Marie Hirschi include:

1. **Pierre/Peter Schertz** was born circa 1807, and died at Worth, Woodford County April 2, 1861.
2. **Joseph Schertz** was born at Oberstinzel March 3, 1811, and died in Woodford County Aug. 21, 1892.

3. Jean Schertz was born at Oberstinzel Aug. 31, 1812, and died there Sept. 4, 1812.

The father Joseph then remarried to Madeleine Schrag at Oberstinzel Feb. 13, 1813. She was born at Bistroff in 1788, and died in 1835, a daughter of André Schrag and Marie Rogi/Roggy.

Children of Joseph Schertz and his second wife Madeleine Schrag born at Oberstinzel include:

4. **David Schertz** was born Oct. 11, 1813, and died in Woodford County June 5, 1855.
5. Barbe Schertz was born Dec. 1, 1814.
6. André Schertz was born Sept. 28, 1817.
7. Madeleine Schertz was born Feb. 18, 1818, and died at Oberstinzel Jan. 3, 1821.
8. Christian Schertz was born July 16, 1821, and died at Oberstinzel Oct. 26, 1822.

In 1835 the two Josephs, widowed father and son, sailed from Le Havre. Steven Estes in *Living Stones: A History of the Metamora Mennonite Church*: "Joseph...settled on a farm in Worth Township where the crossroads of the state road and Germantown Road now is. Six weeks after his arrival in Illinois Joseph [the father] died and was buried on his new farm."

The following portions of text follow Joseph's sons Pierre/Peter, Joseph, and David.

PIERRE/PETER SCHERTZ

Pierre/Peter Schertz was born circa 1807, and died at Worth, Woodford County April 2, 1861.

Occasionally an early family proved especially vulnerable to the health risks of settling in Woodford County. That was the case with the family of Pierre/Peter Schertz.

On Jan. 8, 1831 at Schalbach, Moselle he married Magdalena/Madeleine Zehr. She was born at Struth, Upper Alsace (10 miles northeast of Schalbach) Sept. 21, 1807, a daughter of Joseph Zehr and Anne Verly.

They lived at Vieux Lixheim, Moselle (adjacent to Lixheim) from their marriage until their emigration. Oberstinzel, Schalbach, and Vieux Lixheim are all crossroads villages in close proximity, forming a triangle surrounding farm fields above the larger communities of Sarreboug and Phalsbourg.

They sailed from Le Havre on the *Albany,* and arrived at New York June 7, 1838. The passenger list shows:

Peter Schertz	*30*	*Pierre/Peter Schertz*
Magdalena	*29*	*His wife Magdalena/Madeleine Zehr*
Sebastian	*5*	*His son Joseph Schertz*
Babara	*2*	*His daughter Barbara Scherrtz*
Magdalena	*¼ [three months]*	*His daughter Magdalena Schertz*
Anna	*10*	
Joseph	*22*	
David	*24*	*Pierre/Peter's unmarried brother David Schertz*
Christian	*9*	
Joseph Schrag	*50*	*Possibly Pierre/Peter and David's uncle*
Joseph Ringeberg	*32*	

This was the same voyage that brought Johannes/Jean Schlabch and Jacobine Habecker, who are found on the same page of the passenger list. See SCHLABACH and ROPP.

Their household appears on the 1850 census of Woodford County, next door to the household of younger brother Daniel [David] Schertz and his wife Catherine Bachmann/Bachman. The names of their neighbors indicate that they were already residing in what became Worth Township (townships were not established until the following year). The census shows Peter Shirts, 64 [he was actually 44], France; Madeline, 44, France; Joseph, 17, France; Barbary, 14, France; Anna, 12, France; Peter, 10, Illinois; and Madeline, 5 months, Illinois. The next household listed is farmer John Shirts, 30, France; Madalane, 27, France; Christian, 6, Illinois; Catharine, 4, Illinois; Madalane, 2, Illinois; and Ann, six months, Illinois. These were Jean/John Schertz and Magdalena/Madeleine Engel from SCHERTZ OF BISTROFF.

The child of Peter Schertz and his first wife Magdalena/Madeleine Zehr include:

1. Joseph Schertz was born at Vieux Lixheim, Moselle Aug. 25, 1833, and died before the 1860 census.
2. Barbe/Barbara 'Barbary' Schertz was born at Vieux Lixheim Jan. 14, 1836, and died before the 1860 census.
3. Anne Madeleine/Anna/Annie Schertz was born at Vieux Lixheim March 24, 1838, and died at Roanoke April 8, 1909. On April 8, 1857 in Woodford County she married Peter Kennel/Kennell. He was born in what became

Woodford County July 3, 1833, and died July 28, 1915, a son of Jean/John Kennel and Marie Schmitt/Mary Smith. See KENNEL for background on this couple.

4. Peter Schertz was born in Illinois circa 1840, and died before the 1860 census.
5. Madeleine Schertz was born in 1850, and died before the 1860 census.

Magdalena/Madeleine Zehr died in Woodford County in August 1850. We found one source that says Joseph, Barbara, Peter, and Madeleine also died at about the same time.

The symptoms of cholera were described in STAKER. *The Journal of the American Medical Association, Volume 4* on a prolonged Asiatic Cholera epidemic that came with immigrants up the Mississippi River to the Midwest: "In the months of June, July, and August, 1850, there were 1,400 deaths in Cincinnati alone. The deaths in the United States probably reached 200,000; and it did not disappear entirely until after 1855." In Woodford County the epidemic would peak in July and August of 1855.

On Nov. 7, 1850 in Woodford County Peter Schertz remarried to widow Barbara Bechler Rapp. She was born in France circa 1826, a daughter of Michael Bechler and Marie/Mary. The 1860 census of Worth shows their household as farmer Peter Shertz, 53, Bavaria; Barbara, 34, France; Elizabeth, 13, Iowa; Catherine, 10, Illinois; Joseph, 8, Illinois, Peter, 6, Illinois; David, 3, Illinois; Madeline, four months, Illinois; farmer Michael Beckler, 70, France [Barbara's father]; and Elizabeth Beckler [perhaps a relative - Marie/Marie had died in 1850], 54, France.

Presumably the children Elizabeth and Catherine were brought to the marriage by Barbara from her marriage with a Rapp. Joseph, Peter, and David from the second marriage were half-brothers to Anna Magdalena from the first marriage (sharing the same father). The youngest child Madeline died before the 1865 state census.

Peter Schertz died at Worth April 2, 1861. Peter Kennell [Jr.] served as administrator of his estate; Joseph Schertz acted as guarantor for Peter's surety bond.

On Feb. 7, 1864 in Woodford County the widowed Barbara (listed in county records as 'Barbara Schertz') remarried to Henry Ide. He was born in Hesse April 28, 1828, a son of sheep raiser Johann Ide and Maria Gottschalk. He had attended school until age 14, when he went to Prussia to drive a team on toll roads. In March of 1859 he sailed from Bremen to New Orleans, then went directly to Illinois.

The 1865 state census of Roanoke shows the household of Henry Ide: two males 10 years of age or under; one male 10-19; one male 30-39; two females 10-19; and one female 30-39. This is a near match to the 1860 census of Worth, omitting only the infant Madeline.

Children that Barbara Bechler Rapp brought to her marriage with Peter Schertz include:

- Elizabeth Rapp/Schertz/Ide was born circa 1847.
- Catherine 'Kate' Rapp/Schertz/Ide was born at Spring Bay Feb. 15, 1848, and died at Eureka, Woodford County Dec. 3, 1935.

Children of Peter Schertz and his second wife Barbara Bechler Rapp include:

6. Joseph Schertz/Ide was born circa 1852.
7. Peter Shertz/Ide was born circa 1854.
8. David Schertz/Ide was born circa 1857.
9. Madeline Schertz was born in 1860, and died before the 1865 state census.

We found nothing more on Elizabeth, Joseph, Peter, and David under the surnames Schertz and/or Ide - no census reports, marriage entries, births of children, death entries, or known places of burial.

Only the parents and one daughter appear on the 1870 census of Subdivision 37, Morgan County, Alabama: farmer Henry Ide, 42, Prussia; Barbara, 46, France; and Catherine Sheretz [Schertz], 19, Illinois. The mystery: what happened to those left behind after the move to Alabama? In 1870 Joseph would have been 18, Peter 16, and David 13.

A brief biography of Henry Ide appeared in *Historical Encyclopedia of Illinois and History of Sangamon County* (1912). There was enough accurate information given to identify him with certainty, but the article also contained glaring factual errors.

The biography erroneously stated that upon his arrival at New Orleans, "...He came directly to Illinois and worked on a farm near Peoria until 1864, and in that year married Miss Emma Schmidt of Peoria [no records exists of such a marriage, but that is the year that his marriage to Barbara was recorded in Woodford County]. He and his wife then moved to Alabama, where he conducted a cotton plantation for two years. Mrs. Ide died in 1866 [actually Barbara was still alive in Alabama in 1870], and Mr. Ide then came back to Illinois, taking up the occupation of farming in Sangamon County." In Springfield he worked in rolling mills and attended German Lutheran Trinity

Church. *Historical Encyclopedia* added that Henry remarried to the widow Catherine Sauer in 1892, and "No children were born to Mr. Ide by either marriage." Henry died at Springfield in 1911, and is buried in Oak Ridge Cemetery there.

Just as Catherine Rapp/Schertz failed to take on the name of her second stepfather Henry Ide for the 1870 census, she also married as a Schertz. The *Illinois Statewide Marriage Index* lists the marriage of Kate Schertz and Samuel Kirk in Peoria County March 5, 1877. *Gospel Herald*, January 1936: "Catherine (Schertz) Kirk was born near Spring Bay, Ill., on Feb. 15, 1848; died at the Home for the Aged in Eureka, Ill. Dec. 3, 1935, aged 87 y. 9 m. 18 d. She was the last surviving member of the late Peter Schertz family of Metamora, Ill. She was preceded in death by her parents, three brothers, two sisters, and one step-sister. On March 5, 1881 [1877] she was united in marriage to Samuel Kirk of Minonk, Ill. They resided in Woodford County several years, later moved to Iowa City, Iowa, where they lived until the death of the husband in Oct. 1915 when she returned to Illinois..." In Illinois she lived at Shelbyville, then Eureka. Her death certificate named her parents as 'Peter Schertz of Alsace-Lorraine' and 'Barbara Bechler of Alsace-Lorraine,' though her natural father would have been Rapp. She had a Mennonite funeral service, and was buried as 'Catherine Kirk' in Roanoke Mennonite Cemetery.

Someone with access to local newspapers might find more. Without that witness, the story of the family may have died with Catherine.

JOSEPH SCHERTZ

Joseph Schertz was born at Oberstinzel March 3, 1811, and died in Woodford County Aug. 21, 1892.

Past and Present of Woodford County: "Joseph Schertz [the son] was born in France about 1812, and came to the United States in 1835 [with his father Joseph], and spent seven weeks in Chicago, and saw the Indians paid for their land and sent to their reservation beyond the Mississippi River. He then went to Peoria County, where he labored by the month for several years, when he came to Woodford County and settled in Worth Township, 1½ miles from where he now lives..."

On Nov. 8, 1846 in Woodford County he married Anne/Anna Zehr; the ceremony was performed by elder Jean/John Nafziger. According to *Past and Present of Woodford County* she was born in France April 1, 1826. She died at Worth Jan. 21, 1902.

Anne/Anna may have had an earlier marriage circa 1844; she brought a son to her marriage with Joseph who was later described in *Past and Present of Woodford County* as "Christian, a son of Mrs. Schertz by a former marriage." He was born in Illinois Oct. 27, 1845. He became a stepson to Joseph and was known as Christian Schertz.

The household of Joseph Schertz [Jr.] and Anne Zehr appears on the 1850 census of Woodford County as farmer Joseph Shirts, 38, France; Ann, 24 or 29, France; Christian, 4, Illinois; Peter, 3 Illinois; and Anna Zehr, 67, France [Anne's mother?]. The 1860 census of Worth shows Joseph Schertz, 48, France; Anna, 39, France; Christian, 15; Peter, 10; Mary, 9; Anna, 7; Catherine, 5; and Joseph, eight months; all children born in Illinois.

Past and Present of Woodford County: "In 1864 he [Joseph] moved onto his present farm, and owns altogether about 1,400 acres of excellent land and well upward. Mr. Schertz is a Republican in politics, and a Muscovite [Mennonite] in religion..."

The 1870 census of Worth shows them as farmer Joseph Shirtz, 61, Bavaria [Alsace-Lorraine was occupied by Prussia 1870-1918]; Anne, 41, Bavaria; Peter, 22; Mary, 19; Anne, 16; Katty, 14; Daniel, 7; and David, 13 [actually 6]; all children born in Illinois. The 1880 census shows Joseph Shertz, 67, Bavaria; Anna, 44, Bavaria; David, 16, Illinois; servant David Zehr, 22, Illinois; and servant Huckens Marl, 25, Illinois.

Joseph Schertz [Jr.] died in Woodford County Aug. 21, 1892. His widow appears on the 1900 census of Worth as landlord Anna Schertz, 74, born in France in April 1826 to German parents, immigrated in 1836.

Herald of Truth, April 1902: "Schertz - Anna Zehr was born in France April 1, 1826, and died Jan. 21, 1902, at her home west of Metamora, Ill., aged 75 years, 9 months, and 2 days. She came to America when she was about ten years old and was united in marriage to Joseph Schertz in 1846. To this union was born nine children, four of whom are still living. Her husband died Aug. 21, 1892. She also leaves 21 grandchildren and three great-grandchildren. She will be greatly missed in the family. She was a good mother to them. She united with the Mennonite church in her young years and was faithful unto the end. The funeral services were conducted by John Smith, V. Struber [Valentine Strubhar], and S. Graber [Samuel Gerber] at the Mennonite M.H., one mile east of Metamora. She was laid to rest beside her husband in Partridge Cemetery [also called Black Partridge Cemetery, now Hickory Point Cemetery at Metamora] Jan. 24. J.S."

The first child of Anne/Anna Zehr was:

- Christian. He was born in Illinois Oct. 27, 1845. Anne/Anna brought him to her marriage with Joseph. He became a stepson to Joseph and was known as Christian Schertz.

On March 30, 1869 in Woodford County Christian married Elisabeth 'Elise' Farny/Elizabeth Farney. She was born at Buhl-Lorraine, Moselle March 7, 1848, a daughter of Jean Farny and Catherine Gerber. Her family had immigrated via New Orleans in 1853. The couple had two sons: Joseph Benjamin Schertz born at Metamora in July 1870, and Chris John Schertz born at Metamora Oct. 21, 1871.

The story of the murder of Christian Schertz at Roanoke Dec. 3, 1871 is told in GOLDSMITH. He is buried in Hickory Point Cemetery at Metamora. We could not follow the life of widow Elizabeth after the incident. Her sons were residing at Indian Grove, Livingston County in 1900; they are buried at Fairbury.

Children of Joseph Schertz and Anne/Anna Zehr born at Worth include:

1. **Peter Schertz** was born Aug. 8, 1847, and died at Metamora July 15, 1904.
2. Magdalene Schertz was born Nov. 15, 1848, and died Aug. 15, 1849. She is buried in Hickory Point Cemetery at Metamora.
3. Mary Schertz was born Feb. 24, 1851, and died July 11, 1937. On Jan. or Feb. 29, 1876 in Woodford County she married Benjamin Franklin Streid. He was born at Millersburg, Ohio July 5, 1854, and died March 13, 1918, a son of Joseph Streid and Marie Fordemwald. Benjamin partnered with Peter Schertz in his hardware business at Metamora, then invested in grain businesses at Cazenovia and Low Point. In 1895 he purchased 400 acres in Section 24 (Metamora) and became a full-time farmer. They are buried in Oakwood Cemetery at Metamora.
4. Ann/Anna Schertz was born Aug. 26, 1853, and died June 15, 1938. On March 17, 1874 she married her cousin Peter David Schertz. He was born at Worth June 26, 1848, and died Feb. 25, 1928, a son of Daniel 'David' Schertz and Catherine Bachman. In 1895 he was ordained as a minister of the Roanoke Mennonite Church. They are buried in the cemetery there.
5. Catharine/Kathrina 'Katty' Schertz was born April 19, 1857, and died Jan. 11, 1928. In 1889 she married Christian Winkler. He was born in 1864, and died May 27, 1928, a son of Christian/Christopher Winkler and Elizabeth Snyder. They are buried in Oakwood Cemetery.
6. Joseph Schertz was born Nov. 12, 1859, and died Sept. 19, 1866. He is buried in Hickory Point Cemetery.
7. David J. Schertz was born June 28, 1863, and died June 9, 1888. He is buried in Hickory Point Cemetery.

Peter Schertz was born Aug. 8, 1847, and died at Metamora July 15, 1904.

On Dec. 29, 1874 in Tazewell County he married Mary 'Mollie' Rich. She was born at Washington, Tazewell County Sept. 10, 1854, and died Jan. 6, 1880, a daughter of Joseph Rich and his first wife Catherine Rich. She is buried in Hickory Point Cemetery at Metamora.

Despite her death in January, she is shown on the 1880 census of Metamora (ostensibly taken in June). However, the census report notes that Peter was a widower. They appear as lumber and grain dealer Peter Schertz, 32, born in Illinois to parents from France and Germany; Maria, 25, born in Illinois to German parents; Joseph T., 3, Illinois; and Kathrina [Peter's sister], 18, born in Illinois to parents from France and Germany.

On May 26, 1881 at Metamora Peter remarried to Emma Dora Kuhl. She was born April 8, 1862, and died at Peoria June 20, 1935, a daughter of Johann Kuhl and Mary Ellen Forell.

Portrait and Biographical Album of Woodford County tells the story of Peter's significant efforts to save the life and clear the name of his brother-in-law, William Kuhl.

FALSE IMPRISONMENT

William Kuhl was employed at Hamilton, Illinois. In September of 1881 he made a business trip to Milwaukee. There he was arrested and accused of being a murdered named Williams.

William was supposed to have met with friends later that week, at the state fair in Peoria. When he failed to appear, Peter attempted to locate him. Six weeks later he was advised that William was being held as a murder suspect.

When Peter arrived at the Milwaukee jail he was only permitted to meet with prisoners on the first floor. He returned to Illinois after failing to identify his brother-in-law. He later returned to Milwaukee with a lawyer, and only then was permitted to meet with William, who was being held on the second floor. When William asked deputies what had happened to a letter he had sent to Illinois, he was simply told, "You didn't stamp your letter."

Then William was taken to trial on a trumped-up charge of vagrancy and found guilty. This allowed the deputies to move him to another jail in the middle of the night. Nevertheless, Peter returned with a Peoria judge, the present and former sheriffs of Woodford County, and his employer. They used their influence to release William from the jail just as an angry crowd threatened to lynch him.

Before election time, the Milwaukee sheriff adamantly insisted that William Kuhl had been the murderer Williams. This provoked Peter to file a complaint on William's behalf in U.S. Circuit Court. In May of 1889 the court decided that it had been a case of false imprisonment. It was felt that the promise of a reward had led the sheriff and

his deputies to ignore obvious signs that they had the wrong man in confinement. They were removed from office. William received a settlement of $4,750 and costs.

Peter and Emma Dora are shown on the 1900 census of Metamora as postmaster Peter Schertz, 59, born in Illinois in August 1847 to German parents; Dora, 38, born in Illinois in April 1862 to German parents; and three daughters born in Illinois.

Peter and Emma Dora are buried in Oakwood Cemetery at Metamora.

DAVID SCHERTZ

David Schertz was born at Oberstinzel Oct. 21, 1813, and died in Woodford County Jan. 5, 1855.

He is found as a 24-year-old on the 1838 passenger list of the *Albany* (noted earlier).

On June 21, 1840 in Tazewell County he married Catherine Bachman/Bachmann; the ceremony was performed by Andrew Bachman (the county register has David Schurtz and Catharine Baughman). She was born at Walscheid, Moselle Aug. 28, 1810, and died at Metamora in 1885, a daughter of Heinrich Bachmann/Henry Bachman and his second wife Barbe Bächer/Baecher. She is buried in Hickory Point Cemetery at Metamora.

David appears on the 1850 census of Woodford County as 'Daniel Shirts': farmer Daniel Shirts, 37, Germany; Catharine, 40, Germany; Christian, 8; Madelene, 7; Elizabeth, 5; Peter, 2; and Joseph, 9 months; all children born in Illinois. They lived next door to John Schertz (found as 'Shirts') and Magdalena Engel; John was a son of the Bistroff family.

On Jan. 20, 1855 Charles Molitor took David's will to the Metamora Courthouse accompanied by witnesses Peter Schertz and minister/elder André Bachmann/Andrew Baughman. His widow Catherine was appointed executor of his estate; Peter Schertz, Baughman, and Molitor were appointed property appraisers. Probate court entries called the deceased 'David Sherts.'[253]

Steven Estes in *Living Stones: A History of the Metamora Mennonite Church*: "...The women took a very strong role in the family system often described as patriarchal in nature. For example, Catherine Bachman Schertz was left a widow with five small children after her husband David died in 1851. Her oldest son Christian, aged nine, went to live for two years with his uncle who was their neighbor. Catherine, with very limited financial resources, 'bravely kept her children together, working and toiling to support and rear them in a proper manner' until 1875 when each had 'become independent and married, and had homes of their own.'" The 1928 obituary of his son Peter David Schertz said, "He [Peter David] never knew the loving care and wise counsel of a father, for he, with two brothers and two sisters, was left fatherless when the oldest of these five children was less than ten years of age [the oldest child Christian David was actually 13 years old when his father died]. Many times he related the trials and hardships that his mother and her little flock had suffered..."

The 1860 census of Worth shows Catherine Shertz, 50, France; Christian, 18; Madeleine, 16; Elizabeth, 15; Peter, 12; and Joseph, 10; all children born in Illinois. Though the entry is barely legible, it is clear that they were living next door to Joseph Zehr and Anne Verly, and Joseph Schertz [Jr.] and Anna Zehr.

The 1870 census of Worth shows widow Catherine Bachman Schertz on the family farm with her two youngest sons: Catherine Shirtz, 60, Baden; Peter, 22, Illinois; and Joseph, 21, Illinois. In 1880 the census of Metamora shows her as 'Katharina Schertz, grandmother, 68' in the household of her son-in-law 'John Schmidt, 36' [John Smith] and daughter, 'Magdalena, 36.'

It is probable that David died on his family farm at Worth. His relatively young age (41) and the date of his death - Jan. 3, 1855 - suggests that he was a victim of a two-year Asiatic Cholera epidemic that peaked in July and August of 1855. If that is the case, he would have been buried as close and as quickly as possible. At that time almost all graves in this area were marked with wooden headers rather than inscribed headstones.

His widow was buried as 'Catherine Schertz' in Hickory Point Cemetery at Metamora with a headstone that gives the dates 1810 and 1885. Next to her is a headstone *'David Schertz, Gestorben Jan. 5, 37 Jahre alt.*'

We believe that he was not buried in Metamora, which was the address of his widow when she died three decades later. The headstone next to hers in Hickory Point Cemetery is likely a true memorial - unless his body was actually reburied there. The first name David had been a tradition in the Schertz family (one of the Shörtzes at Ste. Marie-aux-Mines was a David), and was the name of his grandfather. David had named all three of his sons David. The age is incorrect. Headstones erected long after the event often relied on the age the deceased had last reported on a census. In this case, David had stated in 1850 that he was 37 years old. The person who had the stone inscribed had simply failed to adjust for his death in 1855.

Children of David Schertz and Catharine Bachman include:

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[253] Woodford County *Order Book, Volume A-1, 1845-1857.*

1. Christian David Schertz was born in Peoria County Jan. 29, 1842, and died at Eureka Aug. 14, 1913. On March 11, 1866 he married Magdalena Schertz. She was born in Peoria County Feb. 2, 1844, and died April 15, 1911, a daughter of Christian Schertz and Katharine/Catherine Engel. *Gospel Herald*, May 1911: "Magdalena Schertz was born Feb. 2, 1844; died Apr. 15, 1911; aged 67 y. 2 m. 13 d. On March 11, 1866, she was married to Christian Schertz, which union was blessed with two sons, one of whom died in infancy. She leaves her husband, one son, seven grandchildren, two sisters, five brothers and many friends to mourn her departure. She was born in Peoria Co., Ill., and during her late years they were living near Roanoke, Ill., with their son, where she will be greatly missed. She was a member of the A. M. Church and whenever possible she was at her place in the house of worship, although for many years she has not been well. For about 4 months she has been suffering with gangrene on her feet, the result of diabetes. She always enjoyed to be visited, especially during her last sickness. On Saturday evening she ate a hearty supper and was suddenly called away, without her realization, about 9 o'clock. Funeral services were held at the Roanoke Church on Tuesday, Apr. 18, conducted by Bro. Andrew Schrock in German from *I Pet. 1:3, 4,* and by Bro. D. D. Zook of Newton, Kans., in English from *II Cor. 51-3*. Interment in cemetery nearby." They are buried in Roanoke Mennonite Cemetery.
2. Madeleine/Magdalena Schertz was born in Peoria County Dec. 1, 1843, and died Jan. 24, 1898. She is buried in Roanoke Mennonite Cemetery as 'Lena wife of John Smith.' On Feb. 12, 1865 in Woodford County she married John Smith. He was born at Hanover (later Metamora) Nov. 27, 1843, and died there July 6, 1906, a son of Christian Smith and Catherine Bechler. He was ordained as a minister at the Roanoke Mennonite Church by Christian Ropp in 1887, and later as an elder. He served the Western Conference six times as secretary and three times as moderator. After her death John remarried to Lydia Schlegel.
3. Elizabeth Schertz was born in Peoria County Sept. 5, 1845, and died at Roanoke Dec. 28, 1871. On Jan. 24, 1867 she married John Schertz. He was born in Peoria County Aug. 10, 1842, and died at Roanoke July 20, 1923, a son of Christian Schertz and Katharina/Catherine Engel.
4. Peter David Schertz was born at Worth June 26, 1848, and died at Metamora Feb. 25, 1928. On March 17, 1874 he married his cousin Ann/Anna Schertz. She was born Aug. 26, 1853, and died in Woodford County June 15, 1938, a daughter of Joseph Schertz and Anne/Ann/Anna Zehr. In 1895 he was ordained as a minister of the Roanoke Mennonite Church. They are buried in the cemetery there.
5. Joseph David Schertz was born at Metamora Feb. 12, 1850, and died at Rochester, Minnesota Sept. 25, 1915 after seeking medical treatment there. On March 2, 1873 or 1878 he married Emily H. Triplett. She was born at Peoria April 15, 1854, and died at Eureka Dec. 18, 1935. Joseph became a deacon of the Metamora congregation. They are buried in Roanoke Mennonite Cemetery.

Schertz of Bühl (now Buhl-Lorraine)

(Blue Town/Fon du Lac)

Cultivator **Johannes/Jean Schertz** married Anne Ringenberg at Rhodes April 6, 1750. They are thought to be the parents of **Johannes/Hans/Jean Schertz** (born circa 1753) and **Pierre Schertz** (born at Gelucourt April 23, 1765).[254]

JOHANNES/HANS/JEAN SCHERTZ

Johannes/Hans/Jean Schertz, also known as 'Gros Hans' [Big John], was born circa 1753, and died at Bühl, Moselle [Ger. *Bühl*] Sept. 25, 1813. This location became Buhl in 1867, and Buhl-Lorraine in 1920.

Circa 1785 he married Anne Engel. She was born circa 1758, and died on Neuhof farm at Bühl Jan. 13, 1825.[255] They farmed on Mouckenhoff and Neuhof farms at Bühl. Mouckenhoff farm was also known as *Rouge-*

[254] French genealogist Jean-François Lorentz also attributes Barbe Schertz of Gondrexange; other sources disagree. She was born on the castle estate Ketzing circa 1764, and died at Haut Clocher, Moselle April 1, 1843. She married twice. Her first husband was Christian Nafziger of Bistroff, who was born circa 1749 and died at Gondrexange July 28, 1807. Barbe was his second wife. She married her second husband Joseph Esch at Haut Clocher Sept. 24, 1834. He was born at Eschwiller, Lower Alsace March 1, 1767, and died at Haut Clocher May 11, 1848, a son of Christian Oesch and Barbe Schertz.

[255] The birth entries we have seen gave varying birth years for Jean, ranging from 1750-57. Anne's birth date is given as 1763 in *Une Ancienne Famille de Meuniers et de Fermiers Anabaptistes-Mennonites le Engel.* Her 1825 death entry stated that she was 75.

Moitresse ('the red corn mill').[256] Bühl or Buhl-Lorraine is only six miles south of Lixheim, mentioned earlier in connection with the Oberstinzel Schertzes.

On the eve of the French Revolution of 1789, Bühl spanned the border of Lorraine and France. Its residents came under a number of overseers, and appealed for relief from taxation. In their grievance book *Cahiers de Plaintes et de Doléances* they listed the Counts de Lutzelbourg (who sponsored a French mayor); the Baron de Klinglin, whose titles included lord of the stronghold of Mouckenhoff and lord of Réding (who sponsored a Lorraine mayor); and the Catholic clergy of Sarrebourg, who leased meadows. (The Count de Custine, who figured in the livelihood of the Engel family, lived nearby at Niderviller but did not have conflicting interests). The 598 residents were continually caught up in bureaucratic disputes and requested unity.

One of their longstanding complaints involved the system of grand royal roads. In 1728 a highway system was constructed through both parts of the administrative jurisdiction [Fr. *bailliage*] of Sarrebourg, where Bühl was located. The roads were originally designed for the transport of troops and military supplies in the event of war. Peasants from nearby villages were tasked to maintain them for one week each spring and fall. This labor obligation was gradually extended, then converted into a tax in 1786. The levy was collected from every community in proximity to roads running from Metz, Nancy, Dieuze, and St. Avold to the main fortifications at Phalsbourg. From Gelucourt [Ger. *Gisselfingen,* in the western part of the divided *bailliage*] to Gondrexange was about 14 miles east; from Gondrexange to Bühl/Buhl-Lorraine (in the eastern part of the divided *bailliage*) was another 10 miles northeast.

Much of what we know about Jean comes from an appearance he made Feb. 28, 1797 at the *état civil* office in Bühl. The birth of a son had already been registered there; on this day he returned to register his marriage and the births of all his children. Apparently this was an obligation incurred by his new status as owner of Mouckenhoff farm.

He stated that he had been married to Anne Engel for 12 years; that they had nine children, two of whom had died; that he had not registered the deaths of the two children; and that he belonged to the *'sect Anabaptistes.'* No mention was made of names or dates for the two deceased children.

He listed in order David, 1786; Jean, 1787; Joseph, 178- [runs off the side of the page, but likely 1789]; Christian, 1780 [because of the order, this was likely meant to be 1790]; Catherine, 1793; Pierre, 1795; and André, a newborn.

Children of Johannes/Hans/Jean Schertz and Anne Engel include:

1. **David Schertz** was born at Bühl in 1786.
2. Jean Schertz was born in 1787, and died on Mouckenhoff farm Jan. 31, 1800.
3. Joseph Schertz was likely born in 1789. He was alive for his father Jean's declaration in 1797; presumably he was not in the area for younger brother Pierre's 1829 wedding. The 1831 ship passenger list that holds the family of David Schertz also holds a Joseph Schertz, 40, and his son Christian, 22. In *Studies in Anabaptist and Mennonite History, Centennial History of the Mennonites of Illinois 1829-1929,* the first settlers of the Wesley City area in 1831 are listed on the same line as David and Joseph Schertz.
4. Christian Shertz. He was likely born in 1790, but is also found as born circa 1786 (1850 census), or 1791 (passenger list), and died in Woodford of McLean County in 1857. On Dec. 6, 1819 on Mouckenhof farm at Bühl he married Margueritte Müller. She was born at Bühl Sept. 1, 1797 (though she was described as an 18-year-old on her wedding entry), and died at Danvers March 1, 1876. Their marriage entry described her parents as Nicolas Müller, who died at Sarrebourg April 9, 1818, and Marie Koufschmitt [Kupferschmidt?] or Houfschmit, who died there March 7, 1816. Christian may have been semiliterate, and signed the entry 'Christtianne Chertz'; Margueritte signed with an 'x', indicating she was illiterate. Older brother David Schertz was a witness at their wedding. A letter that follows indicates older brother David visited Christian on Neuhof in 1836. They sailed from Le Havre on the *Mozart,* and arrived at New Orleans Sept. 15, 1836. The passenger list shows Christian Schertz, 45; Marguerite, 36; and Nannette, 8. The 1850 census of Stout's Grove lists four consecutive households:
    - — Farmer Valentine Stroop [Strubhar], 32, France; Barbary [Gingerich], 21, France; and Joseph, 2, Illinois.
    - — Farmer Peter Stroop [Strubhar], 22, France; Barbaray [Barbara Schweitzer], 19, France; Malinda Gingery [Magdalena Gingerich], 19, France; and Mary Stroup [Marie Gerber Strubhar], 68 France.
    - — Farmer John [Strubhar], 41, France; Nancy Ann [Anne/Anna/Nanette Schertz], 27, France; Mary, 8, Illinois; Christian, 6, Illinois; Nancy, 4, Illinois; Magdaline, 1, Illinois; and Barbaray, one day old marked as 1/365), Illinois.
    - — Farmer Christian Shirts, 64, France; and Margaret M., 54, France.

[256] Mouckenhoff is still a functioning farm. It was destroyed in World War I, but rebuilt by elder Valentin Pelsy (1870-1925) and his brother Paul Pelsy of Rhodes, distant relatives of the Belsleys in Tazewell County. A biography of Valentin Pelsy can be found in the *Global Anabaptist Mennonite Encyclopedia Online*.

Christian is buried in Peter Maurer Cemetery at Congerville in 1857. A headstone once stood there giving his age as 62. The children of Christian Schertz and Margueritte Müller include:

a. Chrétien Schertz was born at Bühl April 13, 1821.
b. Anne/Anna/Anna Nancy/Nannette Schertz was born at Sarebourg (adjacent on the west side of Bühl) March 14, 1823. Her headstone in Imhoff Cemetery says she was born March 18, 1820, and died at Danvers Nov. 8, 1901. On Dec. 7, 1839 at what is now Congerville she married Jean/John Strubhar. See STRUBHAR for more on this couple.
c. Marie Catherine Schertz was born at Bühl Dec. 3, 1825, and died there Feb. 4, 1826.

5. Catherine Schertz was born in 1793, and died in Tazewell County April 15, 1864. On March 9, 1811 at St. Jean-Kourtzerode she married Michael/Michel Bältzli/Belsley, as noted earlier in BELSLEY.
6. Pierre Schertz was born at Bébing March 7, 1795. On Dec. 3, 1829 at Bühl he married Barbe Kropf. She was born at Ste. Marie-aux-Mines July 15, 1811, a daughter of Anthoni/Antoine Kropf and Marie Baecher. Barbe was living with her mother at Fleisheim (next to Bourscheid) at the time of the marriage. Brothers David, Christian, and André all signed as witnesses. Pierre did not emigrate.
   a. Jean Schertz was born at Bühl Nov. 16, 1835.
7. André Schertz was born on Mouckenhoff farm at Bühl Feb. 28, 1797, and died on Neuhof farm at Bühl April 19, 1849. On Dec. 30, 1823 at Bühl he married Catherine Kropf. She was born at Ste. Marie-aux-Mines Dec. 11, 1801, and was living at Fleisheim; she was the sister of Barbe Kropf. The marriage entry was signed by André and witnessed by older brother David. Their children documented at Bühl include:
   a. Anne Schertz was born June 26, 1825, and died at Bühl Feb. 22, 1827. The civil death entry called her 'Helène Schertz.'
   b. Madeleine Schertz was born Jan. 26, 1827, and died at Bühl Feb. 21, 1827.
   c. Marie Schertz was born March 22, 1828.
8. Magdeleine Schertz was born on Mouckenhoff farm Dec. 22, 1799. Her death was reported at Bühl Jan. 26, 1800.
9. Benjamin Schertz was born March 2, 1798. He was misstated to be 15 years old when he died March 7, 1815.
10. An unnamed infant was born and died on May 28, 1801.
10. Barbe Schertz was born Feb. 1, 1804.
11. Magdeleine Schertz was born Oct. 17, 1805, and died the following day.

David Schertz was born at Bühl, Moselle in 1786.

On May 9, 1811 at St. Jean-Kourtzerode he married Catherine Belsley in a double ceremony with her older brother Michael/Michel Belsley and David's younger sister Catherine Schertz.

Their civil marriage entry describes the groom as miller's assistant David Shertz, 25. He was born in the hamlet La Neuve at Bühl, a son of cultivator Jean Schertz and Anne Engel, who were present and consenting. The bride was described as Catherine Belzly, 20, a resident of St. Jean-Kourtzerode. She was a daughter of Michel Belzly, who was present and consenting, and the deceased Madeleine Halter. Witnesses included cultivator Jacob Bechler, 50, and farm equipment operator George Halter, 60.

Catherine Belsley was born circa 1788, and died Nov. 30, 1824, a daughter of Michael/Michel Bältzli and Madeleine Halter. According to an account by Walter Ropp, she "lost her life in an heroic attempt to save her daughter Barbara from drowning in the mill ponds."[257]

Children of David Schertz and his first wife Catherine Belsley include:

1. Magdalena/Madelaine Schertz was born at St. Jean-Kourtzerode Feb. 19, 1812, and died March 23, 1868. On March 19, 1836 in Tazewell County she married Christian Ropp; the ceremony was performed by minister Christian Engel. Ropp was born April 27, 1812, and died Aug. 3, 1896, a son of Andreas Ropp and Elisabeth Eymann.

— Catherine Schertz was thought to have been born in August of 1816, and died at Gridley in August 1874. She immigrated with this family. No birth entry has been found for a Catherine born in August of 1816, and note that her purported birth date would have conflicted with the birth of Anne. We suggest that she may have been an illegitimate child christened Susanne, who was born at Bühl Dec. 22, 1816. The mother of the *fille naturelle* was identified as Catherine Schertz. We have only seen the entry in the 10-year civil index. We hope to see the actual entry in the near future; it may identify the mother more specifically. On July 13, 1834 in Tazewell County she married

[257] The story of Catherine's drowning is told in Walter Ropp's handwritten notes on Christian Ropp. Christian's wife Magdalena Schertz may have passed it along to her children. Walter Ropp was apparently unaware that father David remarried to Anne Rocher as early as 1824, and she became Magdalena's stepmother. Ropp mistakenly wrote about Magdalena, "Her father was David Schertz, a miller from Lorraine who came to Illinois in 1831, a widower, his wife having lost her life in a heroic attempt to save her daughter Barbara from drowning in the mill ponds. They came to Butler County, Ohio where Barbara had her home while her sisters [Magdalena and Catherine] worked for a Dr. Stoughton in Cincinnati. The next spring the girls came out to their father at East Peoria, the doctor coming onboard the boat to see that they should have good traveling accommodations."

Peter/Pierre Sommer; the ceremony was performed by minister Christian Engel. Peter/Pierre was born at Sommerhof April 28, 1811, and died at Gridley March 29, 1880, a son of Joseph Sommer and Anne Marie Göerig.

2. Anne Schertz was born at Bühl Feb. 9, 1817, and died there April 12, 1818.
3. David Schertz was born at Bühl Aug. 26, 1819, and died there Sept. 2, 1819.
4. Marie Schertz was born at Bühl March 17, 1821. On the birth entry her father David was described as a laborer at Moulin Neuf ('mill nine'), though in this case Neuf was a neighborhood, and Neufmoulins is now the name of a village.
5. Barbara/Barbe Schertz was born circa 1823, and died May 28, 1894. On Nov. 30, 1839 in Tazewell County she married Jean/John Sommer; the ceremony was performed by John O'Brien. Jean/John was born at Neuviller May 24, 1813 and died Aug. 28, 1893, a younger brother of Peter/Pierre Sommer.

On Nov. 30, 1824, David remarried to Anne/Anna Rocher at St. Martin, Meurthe-et-Moselle, a tiny village next to Herbéviller and only a few miles from Bühl. She was the older sister of Marie/Maria Rocher, who married Michael Mosiman.

Their civil marriage entry described the groom as miller David Schertz of Bühl, 37, widower of Catherine Belzlie, who had died at St. Martin April 29, 1824. He resided at St. Martin, a son of the deceased cultivator Jean Schertz and Anne Engel. The bride was described as Anna Rocher, 21, born at Rhodes, Moselle April 17, 1802, a daughter of farm operator Christophe Rocher and Anna Falser [Belsley] of Rhodes. The signatures 'David Schertz' and 'C.R.' are clearly visible, and 'Anna Rchir' is less steady, while Anne/Anna signed with an 'x', indicating she was illiterate.

David Schertz and his future son-in-law Michael Mosiman must have known each other in France; St. Martin was only a walk across the fields from Chazelles, and the centers of the villages are only two miles apart. But while Michael Mosiman sailed in 1830 or 1831, then worked one year in Lancaster County and another two in Butler County, the David Schertz family traveled a more direct route to Illinois.

They departed from Le Havre on the *Massasoit*, and arrived at Baltimore May 21, 1831. The passenger list shows the extended family grouping farmer Christophe Roche [David's father-in-law]; Joseph, 30 [David's brother-in-law]; Mary, 20 David's sister-in-law]; David Shirtz, 43; Joseph, 6; Pierre, 4; Madalene Shirtz, 18; Ann [Rocher Schertz], 38; Catherine, 16; and Barbara, 7 (see the Appendix, THE VOYAGE OF THE *MASSASOIT* in 1831 for more of the passenger list).

In August of 1831, David and Anne/Anna arrived at Fort Clark (now Peoria). In the spring they purchased 160 acres for $800 at Farm Creek Valley, Fon du Lac on the east side of the Illinois River. The family lived in an abandoned cabin while David cleared land (Central Junnior High School was later constructed on the site).

The *Belsley-Sauder Genealogy* describes how David returned to Europe in 1835-36, apparently to collect inheritances due his three daughters Magdalena, Catherine, and Barbara from the estate of first wife Catherine Belsley. A few location names have been corrected for the sake of clarity in this letter he wrote home to second wife Anne/Anna Rocher:

A heartily wished friendly greeting to you, my dear wife, and also to my children from me, David Schertz; from my brothers, and sisters-in-law, my sister, and all good friends and acquaintances; and wish the best for body and soul, what we dying mortals have to wish to one another. Remember me in your prayers, when you come before the Lord, which I, also, my dear wife and children, intend to do, as much as the dear Lord will come to our aid in our weakness.

Further to relate that I, praise God, arrived in France, and really, the 17th of February, 1836 slept at Neuhof [Neuhof farm at Bühl, later Buhl-Lorraine] *at my brother's* [younger brother Andre Schertz], *but full of solicitude how you are getting along in my absence, but place my trust in God that he will keep you safe in his care. Further, my dear wife, I will let you know that my trip to France was very pleasant. Firstly, the ocean voyage was bad. For several days we were in danger and peril of our lives; the weather was so unsettled and it stormed so hard that the wind drove us to England. Then with the omnipotence and might of God, we had good weather again. I must tell you the truth that it took me three months and eight days on my journey until I reached Blamont* [in Meurthe-et-Moselle].

There I went immediately and visited Engel's wife, who, thank God, was hearty and well, together with the baby of Engel's daughter. I, though, felt sickly and stayed there three days until my tiredness felt a little better and I was rested a little. Then I rode to Sarrebourg and on the 15th of February I arrived at Lux [a local family], where I stayed until the next day, when I went with my brother Christian to Neuhof, to my brothers and sisters-in-law who received me with much joyful welcome.

I also transacted my business immediately, especially I went to Mr. Loll who received me most courteously and waited on me fine. My dear wife, believe me, if anybody would give me 4,000 francs to make the trip again after I have reached home, I would politely thank them [and decline]. For this trip will be long remembered.

Now, don't think I am sick, just tired and weak on account of the cold I got here and there on the trip, some from riding, and some from other sources that a traveler often meets.

Otherwise, I am well and hope to leave France the 15th or 20th of March if it can be, with the help of God. Now, do not worry about me, for I will try without so much delay soon again to be with you, my dear wife and children.

...All send thousands of greetings, and I altogether commit you to the protection of the Most Highest, who will take us and you in his own kingdom, which is prepared for all the righteous, after our end. Now, my dear wife, also my children, keep on praying to God that we will be able to meet each other hearty and well and embrace each other. I am your faithful husband and you are my faithful wife till death do us part. Adieu, farewell. This letter I wrote at Mouckenhoff, or had written by Karl, who used to teach my children at Schneckenbusch. David Schertz.

David Schertz constructed a mill in 1840, at what is now the junction of East Washington Street and Route 150 in East Peoria. The course of a stream followed what is now Schertz Street. *The Centennial History of East Peoria* (1984) described the mill as three-and-one-half stories tall with a full basement. "Local farmers brought their corn there to be ground. Often the trip required an overnight stay, so the mill offered accommodations, a place to rest the horses, and Mrs. Schertz prepared meals for the farmers and often their families that came with them as well." The mill served the community until 1890.

The family can be found on the 1850 census of Tazewell County as farmer David Shurts, 59, Germany; Anna, 44, France; David, 16, Illinois; Mary, 14, Illinois; Peter, 8, Illinois; and Joseph, 23, Germany.

The town of Fon du Lac (foot of the lake, later Fon du Lac township at East Peoria) was platted and chartered in 1855. It consisted of two blocks with only three streets. The 1860 census of Fon du Lac shows farmer David Shurts, 75, France; Ann, 40, France; laborer Peter, 18, Illinois; Mary, 22, Illinois; with three boarders. They lived near the two blocks.

He died Nov. 12, 1860. Probate records from the November 1860 term show that his estate was administered by son Joseph.

In 1864 the county surveyor laid out a plat survey for an area that encompassed the Schertz home. The survey was submitted to be chartered as a community by David and Anne's son Joseph. It became Bluetown, for the color of the smocks worn by French immigrants as they worked in the fields.

Anne/Anna Rocher is last found in the household of widowed son-in-law Joseph Rogy at Spring Bay, Woodford County in 1880 as Annie Schertz, 79, France.

David and Anne are buried in Schertz-Mosiman Cemetery, along with her father Christophe Rocher and brother Joseph.

In 1884 Fon du Lac and Blue Town voters elected to merge the two as Hilton Village. This in turn became East Peoria in 1889. David Schertz is now considered a pioneer in the history of the city.

Children of David Schertz and his second wife Anne Rocher include:

7. Joseph Schertz was born at St. Martin March 30, 1825, and died Oct. 4, 1903. In 1849 he went to California to prospect for gold, returning in 1851. On Dec. 16, 1851 in Woodford County he married his cousin Catherine Belsley. She was born at St. Jean-Kourtzerode Jan. 25, 1824, and died May 13, 1902, a daughter of Michael Belsley and Catherine Schertz. (Note that she had the same name as Joseph's mother). Joseph constructed a mill in 1852, developed the business, then sold out in 1861. They can be found on the 1860 census of Fon du Lac, a page after his father: farmer Joseph Scurtz, 28, France; Catherine, 25, France; and three children orn in Illinois.l They slso appear on the 1870 census of Fon du Lac. In 1877 they opened a grocery store at Hilton. Joseph served as town clerk and as president of the Bridge Association. They are buried in Fondulac Cemetery at East Peoria.
8. Peter/Pierre Schertz was born at Bühl April 15, 1827, and died in Illinois in 1832. He was the first person buried in Schertz-Mosiman Cemetery. The family story goes that one day he was found digging a hole outside his home. When his mother asked why, he answered that he was going to die soon. He died within a day. Anne Rocher had to be persuaded to bury her 5-year-old son farther from the house. The site became the Schertz-Mosiman Cemetery, which is now covered by Interstate 74.
9. David Schertz was born in 1832, and died in 1875. On July 7, 1857 he married Frances 'Fannie' Litwiller. She was born in Butler County in 1834, a daughter of Peter Litwiller and Marie/Mary Mosiman. They can be found on the 1860 census of Fond du Lac, immediately after David's brother Joseph, as miller David Schurts, 26, Illinois; Fannie, 23, Ohio; David H.l, 2, Illinois; Peter, 1, Illinois; and miller Joseph Rogey, 30, France.
10. Michael Schertz was born in 1834, and died the same year. He is buried in Schertz-Mosiman Cemetery.
11. Mary Ann Schertz was born circa Feb. 1, 1836, and died at Spring Bay, Woodford County Dec. 9, 1872. On April 4, 1861 in Tazewell County she married Joseph Rogy; the ceremony was performed by minister Michael Mosiman. He was born in France circa 1811. The household is found as 'Joseph Rogy' on the 1865 state census of Spring Bay, Woodford County. Mary Ann is buried in the Belsly Family Cemetery at Spring Bay. Her headstone describes her as "Mary, Ehefrau des Joseph Rogy, gest. D. 9 Dec. 1872, 36 Jahre 10 Mon. 8 Tage alt." Joseph is found as a widower on the 1880 census of Spring Bay: farmer Joe Rogy, 50, France; servant Mary Craig, 39, Baden; Louisa, 12, born in [illegible] to parents from Wertemberg and Baden; and Annie [Anne Rocher] Schertz, 79, France.
12. John Schertz (twin) was born in 1841, and died in infancy.

13. Peter Schertz (twin) was born in 1841, and died unmarried Feb. 10, 1907. He is buried in Fon du Lac Townshi p Cemetery.

PIERRE SCHERTZ

The younger brother of Johannes/Hans/Jean Schertz, **Pierre Schertz**, was born at Gelucourt April 23, 1765.

He was married three times. His first wife was Marie Pilmann [Bielmann], who died on the castle estate Ketzing at Gondrexange April 15, 1798.

The child of Pierre Schertz and his first wife Marie Pilmann was:

1. Pierre/Peter (as he signed his own name) Schertz was born on the castle estate Ketzing at Gondrexange April 30, 1796. On Feb. 18, 1818 at Gelucourt he married Barbe Engel. She was born at Zommange [Ger. *Zemmingen*] March 25, 1798, and died at Brechainville, Vosges Nov. 24, 1833, a daughter of Christian Engel and Freni Risser. When both of her parents died in 1814, she became a ward of minister Christian Engel and Nicolas Fonkennel. At the time of the wedding she was living on the grounds of the Chapelle Sainte Anne d'Albéschaux (also found as 'Albechot') at Fribourg, two miles west of Rhodes, and at the residence of her co-guardian Nicolas Fonkennel at St. Jean-de-Bassel/Mittersheim. Pierre was described as a 21-year-old cultivator from Videlange farm at Gelucourt. Christian Engel was described as a farmer from Guermange [Ger. *Germingen*] and her co-guardian. The entry was witnessed and signed by Christian Engel and Pierre Schertz (signing 'Chertz'), father of the groom. Barbe's civil death entry describes her as Barbe Agelle, 36, a daughter of the deceased Christian Agelle and Barbe Risseur, who had died at Zommange. She had been the wife of cultivator Pierre Chertz, 38, on the farm Frenois; he signed 'Peter Schertz.' Their children include:
    a. Joseph Schertz was born at Gelucourt Dec. 7, 1818, and died there Jan. 25, 1819.
    b. Marie Schertz was born at Lindre-Basse, Moselle July 24, 1820, and died at Philippeville, Algeria Nov. 2, 1854. On Dec. 8, 1834 at Blies-Ebersing, Moselle she married Joseph Gingerich. He was born at Bistroff July 5, 1808, a son of elder Christian Gingerich and Madeleine Blanck.
    c. Catherine Schertz was born at Lindre-Basse (where she was recorded as a Chertz) April 27, 1821, and died there Dec. 20, 1826.
    d. Pierre Schertz was born at Lindre-Basse (recorded as a Chertz) Aug. 16, 1824, and died at Brechainville, Vosges (found as Pierre Chertz) Sept. 20, 1832.
    e. Véronique Schertz was born at Brechainville, Vosges Nov. 11, 1830 (found as Chertz), and died there April 13, 1832 (found as Chartz). Her civil birth entry described her parents as cultivator Pierre Chertz, 35, and Barbe Agelle, 33.

On Aug. 7, 1799 at Gondrexange Pierre Schertz remarried to Marie Hirschi, who died at Gelucourt Jan. 10, 1811. Children of Pierre Schertz and his second wife Marie Hirschi included:

2. Jean Schertz was born at d'Albin mill between Azoudange and Fribourg May 1, 1800, according to his marriage entry. On March 15, 1823 at Imling he married Barbe Suisse. The entry describes him as a 23-year-old cultivator, the son of Pierre Schertz and Marie Hirschi. Barbe Suisse was described as a 20-year-old born at Imling Dec. 10, 1802, a daughter of Imling cultivator Jean Suisse and Véronique Neuhauser. Both father Pierre and son Jean signed their surnames 'Chertz.'
3. Joseph Schertz was born Nov. 22, 1800, and died Nov. 22, 1885, according to the dates on his headstone in Stout's Grove Cemetery at Danvers. However, he was actually born at Foulcrey, Moselle (15 miles southwest of Bühl) Feb. 21, 1804 (found in their civil records as Chertz), and this is substantiated by his marriage entry. On June 10, 1826 at Réding (three miles east of Sarrebourg) he married Marie Lehmann. They lived at Bühl (Bühl and Réding were adjacent suburbs of the walled city of Sarrebourg). The family sailed from Le Havre on the *Iowa*, arriving at New York City May 23, 1839. They are found on the passenger list as Joseph Schertz, 36; Marie [Lehmann], 34; Joseph, 12; Christian, 10; Jean, 8; Pierre, 4; Andreas, 2; and Nicolas, 1. They were accompanied by the family of Christian Gerber and Catharina Springer of Bühl and Hoff, and traveled with them to Butler County. Marie died at Hamilton, Butler County in 1842. Children of Joseph Schertz and Marie Lehmann include:
    a. Joseph Schertz was born at Sarrebourg, Moselle June 18, 1827 (verified from his civil birth entry because of a the appearance of conflict with his *Pantagraph* obituary), and died at Danvers, McLean County May 23, 1914. He appears on the 1850 census of Madison, Butler County as Joseph 'Schirtz,' a 24-year-old member of the household of John Bachman and Anna Stecker/Staker, next door to Joseph Stecker/Staker and Frena Roth. On Aug. 11, 1850 in Butler County he married the Bachman's oldest daughter Barbara. She was born June 10, 1829, well before her parents' civil marriage, and died Aug. 3, 1908, a daughter of Johannes/Jean/John Bachman and Anna Stecker/Staker. The 1870 census of Mackinaw confirms that they married before 1852 and migrated from Ohio to Illinois in 1853 or 1854: Joseph Schertz, 43, France; Barbara, 41, France; John, 18, Ohio; Mary, 17, Ohio; Malinda, 16, Illinois; Christian, 13, Illinois; Fanny, 12, Illinois; Willie, 10, Illinois; Peter, 8, Illinois; Anna, 6, Illinois; Jacob, 3, Illinois; and Samuel, 1, Illinois. *Pantagraph* May 29, 1914: "Joseph Schertz, an aged resident of Danvers, died Saturday

afternoon at 4 o'clock after a week's illness with a complication of diseases. The deceased was born in Saurburg, Germany, June 18, 1827. At the age of 10 years he came to America with his parents and settled in Ohio, Butler County. In 1855 he came to Illinois to McLean County, being one of the county pioneers. He was married to Barbara Baughmann, of Ohio, in 1860. It was five years after their marriage that Mr. and Mrs. Schertz came west and settled on a farm two miles east of Danvers, where they lived for several years. Later they moved to a farm six miles west of Danvers, where they lived until 1894, when they moved to Danvers." Joseph and Barbara are buried in Stout's Grove Cemetery at Danvers.

b. Christian Schertz was born at Bühl June 25, 1829, and died in McLean County Aug. 21, 1864. He is buried in Stout's Grove Cemetery at Danvers. Circa 1855 he married Barbara Stecker/Staker. She was born in Butler County Sept. 6, 1834, and died at Aurora, Nebraska Oct. 24, 1913, a daughter of Jean/John Stecker/Staker and Barbe Schertz. They are found on the 1860 census of Danvers, McLean County as wagon maker C. Shortz, 24, France; Barbara, 26, Ohio; John, 4, Illinois; Ellen, 3, Illinois; Wm., 1, Illinois; domestic Eliza Camp, 16, Illinois; harness maker Samuel Hickle, 30, France; and blacksmith Jacob Wisenburger, 24, Baden. It is probable that the age 24 on the 1860 census was a purposeful underestimation. Background on Barbara's second marriage to John Feahl and their two children are given in STAKER. Christian and Barbara's four children include:

1) John E. Schertz was born Dec. 22, 1855, and died at Hamilton, Butler County, Ohio Feb. 13, 1919. On Dec. 23, 1879 in McLean County he married Barbara Risser.[258] She was born at Hamilton Jan. 18, 1858, and died there Aug. 31, 1925, a daughter of Christian Risser and Magdalena Gerber. The 1880 census of Allen, McLean County shows farmer John Schertz, 24, born in Illinois to parents from Ohio; and Barbra, 21, born in Ohio to parents form Germany and Ohio. They were living next door to the household of Nicholas Risser, 45, Germany. They are found on the 1900 census of Fairfield, Butler County; then on the 1910 census of Hamilton Butler County as John E. Schertz, 54, born in Illinois, parents from Germay and Ohio; Barbra, 51, Ohio, parents from Germany and Ohio; William A., 28. Illinois, parents from Illinois and Ohio; and Adda, 25, Ohio, parents from Illinois and Ohio. They are buried in Greenwood Cemetery at Hamilton.
2) Mary Ellen Schertz was born March 27, 1857, and died March 24, 1941. She is buried in Aurora Cemetery at Aurora, Nebraska.
3) William H. Schertz was born Jan. 8, 1859, and died at Aurora, Nebraska Oct. 13, 1834. On Oct. 11, 1881 in Tazewell County he married Mary J. Small. She was born Dec. 4, 1861, and died June 9, 1947. They are buried in Aurora Cemetery.
4) Joseph A. Schertz was born Nov. 16, 1860, and died Aug. 14, 1922; he is buried in Aurora Cemetery. He married Annie E. Nebb.

c. Jean/John Schertz was born at Bühl July 17, 1830. The civil entry book, margin and index notes mistakenly gave his name as Joseph.

d. Peter/Pierre Schertz was born at Bühl Aug. 18, 1833 and died June 13, 1911. On Feb. 20, 1862 in Butler County, Ohio he married Catherine Springer in Butler County. She was born in Butler County Aug. 10, 1839 and died at Saybrook, Ill. May 21, 1915, a daughter of Christian Springer and Magdalena Engel.[259] They are buried in Gibson City Cemetery.

e. Andreas/André/Andrew Schertz was born at Bühl Oct. 4, 1835.

f. Nicholas/Nicolas Schertz was born at Bühl Sept. 26, 1837.

4. André Schertz was born at Foulcrey Feb. 27, 1806, and died at Gelucourt May 12, 1821.

5. Marie Schertz was born at Foulcrey July 17, 1808, and died there Jan. 30, 1810.

On Nov. 27, 1811 at Gelucourt Pierre Schertz married for the third time. Marie Schmitt was born at Linstroff in 1782. She was a daughter of Johann/Jean Schmitt and Anne Marie Hirschi of Linstroff; her older brother Jean was mentioned earlier as one of the Anabaptists pressed into service to work on fortifications at Metz in 1794.

Later entries (prior to their emigration from Europe) describe Pierre as a cultivator on Mouckenhoff farm at Bühl.

Children of Pierre Schertz and his third wife Marie Schmitt include:

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[258] Listed in the *Illinois Statewide Marriage Index* as Barbara Reiser.

[259] Catharine's parents Christian Springer and Magdalena Engel appear elsewhere in this text. She also had an uncle living at Bihl who was a co-worker with David Schertz at Moulin Neuf ('mill nine,' though in this case Neuf was a neighborhood). Joseph Springer was born in Mattmuhl ('grain mill') at Sarrebourg May 15, 1791. On May 5, 1818 at Hoff he married Marie Barbe Mourer. She was born on Albéschaux Farm at Fribourg Feb. 3, 1798, a daughter of Pierre Maurer and Barbe Risser, cultivators on Broudergarten farm at Fénètrange. Marriage witnesses included Christian Springer, 25, and Pierre Springer, 22, brothers of the groom. We found Bihl birth entries for sons born at Bihl in 1822, 1824, and 1826.

6. Marie Schertz was born at Gelucourt March 10, 1814.
7. Anne Schertz was born at Gelucourt Feb. 4, 1816.
8. **Christophe/Christopher Schertz** was born at Gelucourt Feb. 4, 1818.
9. Catherine Schertz was born at Gelucourt Sept. 6, 1820, and died there June 5, 1821.
10. Catherine Schertz (twin) was born at Bühl May 21, 1822, and died there Feb. 24, 1827.
11. Barbe Schertz (twin) was born at Bühl May 22, 1822.

Pierre died in Campbell County, Kentucky. His headstone in the Schertz Family Cemetery at Camp Springs calls him Peter Schertz, and says he was born Dec. 31, 1766, and died Jan. 9, 1849.

Son **Christophe/Christopher Schertz** was born at Gelucourt Feb. 4, 1818.

Sometime after the 1850 census he married Catherine, who was born June 1, 1819 (per headstone), and died in Campbell County, Kentucky Aug. 3, 1866.

Christophe/Christopher and his parents emigrated from Europe between 1823 and 1849. They resettled in Campbell County, across the Ohio River southeast of Cincinnati, one county removed from Butler County, Ohio.

The 1850 census of 2nd District (now Alexandria), Campbell County shows several families living together:

Farmer John Smith, 76, France [see SMITH, Johannes/Hans/Jean Schmitt of Linstroff]
Anna [his wife Anna Sommer], France
Mary, 26, France
Peter, 20, France
Henry Burns, 26, Germany

Farmer John Smith, 32, France
Catherine, 21, Germany

Christian Musselman, 50, France [see MOSIMANN; this couple had been living in Butler County in 1840, and returned there before the 1860 census]
Barbaray [Barbe Schmitt/BarbaraSmith, a daughter of John and Anna], 37, France
John, 16, Ohio
Ann, 14, Ohio
Frances, 12, Ohio
Joseph, 6, Ohio'
Christopher, 3, Ohio
Peter, 4, Ohio

Farmer Christopher Shirts [Christophe Schertz], 28, France
Mary [widow Marie Schmitt, Christophe's mother], 68, France

Christophe/Christopher must have married shortly after this census, to a woman named Catherine. She may have brought a son Andrew to the marriage. Their first child together was born circa 1852.

They are found on the 1860 census of Campbell County as Christopher Shirts, 42, France; Catherine, 40, France; Andrew, 18, France; Peter, 8, Kentucky; Magdalena, 6, Kentucky; Nancy, 5, Kentucky; Josephine, 3, Kentucky; Catherine, 1, Kentucky; Joseph, three months, Kentucky; and Barbara Lamet, 11, Kentucky.

Catherine is buried as 'Catherine Shirts' in the Schertz Family Cemetery at Campbell Springs.

Schertz of Reherrey (Hopedale)

Several sources say **Jean Schertz** was born at Aeschi (now Aeschi bei Spiez), Canton Bern circa 1715. Aeschi is inland from Spiez, which lies on the western shore of Lake Thun. The closest match that we could identify in Aeschi records was Hans Schärtz, who was baptized Oct. 30, 1712, a son of Hans Schärtz and Catharina Vogt.

Jean married Anne Rolle, who was born circa 1718.

They are thought to have been the parents of cultivator **Christian Schertz**. He was born at Diffembach-lès-Hellimer (now part of Hellimer, 12 miles southeast of St. Avold) Aug. 7, 1739, and died at Reherrey, Meurthe-et-Moselle Feb. 17, 1814.

He married Madeleine Farni. She was born in the 'Anglenmühle' circa 1749, and died at Dalem, Moselle Oct. 30, 1836. The birth dates of two of the children listed below conflict, suggesting that Christian and Madeleine may have had prior spouses and married after 1783. An adoption is also possible.

The first address identified with this family is the Leyvillerhoff estate at Éberviller-la-Petite (later called Petit Ébersviller), a small village on the east side of St. Avold.[260] The two oldest children were born there.

In 1802 they were described as residents of Altviller [Ger. *Altweiler*], an adjacent community. They associated with the Oesch family from the castle estate Bonne Fontaine [Ger. *Gutenbrunnen*].[261]

By 1807, Christian and Madeleine were living on the Roderhof at Insviller, 21 miles southeast of St. Avold. There they associated with Joseph Engel and Magdalena Gerber; the two families were connected by marriages after both had relocated to Dalem.

The marriage entry of son Pierre, created at Dalem, says that in 1811 Christian and Madeleine were living on the 'Elmershof.' However, it is more likely that they were living at Friboug with their son Jean, on a farm identified as 'Elbershoff' on his 1825 marriage entry. This may be another name for a known location - the grounds of Chapelle Sainte Anne d'Albéschaux at Fribourg.[262]

Christian died in the home of his youngest son Jean at Reherrey, Meurthe-et -Meuse Feb. 17, 1814. His civil death entry created the following day described him as Christianne Chertz, 75. It was witnessed by his son, who was described as a local cultivator; his signature reads 'Jean Chertez.'

Following Christian's death, Madeleine lived with her son Pierre Schertz at Dalem (14 miles north of St. Avold). Dalem was also home to Bachmann, Engel, Nafziger, and Oesch families connected to the Schertzes by marriage.

Christian and Madeleine's children include:

1. Joseph Schertz was born on Leyvillerhoff about 1781.[263] He married Katharina/Catherine Nafziger. She was born on the Janauerhof estate between Bining and Rahling [Ger. *Rahlingen*] Dec. 4, 1776, a daughter of Johannes/Jean Nafziger and Katharina/Catherine Schertz (see NAFZIGER for a list of their children).[264] He later lived on the Mottenhof near Lebach in the Saar region north of Moselle. The Mottenhof was leased by Joseph's brother-in-law Christian Nafziger. On the marriage entry created for Pierre Schertz and Anna Nafziger at Dalem in 1811, the address of older brother Joseph was given as 'Mothe.' Because this place name was little known, it was followed by a space on the original entry, and was later underscored and given a question mark by a municipal clerk. La Mothe was the hamlet that held the Mottenhof, and is now part of Lebach.
2. Barbe Schertz was born on Leyvillerhoff Nov. 7, 1783, and died at Insviller, Moselle March 13 or 14, 1809. On Oct. 12, 1802 at Altviller, Moselle she married Pierre Gerber. He was born at Kreutzfeld, Saverne, Lower Alsace Feb. 4, 1780, a son of farmer Johannes/Jean Gerber and Catherine Gingerich, and was working on the Roderhof farm. For more on Pierre Gerber and his second wife Barbe Farny, see GERBER AND GARBER.
3. Peter/Pierre Schertz. According to his marriage entry at Dalem, he was born May 16, 1783 (a date that conflicts with older sister Barbe) at 'Chezelle' [Chazelles-sur-Albe or Zelle farm at Petit-Tenquin]. Pierre died at Dalem Feb. 25,

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[260] The only other familiar surname we found identified with Leyvillerhoff was Samuel Augsbourger [Augspurger], a cow herder who died there Nov. 29, 1818. The death was recorded at Lachambre. Samuel was born on the castle estate Bonne Fontaine at Altviller Feb. 28, 1770, a son of Ŭlrich Augsbourg (born at Schangnau, Canton Bern in 1718, died on Bonne Fontaine Nov. 1, 1793) and Magdalena Bielmann (born in 1737, died at Rhodes Oct. 24, 1814). On Oct. 8, 1802 at Haraucourt-sur-Seille, Moselle, Samuel married Barbe Brechbühl (also found as 'Praschbull' and 'Prachpiller'). She was a daughter of Ŭlrich Brechbühl and Barbe Sommer. Barbe Brechbühl had a sister Marie who was married to Jean Mosimann (1765-1793), an uncle to minister Michael Mosiman.

[261] The Oesch family at Altviller was descended from Daniel Ösch, who was born circa 1705-10 at Oberlangenegg and married Barbara Leyenberger. Their son Christian Oesch/Esch married Barbara Schertz, a daughter of Nikolaus/Nicolas Schertz and Barbara Birki of the copper mill at Hambach (see ESCH/ÖSCH). Christian and Barbara's oldest son Jean/Johannes Oesch/Esch was born on Bonne Fontaine, which his father had leased. He lived at Zilling until 1814, then on the Alzing farm at Gosselming. He was married to Catherine/Katharina Martin. They had three children who married grandchildren of Christian Schertz and Madeleine Farni. Later entries for this family spell the surname 'Esch.'

[262] Saint Anne was the mother of the Virgin Mary. The ruined Chapelle Sainte Anne d'Albéschaux at Fribourg was a Catholic pilgrimage site. Childless couples went there to pray for fertility. In the mid-1700s the site was maintained by hermit Antoine Gerard, who had family ties to Bisping. A local history says that Bisping clerics actually discouraged the pilgrimages in the 1760s, not because of anything that happened at Fribourg, but because of the rowdy behavior of the pilgrims after their return.

[263] Leyvillerhoff (not to be confused with nearby Leyviller) was merged with Éberviller-la-Petite, and Éberviller-la-Petite shared administrators with Macheren after 1811. Éberviller-la-Petite officially became Petit Ébersviller in 1869, though the name was used earlier. The locality is now Macheren-Petit Ébersviller, 3.7 miles east of St. Avold. The former site of Leyvillerhoff, Macheren-Petit Ébersviller, Lachambre, and Altviller are all in a 2-by-2-mile square.

The date Dec. 8, 1772 has been found for Joseph's birth. However, his brother Pierre's marriage entry stated that Joseph was 30 years old in 1811.

[264] One source says that Joseph married Catherine/Katharina Nafziger at Lachambre (3.9 miles southeast of St. Avold) Dec. 10, 1793, but no entry is found in *état civil* records there. Such an early marriage date would conflict with his probable birth year 1781.

1853. On May 18, 1811 at Dalem he married Anna/Anne Nafziger. She was born on Neuhof farm at St. Avold Sept. 15, 1788, and died at Dalem April 26, 1865, a daughter of Johannes/Jean Nafziger and Katharina/Catherine Schertz. The parents of both bride and groom were present. Witnesses included Josephe Engel, 42, a brother-in-law of the bride; Jean Bachman, 38 [Johannes Bachmann, father of John Bachman], a brother-in-law of the bride; Jean Nafziger, 32, brother of the bride; Jean Nafziger, father of the bride; and Joseph Schertz, 30, older brother of the groom. Pierre and Anne farmed at '*château de la Dalem'* and had nine children there.

a. Jean Schertz was born July 4, 1812, and died at Dalem June 9, 1877. On June 10, 1838 at Rhodes he married Madeleine Marguerite Abresol. She was born at Rhodes Sept. 10, 1818, and died at Porcelette Dec. 2, 1889, a daughter of Jacob Abresol and Marie Farny.
b. Katharina/Catherine Schertz was born March 19, 1815, and died at Gosselming in 1892. On June 8, 1840 at Dalem she married cultivator Christian Oesch/Esch. He was born at Zilling July 5, 1812, and died on Alzing farm at Gosselming July 31, 1892.
c. Marie Schertz was born May 17, 1817, and died at Dalem Sept. 7, 1817.
d. Magdalena/Madeleine Schertz was born July 30, 1818, and died at Boulay Aug. 7, 1851. She married cultivator Joseph Oesch/Esch. He was born at Gosselming July 7, 1817, and died at Boulay April 1, 1897. After Madeleine's death, he remarried to Katharina/Catherine Fonkennel/Fonkenelle.
e. Pierre Schertz was born May 7, 1821, and died at Dalem April 28, 1891. On Jan. 28, 1851 at Laitre-sous-Amance, Meurthe-et-Moselle he married Marie Eymann. She was born at Fléviller, Meurthe-et-Moselle Dec. 22, 1822, and died at Dalem March 19, 1901, a daughter of Pierre Eymann and Marie Gerber.
f. Christian Schertz was born March 13, 1823, and died on St. Jean farm at Guerting (five miles south of Dalem) June 2, 1860. On Feb. 28, 1854 at Hattigny he married Anne Bachler. She was born at Hattigny March 12, 1832, a daughter of Christian Bechler and Marie Abresol. After Christian's death she remarried to Jean Eymann.
g. Nicolas Schertz was born July 13, 1825, and died at Dalem Dec. 22, 1855. On Feb. 25, 1852 at Wadgassen in the Saar region (12 miles east of Dalem) he married Barbara Nafziger. She was born at Wadgassen May 4, 1833, a daughter of Georges Nafziger and Elizabeth Gungerich. Her first husband had been Jean Springer.
h. Marie Schertz was born Nov. 16, 1828, and died at Rhodes Dec. 4, 1907. On Feb. 11, 1850 at Dalem she married cultivator Nicolas Oesch/Esch. He was born at Gosselming Jan. 5, 1820, and died there Nov. 24, 1888. They lived on Brumsenhof estate near Gosselming. Nicolas was an elder of the Sarrebourg congregation.
i. Joseph Schertz was born Jan. 16, 1831, and died at Dalem Feb. 16, 1844.

4. **Jean Schertz** was born in 1786, and died at Reherrey March 6, 1840.

Jean Schertz was born in 1786, and died at Reherrey, Meurthe-et-Moselle March 6, 1840.

On Sept. 16, 1807 at Rhodes he married Catherine Abresol. She was born at Rhodes July 11, 1788, and died at Reherrey Feb. 25, 1842, a daughter of Joseph Abresol and Barbe Vercler of Rhodes. Jean signed his marriage entry 'Chertez,' and this spelling or 'Chertz' appears on all family entries at Reherrey.

Jean's civil death entry created at Reherrey March 7, 1840 described him as Jean Chertz, a 54-year-old cultivator born at Rhodes and resident at Reherrey and born at Rhodes, a son of the deceased Christian Chertz and Madelaine Farny, and husband of 53-year-old Catherine Abresolle.

Catherine's civil death entry was created at Reherry Feb. 26, 1842. It described her as 54-year-old Catherine Abresolle, born at Rhodes and resident at Reherrey, a daughter of the deceased Joseph Abresolle and the 85-year-old Barbe Verckler, who was living at Hattigny; widow of the deceased Jean Chertz. Her son Jean, described as a 22-year-old cultivator, witnessed the entry and signed 'J. Chertz.'

Children of Jean Schertz and Catherine Abresol include:

1. Barbe/Barbara Schertz was born at Lorquin, Moselle March 2, 1809, and died at Croghan, Lewis County, New York Nov. 5, 1872. On April 17, 1833 at Reherrey she married André/Andrew Martin. Their civil marriage entry described the groom as cultivator André Martin, 28, born at Langatte Jan. 4, 1805 and a resident of the farm Baronne at Avricourt. His parents were cultivator Joseph Martin 56, and Barbe Abresolle, 50, present and consenting. The bride was described as Barbe Chertz, 24, born at Lorquin March 2, 1809. Her parents were cultivator Jean Chertz, 46, and Catherine Abresolle, 45, residents of Reherrrey, present and consenting. Witnesses included Pierre Sommer, 35, of Sotenville, second cousin to the groom; cultivator George Serr [Zehr], 34, of Montigny, friend of the groom; cultivator Jacob Abresolle, 50, of Rhodes, maternal uncle of the bride; and Christian Pechler [Bachler], 46, of Hattigny, maternal uncle of the bride. The bride signed her name 'Barbe Scherz,' though her father signed 'Jean Chertz.' André's parents would sail from Le Havre on the *St. Nicholas*; his mother died before the ship reached port at New York Jan. 4, 1847, and his father likely died at Croghan, Lewis County, New York before the 1850 census (see MARTIN for background on their place in the larger family). André and Barbe sailed from Le Havre to New York on the bark *Charles Thompson* in 1854 with two of her brothers (an excerpt from the passenger list will follow). André/Andrew died at Croghan Nov. 11, 1884.

2. Madeleine Schertz was born circa 1810, and died at Reherrey Oct. 30, 1826. She was described as a 16-year-old on her civil death entry created the following day.
3. Joseph Schertz was born at Reherrey Feb. 8, 1813. On March 27, 1837 at Reherrey he married Catherine Baecher. She was born at Ste. Marie-aux-Mines Oct. 27, 1814, a daughter of Joseph Baecher and Catherine Gerber. Witnesses on their civil marriage entry included cultivator Jean Goldschmit [he signed Johannes Goldschmit], 24, a resident of Ste. Marie-aux-Mines; cultivator Michel Zimmerman, 27, a resident of St. Valentin; cultivator and second cousin-of-the-bride Joseph Guingrich, 23, a resident of Haboudange; and Joseph Chertz, 27, second cousin of the bride and a resident of St. Deuze. Joseph and Catherine were living at La Chapelle in 1844.
4. Anna Schertz was born at Reherrey March 27, 1815, and died at Herbéviller March 29, 1852. On April 1, 1839 at Herbéviller she married André Vercler. Their civil marriage entry described the groom as cultivator André Vercler, born at Herbeviller Nov. 25, 1812 and a resident. His parents were cultivator Jacob Vercler, 55, present and consenting; and the deceased Marie Prachpille [Brechbühl], who died at Herbeviller Feb. 10, 1827. The bride was described as Anna Chertz, 24, a resident of Reherrey who was born there March 27, 1815. Her parents were described as cultivator Jean Chertz, 52, and Catherine Abresol, 50, present and consenting. One witness was cultivator Joseph Guingrich, 24, a second cousin of the bride. The three Schertz family signatures read: Anna Schnrtz [the old German-style 'e' looking like a script 'n'), J. Chertz, and C. Abnrsoll.
5. Marie Schertz was born at Reherrey Dec. 18, 1817, and died at imling, Moselle May 13, 1905. On Sept. 24, 1843 at Haraucourt-sur-Seille, Moselle she married cultivator Christian/Christophe Gerber. He was born Aug. 24, 1820, and died at Imling June 15, 1896, a son of Joseph Gerber and Elisabeth Roupp.
6. **Jean/John Schertz** was born at Reherrey Jan. 12, 1820, and died of cholera at Spring Bay, Worth Township, Woodford County April 26, 1854.
7. **Christian/Christianne/Christophe Schertz** was born at Reherrey April 5, 1822, and died at Hopedale Oct. 28, 1890.
8. Catherine Schertz was born at Reherrey March 31, 1825, and died at Oberstinzel, Moselle Oct. 25, 1869. On Sept. 1, 1850 at Imling, Moselle she married André Martin. He was born at Imling April 15, 1820, and died at Oberstinzel Feb. 1, 1873, a son of Christian Martin and Elisabeth Zert [Zehr].
9. Madeleine Schertz was born at Reherrey Oct. 2, 1827, and died at Rhodes June 1, 1897. She married Jacob Pelsely [as his name is found on his birth entry]. He was born at Rhodes Feb. 3, 1822, and died May 14, 1848, a son of Christian Bältzli and Katharina/Catherine Vercler.

Older brother Jean/John Schertz

Jean/John Schertz was born at Reherrey Jan. 12, 1820, and died of cholera at Spring Bay, Woodford County April 26, 1854.

On May 1, 1844 at Reherrey he married Anne Sommer. Their civil entry described the groom as Jean Chertz, 24 years, three months, and 20 days of age; a local cultivator, born at Reherrey Jan. 11, 1820, a son of the deceased Jean Chertz and Catherine Abresole. The bride was described as Anne Sommer, age 21 years, four months, and 20 days; the daughter of Pierre Schertz, 47, a miller at Migneville who was present and consenting; and the deceased Anne Vercler, who had died at Pettonville Oct. 26, 1825. Anne was born on the farm Le Toupet above Azoudange, Moselle Dec. 10, 1822, and died on the same day as her husband and son André/Andrew. Their marriage was witnessed by brothers of the groom Joseph Chertz, 30, living at La Chapelle, and Christophe Chertz, 22, living at Reherrey; André Martin, 39, a cultivator at Remoncourt; and André Vercler, 30, a cultivator at Herbeviller who was a second cousin to the bride. All Schertzes signed 'Chertz.'

The bark *Charles Thompson* departed from Le Havre and arrived at New York April 10, 1854. The passenger list includes these consecutive entries:

André Martin, 50; Barbara [Schertz], 44; Maria, 17; Jean, 13; and Christophe, 11.
The family of Barbe/Barbara Schertz and André/Andrew Martin remained in New York, settling at Croghan, Lewis County and Utica.
Jean Schertz, 34; Anne [Sommer], 30; Jean, 7; Christophe, 7; André, 2; and Maria, 1.
Pierre Aberson [Abersol], 42; Joseph, 18; Marie, 14; Cath., 12; Christ, 9; Anne, 7; Jacobine, 5; and Madeleine, 2.
'Pierre Aberson' was a cousin to the Schertzes (his father Jacob/Jacques Abersol and the mother of the Schertzes, Catherine Abresol, were children of Joseph cand Barbe Verkler of Rhodes). Pierre's stepson Joseph took the name of his natural father in America, and became the forebearer of the Leman family of Metamora (see LEMAN).
Jean Schertze, 32.
Presumably Christian Schertz.

During the crossing France announced an alliance with the United Kingdom against Russia, and the Crimean War began. However, a French resident fearing a military draft would have been wary well before war was actually

declared. In late summer of 1852 Napoleon III had ordered the new 80-gun ship *Charlemagne* through the Dardanelles into the Black Sea as a show of force, in violation of the London Straits Convention of 1841.[265]

Jean Schertz, his wife Anne Sommer, and his brother Christian Schertz traveled directly to Spring Bay in Woodford County. Only 16 days later Jean, Anne, and one of their sons died there. They were victims of a two-year Asiatic Cholera epidemic that peaked in July and August of 1855. A single modern marble headstone in Belsley-Camp Cemetery at Spring Bay (also called the Belsley Family Cemetery) says "John Schertz, wife, and son Andrew April 26, 1854." The side is also engraved "Son Christian May 28, 1868."

Their three orphaned children were adopted by 'Red Joe' Belsley and Barbara/Barbe Engel (see BELSLEY). They can be found in their household on the 1860 census of Spring Bay, Worth as Joseph Shertz, 12; Christian, 10; and Mary, 7. Mary is also found with them as a 17-year-old in 1870, when her surname Schertz was no longer given.

Children of Jean/John Schertz and Anne Sommer born at Reherrey, Meurthe-et-Moselle include:

a. Joseph Schertz was born Sept. 9, 1845, and died at Reherrey Oct. 18, 1845.
b. Joseph Schertz was born Feb. 25, 1847, and died at Morton April 25, 1934. On Jan. 5, 1874 at Metamora he married Rosa Miller. She was born in Woodford County Sept. 29, 1851, and died Jan. 2, 1944. *The Past and Present of Woodford County, Illinois:* "Schertz, Joseph, farming and stock raising; Sec. 5; P.O. Spring Bay; born in Meurthe, France, Feb. 25, 1847. When about eight years old, came to America with his parents, and direct to Worth Twp., where soon after their arrival, both parents, with a brother Andrew, died of cholera. His father was only 33 years old. The three deaths occurred within two weeks of their arrival in Illinois. Mr. Schertz was married to Miss Rosa Miller (daughter of L Miller, of Partridge Tp.) at Metamora, Jan. 5, 1874. She was born in Woodford Co. Sept. 29, 1851. They have three children: Mary B., born Oct. 28, 1874; Anna L., born Oct. 25, 1876; Ellen, born March 24, 1878. Mr. S. rents 233 acres of land of Christ Belsley and G. W. Smith, of Tazewell Co." Joseph and Rosa are buried in Buckeye Cemetery at Morton.
c. Christophe/Christian Schertz was born Feb. 4, 1849, and died in Woodford County May 28, 1868. He is buried in Belsley-Camp Cemetery at Spring Bay.
d. André/Andrew Schertz was born May 24, 1851, and died with his parents in Woodford County April 26, 1854. He is buried in Belsley-Camp Cemetery at Spring Bay.
e. Marie/Maria Schertz was born July 10, 1853. Her civil birth entry described her parents as cultivator Jean Chertz, 33, and Anne Sommer, 30; her father signed 'J. Chertz.' We could not follow her after the 1870 census of Spring Bay, Woodford County, when she was living with her adopted parents 'Red Joe' Belsley and Barbara/Barbe Engel.

Younger brother Christian/Christian/Christianne/Christophe Schertz

Christian/Christianne/Christophe Schertz was born at Reherrey April 5, 1822, and died at Hopedale Oct. 28, 1890.

His civil birth entry created at Reherrey described his parents as 34-year-old cultivator Jean Chertz and Catherine Abresole, local residents; his name was given as Christianne. The father signed 'Jean Chertz.'

On Nov. 13, 1855 at Spring Bay Christian Schertz married Magdalena Nafziger (the county entry calls them 'Christa Schertz' and 'Magdalene Naffzinger'). She was born at Cincinnati, Ohio May 10, 1836, and died at Milford, Nebraska Oct. 22, 1920, a daughter of Daniel Nafziger and Elizabeth Summer.

Her father Daniel had come to America from Hesse in 1828, and went to the German Block at Wilmont, Ontario; passed through Ohio in 1836; and arrived in the part of Tazewell County that became Woodford County by 1837. He is thought to have been a step brother to 'Apostle Peter' and Jakob/Jacob Naffziger (see NAFZIGER).

The 1880 census gives her birthplace as Illinois; the 1910 and 1920 censuses says Ohio; and her *Gospel Herald* obituary says Cincinnati, Ohio.

They are found on the 1870 census of Boynton as farmer Christian Shurtz, 46, France; and Magdaline, 32, France; Elizabeth, 12; Kate, 10; Christian, 8; Magdalena, 4; and Phebe, five months; all children born in Illinois. The 1880 census of Boynton shows farmer Christian Shertz, 58, born in France to French parents; Magdalena, 45, born in Illinois to German parents; Catherine, 20; Magdalena, 14; Phoebe, 10; and Lydia, 6; all children born in Illinois.

Herald of Truth, November 1890: "On the 28th of October, near Hopedale, Tazewell County, Ill., Christian Schertz, aged 68 yrs., 6m., 22 d. He was buried on the 30th. Funeral services by Noah Augsburger, Christian Nafziger, and John Egli from *I Cor. 15-17*."

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[265] The United Kingdom declared war on Russia March 27, 1854. France announced their alliance the following day. At the time the standing French army was made up of volunteers who had enlisted for seven-year terms. The lengthy term meant that they were relatively well trained. The French government eventually decided not to return to a draft system of military conscription, to avoid diluting the strength of their troops. The Treaty of Paris ended hostilities March 30, 1856.

As a widow Magdalena her household is found on the 1900 census of Minier as widow Lena Shertz, 64, born in Ohio in May 1836 to German parents; and Lena, 34, born in Illinois in May 1866 to parents from France and Ohio. The 1910 census of Cazenovia shows her as 74-year-old mother-in-law Lena Schertz, born in Ohio to German parents in the household of son-in-law Joseph A. Bachman and her daughter Lena.

Christian is buried in Hopedale Mennonite Cemetery, while Magdalena is buried in East Fairview Cemetery at Milford.

Children of Christian Schertz and Magdalena Nafziger include:

1. Elizabeth Schertz was born circa 1858, and presumably died before the 1870 census.
2. Katharina 'Kate' Schertz was born at Hopedale April 11, 1860, and died there Jan. 19, 1956. On March 16, 1884 in Tazewell County she married Daniel Nafziger. He was born at Little Mackinaw March 16, 1860, and died at Hopedale Nov. 16, 1934, a son of John Nafziger and Mary Birkey. He as a minister of the Hopedale Mennonite Church 1892-1934. *Gospel Herald,* December 1934: "Nafziger. - Daniel, son of John and Mary (Birkey) Nafziger, was born in Little Mackinaw Tp., March 16, 1860; died at his home in Hopedale, Ill., Nov. 16, 1934; aged 74 y. 8 m. He was married to Katherine Schertz March 16, 1884. To this union were born four sons and one daughter (John, and Asa of Minier, Chris. D., Silas and Lena Litwiller of Hopedale) who with his wife, survive. He also leaves 18 grandchildren, one great-grandchild, two brothers, and two sisters and a host of friends who mourn his departure. He united with the Mennonite Church in his youth, and was ordained to the ministry March 17, 1892. He was a devoted father, and through all his afflictions bore them very patiently. His last and great concern was the welfare of the Church." *Gospel Herald*, February 1956: "Nafziger, Katie, daughter of Christian and Lena (Nafziger) Schertz, was born near Hopedale, Ill., April 11, 1860; passed away at the Hopedale Hospital Jan. 19, 1956; aged 95 y. 9 m. 8 d. On March 16, 1884 she was married to Daniel Nafziger, who was a minister at the Hopedale Church from 1892 to 1934. He preceded her in death in 1934. To this union were born four sons and one daughter (John, Asa, and Mrs. Lena Litwiler of Minier, Ill.; Chris D. and Silas of Hopedale). Also surviving are 18 grandchildren, 32 great-grandchildren, and one sister (Mrs. Lydia Birky, Beemer, Nebr.). Three sisters and one brother preceded her in death. At an early ageshe was baptized and received as a member of the church at Hopedale. She was a member of the first class of converts to be baptized in the Hopedale Church, where she was a regular attendant of the worship services until the last several years of her life. Funeral services were held on Jan. 21 at the Hopedale Church with Ivan Kauffman and Ben Springer officiating. Burial was made in the church cemetery." They are buried in Hopedale Mennonite Cemetery.
3. Christian Schertz was born circa 1862, and presumably died before the 1880 census.
4. Magdalena 'Lena' Schertz was born at Hopedale March 30, 1866, and died at Eureka, Woodford County Dec. 14, 1950. On Aug. 10, 1920 she married Joseph E. Bachman. He was born Sept. 19, 1855, and died Oct. 5, 1932. *Gospel Herald,* October 1932: " Bachman. - Joseph A., oldest son of Jacob and Jacobena Bachman, was born Sept. 19, 1855; died Oct. 5, 1932; aged 77 y. 16 d. On Feb. 19, 1880, he was united in marriage to Elizabeth Birky who passed away May 21, 1900. To this union were born one son and one daughter. On Aug. 10, 1902, he was united in marriage to Lena Schertz who is left to mourn his departure; also one daughter (Mrs. Peter Neuhauser of Pompeii, Mich.), one son (Aaron Bachman of Pomroy, Ia.), 14 grandchildren, two brothers, two sisters, and a host of relatives and friends. His parents and 2 brothers preceded him in death. Early in life he united with the Mennonite Church and continued a faithful member until death. He was a devoted husband and father. He had been in poor health for sometime, although he was up and around until he passed into final sleep at the home in Cazenovia, Ill. Funeral services were held at the Metamora Church conducted by Simon Litwiler of Delavan, Ill., and Ezra Yordy of Eureka, Ill. Text, *Isa. 38: 1.* Burial in Harmony Cemetery." *Gospel Herald*, February 1951: "Lena (Schertz) Bachman, daughter of Christian and Lena (Nafzinger) Schertz, was born March 30, 1866, at Hopedale, Ill.; died Dec. 14, 1950, at the Mennonite Home for the Aged at Eureka, Ill., where she lived since Nov. 11, 1932. She accepted Christ in her youth and remained faithful until death. She was married to Joseph Bachman, in 1920, who died in October, 1932. Surviving are one stepson (Aaron, Pomeroy, Iowa), and one sisters (Mrs. Katie Nafzinger, Hopedale, Ill.; Mrs. Dan Birkey, Beemer, Neb.). Funeral services were held at the Metamora Mennonite Church Dec. 18, in charge of H. R. Schertz. Burial was made in the Harmony Cemetery." They are buried in Stewart Harmony Cemtery at Metamora.
5. Phebe/Phoebe Schertz was born in Tazewell County Dec. 24, 1869, and died at Milford, Nebraska Aug. 30, 1943. On Dec. 20, 1891 she married Jacob W. Sutter. He was born April 27, 1869, and died in Cuming County, Nebraska Aug. 31, 1897. *Herald of Truth*, October 1897: "Near Wisner, Cumings Co., Neb., on August 28th 1897, Jacob W. Sutter, died of typhoid fever. On the 30th of August he was brought to his father's home near Milford, Seward Co., Neb., where he was buried on the 31st in the Fairview cemetery, near Milford. He was born April 27th, 1869, and was aged 28 years, 4 months, 1 day. He lived in matrimony 5 years, 6 months, 8 days. He leaves a sorrowing widow with three children. One son preceded him to the spirit world. He also leaves his parents, six brothers and four sisters to mourn their loss, but which we believe is his gain. Services by Joseph Schlegel Gascho, and P.O. Hershberger, from *2 Cor. 5:1-3.*"
6. Lydia Schertz was born at Hopedale Feb. 11, 1874, and died in York, Nebraska March 12, 1960. On Jan. 14, 1900 at Hopedale she married Daniel J. Birky. He was born in Tazewell County Feb. 18, 1876, and died at Geneva, Nebraska Jan. 15, 1958, a son of Joseph H. Birky and Katie Z immer. *Gospel Herald*, February 1958: " Birky,

Daniel, son of the late Joseph H. and Katie (Zimmer) Birky, was born in Tazewell County, Ill., Feb. 18, 1876; passed away at the Sunset home for the Aged near Geneva, Nebr., Jan. 15, 1958; aged 81 y. 10 m. 28 d. Death was the result of a heart attack. At the age of seven he moved with his parents to Decatur Co., Kans. In 1896 they moved to Cuming Co., Nebr. In his youth he accepted Christ as his Saviour and was received into the Mennonite Church remaining faithful until death. In 1900 he was married to Lydia Shertz of Hopedale, Ill. In 1925, he was ordained to the office of deacon in which capacity he served for 32 years. He leaves his wife, one daughter (Mrs. Gideon Miller, Beemer, Nebr.), 4 brothers (Amos, Tangent, Oreg.; Joe, Beemer, Nebr.; Simon, Detroit Lakes, Minn.; and Jake, Strang, Nebr.), 5 sisters (Katie-Mrs. Henry Steider, and Lizzie-Mrs. C. S. Oswald, Shickley, Nebr.; Sadie-Mrs. Joe Eichelberger, Emma-Mrs. Dan Nitzsche and Alma-Mrs. Ed. Wittrig, all of Beemer, Nebr.), and 7 grandchildren. Funeral services were conducted at the Plum Creek Mennonite Church, in charge of P. O. Oswald, Sam Oswald, A. M. Miller and Earnest Kauffman. Interment in the Beemer Cemetery." *Gospel Herald*, April 1960: Birky - Lydia, daughter of Christian and Magdalena Schertz, was born Feb. 11, 1874, at Hopedale, Ill.; died on March 12, 1960, from complications resulting from a broken hip, at the York (Nebr.) Hospital; aged 86 y. 1 m. 1 d. On Jan. 14, 1900, she was married to D. Z. Birky, who preceded her in death. Her husband had served as deacon for the Beemer congregation for 22 years. Surviving are one adopted daughter (Dora --Mrs. G. G. Miller, Beemer, Nebr.), and 8 grandchildren. She was a member of the Beemer Church. Funeral services on March 16 were held at the Stalp Mortuary, Beemer, in charge of Sam Oswald; interment in the Beemer Cemetery." They are buried in Beemer Cemetery in Cuming County, Nebraska.

Schertz of Bistroff (Washington)

Miller **Johannes/Hans/Jean Schertz** was born in Bischwald mill at Bistroff, Moselle circa 1754. His birth year was determined from his age on numerous documents where he was a witness to events, though later dates have been found. He was a son of Barbe Rouvenacht and her first husband (she later remarried to Christian Brunner).

Bistroff is only eight miles west of Diffembach-lès-Hellimer, a location where the Schertzes of SCHERTZ OF REHERREY were living in a near time frame.

The date of his death is unknown; however, he lived long enough to report the death of his son Christian at Morhange in 1835. That document gave Jean's age as 72, and described him as a resident of the Petit Moulin [small mill'] at Morhange with fellow witness Jean Hirschi.

He married Barbe Engel. She was born in 1751, and died at Morhange Feb. 18, 1823, a daughter of Jean Engel and his first wife Anne Rouvenacht.

Their son **Christian Schertz** as born at Berthelming, Moselle in 1781, and died at Morhange May 20, 1835.

On Sept. 17, 1811 at Oberstinzel he married Catherine Schertz. She was born at Gosselming Oct. 9, 1793, and died at Washington, Tazewell County June 30, 1853, a daughter of Christian Schertz of Oberstinzel and Barbe Schertz of Keskastel. Her birth entry had been witnessed by Johannes Engel. Minister Christian Engel (later of the Partridge Creek meeting) witnessed the Schertz-to-Schertz wedding and signed the civil entry.

Children of Christian Schertz and Catherine Schertz include:

1. Madeleine Schertz was born in Sarreck Mill at Oberstinzel July 22, 1812, and died at Morhange July 25, 1833.
2. Christian Schertz was born at Vergaville (near Dieuze) May 30, 1814, and died as an infant.
3. **Christian Schertz** was born at Morhange May 28, 1815, and died at Washington Oct. 26, 1878.
4. Joseph Schertz was born at Vergaville Aug. 3, 1816.
5. Jean/John Schertz was born at Vergaville Aug. 8, 1818, and died at Linn, Woodford County June 5, 1877. On Sept. 3, 1843 in Woodford County he married Magdalena/Madeleine Engel. The ceremony was performed by elder Jean/John Nafziger. She was born at St. Jean-Kourtzerode Nov. 23, 1822, and died at Metamora Sept. 12, 1860, a daughter of Jean George Engel and Magdalena/Madeleine Frey. They can be found on the 1850 census of Woodford County as farmer John Shirts, 30, France; Madaline, 27, France; Christian, 6; Catherine, 4; Madaline, 2; and Anne, 2 months; all children born in Illinois. Magdalena/Madeleine is buried in Hickory Point Cemetery at Metamora as 'Magdalena, wife of John Schertz, died Sept. 12, 1860, aged 36 yr. [illegible] months.' Their children born at Worth Township include:
    a. Christian H. Schertz was born Nov. 22, 1844, and died at Metamora July 1, 1928. At age 21 he rented 160 acres at Linn Township. On March 11, 1869 in Woodford County he married Ann/Anna 'Annie' Gingery. She was born at Partridge Aug. 22, 1845, and died at Metamora July 22, 1929. In 1869 they purchased 200 acres at Metamora. *Gospel Herald*, July 1928: "Christian H., son of John and Magdalena Engel Schertz, was born Nov. 22, 1844; died July 1, 1928; aged 83 y. 7 m. 9 d. He was united in marriage to Anna Gingerich of Metamora, Ill., on March 11, 1869. This union was blessed with seven children: Alvina (wife of Joseph Imhoff of Metamora, Ill.), Lucinda, and Edward - Lena, Susie, Anna, and Willie all preceded him in death. He is also survived by his aged widow, two sisters, one brother, two adopted children (Evelyn Schertz and Mark Schertz), seven grandchildren, and one great-grandchild.

…Funeral services were conducted at the home by Bros. H. R. Schertz and Peter Garber and at the Metamora Church by Bros. H. R. Schertz and A. A. Schrock." See GINGERICH for her obituary. They are buried in Stewart-Harmony Cemetery at Metamora.

b. Catherine Schertz was born Sept. 15, 1846, and died at Peoria Jan. 25, 1929. On Nov. 24, 1867 in Woodford County she married Peter Belsley. He was born Dec. 7, 1841, and died at Roanoke Oct. 24, 1899, a son of Joseph 'Black Joe' Belsley and his second wife Barbara/Barbe Engel. They purchased a farm at Roanoke in 1875 that consisted of 480 cleared acres and 29 acres of timerland. He invested in a coal shaft, and became president of the Roanoke Coal Mining Company from 1882 until his death. He also served as school director. They are buried in Springdale Cemetery at Peoria.

c. Magdalena Schertz was born circa 1848, and died before 1877. She may be buried in Hickory Point Cemetery.

d. Ann/Anna/Annie Schertz was born in 1850. She is found in the household of her younger brother John on the 1870 census of Linn. She married James Livingston. They are found on the 1880 census of Roanoke as farmer James Livingston, 23, born in Illinois to parents from Virginia; Anna, 23, born in Illinois to a father from France and a mother from Germany; Gene C., 1, Illinois; and Joseph Schertz, 22, Illinois.

e. John E. Schertz was born circa 1852. The 1870 census of Lynn shows farmer John Schertz, 19, Illinois; farm hand Peter, 16, Illinois; and Annie, 20, Illinois. He was living with his brother Peter at Linn in 1880.

f. Peter W. Schertz was born in 1854, and died at Limestone Township, Peoria County Oct. 3, 1926. He married Frances Ellen 'Ella' Campbell. She was born in 1860, and died in 1912. Peter is found in the household of his older brother John on the 1870 census of Linn. The 1880 census of Linn shows farmer Peter Schertz, 26, Illinois; Ella, 21, Illinois; Clara, 1, Illinois; brother John, 28, Illinois; brother Joseph, 23, Illinois; and cousin Ida E. Campbell, 15. They are buried under a joint headstone at Fort Dever Cemetery in Marshall County as "Peter W. Schertz, 1854-1926, Frances E. Schertz, 1860-1912.'

g. Joseph F. Schertz was born at Metamora Aug. 5, 1856, and died at Gridley, McLean County Aug. 18, 1935. He is found in the household of his older sister Ann on the 1880 census of Roanoke. On March 14, 1895 in McLean County he married Rosa Mae Hibbs. They are found on the 1900 census of Waldo Township, Livingston County as farmer J.F. Schert, 44. born in Illinois in August 1856 to a French father and German mother; Rosa M., 24, born in Illinois in January 1876 to parents from Illinois; and two children born in Illinois. They are buried at Gridley.

6. Marie Schertz was born at Morhange March 16, 1820, and died there Sept. 9, 1820.
7. Peter/Pierre Schertz was born March 6, 1825 (headstone date), and died Oct. 13, 1886 (headstone date). On June 8, 1846 in Woodford County he married Magdalena Gerber. She was born March 24, 1825, and died Sept. 1, 1919, a daughter of Peter Gerber and Magdalena Gingerich. The ceremony was performed by elder Jean/John Nafziger. The 1850 census of Peoria shows them as barkeeper Peter Schirtz, 25, Germany; Madaline, 25, Germany; and Henry, 3, Illinois. They can be found on the 1860 census of Peoria, and on the 1880 census of Limestone, a neighborhood of Peoria. They are buried in Springdale Cemetery at High Point, Peoria County.
8. Catherine Schertz was born at Oberstinzel March 10, 1826, and died there May 9, 1829.
9. André/Andrew Schertz was born at Morhange March 17, 1830, and died in Woodford County in 1858.

Christian Schertz was born at Morhange May 28, 1815, and died at Washington Oct. 26, 1878.

He sailed from Le Havre on the *La Fortune* Dec. 15, 1836, and arrived at New Orleans Feb. 13, 1837. He is described on the passenger list as Swiss laborer Chrétien Schertz, 22, carrying one sack of possessions. He went to Peoria, where he worked as a day laborer.

Portrait and Biographical Album of Woodford County: "He landed at New Orleans, and came then to Peoria, and there procured employment by the day or month, and finally invested his savings in a horse and wagon and commenced teaming. There was but little money in circulation in this state then, and he used to take his pay in goods and blacksmith work. He would occasionally get a few dollars in cash when settlers came along and employed him to take them to this county. One year he only obtained $10 in cash for his year's work, taking the rest of his pay in trade."

Christian's widowed mother Catherine and her other sons Jean/John, Peter, and André/Andrew arrived in Tazewell County April 5, 1840. Catherine is buried in Union Cemetery at Washington, where her headstone says she was 65 years old.

On July 25 (obituary), July 29 (county record), or Aug. 19 (family record), 1841 in Woodford County Christian married Catherine Engel. The ceremony was performed by elder Jean/John Nafziger. Catherine was born at St. Jean-Kourtzerode March 14, 1820, and died June 12, 1896 (headstone date), a daughter of Jean George Engel and Magdalena/Madeleine Frey.

Portrait and Biographical Album of Woodford County: "He continued to live in Peoria until 1851, and then bought land three miles northeast of Washington, in Tazewell County. A part of the land was borken and a small

house stood on the place; when he moved onto it, he engaged in further improvement. He carried on farming there until his death, Oct. 26, 1878."

The 1870 census of Washington shows farmer Christian Schurtz, 56, France; Catharine, 50, France; Katty, 21, Illinois; Christian, 18, Illinois; Andrew, 16, Illinois; Peter, 13, Illinois; and Anna, 7, Illinois.

Herald of Truth, August 1896: "Schertz - Catherine Engel was born on the 14th of March 1820 in France, came to America in her youth, was married to Christian Schertz on the 25th of July 1841, died June 19, 1896, aged 76 years, 3 months and 5 days. She leaves five sons and three daughters, twenty-seven grandchildren and three great-grandchildren to mourn her death, yet not as those who have no hope. She was a faithful member of the Amish Mennonite church. Her remains were laid to rest in the Union graveyard on the 21st. Funeral services by Peter Sommer and Andrew Schrock in German, and by E. Hartman in English. J. S." They are buried in Union Cemetery.

Christian Schertz and Katharina/Catherine Engel are buried in Union Cemetery at Washington. Their children include:

1. John Schertz was born at Peoria Aug. 10, 1842, and died at Roanoke July 20, 1923. On Jan. 24, 1867 he married Elizabeth Schertz. She was born in Peoria County Sept. 5, 1845, and died at Roanoke Dec. 28, 1871, a daughter of Daniel 'David' Schertz and Catherine Bachman. They are found on the 1880 census of Roanoke, Woodford County as farmer John Schertz, 38, born in Illinois to parents from Lorraine; Elizabeth, 33, born in Illinois to parents from Alsace and Lorraine; and five children born in Illinois. *Gospel Herald*, January 1912: "Elizabeth Schertz was born in Woodford Co., Ill., Oct. 5, 1845; died at her late home near Roanoke, Ill., Dec. 28, 1911; aged 66 y. 2 m. 23 d. She united with the Amish Mennonite church in her youth and remained a faithful member to the end. To know her meant to love her because of the kind and loving disposition and Christian life. Jan. 24, 1867 she was united in marriage with John Schertz. This union was blessed with four sons and three daughters. She leaves to mourn her departure her husband, four sons, two daughters, 10 grandchildren, one adopted grandchild, three brothers and many friends. Funeral services were held at the house by Bro. Sam Gerber from *I Cor. 6:1-10* and at the Harmony Church by Bro. A. L. Buzzard in English from *I Peter 1:3, 4* and Bro. Sam Gerber in German from *Phil. 1:21*. Interment in Harmony cemetery." *Gospel Herald*, August 1923: "John Shertz was born in Peoria, Ill., Aug. 10, 1842; died July 20, 1923; aged 80y. 11m. 9d. When nine years of age he with his parents located near Washington, Ill., where he spent his boyhood days. On Jan. 24, 1867, he was united in marriage to Elizabeth Schertz. To this union seven children were born: Susan (deceased), Martha Garber, Solomon, Peter, Anna Camp, John and Emanuel. He united with the Mennonite Church in his youth and was a faithful member until the end. He was of a generous nature and enjoyed the company of Christian associations. One of his favorite chapters of the *Bible* was *Romans 8,* which he requested to be read the day before his death. He leaves four sons, two daughters, 15 grandchildren, four great-grandchildren, three brothers, twp sisters, and many friends. Funeral services, July 22, by A.A. Schrock at the house and at Harmony Church by H.R. Schertz. Buried in cemetery nearby."
2. Magdalena Schertz was born at Peoria Feb. 2, 1844, and died April 15, 1911. On March 11, 1866 in Woodford County she married Christian David Schertz. He was born in Peoria County Jan. 29, 1842, and died at Eureka Aug. 14, 1913, a son of Daniel 'David' Schertz and Catherine Bachman. They are found on the 1880 census of Roanoke as farmer Christian Schertz, 38, born in Illinois to French parents; Magdaline, 36, born in Illinois to French parents; and two children born in Illinois. *Gospel Herald*, May 1911: "Magdalena Schertz was born Feb. 2, 1844; died Apr. 15, 1911; aged 67 y. 2 m. 13 d. On March 11, 1866, she was married to Christian Schertz, which union was blessed with two sons, one of whom died in infancy. She leaves her husband, one son, seven grandchildren, two sisters, five brothers and many friends to mourn her departure. She was born in Peoria Co., Ill., and during her late years they were living near Roanoke, Ill., with their son, where she will be greatly missed. She was a member of the A. M. Church and whenever possible she was at her place in the house of worship, although for many years she has not been well. For about four months she has been suffering with gangrene on her feet, the result of diabetes. She always enjoyed to be visited, especially during her last sickness. On Saturday evening she ate a hearty supper and was suddenly called away, without her realization, about 9 o'clock. Funeral services were held at the Roanoke Church on Tuesday, Apr. 18, conducted by Bro. Andrew Schrock in German from *I Pet. 1:3, 4*, and by Bro. D. D. Zook of Newton, Kans., in English from *II Cor. 51-3*. Interment in cemetery nearby." *Gospel Herald*, September 1913: "Christian D. Schertz was born Jan. 29, 1842, in Woodford Co., Ill.; married to Magdalena Schertz March 11, 1866; united with the Amish Mennonite Church in his youth, of which he remained a member until death; died near Eureka, Woodford Co., Ill., of diabetes, Aug. 14, 1913; aged 71 y. 6 m. 6 d., leaving one son, David, seven grandchildren, and two brothers. His companion preceded him to the spirit world April 16, 1911. Funeral services were held Aug. 16, 1911. Funeral services were held Aug. 16 at the Roanoke M. H. conducted by A. A. Schrock, J. C. Birky, and Samuel Gerber." She is buried in Roanoke Mennonite Cemetery.
3. Joseph Schertz was born at Peoria Feb. 3, 1846, and died Oct. 24, 1915. On Feb. 14, 1869 in Woodford County he married Elizabeth 'Eliza' Gingery. She was born at Roanoke April 11, 1847, and died at Eureka Feb. 13, 1917, a daughter of Peter Güngeric/Gingery and Magdalena Nafziger. They are found on the 1880 census of Roanoke as farmer Joseph Schertz, 34, born in Illinois to French parents; Elisabeth 33, born in Illinois to French parents; and five children born in Illinois. *Gospel Herald,* November 1915: "Joseph Schertz was born at Peoria, Ill., Feb 3, 1846; died

of apoplexy at his late home in Woodford Co., Ill., Oct 24, 1915; aged 69 y. 8 m. 1 d. He leaves to mourn their loss his loving companion, three sons - Henry G., Andrew P., and Amos A. - three daughters - Bertha Imhoff, Emma Steider, and Elizabeth Ulrich - four brothers, and two sisters; also 25 grandchildren. All of the above relatives live in his home community. He also leaves a very large circle of friends and neighbors who are saddened by his departure. He united with the Amish Mennonite Church in his youth, and has ever since been a faithful member, a regular attendant at church and Sunday school until called to his home beyond. He will be remembered as a good citizen, a devoted father and husband, and a neighbor of the highest quality. They are buried in Roanoke Mennonite Cemetery."

4. Catherine Schertz was born at Peoria Oct. 29, 1848, and died at Metamora April 7, 1924. On Feb. 6, 1872 in Woodford County she married Peter Esch. He was born at Worth, Woodford County Dec. 29, 1847, and died at Washington Dec. 31, 1912, a son of Christian Esch and Anna Gerber. They are found on the 1910 census of Worth as farmer Peter Esch, 62, born in Illinois; Katina, 61, born in Illinois; and Benjamin, 22, born in Illinois. *Gospel Herald*, April 1924: "Esch. Catherine, daughter of Christian and Catherine Schertz, was born at Peoria, Ill., on Oct. 29, 1848; died at the home of her daughter and son-in-law, Mr. and Mrs. Peter Springer, near Metamora, Ill. on April 7, 1924; aged 75 y. 5 m. 8 d. She was united in marriage to Peter Esch Feb. 6, 1872. To this union were born five children (Mrs. Emma Springer, Mrs. Elizabeth Schertz, Solomon, Christian, and Ben). She also leaves 13 grandchildren, one sister (Anna Householder), and three brothers (Christian, Andrew, and Peter). Her husband preceded her in death and also one son (Christian), and one sister (Lena Schertz), two brothers (John and Joseph) and two grandchildren. In her youth she united with the Mennonite Church and remained a faithful member until death. She spent her years in devoted service for her home, her children, and her church. She will long be remembered as a loving mother. Funeral services were held at the Mennonite Church near Metamora, Ill., April 11, conducted by Henry R. Schertz and A. A. Schrock. Text, *Matt. 25:34; Psa. 90*." See OESCH/ESCH for Peter's obituary.
5. Christian S. Schertz was born at Washington Nov. 16, 1851, and died at Goshen, Indiana March 31, 1937. In 1875 he married Jenney/Phebe/Phoebe Gingery. She was born at Metamora Feb. 5, 1849, and died at Eureka May 18, 1923, a daughter of Peter Güngerich/Gingery and Magdalena Nafziger. They are buried in Roanoke Mennonite Cemetery. *Gospel Herald*, April 1937: "Christian S. Schertz was born near Washington, Ill., Nov. 16, 1851; died at the home of his son in Goshen, Ind., March 31, 1937; aged 85 y. 4 m. 15 d. He had been in reasonable good health until about six months ago, when complications and the infirmities of age gradually brought him to his end. In 1875 he was married to Phoebe Guengrich, Metamora, Ill., who shared the joys and sorrows of life with him for nearly fifty years. To this union were born three sons. At the age of forty years he was ordained to the ministry at the Roanoke Church near Eureka, Ill., which charge he faithfully served until advanced years made it necessary for him to retire from active service. He had a wide acquaintance among the ministry in Illinois, Iowa, and Indiana, and was much loved by all who knew him. His exemplary life was an inspiration to many and he will be greatly missed especially by a number of younger ministers who knew him as a real friend and brother. Thirteen years ago he came to Goshen, Ind., with his son B. J. and made his home with them since that time. When he came to Goshen he transferred his membership to the Goshen College congregation. He was a faithful member, not only by precept but also by example. He attended practically all the religious services of the College as long as he was able and his presence was always much appreciated. The Lord blessed him in material things but he was a good steward, counting his things not his own and any worthy cause sponsored by the church had a liberal supporter in Brother Schertz. He was preceded in death by his loving companion in 1923, by his son Samuel in 1919. He leaves two sons (B. J. of Goshen, Ind., and L. C. of Roanoke, Ill.) and a sister (Mrs. Debold Householder of Eureka, Ill.); also eight grandchildren and two great-grandchildren, as well as a host of other relatives and friends. Funeral services were held April 2 from the home in Goshen in charge of C. L. Graber and S. C. Yoder. Further services were held at the Roanoke Mennonite Church near Eureka, Ill., on April 3. Interment in the cemetery near the church." See GINGERICH for her obituary.
6. Andrew Schertz was born at Washington Feb. 25, 1854, and died there Oct. 31, 1928. On Feb. 13, 1878 in Woodford County he married Magdalena 'Lena' Householter. She was born at Worth June 13, 1855, and died May 4, 1933, a daughter of Thibaut Haushalter and Maria/Mary Zehr. *Gospel Herald*, December 1928: "Andrew Schertz, son of Christian and Catherine Schertz, was born near Washington, Ill., on Feb. 25, 1854; died Oct. 31, 1928; aged 74 y. 8 m. 6 d. On Feb 13, 1878, he was united in marriage to Lena Householder, and to this union were born ten children. Surviving are his wife, and seven children (Solomon of Upland, Calif.; Joseph, Emanuel, Mrs. Jacob Imhoff, Mrs. Samuel Nafziger, Mrs. Solomon Guth, and Mrs. Bryson Roth, all of Washington), 15 grandchildren, two brothers and one sister (C. S. of Goshen, Ind., Peter of Metamora, Ill., and Mrs. Anna Householder of Eureka), and many other relatives and friends. Three children preceded him in death. Failing in health for several weeks he gradually grew weaker until rendered unconscious by a stroke of paralysis from which he never recovered. Early in youth he accepted Christ as his Savior and united with the Mennonite Church and remained faithful until death. He was a kind, patient, and loving husband and father, and always willing to help in the work of the Lord. The funeral was held on Nov. 2 from the home and the Calvary Mennonite Church. Services were conducted by Valentine Strubbar, assisted by H. R. Schertz and Benj. Esch, the latter two being nephews of the deceased." He is buried in Union Cemetery at Washington. Lena is buried in Glendale Cemetery as 'Mother Lena Schertz 1855-1933.'
7. Peter Schertz was born at Washington Jan. 16, 1857, and died there April 3, 1932. On Jan. 21, 1881 he married Magdalena Esch. She was born in Woodford County Sept. 6, 1861, and died at Metamora April 3, 1932, a daughter

of Christian Esch and Anna Gerber. They are buried in Hickory Point Cemetery at Metamora. *Gospel Herald*, April 1932: "Peter Schertz, son of Christian Schertz and Catherina Engel, was born near Washington, Ill., Jan. 16, 1857; died at his home near the old homestead on April 3, 1932; aged 75 y. 2 m. 17 d. Death came as the result of influenza and other complications. On Jan. 20, 1881, he was united in marriage to Magdalene, a daughter of Christian Esch who for many years was bishop [elder] of the Mennonite Church of this community. To this union were born eight children: Manuel D., Mrs. Edwin R. Schertz, Henry R., Mrs. Peter R. Schertz, William J., Mrs. Walter Smith, and Mrs. Walter Yoder. Edna Lucille died in infancy. Early in his life he accepted Christ as his Savior and united with the Mennonite Church, remaining faithful until death. In the year 1888 he was ordained to the ministry. He was never very active in this capacity because he felt his inability to do public work. He was willing, however, to make his contribution in the service of Christ and the Church. His talents lay in other fields. Nor the least of these gifts lay in his integrity and ability in business, in which he was very successful. This God-given gift he endeavored to use in blessing other lives. As a wise counsellor his service was much appreciated in the Church, the community, and especially in the immediate family-in which he always had the larger interest in mind, the spiritual welfare of each one. Besides these interests he had the general welfare of the Church at heart. He was interested in the missionary and educational activities of the Church at large, and to these he gave freely. Besides his wife and children, he leaves 23 grandchildren; a brother (C.S. Schertz), a sister (Mrs. Debolt Householder), and many neighbors and friends who mourn his departure. Three grandchildren, four brothers, and two sisters preceded him in death. Funeral services at Metamora Church April 6, conducted by D. D. Miller, assisted by Andrew Schrock and C. Z. Yoder." See OESCH/ESCH for Magdalena's obituary.

8. Anna Schertz was born at Washington June 16, 1863, and died at Eureka, Woodford County Sept. 23, 1947. On Jan. 25, 1883 she married Debolt Householter. He was born in Woodford County Aug. 21, 1858, and died at Eureka, Woodford County Jan. 30, 1954, a son of Theobold Householter and Maria Zehr. *Gospel Herald*, November 1947: "Householter. Anna, daughter of Christian and Katherine (Engle) Schertz, was born in Tazewell Co., Ill., June 16, 1863; died at her home. Near Eureka, Ill., Sept. 23, 1947; aged 84 y. 3 m. 7 d. During the last seven years she suffered from the effects of a stroke. On Jan. 25, 1883, she was united in marriage to Debolt Householter, who survives. Also surviving are five children (Katherina-Mrs. Amos Neuhauser, Peter, Mary-Mrs. John Neuhauser, all of Eureka; Ida-Mrs. Austin Roth, Morton, Ill.; and Emma-Mrs. Wilbur Roth, Gibson City, Ill.), 17 grandchildren, and 24 great-grandchildren. As a young girl she accepted Christ as her Saviour and united with the Metamora, Ill. Mennonite Church, of which she was a member at the time of her death. A home-loving woman, she filled a large place in the home, community, and church. Funeral services were conducted Sept. 25 by Ezra B.Yordy at the home, and by Ben Esch and Henry R. Schertz, nephews of the deceased, at the Roanoke Church. Services at the cemetery were in charge of John L. Harnish." They are buried in Roanoke Mennonite Cemetery.

Schertz of Sarralbe (Butler County)

Christian/Chrétien Schertz was born circa 1740, and died at Vieux Lixheim (now in the department of Moselle) Sept. 24, 1788. He may have been a brother to David Schertz, who was also born circa 1740; see SCHERTZ, SCHERTZ OF OBERSTINZEL.

Vieux Lixheim (Old Lixheim) was the site of a Benedictine priory. Any village there was destroyed during the Thirty Years War (1618-48). The village of Lixheim was established nearby by the Count Palatine in the 17th century, and was once the seat of a principality.

Christian married Barbara Blank/Blanck.

His village death entry describes him as an Anabaptist miller in the mill at Vieux Lixheim, age approximately 48. He was interred on Sept. 26 in the Catholic cemetery in the adjacent village of Lixheim in the presence of shopkeepers Jean Jacques Ische [Ösch?] and Jacob Oury [Ŭlrich?].

Children of Christian/Chrétien Schertz and Barbara Blank/Blanck include:

1. Elisabeth Schertz was born at Lixheim in October of 1777. On Oct. 2, 1808 at Rimbach-près-Guebwiller, Upper Alsace she married Joseph Risser. He was born in the mill Bruchmühle at St. Hyppolyte, Upper Alsace Feb. 16, 1788, a son of miller George Risser and Anne Ropp. Their civil marriage entry stated that Elisabeth had been a resident of Jungholtz, Lixheim in the home of Jean Schwary for two years. Her parents were described as the deceased Chretien Schertz and Elisabeth Blanck. George Risser was present and consenting and living in the mill Bruchmühle, while Anne Ropp had died May 12, 1807. Schwary served as a witness.
2. **Joseph Schertz** was born at Lixheim circa 1785, and died at Keskastel, Lower Alsace Feb. 9, 1817.
3. Jean Pierre Schertz was born at Lixheim March 21, 1788. A village birth entry created the following day described his parents as Christian Schertz, an Anabaptist miller in the village mill at Vieux Lixheim [adjacent to Lixheim], with an Anabaptist wife.

Joseph Schertz was born at Lixheim circa 1785, and died at Keskastel, Lower Alsace Feb. 9, 1817.

He married Barbara/Barbe Nafziger. She was born on Schottenhof farm at Sarralbe, Moselle Aug. 5, 1777, and died after 1849, a daughter of Valentin Nafziger and his first wife Madeleine Maurer. In *Amish Mennonites in Germany*, Hermann Guth wrote that Valentin was a leaseholder on the Schottenhof farm, though we could not determine the period.

Sarralbe was also the location of the large horse-breeding farm called Le Haras, which was leased by Amish Mennonite Johannes Hauter from 1799 to 1817. See HAUTER for background on this location.

Joseph's death entry created at Keskastel described him as 31-year-old day laborer Josephe Schertz, a resident of Keskastel born at Lixheim; a son of deceased miller Chrétien Schertz and Barbara Blanck; and husband of Barbara Nachtziger. Perhaps it had extra detail to avoid confusion with an older couple who had been residents of Keskastel, who were also named Joseph Schertz and Barbara/Barbe Nafziger; they had been uncle (by marriage) and aunt to the younger couple.[266]

Children of Joseph Schertz and Barbe Nafziger include:

1. Magdeleine Schertz was born at Sarralbe April 10, 1806.
2. **Jean/John Schertz** was born circa April of 1807.
3. Barbe/Barbara Schertz was born at Sarralbe May 13, 1808 (though her headstone in Mound Cemetery in Monroe, Butler County, Ohio says she was born Feb. 14, 1808). In 1830 she married Jean/John Stecker/Staker. He was born at Tragny, Moselle April 27, 1805. The civil birth entry of 'Jean Stéker' says that he was a son of 'Joseph Stéker,' 38, the miller of the mill of Tragny, and his wife Barbe Farny. See STAKER for background on their family.
4. Joseph Schertz (twin) was born at Sarralbe Jan. 9, 1812, and his civil birth entry was created the following day. *History of Wapello County, Iowa* (1878) profiles a Joseph Schertz who was born in France Jan. 9, 1812. He immigrated in 1840 and learned the trade of miller in Ohio. There he married Katherine Lowenberg, and they had a son George. She may have been the Catharine Lewenberg, 13, daughter of Jacob Lewenberg, 40, Germany; and Catharine, 46, Germany, found on the 1850 census of St. Clair, Butler County (on the same page as John Kennel and Emelie/Amelia Iutzi). They resettled in Wapello County in April of 1855. In Iowa he was thought to have been a Dunkard (German Baptist Brethren). Katherine died there Dec. 25, 1856. On Jan. 25, 1857 or 1858 at Fremont, Wapello County, Iowa, he remarried to Philipina/Phoebe Ritter (recorded as Phebe Ritter). At Dahlonega, Wapello County in 1870 they are found as farmer Joseph Schurtz, 57, France; Pheobe, 32, Bavaria; with eight children born in Iowa. On the 1880 census of Dahlonega: farmer Joseph Schertz, 68, France; Phoebe, 41, Germany; with nine children born in Iowa. The 1900 census of Dahlonega says that Joseph, 88, was born in France in January of 1812, and immigrated in 1840; Pheobe, 63, was born in Germany in March of 1837 and immigrated in 1855; they had been married 39 years; they lived with son and farmer Philip Schertz, 41, born in Iowa in November of 1858; and daughter Junia Schertz, 20, born in Iowa in December of 1879. Their joint headstone in Ottumwa Cemetery identifies them as "Joseph Schertz, died Dec. 9, 1904, aged 92 Y. 11 M., Phoebe his wife, born March 6, 1838, died May 15, 1912." Her obituary in the *Ottumwa Courier* May 23, 1912 said she was born at Breunigweiler, Germany, and died March 16. She was a member of the German Lutheran church.
5. Catherine Schertz (twin) was born at Sarralbe Jan. 10, 1812. On Dec. 27, 1849 at Saulxures-lès-Nancy, Meurthe-et-Moselle she married widower Christian Kropp. He was born at Hartzviller, Moselle Jan. 11, 1809, a son of Pierre Kropp and Suzanne Ringenberg. His first wife was Marie Catherine Salzmann. She was born on Hingsange farm at Linstroff Jan. 6, 1799, and died at Saulxures-lès-Nancy Sept. 22, 1849, a daughter of Jean Salzmann and Marie Moser. They had married at Saulxures-lès-Nancy April 1, 1836. The civil marriage entry of Catherine and Christian described the groom as a 40-year-old wheelwright [Fr. *charron*] residing at Saulxures, born at Hartzviller Jan. 11, 1809. He was a son of Pierre Kropp, who had died at Deneuvre, Meurthe-et-Moselle Nov. 10, 1831, and Suzanne Ringenberg, who had died at Senones, Vosges July 7, 1823. The bride was described as a 37-year-old servant residing at Gondreville, Meurthe-et-Moselle. She was born at Sarralbe Jan. 10, 1812. Her parents were the deceased Joseph Schertz, who had died at Keskastel Feb. 9, 1817, and Barbe Nafzieger, who was living with Catherine at Gondreville. For background on Christian Kropp's family, including two brothers who came to Tazewell County, see GRUBB.

Jean/John Schertz was born circa April of 1807, and died at Lemon, Butler County, Ohio Sept. 5, 1876.

The naturalization *Declaration of Intent* of John Schertz dated September 1840 is held at the Butler County Records Center in Hamilton, Ohio. It gave his age as 36, suggesting a birth in 1804. However, 1807 is suggested by the 1850 and 1870 censuses. His headstone in Mound Cemetery at Monroe, Butler County says he died Sept. 5, 1876 at 69 years of age, also figuring to 1807.

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[266] The older Barbe Nafziger died at Keskastel Nov. 26, 1812. Her civil death entry called her Barbe Naffzier. She was described as someone aged 68 years and eight months [thus born circa 1744], born at Sultzbach, Lower Alsace [now Soultzbach-les-Bains], a daughter of the deceased couple Jean Naffzier [Nafziger] and Anne Genger [Güngerich]. It was witnessed by her miner husband Joseph Schertz, 68. This Barbe's younger brother Valentin Nafziger was the father of the younger Barbe Nafziger.

In 1836 in Butler County he married Catherine Engel. She was born at Destry, Moselle May 13, 1805, a daughter of Joseph Engel and Magdalena Gerber (see ENGEL).

His household appears on the 1840 census of Madison, Butler County.

He signed his naturalization *Declaration of Intent* with John Stecker/Staker at Hamilton in September 1840, along with Christian and Peter Springer, and John Bachman. All four would have been his brothers-in-law. He became a citizen with John Stecker/Staker at Hamilton Sept. 21, 1842. Stecker/Staker was also his business partner, and shared the same residence on 80 acres on Salzman Road at Lemon, Butler County for many years.

On the 1850 census of Lemon his family appears as farmer John Shirts, 43, France; Catharine, 45, France; Mary, 13, Ohio; Catharine, 11, Ohio; Malinda, 7, Ohio; and labourer Jacob Laha, 28, France. In 1870 they were as farmer John Shurtz, 63, Prussia; Catharine, 66, France; Magdaline, 27, Ohio; and farm worker Stephen Newbranden, 25, Prussia. They are found on the same page as John's sister Barbe/Barbara Schertz, who is found as the widow Barbaray Stecker, 62, France.

Jean/John became a prosperous farm manager and land speculator. A family story says that his daughters were taught accounting and business practices.

We last find Catherine in the household of daughter Catherine and son-in-law Christian Augspurger, on the 1880 census of Lemon, as 76-year-old mother-in-law Cath. Schertz from France.

Children of Jean/John Schertz and Catherine Engel born in Butler County, Ohio include two daughters who came to Central Illinois:

1. Mary Schertz was born March 3, 1837, and died at Deer Creek Nov. 28, 1911. On Nov. 18, 1856 (per W. H. Grubb; this date is also found as Oct. 28, 1856) at Trenton she married Christian Belsley (1835-1915) in a ceremony conducted by minister Nicholas Augspurger. He was the son of 'Red Joe' Belsley and his first wife Barbara Schrock. Apparently Christian, who was very domineering and thought to be spoiled by his father, expected to inherit his father's wealth and came to Butler County seeking a wife who could manage his finances (see the story in BELSLEY). Mary and Christian can be found on the 1860 census of Spring Bay, Woodford County with several children. They are buried in Mt. Zion Cemetery at Deer Creek.
2. Catherine 'Kate' Schertz was born in 1839, and died Dec. 6, 1901. On Oct. 31, 1861 she married Christian Augspurger, who was born in Butler County in 1837. and died April 18, 1890. He was a son of Joseph Augspurger (1786-1869) and Elizabeth Schlabach (1792-1848), and a nephew of Christian Augspurger and Katharina Hauter. Her obituary can be found in the Dec. 19, 1901 issue of *Christlicher Bundesbote*.
3. Magdalena 'Malinda' Schertz was born in 1843. On Feb. 7, 1878 in Butler County she married John Ehresman. They are found on the 1880 census of Deer Creek as 'Ayrsman.' The household includes John Ayrsman, a 35-year-old farmer born in Ohio to German parents; and Magdalena, 37, born in Ohio to German parents (in 1880 Lorraine was part of Germany).

Engel of Bowil

ROPP told the story of John Engel's scouting trip across the Midwest in 1830. The later arrivals of his father Christian and brother Joseph, who were both ministers and elders ordained in Europe, encouraged other Amish Mennonite families to settle in Central Illinois. The part of Tazewell County that the Engels settled in later became Woodford County.

Engel is German for 'angel.' It has been suggested that the surname stems from the medieval custom of painting or carving angels over the front doors of homes. In Lorraine, the Amish Mennonite Engel family often became 'Angel', and that is how the surname appeared on several civil records and an 1831 ship's passenger list.

Heimatorte or legal places of origin for Swiss citizenship rights for this surname include Röthenbach im Emmental (adjacent to Bowil and Signau), Aeschlen bei Oberdiessbach, and Oberdiessbach.

Over the years a number of family historians have explored the Engel families clustered in the Emmental region of Canton Bern. The most noteworthy example was a publication put together by Swiss minister Julius Billeter for the Church of Jesus Christ of Latter-day Saints. He collected *Genealogical Record of the Engels of Bowil and Signau, Canton Bern, Switzerland 1540-1928*, which can be found on FHL microfilm 128068. We looked through this publication many years ago. It was extremely detailed, but failed to connect through to the Engels in Moselle or Illinois. Owing to the COVID pandemic, we were unable to access a copy this year. Fortunately we could reconstruct relevant information from images posted online by the State Archives of Canton Bern.

Our family of interest lived at Bowil. Bowil was placed under the administration of the governor [Ger. *Landvogterei*] of Signau in 1529, and relied on them for matters of low justice, while under the courts of Konolfingen for high justice; it remained in the parish of Grosshöchstetten.

The village of Bowil is on a watershed between the Aare and Emme Rivers, and is crisscrossed by streams. They drain the Kurzenberg ridge on its south side, and the Blasenfluh mountain on the north. Its residents were subsistent farmers, and only in the late 1700s began to raise tall grass that became hay for livestock. This in turn led to dairy products from the distinctive Swiss brown cow called the *Braunvieh.* Commerce passed through markets at Grosshöchstetten, where Bern-Lucerne and Burgdorf-Thun roads crossed.

Bowil's present population is about 1,400. Grosshöchstetten (present population 3,400) and Zäziwil (1,600) are on the west side; Signau (2,800) is on the east.

The earliest Protestant Reformed Church records relevant to this family are found at the nearest parish seats, Grosshöchstetten and Signau. Presumably stone churches were constructed there rather than in Bowil because they sat on lower but dryer ground.

SIGNAU PARISH

Signau's church called St. Mary's [Ger. *Sankt Mariakirche*] was constucted before 1500 by the barons of Signau. At one time or another its parish has included Eggiwil, Langnau (now Langnau im Emmental), Lauperswil, Rötenbach (now Röthenbach im Emmental), Rűderswil, Schangnau, Trub, and Trubschachen. In 1630 the Council of Bern initiated construction of a new church at Signau to counter the local influence of Anabaptists.

The State Archives of Canton Bern online images of Signau start from 1589. These records are incomplete, either because of loss or damage, or because of poor quality that would not benefit from imaging. These include baptisms 1619-1649 and marriages 1629-1652.

GROSSHÖCHSTETTEN PARISH

The earliest known mention of a church at Grosshöchstetten was recorded in 1230; the structure was rebuilt in 1811. It is simply called Kirche Grosshöchstetten, the seat of a parish encompassing Bowil, Mirchel, Oberthal, and Zäziwil.

Church records have been preserved since 1553.

Protestant Reformed Church records of Diessbach (Oberdiessbach since 1870) show numerous family crossovers. The Diesbach family once owned the entire area between them (see VON DIESBACH in the Appendix).

Many Anabaptists there were weavers. They are typically pictured as weavers of table linens or shawls, but many of them would have been employed directly or indirectly by the Diesbach-Watt Company. It sold canvas and metals throughout Europe.

Though modern canvas is made from cotton or linen, in Canton Bern at that time it was made from hemp. Canvas loom weaving has a simple over-and-under stitch. It was easy to learn, extremely repetitive, and could be performed by the light of a fire. It filled the hours over the dark winter months and yielded a modest income.

Jost Engel was baptized at Signau, according to notes on the baptism entries of two children. These were fortunate remarks, because he was born before 1589.

An incomplete entry created at Grosshöchstetten Oct. 29, 1598 shows that Jost Engel was going to marry a Badertscher. The would-be bride's first name was never filled in, and no witnesses were listed, indicating that they did not make it to the altar.

On March 10, 1600 at Signau Jost married Anna Haldiman. They lived on Vorder [further or outer] Schwendi in Bowil. It is found on modern maps as the road Vordere Schwendi.

Children of Jost and Anna baptized at Grosshöchstetten include:

1. Madlen Engel was baptized Aug. 4, 1605.
2. Ŭli Engel was baptized Sept. 18, 1608, and died before June 30, 1616.
3. Elsbeth Engel was baptized May 30, 1613. On Jan. 18, 1641 at Röthenbach she married Uli Egli.
4. **Ŭli Engel** was baptized June 30, 1616. Witnesses included Ŭli Jost, Hans Mosiman, and Katrin Bŭler.
5. Christina Engel was baptized March 21, 1619.

Ŭli Engel was baptized at Grosshöchstetten June 30, 1616.

On Jan. 20, 1637 at Grosshöchstetten he married Anna Oppliger of the Röthenbach congregation. The entry gave his address as Vorder Schwendi. Röthenbach was found as Rötenbach throughout their old registers, and is now called Röthenbach im Emmental.

Anna was born at Waanbach, Röthenbach March 30, 1614, and baptized at Röthenbach April 10, a daughter of Bendicht Opplinger and Margreth Henni. Both spellings – Opplinger and Oppliger – are found in the Röthenbach register, and both persist to the present day.

The most significant Anabaptist at Bowil was Niclaus/Claus Moser, who was born when Ŭli was about 23 years of age. See MOSER for background on this figure from the Amish division.

Children of Ŭli Engel and Anna Oppliger baptized at Grosshöchstetten include:

1. **Jost Engel** was baptized Feb. 10, 1639. Witnesses included Jacob Hoffer, Peter --- [illegible], and Cathrin Egli. On April 10, 1665 at Grosshöchstetten he married Cathrÿn Reŭsser. For background on their descendants jump ahead to ENGLE OF LANCASTER COUNTY.
2. Ŭli Engel was baptized July 6, 1645.
3. Hans Engel was baptized Nov. 5, 1646, and died before May 20, 1649.
4. Hans Engel was baptized May 20, 1649. He may have been the Hanns Engell who married Verena Stŭcki at Röthenbach Jan. 23, 1673.
5. **Bendicht/Bentz Engel** was baptized Feb. 16, 1651. Witnesses included Christen Haldiman, Peter Hodel, and Anna Roth. On April 22, 1672 at Signau he married Catharina/Cathri/Trini Häffliger [later standardized as Häfliger]. For background on his descendants see ENGEL OF WOODFORD COUNTY.
6. Christen Engel was baptized Feb. 19, 1654.

Engle of Lancaster County

Jost Engel was baptized at Grosshöchstetten Feb. 10, 1639, a son of Ŭli Engel and Anna Oppliger.

On April 10, 1665 at Grosshöchstetten he married Cathrÿn Reŭsser.

They moved from Vorder Schwendi in Grösshochstetten to a hamlet called Farneren in Röthenbach in 1669. In 1678 Jost requested permission to build a mill there.

In 1494 a small church had been constructed less than a half-mile from the Röthenbach village center in the hamlet Wűrzbrunnen; it was restored in 1728, and replaced by a newer one in town in 1905.

Children of Jost Engel and Cathrÿn Reŭsser include:

1. Anna Engel was baptized at Grosshöchstetten Sept. 16, 1666.
2. Ŭli Engel was baptized at Grosshöchstetten Oct. 6, 1667. He may have been the Ŭllrich Engle who married Madlena Opliger at Röthenbach Feb. 2, 1688, and/or the Ŭlli Engel who married Anna Luginbűhl at Röthenbach Sept. 15, 1692.
3. Hans Engel was baptized at Grosshöchstetten June 27, 1669, and died at Corgémont) Sept. 6, 1741. In 1710 the Council of Bern was still encouraging emigration by poor residents. Hans was imprisoned in the city of Bern March

6. Prisoner Melchior Zahler later wrote a list of those he recalled from the prison, and gave it to Dutch authorities. One name was Niclaŭs Moser of Bowil, who died in prison. Others included [some spellings amended] Hans Engel of Röthenbach; Margaretha Engel of Diessbach; Benedict Brechbűhl of Trachselwald; Hans Ramseÿer; Durs Rohrer of Bolligen; Benedict Musser of Diessbach; and Ulrich Farni of Schwarzenegg. On March 18 they were among about 56 Anabaptists who were escorted to a boat on the Aare River. Their voyage along the Rhine River to the Netherlands is recounted in REDIGER. Hans later found his way back as far as the village Sombeval in the parish of Corgémont. His death entry created by the minister at Corgémont described him as, *"Hans Engel de groosHöchstetten de canton de Berne. Anabapt."* Coincidentally, 1710 was also the first year that Mennonites arrived in Lancaster County, Pennsylvania. Prior to March 31 six from the Emmenthal assembled at Amsterdam. They sailed from London on the *Mary Hope* June 29, 1710, and arrived at Philadelphia in September. They settled along Pequea Creek.

4. Jost Engel was baptized at Röthenbach Sept. 13, 1674, and died before July 23, 1676.
5. **Jost Engel** was baptized at Röthenbach July 23, 1676.
6. Christen Engel was baptized at Röthenbach Sept. 15, 1678, and died before Oct. 3, 1686.
7. Christen Engel was baptized at Röthenbach Oct. 3, 1686. When he died at Corgémont April 3, 1746, his entry described him as, "Christen, son of Jost Engel of Rothenbach, Canton Bern. *Anab*."

Jost Engel was baptized at Röthenbach July 23, 1676.

On May 14, 1696 at Röthenbach he married Christina Rohrer of Bolligen. She was baptized at Bolligen July 19, 1675, a daughter of Durs Rohrer and Christina Stettler.[267] They lived at Farneren.

The *Commitierten zum Täufer-Geschäft,* later called the *Täufer Kammer*, was established in 1659 and dissolved in 1743. This was the Anabaptist chamber, charged mainly with extracting money from property and possessions left behind. On Sept. 15, 1722 Jost was summoned to the city of Bern to answer their questions about his exiled older brother Hans. Jost was able to show a receipt demonstrating that he had paid his brother for his share of the property at Farneren. He paid a sales tax, and the court was satisfied.

In the spring of 1727 Jost and Christina left Farneren at Röthenbach without permission and without *Heimatschein* certificates showing their legal places of origin for Swiss citizenship rights. They were initially thought to have gone to Basel.

Over the next few years the family resettled in the valley of Sankt Immer Tal or St. Imier, about 50 miles to the northwest of Röthenbach and 34 miles northwest of the city of Bern.

SANKT IMMER TAL

Though the valley of St. Imier is now considered French-speaking, in the 1700s it was still called Sankt Immer Tal and held a majority of German speakers.

From the Reformation in the 1520s until the French Revolution of 1789 the valley was administered by the Barony of Erguel, a medieval seignory of the Roman Catholic diocese of Basel. Thus it came under the prince-bishops of Basel. It was also a protectorate of the nearby municipality of Biel [Fr. *Bienne*] and its courts.[268]

In the 1720s numerous Anabaptist families from the Emmenthal region arrived in the valley — perhaps became it was entirely independent of the influence of the Council of Bern. It was also possible for someone exiled from the canton to find his or her way to resettle in the valley, to be reunited with spouses and children.

A few surnames we noticed in the burial records of Sonceboz-Sombeval 1724-1798 (spellings as found) were Aschlimann, Augspurger, Baumgartner, Blaser, Brechbuhl, Burcki, Christ or Christner, Dalenbach, Gerber or Guerber, Hirchi, Kennel, Konig, Leeman, Liechti, Luginbul, Lutti, Moser, Neuenschwander, Neukommet, Oberli, Ramseier, Rohrer, Rothlisperger, Rueffenach, Schenck, Schlapach, Schwartz, Somer or Sommer, Steiner, Stucki, Dreyer/Treyer, Ummel, Witmer, Wutterich, and Zimmerman.

Children of Jost Engel and Christina Rohrer baptized at Röthenbach include:

1. Barbara Engel was baptized Aug. 8, 1697. A note on her entry said she was born at Farneren; one witness was Hans Engel. She married Michael Gasser.
2. Anna Engel was baptized March 31, 1700. A note on her entry said she was born at Farneren; one witness was Anna Engel. On Jan. 29, 1728 at Röthenbach she married Daniel Fűrer of Langnau.
3. Cathri/Catherine Engel was baptized Oct. 29, 1702, and died at Sombeval Feb. 27, 1776. She married twice. One source says her first husband was Mathÿs Steiner. We found a baptism entry for Marie Barbara Steiner, a daughter of

[267] Christina's baptism entry was obviously added to the bottom of a page well after the given date. It is found written in a cramped hand below an entry for Dec. 31, 1675.

[268] In 1797 the valley would become part of the French department of Mont Terrible. In 1800 it was annexed by the department of Upper Alsace. In 1815 it became part of Canton Bern.

Mathis Steiner and Catherine Engel of Langnau, created at Péry Aug. 24, 1743. Péry is six miles east of Corgémont. Her death entry described her as "Catherine born Engnel, widow of Peter Oberli, resident of Cernil, buried on the 29th, age 73."

4. Hans Engel was baptized June 5, 1705, and died before 1765. On Jan. 19, 1730 at Röthenbach he married Barbara Ramseÿer. In a letter from Donegal, Lancaster County to Röthenbach created Dec. 7, 1755, Ŭlli/Ulrich Engel extended greetings to his brother Hans living at the hamlet Sonceboz. At the time Hans was employed as a farmer and cultivator working for the community [Fr. *granger du mairie*]. When Barbara died Jan. 4, 1765, a Sombeval cemetery entry described her as Barbara, widow of Hans Engel, originally from Langnau, aged about 68 years (no baptism entry was found for this time frame, though there were two Ramseÿer couples at Langnau in the time frame). Between 1880 and 1930 an influx of new residents 'grew' the two locations into one community called Sonceboz-Sombeval. Although this couple was described as Anabaptist, the children of Hans Engel and Barbara Ramseÿer were baptized at Sombeval. This may have been a concession as a public employee. They include:
    a. Barbara Engel was baptized July 15, 1736, and died before April 5, 1739. Her baptism entry described her parents as Hans Engel of Röthenbach and Barbara Ramseÿer of Eggiwil, *Anabapt*. Witnesses included Jost Engel of Röthenbach, Anna Brechbűhl of Trachselwald, and Elisabeth Hebysen of Eggiwil [the wife of Hans König].
    b. Barbe Engel was baptized April 5, 1739, and died before July 11, 1751. Her baptism entry was witnessed by Nicolas Rohrer of Bolligen and Elisabeth Gerber of Schangnau.
    c. Catherine Engel was born Dec. 10, 1742, and baptized Dec. 19, 1742. One witness at her baptism was Anne Engel of Röthenbach.
    d. Jean Engel was baptised Nov. 22, 1744, and died at Corgémont in 1771. An entry for a legitimate child born elsewhere [Ger. *auswarts Getaufte, ehrlicher kind*] was created at Röthenbach and postdated Nov. 22, 1744. It described the baptism at Sombeval of Johannes, a legitimate son of Hans Engel of Röthenbach *Anabaptist.* and Barbara Ramseÿer. It was performed by minister Florent Breitner of the churches at Corgémont and Sombeval in Erguel, and witnessed by Hans Moser of Röthenbach. His death entry created at Corgémont described him as Jean Enguel, son of Jean Enguel of Röthenbach; no age was given.
    e. Frederic Engel (twin) was baptized Jan. 29, 1747.
    f. Marianne Engel was baptized Jan. 14, 1747.
    g. Jacques Fréderic Engel was baptized May 12, 1748.
5. Jost Engel was baptized Jan. 8, 1708. One witness was Ulli Engel. Jost married Madleni/Magdalena Brechbűhl. She was baptized at Trachselwald Nov. 7, 1706, a daughter of Christen Brechbűhl and Anna Steiner (the entry actually describes them as *Christen Brächbűl zŭ Krŭmholtz, Anna Steÿner*). His death entry was created at Corgémont Jan. 22, 1751: "*Jost Enguel de Röthenbach Cant. De Berne. Anab."*
    a. Anne Engel was born circa 1730. She married Isaac Neuenschwander. He was baptized at Vauffelein, March 24, 1726, and died in Pennsylvania circa 1816, a son of Christen Neŭenschwander of Langnau and Magdalena Staŭffer of Eggiwil. Vauffelein was 11 miles east of Corgémont, but no longer exists; on Jan. 1, 2014 it was merged with adjacent Plagne to become Sauge, Canton Bern. A baptism entry created at Corgémont Oct. 8, 1752 lists witness Anne Engel of Hochstetten. Isaac Neuenschwander (and possibly a wife and daughter, who would not have appeared on the passenger lists) sailed with Ŭlli/Ulrich Engel and Anna Brechbűhl on the *Phoenix* from Rotterdam via Cowes, and arrived at Philadelphia Oct. 1, 1754. Ŭlli/Ulrich would have been Anne's cousin. Ŭlli/Ulrich wrote that, "Isaak Neuenschwander lives near us and helps with the work. He also wants to buy a place, and plenty of them are available." A 1756 Lancaster County tax list had Ŭlli/Ulrich owning 50 acres, four acres of grain, two horses and two cows; Isaac lived nearby and owned 50 acres, two acres of grain, no horses, and one cow.
        1) Barbe Neuenschwander was born at Corgémont June 26, 1751, and baptized there July 11. One witness was her baptism entry include Jean Engel, a son of Jean Engel of Röthenbach - this may have been her uncle Hans, married to Barbara Ramseÿer, who was actually a son of a Jost. Two more witnessses were Daniel Fourrer [Fŭrer] and his sister Christine, children of the deceased Daniel Fourrer of Langnau [and Ann Engel]; they were Anne's cousins.
6. **Ŭlli/Ulrich Engel** was baptized at Röthenbach March 15, 1711, and died at East Donegal, Lancaster County, Pennsylvania in 1764.
7. Christina Engel was baptized Sept. 2, 1718.

Ŭlli/Ulrich Engel was baptized at Röthenbach March 15, 1711, and died at East Donegal, Lancaster County, Pennsylvania in 1764.

On March 4, 1836 at Trachselwald he married Anna Brechbűhl. Their marriage entry described them as *Ŭlli Engel von Röthenbach* and *Anna Brechbűhl, Christen's dochter im Rothenbuhl [*now a road in Trachselwald]. She was baptized at Trachselwald Oct. 6, 1715, and died at Donegal in 1767, a daughter of Christen Brechbűhl and Anna

Steiner.[269] Her father was the steward of church land called Krumholtz [Ger. *der Kilchmeÿer im Krumholtz,* now a road called Krumholzmatte in the Heimisbach Valley at Trachselwald; the valley was then called Dűrrbach] and Anna Steiner. Rothenbűhl is now a road in Trachselwald.

BENEDICT BRECHBŰHL

Anna and Madleni were related in some way to Benedict Brechbűhl, who was a passenger on the 1710 exile boat with Ŭlli/Ulrich Engel's uncle Hans Engel. Unfortunately this cannot be discerned because Trachselwald baptism records for the years 1639-1676 were not preserved.

Teacher Benedict Brechbűhl (1666-1720) became well-known on several counts. He was exiled from Canton Bern, and became an elder at Mannheim. From there he returned to Canton Bern to retrieve his wife and children. On July 12, 1709 he was captured and sent to a prison in the city of Bern, according to the later report of Melchior Zahler.

After the 1710 deportation to the Netherlands he learned enough Dutch to translate the devotional book *Wandelnde Seele* [*Wandering Soul*] into High German. In 1711 he made a trip to Danzig to appraise land parcels offered to Mennonites by the Prussian government.

In the spring of 1717 he sailed to Rotterdam and London. He was on one of three ships carrying 363 Anabaptist passengers that arrived at Philadelphia on Aug. 10, 17, and 24, 1717 (see KING for background). After his death his farm at Strasburg, Lancaster County passed to his son Ulrich, who died in 1739. This may have been the location where Ŭlli/Ulrich Engel and Anna Brechbűhl stayed after their arrival at Philadelphia in 1754.

A list of Anabaptists created at Corgémont March 12, 1745 included Ulrich Engel of Röthenbach. In 1745 they were farming at a dairy called Cernil au Teinturie, three miles south of the village center of Corgémont.

Morris R. Engle's *The Engle History and Family Records of Dauphin and Lancaster Counties* (1927) proposed that Ŭlli/Ulrich was not an Anabaptist, while his wife Anna was; further, that she had to walk away from legal custody to rejoin him while pregnant in the late summer of 1753. They had seven children before their emigration frm Europe the following summer.

According to Műnstertal invoices cited in Albert Bernhardt Faust's *Lists of Swiss Emigrants in the Eighteenth Century to the American Colonies* (1925), "Ulrich Engel, of Sonceboz, who has gone to Pennsylvania, paid an emigration tax of 67 pounds, 13 shillings, 3 pence." We converted 67 pounds sterling from 1754 and came up with $15,117 in equivalent modern (2020) buying power. This could also be thought of as about one-third of his annual wages.

Ŭlli/Ulrich Engel and Anna Brechbűhl sailed on the *Phoenix* from Rotterdam via Cowes, and arrived at Philadelphia Oct. 1, 1754. Another ship that was carrying their freight sank three days out of port, and Ulrich later wrote that they lost 'most of their possessions.' Ulrich Engel appears on the list of 16-and-over males who signed oaths of allegiance and abjuration at Philadelphia city hall on their day of arrive.

They initially stayed with Brechbűhl relatives at Strasburg, Lancaster County. Ŭlli/Ulrich is best remembered for a letter he wrote from there with Isaac Neŭenschwander and Christen Brechbűhl to relatives in Röthenbach Dec. 7, 1755. It described farming, commerce, the sinking of the accompanying freight ship on the journey, and the Penn's Creek Massacre.

PENN'S CREEK MASSACRE

Hans König was known as the 'dyer from Sonceboz.' He married Elizabeth Hebÿsen of Eggiwil, Canton Bern. Recall that she was a witness to the baptism of Barbara Engel at Sombeval in 1736.

His family arrived at Philadelphia on the *Phoenix* Nov. 22, 1752. Hans's name appears on one version of the passenger list as 'Johannes Konnig,' and on another as 'Jean Jaques le Roy.'

The Lenape tribe lost their land in 1737 through a fraudulent transaction called the Walking Purchase. They then relocated along the Susquehanna River with permission of the Iroquois tribe. But in 1754 the Iroquois sold their lands without telling them.

Hans joined others pushing the limits of European settlement in Pensylvania. Despite repeated warnings, they transgressed far beyond negotiated boundaries for settlement along the Susquehanna. Hans met his fate less than two miles below Mifflinburg, Union County in the Penn's Creek Massacre Oct. 16, 1755.

Of 26 settlers, 14 were killed, were 11 taken captive, and only one escaped. He was tomahawked twice, and his neighbor was shot. Hans's daughter Anne Marie and a son Jacob were taken into captivity for almost four years. The daughter published a pamphlet about her experiences in 1759.

Before 1760 they settled on 150 acres that became Wildcat Farm at what is now Maytown, East Donegal Township, Lancaster County.

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[269] An entry was created at Trachselwald Jan. 9, 1705 for the marriage of Christen Brechbűhl of Krŭmholtz and Anna Steÿner of Langnau.

Ŭlli/Ulrich died in 1764. Administrator/executor Jacob Cauffman made up a list of the deceased Ulrich's possessions and submitted it June 25, 1764. Catherine was married and had already received a dowry, so that the remaining six children received 'share and share alike' amounts of 28 pounds, 14 shillings, and one pence per person. Although it was not stated, the family had not yet received a deed for the 150-acre farm. It would continue to be worked by oldest son Ulrich.

With the death of the father a record of the Lancaster Orphans Court from 1764 says that three minor children, between the ages of 15 and 20, were assigned male guardians. John Engle [born 1745] chose Henry Grove, Barbara Engle [born 1748] chose Christian Forrer, and Christina Engle [born circa 1750] chose Peter Witmore. Youngest child Jacob [born 1753] remained with his mother.

The 150-acre farm had changed possession from the Logan family to the Cetey family in 1760, while Ŭlli/Ulrich was still making installment payments to the owners. A land document created March 26, 1767 mentioned widow Anna and confirmed that the land was now possessed by the children. Unfortunately the document is only known from a typewritten copy held by the county. On this copy the year 1767 was mistakenly transcribed as 1761, and in one place Christena was mistakenly transcribed as Christian. Ŭlli/Ulrich was described as a deceased yeoman (plowman). "...And whereas before the death of the above named Ulrick Engle the said Ulrick Engle had bargained for a certain part or parcel of the tract of land aforesaid hereinafter mentioned and described and intended to be hereby granted containing one hundred and fifty acres, and died intestate possessed of the same but without having received any conveyance or confirmation thereof, the same One Hundred and Fifty Acres of Land by and upon the decease of the said Ulerick Engle in Right and Equity became the property of and descended to and amongst the said children of Ulrick Engle deceased (to wit), Catharine Engle, Anna Engle, Ulerick Engle, John Engle, Barbara Engle, Christina Engle and Jacob Engle...."

Anna's will is filed under "Administration account of Anna Engel, deceased 1767, Orphans Court 1767, account of estate of Anna Engel to six children." Her estate was administered by her son Ulrich, who filed an inventory of her possessions Oct. 28, 1767.

Ŭlli/Ulrich and Anna are buried in Wildcat Farm Cemetery, where a stone memorial plaque erected by descendants in 1878 incorrectly says that, "Ulrich died about the year 1755, and his wife died about the year 1759."

Their children were presumably born in the vicinity of Corgémont, but there is no specific evidence for this. Often found in Pennsylvania as Engle or Angle, they include:

1. Catherine Engel was born circa 1739, and died in Manor Township, Pennsylvania in 1807. Before 1758 she married Peter Witmer. He was born at Hasselbach in the Pfalz circa 1712, and died at Manor Township circa 1792.
2. Christian Engel was born circa 1740, and died circa 1751.
3. Anna Engel was born circa 1741, and died at Maytown in 1805. She married Henry Groff/Grove. He was born in Earl Township, Lancaster County April 26, 1738, died at Donegal Feb. 26, 1805, and is buried in Wildcat Farm Cemetery. Henry Grove Sen. is found on the 1800 census of Donegal on the same page as John Angle and Jacob Angle; and Henry Grove is found on the 1820 census of Donegal on the same page as Jacob Engle. He is buried in Shock Burial Ground at East Donegal.
4. Ulrich Engel/Engle was born July 1, 1743, and died on Wildcat Farm in Maytown Sept. 28, 1799. In 1764 in Lancaster County he married Magdalena Bichsler. She was born at Manchester, York County circa 1741, and died on Wildcat Farm Sept. 13, 1821, a daughter of Christian Bichsler and Catharina Sharer. He is buried in Wildcat Farm Cemetery.
5. Hans Engel/John Engle was born Oct. 16, 1745, and died at Conoy Township, Lancaster County April 20, 1826. He married Elizabeth Schock. She was born in Lancaster County Jan. 10, 1749, and died at Conoy Feb. 28, 1828, a daughter of Jacob Schock. Their household is found as John Angle on the 1800 census of Donegal, on the same page as Jacob Engle and Henry Grove Sen.; and as John Engle at Donegal in 1820. They are buried in Brenneman-Engle Cemetery at Rowena, Lancaster County.
6. Barbara Engel was born May 1, 1748, and died in Lancaster County Dec. 21, 1783. On March 8, 1770 she married Benjamin Musser [Moser]. He was born at Manor Township July 13, 1749, and died there Nov. 25, 1820, a son of Jacob Musser and Maria Hershey [Hirschi]. He was a physician and operated an herbal clinic at Turkey Hill, the first private hospital in Lancaster County. They are found on the 1800 census of Manor. On March 23, 1784 he remarried to Magdalena Bossler.
7. Christina Engel was born circa 1750, and died in Pennsylvania in 1787. On May 12, 1772 she married Benjamin Musser's brother Jacob. Jacob Musser is found on the 1800 census of Manor, Lancaster County.
8. **Jacob Engel/'Yokeli' Engle** was born Nov. 5, 1753, and died at Stacktown, Conoy Township, Lancaster County, Pennsylvania Feb. 10, 1833.

Jacob Engel/'Yokeli' Engle was born Nov. 5, 1753, and died at Stacktown, Conoy Township, Lancaster County, Pennsylvania Feb. 10, 1833.

On May 3, 1773 in Lancaster County he married Veronica 'Fannie' Schock. She was born at Manor Township, Lancaster County Sept. 15, 1750, and died at Lancaster, Lancaster County in 1816, a daughter of Jacob Schock and Esther Grove. Her father had employed him as a weaver at Stacktown.

The River Brethren denomination combined aspects of Mennonite and Dunkard services with those of a secret society. They held 'experience meetings' where the congregants testified how God's work in their lives brought them closer to redemption. The meetings took place in Jacob's home, which was later called the Magdalena House after his oldest daughter. His brother Hans/John was also a participant.

One story attached to Jacob was published by Morris R. Engle: "All infant children died of dysentery at sea except Yokeli Engel. It is said that when the ship arrived at Philadelphia, the families assembled before the final parting, and there was a great lamentation among the mothers of the children who died at sea. These mothers gathered about Anna Engel, weeping for their lost ones, and said in broken accents, that God had a plan for Anna's child to perform or he would have died." This sounds like a typical *Pilgrim's Progress* type of fable told for self-aggrandizement (the hero passes through dangerous trials before succeeding because his heart is pure). But it may simply have been someone's parody of the kind of testimony Jacob hoped to hear in an 'experience meeting.'

One of their odder events was a periodic 'love feast' that became traditional after first taking place in his attic. Each person played a part in a re-enactment of the Last Supper. The performance was repeated until everyone had played every role. Over the years this has evolved to include a bread-making session for women, feetwashing, and communion.

Their first baptism (dipping three times, called 'trine immersion') took place in Conoy Creek about 1780.

The River Brethren denomination was officially designated the Brethren in Christ during the Civil War. The slight change satisfied the requirements of a military service exemption form.

It is difficult to say with certainty that Jacob was the founder of the movement or even the first minister, much less the first elder as some sources claim. He may instead have been something more akin to a deacon. The early members purposely obscured the identities of their leaders. They may even have pledged not to reveal the identity of the person who performed the first baptisms. Jacob contributed to the air of secrecy by installing numerous locks and deadbolts on his doors, then shutting up the house during indoor services, which was extremely unusual in that time and place. Nevertheless a cemetery memorial plaque commissioned by descendants says, "In memory of Jacob Engel, 1753-1839, founding father Brethren in Christ Church, Engle family, 1978."

Their household is found under the name Jacob Angle on the same page of the 1800 census of Donegal as John Angle and Henry Grove Sen.; and under Jacob Engle at Donegal in 1820. They are buried in East Donegal Cemetery (formerly Reich's Church Cemetery) at Maytown.

The Brethren in Christ presently have a worldwide membership of about 80,000.[270] They partner in ministry with the Mennonite Central Committee. The Magdalena House has been preserved, and a Pennsylvania Historical and Museum Commission marker was placed between the house and creek in 2012.

Descendants spell their surname 'Engle.'

Engel of Woodford County

Bendicht/Bentz Engel was baptized at Grosshöchstetten Feb. 16, 1651, a son of Ŭli Engel and Anna Oppliger. Bendicht/Bentz and his parents likely knew Niclaŭs/Claŭs Moser of Bowil.

On April 22, 1672 at Signau Bendicht/Bentz married Catharina/Cathri/Trini Häffliger [later standardized as Häfliger]. On their marriage entry his correct name was given, then crossed out, and written over with 'Ulrich.' Nevertheless the baptisms of their children were recorded accurately.

Their children baptized at Signau include:

[270] The most famous person associated with the Brethren in Christ denomination was former U.S. President Dwight D. Eisenhower (1890-1961). Hs parents moved from the Susquehanna Valley to Dickinson County, Kansas in 1879. His paternal grandfather was a Brethren minister, and his mother a Jehovah's Witness. His father became a Jehovah's Witness late in life. Dwight attended a Brethren Sunday School at Abilene, Kansas, but did not join any organized religion until he was baptized as a Presbyterian 10 days after his inauguration in 1953.

1. Anna Engel was baptized Oct. 13, 1672. She may have been the Anne Engel mentioned in Catholic records at Bischwald mill on Belgrade farm at Bistroff.[271] On Nov. 19, 1741 Jean Baptiste Merck, a son of Pierre Merck and Marie Caller [Kohler?], was baptized. One godparent was 'Anne Engel, *müller* [miller] Bistroff.' On March 7, 1742, the death of Jean Katenom of the Bischwald mill was entered [standardized later as Cattenom, the name of a village in Moselle]. He was survived by his wife, called 'Engel *müllerin*' (Engel, female miller).
2. **Ulli/Uli Engel** was baptized Jan. 15, 1677. His baptism entry called him 'Ulli'; witnesses included Ulli Neŭenschwander, Caspar Liechti, and Stini Engel.
3. Hans Engel was baptized Feb. 8, 1680. He may have been the witness Hanns Engel on the baptism entry of nephew Uli Engel, created at Schwarzenegg in 1710.
4. Cathrina Engel was baptized July 22, 1683.
5. Verena Engel was baptized July 1, 1687.
6. Christen Engel was baptized May 22, 1692.
7. Bendicht Engel was baptized Sept. 8, 1695, and died at Signau May 15, 1764. The death register described him as Bentz Engel from the mills [Ger. *aŭs der mŭhlen*], age 69.

Ulli/Uli Engel was baptized at Signau Jan. 15, 1677.

On Nov. 28, 1704 at Signau he married Magdalena Blaser (as her name was found on the marriage entry). She was born at Zäziwil, and was baptized at Grosshöchstetten March 16, 1677. Her baptism entry described her as Anna Magdalena Blaser, and her parents as Niclaŭs Blaser and Elsbetha Äbersold of Zätzywÿl [Zäziwil]. Witnesses included Johann Rŭdolff Schmaltz, administrator [Ger. *Vogt*] of Signau; Anna Margaretha Schmaltz, wife of the minister; and Anna Kűng.

On Oct. 8, 1693 a Protestant Reformed Church was established in a meadow called Schwarzenegg at Unterlangenegg, Canton Bern. It is 10 miles south of Bowil, and four miles east of Steffisburg. Histories from Steffisburg and Schwarzenegg make the point that the smaller church was established to counter a growing number of *Wiedertäufer* in rural areas.

Recall from STAKER, "...By this time the Council of Bern was unhappy with a growing number of emigrants. At Schwarzenegg parents could comply with the legal requirements for the baptism of their children without answering too many questions. Two years earlier, the pastor at Steffisburg had begun to keep notations in his records indicating which children had Anabaptist parents. Minister Johannes Herzog of Schwarzenegg was more discrete."

A communion entry at Schwarzenegg says that one participant in 1697 was Magdalena Blaser, 20. She acted as a witness to the Feb. 22, 1705 baptism of Magdalena, a daughter of Christian Holi/Holli/Holly and Magdalena Stagman. Christian later became an Amish Mennonite minister and held the lease on the Bärbelsteinerhof at Ehrlenbach bei Dahn (see HOLLY in the Appendix for background on the person, and EHRESMAN for background on the location).

Baptism records at Schwarzenegg document four children of Uli Engel and Magdalena Blaser. The couple was described as *aŭs der kirchhhori Signau* – indicating that one or both came from the congregation at Signau.

1. Johannes/Hansli Engel was baptized circa November of 1705. The left margin with the name of the child was clipped off the online image; the name ends in 'nes.' Witnesses included Hanns Eichacher, Matthis Wenger, and Christina Bŭhler. A death register entry created at Schwarzenegg Jan. 3, 1708 said that Uli Engel's Hansli had died there at two years of age.

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[271] Bistroff Catholic records mention other residents of Bischwald mill. Margueritte Rouvenacht, 20, of the 'Church of Calvin' died Nov. 20, 1752. Jean Rouvenacht, 60, a native of Canton Bern, died Jan. 4, 1763, and his wife Magdelaine Ringenberg, 57, died Jan. 23, 1770. Both received sacraments and were buried in the cemetery at Bistroff. (On Aug. 31, 1756, Marie Magdelaine Ringenberg had received absolution; she was described as a member of the Calvinist Church). This raises the question: was this Jean Rouvenacht the same as Johannes, born at Grosshochstetten May 11, 1704, a son of Niclaŭs Rŭffenacht and Elsbeth Ebersold?). Their daughter Susanne Rouvenacht died July 21, 1754 at 15 years, two months (see RUVENACH). Anne Jantzÿ was born and baptized Dec. 21, 1762; she was a daughter of Michel Jantzÿ and Barbe Guerber, Anabaptists on La Capelle farm (La Chapelle farm at Linstroff). On May 26, 1754, Anne Marie Schwendi was born and baptized; she was a daughter of Pierre Schwendi and Anne Hildebrant.

A number of relevant entries can also be found in Catholic parish records at Bening-lès-Harprich (later Harprich). In addition to those cited above, we found several entries that were clearly marked as '*Anabaptiste*' (written in a heavy hand in the margins). The earliest recorded the obligatory baptisms of Nicolas Joseph Rouvenacht (spelled 'Ruffenach' on the entry), born in March 1745 and his brother Jean Pierre Rouvenacht, born March 24, 1750. Their parents were Jean Rouvenacht, farmer at Bening, and Magdeleine Schertz. Apparently the baptisms were mandated by the abbot at Metz and several church officials down to the local curé; six signatures appear on the document created April 28, 1755. On Sept. 14, 1755 Jean Nicolas Thomas Blaser, a son of Ŭlrich Blaser and Christine Guerber, was baptized.

2. **Christian Engel** was baptized March 6, 1707 (see an image of the entry on the cover of Part Three). The address of his parents may have been meant as '*aŭs Dűrrbach,*' a river that is now in Bowil. Witnesses included Peter Schlappach, Michäel Glűcki, and Magdalena Ösch.
3. A partially illegible entry created in mid-January of 1710 says a child was baptized to the same parents. Witnesses included Hanns Engel and Christen Freÿ; a third female witness was illegible. The left margin with the name of the child was clipped off the online image. Seeing another 'nes,' we suspect another Johannes, suggesting the first one died young.
4. Ulrich Engel was baptized Feb. 5, 1712. Witnesses included Peter Blaser, Christen Kropff, and Christina Blaser.

Christen Engel was baptized at Schwarzenegg March 6, 1707.

He may have lived at Assenoncourt [Ger. *Essesdorf*] in 1757; in that year, a single entry described a 27-year-old son as 'Christian Engel *fils*' – that is, 'Christian Engel a son of Christian Engel.' [272]

In these years, Catholic parishes in France documented residents for tax and military service purposes. In some communities, such as Bening-lès-Harprich, children of Anabaptist families were required to be baptized as part of the legal formality of birth registration. It is likely that Anabaptist parents cooperated to meet residency requirements for citizenship and landownership, but declined to swear associated loyalty oaths on religious grounds, or citing the grounds that they were not recognized as citizens. The Catholic Church lost all legal authority after the French Revolution of 1789, and the *état civil* municipal administrative system of recordkeeping came into place in 1792.

A few of the French communities mentioned in this section have all but disappeared. The hamlet of Bening-lès-Harprich, formerly a farm and tile factory, is now part of the community of Harprich. The present populations of Harprich, Zommange, Assenoncourt, and Bidestroff are 190, 35, 120, and 145 respectively.

The six, seven, or eight children of Christian Engel (born in 1707) bridged Amish Mennonites in the French-speaking areas of Lorraine (the *Welschländer Gemeinde* congregations) and the German-speaking areas (the *Luttringer Gemeinde* congregations). The details of their lives have been pieced together from parish and civil birth, death, and marriage entries.

1. Katharina/Catherine Engel was born circa 1725, and died at Bening-lès-Harprich April 30, 1768. She married Nicolas Fonkenel/Fonkennel. Their children include:
    a. Jean Kennel was born at Bening-lès-Harprich Oct. 24, 1763, and baptized in the Catholic church there Oct. 26. The baptism entry described his parents as farm equipment operator and *Anabaptiste* Nicolas Kennel and Catherine Engel. Jean died there Oct. 29, and was buried in the village cemetery.
    b. Nicolas Kennel/Fonkennel was born at Bening-lès-Harprich circa 1755 or 1764. A civil death entry describing him as Nicolas Fonkenel, 77, was created at Mittersheim March 24, 1832 (thus 1755). But when his father-in-law Jean Engel (also occaisonally found as Jean Pierre Engel) died in 1796 one witness was Nicolas Fonkennel, 32, a miller from Bidestroff (thus 1764). He married Magdalena/Madeleine Engel. She was born circa 1764, and died at Mittersheim Sept. 3, 1824, age 60 (according to the 10-year civil index), a daughter of Jean Engel and his first wife Anne Rouvenacht. Nicolas and Magdalena/Madeleine had a farm between the villages of Mittersheim and St. Jean-de-Bassel (adjacent to Goselming). In 1814, when her younger brother Christian Engel and his wife Freni Risser died within two days of each other in their home at Zommange, Nicolas became the co-guardian of the orphaned children with his cousin minister Christian Engel. We found one source that gave names and dates for seven children purportedly born at Bidestroff (the oldest as early as 1792), but found no civil birth entries there, and there were a few conflicts of names and dates. The children that we could verify (with spellings as found on their entries) include:
        1) Nicolas Fonckenel was born circa 1796, and died at St. Jean-de-Bassel Nov. 24, 1822, age 26.
        2) Jean Fonkenelle was born circa 1798, and died at St. Jean-de-Bassel Dec. 20, 1820, age 22.
        3) Pierre Fonkenel was born at St. Jean-de-Bassel Dec. 29, 1802.
        4) Catherine Fonkenel was born at St. Jean-de-Bassel Nov. 12, 1803. On Aug. 14, 1829 at Mittersheim she married Jean Kislique.
        5) André Fonkenel was born at St. Jean-de-Bassel March 21, 1807, and died there May 29, 1809.
        6) Marie Barbe Fonkennel was born at St. Jean-de-Bassel March 16, 1809. On May 2, 1844 at Vic-sur-Seille she married Joseph Gerack. He was born at Marsal June 26, 1814, a son of Hans/Jean Schrag/Schraque/Gerack and his second wife Anne Farny.

[272] Whether or not all Engel families at Rohrbach-lès-Bitche, Sarrebourg, Hoff, and Petit-Réderching were related to the Amish Mennonite grouping is an open question that may not be answerable by documentation. Michel Engel, brother of minister Christian Engel, probably worked side-by-side with members of these families on Brandelfing Farm at Gros-Réderching.

- Barbe Engel may have been a member of this family. She was born circa 1725, and died in childbirth at Bébing (next to Imling, a suburb of Sarrebourg) July 8, 1760. Her husband miller Rudolf/Rodolphe Würgler was born in the Old Swiss Confederacy circa 1725, and died at Sarrebourg in 1794. See VERCLER for background on this couple.

2. Jean Engel (as he signed his own name on the 1793 marriage entry of his son Joseph) was also found in later life as Jean Pierre Engel. Circa 1750 he married Anne Rouvenacht. They lived in the vicinity of Grostenquin and adjacent Bening-lès-Harprich. It is thought that Anne died before 1776. Their children include:
    a. Johannes/Jean Engel was born on Hysing farm at Grostenquin circa 1750, and died at Dalem Aug. 5, 1835. He is only known from his Dalem civil death entry, which identified his parents as Jean Engel and Anne Rouvenacht. The entry was witnessed by his nephew Nicolas Engel, 23 [a son of Johannes/Jean's brother Joseph Engel and Barbe Nafziger, born in 1812], and Jean Pierre Oesch, 31 [who was married to Nicolas's sister Catherine Engel].
    b. Barbe Engel was born in 1751, and died at Morhange Feb. 18, 1823. She married Johannes/Hans/Jean Schertz of Bischwald mill at Bistroff. He was likely born there in 1754 (determined from his age on numerous documents where he was a witness to events, though later dates have been found). He was a son of Barbe Rouvenacht and her first husband, a Schertz (Barbe Rouvenacht later married Christian Brunner). The date of Jean's death is unknown; he lived long enough to report the death of his son Christian at Morhange in 1835. That document gave Jean's age as 72, and described him as a resident of the Petit Moulin [small mill] at Morhange with fellow witness Jean Hirschi.
        1) Christian Schertz was born at Berthelming in 1781, and died at Morhange May 20, 1835. On Sept. 17, 1811 at Oberstinzel he married Catherine Schertz. She was born at Gosselming Oct. 9, 1793, and died at Washington, Tazewell County June 30, 1853, a daughter of Christian Schertz (1764-1818) of Oberstinzel and Barbe Schertz (1768-1832) of Keskastel. As a widow Catherine and several of her children came to Woodford County. See SCHERTZ, SCHERTZ OF BISTROFF.
        2) Barbe Schertz was born at Berthelming Aug. 12, 1786. On May 31, 1804 at Bistroff she married cultivator Joseph Abersol [found as Ebersol], born at Rhodes March 2, 1782. At the time of the marriage she was living in Bischwald mill at Bistroff. Joseph Abersol was a son of the deceased Joseph Abresol and his widow Barbe Vercler, who had lived in Rhodes. Marriage witnesses included Jacob Abersol, 22, a cultivator from Rhodes who was brother to the groom; Nicolas Martin, a 22-year-old cultivator from Bickenholtz, who was brother-in-law or stepbrother to the groom; the bride's father Jean Schertz, 50; and Jean Kennel, 36, miller at Besseviller Mill at Bénestroff [Ger. *Bensdorf*], maternal uncle of the groom (he was married to Barbe, sister of Jean Schertz).
    c. Michel Engel was born circa 1755, and died June 9, 1790. He married Grateli/Margaret/Marguerite Würgler/Vercler (also found as 'Margarethe Wirkler' and 'Margarite Vürckler'), who may have been his cousin. She was born at Reding, Moselle Oct. 3, 1754, a daughter of Rudolf/Rodolphe/Rudolphe Würgler and Barbe Engel. Michel worked as a laborer on Kraftel farm at Gelucourt. Following her husband's death, Grateli lived in Mattmuhl ['grain mill'] at Sarrebourg, and died at age 73 in the home of her daughter Barbe Engel Bachmann on Marimont farm at Bourdonnay Aug. 10, 1826. Their children include:
        1) Joseph Engel was born at Gelucourt Sept. 23, 1776, and died at Sarrebourg May 25, 1812. On March 11, 1800 at Lorentzen he married Catherine Bachmann (she was an aunt to John Bachman who married Anna Stecker/Staker).[273] The entry gave Joseph's birth date (his death entry gives place of birth), and described him as a 23-year-old. His parents were Michel Engel and Margarethe Wachler. Catherine was described as a 22-year-old, born May 22, 1780, a daughter of Jacob Bachmann and Catherine Güngerich. Marriage witnesses included Andreas Schantz, a miller at Lorentzen; and Johannes/Jean Roggy, leaseholder on Neumatte estate at Diemeringen. (Roggy was the father of Christian Roggy who later lived in Woodford County; he also appeared as a witness on many documents for the family of Michel Engel born in 1768). Joseph and Catherine lived on Kraftel farm at Gelucourt, then in Mattmuhl at Sarrebourg. Their children include:
            a) Barbe Engel was born at Gelucourt Feb. 7, 1801. On July 11, 1828 at Sarrebourg, Moselle she married Valentin Bächler. He was born at Dossenheim, Lower Alsace in March 1802 (according to his civil marriage entry, though no birth entry is found there), a son of Peter/Pierre Bächler and Elisabeth/Barbe Mosimann. For background on this couple see BECHLER/BECKLER.
            b) Christophe Engel was born at Gelucourt March 30, 1803; he presumably died before 1806. His birth entry was witnessed by uncle Christian Bachmann.
            c) Catherine Engel was born at Sarrebourg June 8, 1804, and died there Feb. 9, 1805.

[273] Diemeringen was located at the southeastern end of the Waderhof, with Lorentzen at the northwest corner.

d) Christian/Cristianne/Cristophe Engel was born at Sarrebourg Jan. 6, 1806, and died there Feb. 12, 1811. Death witnesses included Jean Hirschi, 59, a farmer on Sarrelfing farm at Haut-Clocher [Ger. *Zittersdorf*].
e) Anne Engel was born at Sarrebourg July 25, 1808, and died there Feb. 20, 1811.
f) André Engel was born at Sarrebourg Dec. 30, 1810.

2) Barbe Engel was born on Kraftel farm at Gelucourt May 9, 1777. On March 18, 1798 at Gelucourt she married Christian/Cristophe Bachmann, a farmhand and laborer who had been living at Rhodes for two years. Their marriage entry said he was born at Lorentzen, Lower Alsace Dec. 28, 1774, and died on Marimont farm at Bourdonnay Feb. 17, 1809 (found in their 10-year civil index as Christiann Pachmann). He was a son of Jacob Bachmann and Catherine Güngerich, and a brother to Catherine Bachmann. For background on this couple see BACHMAN.

3) Marie Engel was born at Gelucourt Oct. 10, 1784, and died at Robert-Espagne, Meuse March 17, 1829. On Nov. 30, 1806 at Rhodes she married Joseph Pilman. He was born on Les Bachats farm at Rhodes March 31, 1787, a son of Christian Pilman and Anne Abresol. At the time of the marriage she was living in Mattmuhl at Sarrebourg. Witnesses included Christian Pilman, 60, the father of the groom who was working as a cultivator on Ste. Croix at Fribourg near Rhodes; Christian Kempf, 28, a cultivator at Rhodes and brother-in-law of the groom; Joseph Engel, 30, brother of the bride, who was working at Mattmuhl; and Jean Abresol, 60, a cultivator at Azoudange who was a friend of the bride. Her civil death entry said she was Marie Lange (in the same way that the family of Joseph Engel of Robert-Espagne was called Lange, and Joseph Strubhar was called Strouard), 44. It was witnessed by her husband miller Joseph Pilmann, 42, and miller Nicolas Lange, 24 [a son of Joseph Engel and Elisabeth Guerber, born in 1804].

d. Pierre Engel was born before 1759, and died before 1800. He married Marie Rouvenacht, who also died before 1800. They lived at Guermange. They are only known to us through the civil marriage entry of a son.

1) Joseph Engel, also known as Joseph Lange, was born circa 1779. On Feb. 23, 1800 at Hartzviller, Moselle he married Elisabeth 'Lise' Guerber. A pre-marriage announcement or *ban* was created at adjacent Biberkirch Feb. 18, 1800.[274] It described the prospective groom as miller Joseph Engel, 20, a resident of Hartzviller. He was a son of the deceased Pierre Engel and the deceased Marie Rebenack, who had been residents of Guermange. The prospective bride was Marie Elisabethe Gerber, 23, a resident of Biberkirch. Her parents were farmer Joseph Gerber, 60, and Marie Elisabethe Stibÿ, who were also residents of Biberkirch. The actual civil mariage entry from Hartzviller gave the groom's age as 19, and added that he was born at Guermange to parents who were "Anabaptists who had lived at Germanche" [Guermange, Ger. *Germingen*]. No birth dates were given, and it was stated that birth documents were not available. The customary statement that the groom was born into a legitimate marriage is absent, though it was not stated that he was illegitimate. The bride was described as Madelaine Guerbert, a 23-year-old *Anabaptiste* who was a daughter of Joseph Guerbert and Marie Elisabethe Stibÿ of Biberkirch. One witness was the groom's first cousin Christian Naffziger, a miller at Hartzviller. This was likely Christian Nafziger, who was born at Hartzviller in 1766, and died at Gondrexange Nov. 12, 1833, married to Jacobine Schertz and a son of Christ Nafziger and Barbara Hochstettler. Christian Nafziger was the brother of Catherine Nafziger, who was also born at Hartziller in 1766; she was the first wife of minister Christian Engel (later of Hanover/Metamora). This family was later found as either Engel or Lange. As noted earlier, *Engel* is the German equivalent of 'angel'; the French equivalent is *l'ange*. The first instance of a surname form that looks like Lange appeared on the civil birth entry of son Christian created at Domèvre-sur-Vezouze, Meurthe-et-Meuse June 6, 1810. It was not intentional or deceptive. The father is called 'Joseph Langle' in the text, but signed 'Joseph Engel,' and also signed as a witness on the next entry. Lange is found on a Vosges entry from 1819, then on entries found at Robert-Espagne, Meuse in the 1820s. There they are found as both Lange and Engel. Elisabeth died at Wassy, Haut-Marne Feb. 24, 1844. Her civil death entry created the following day described her as Lise Guerber, a resident of Wassy who was born at *Kenchbourich, Bas Rhin* [Gensbourg, Lower Alsace, 20 miles southeast of Biberkirch] Dec. 25, 1775. She was a daughter of the deceased Joseph Guerber and Lise Chtibi, and the wife of Joseph Lange. Joseph was a 65-year-old mill guard [Fr. *garde moulin*] at Wassy. Elisabeth had died in their residence on Rue Verdenoise [now Rue de la République]. One witness was son-in-law Pierre Pechler [Bächler], 36, who was also a

[274] Biberkirch, on the east side of Hartzviller, was annexed by Trois-Fontaines in 1967. This Trois-Fontaines is distinct from the Troir-Fontaines 118 miles to the west in Haut-Marne.

mill guard. Joseph Engel died at Attancourt, Haute-Marne March 29, 1852. His death entry described him as the deceased miller Joseph Lange, 74, the widower of Elisabeth Guerber. It was witnessed by son-in-law Pierre Pechler [Bächler], in whose home he died. Children of Joseph Engel and Elisabeth Guerber include:

1) Nicolas Engel was born on Alzing farm at Gosselming, Moselle March 21, 1804. On June 22, 1827 at Robert-Espagne he married Anne Pilmann [Pilman]. Their civil mariage entry described the groom as carpenter Nicolas Engel, 23, a resident of Robert-Espagne, and a son of miller Joseph Engel and Elisabeth Gerber. The bride was farm equipment operator Anne Bielman, 20, born at Bille, Meurthe [Bűhl] Aug. 24, 1807, a resident of Robert-Espagne, and a daughter of cultivator Joseph Bielman and Marie Engel [a daughter of Michel Engel and Margaret/ Marguerite Würgler/Vercler], residents of Bille. Witnesses included farm equipment operator Jacob Zimmerman, 45, a resident of Robert-Espagne; and Joseph Herb [Erb?], 21, a friend of the groom. It was stated that the mother of the groom could not sign, but no mention was made of the bride. Signatures looked like Joseph Pilman, Nicolas Lange, Niglaŭs Engel [the groom signed twice], Joseph Engel, and Jacob Zimmerman.
2) Elisabeth Engel was born at Domèvre-sur-Vezouze, Meurthe-et-Moselle April 23, 1806, and died at Attancourt, Meuse July 10, 1888. Her civil birth entry described her parents as miller Joseph Agel, 28, of Adomenil [the grounds of Château Adomenil at Rehainviller, Meurthe-et-Moselle], and Elisabeth Gerbeur. The signature reads 'Joseph Engnl.' On Oct. 28, 1828 at Robert-Espagne she married Pierre Bächler. He was born at Imling, Moselle May 13 or 30, 1806, and died at Allichamps, Haute-Marne Oct. 9, 1874, a son of Michel Bächler and Marie Bertschi. Her civil death entry said she was Barbe Lange, born at Domevre April 23, 1809, a daughter of Joseph Lange and Elisabeth Guerber, and she was the widow of Pierre Pecler. See BECKLER AND BECHLER for background on this couple.
3) Madeleine Engel was born at Herbéviller, Meurthe-et-Moselle Nov. 9, 1807, and died at Ménil-sur-Saulx, Meuse Nov. 6, 1845. Her civil birth entry described her parents as Joseph Eingle and Elisabeth Guelbert, though her uncle signed 'Joseph Engel'; one witness was paternal uncle Kristian Guelbert, 48. On Nov. 14, 1829 at Robert-Espagne, Meuse she married Joseph Strubhar (found as 'Stroubhard' in France and 'Strupher' in Kansas, but his signature was Joseph Strŭbhar). Joseph was born at Metaires St. Quirin, Moselle March 14, 1799, and died at or near Clifford, Butler County, Kansas Feb. 21, 1885, a son of Peter/Pierre Strubhar and his first wife Madeleine Abresol/Habresol. Madeleine's civil death entry described her as Magdelaine Lange, 35, the wife of Joseph Strof and daughter of 67-year-old Joseph Lange and the deceased Elisabeth Carber. It was witnessed by miller Josephe Strof, 46, and farm equipment operator Jean Martin, 37. See STRUBHAR for more on this couple and Joseph's remarriage and immigration.
4) Christian Engel was born at Domèvre-sur-Vezouze, Meurthe-et-Moselle June 5, 1810, and died there April 29, 1813. His civil birth entry described him as Christianne, and his parents as miller Joseph Langlé, 34, of Adomenil, and Elisabeth Garbre. His civil death entry described him as three-year-old Christiane Lange; his parents were miller Joseph Lange, 36, and Elisabeth Gerber.
5) Jean/John Engel was born at Domèvre-sur-Vezouze March 14, 1813. His civil birth entry described his parents as miller Joseph Angel, 36, and Elisabeth Karbeur. On Aug. 17, 1839 at Thiaville-sur-Meurthe, Meurthe-et-Moselle he married Marie Halter. Their civil marriage entry described the groom as mill hand Jean Angel, born at Domèvre May 14, 1813, a resident of Sarey [Cirey-sur-Vezouze, Meurthe-et-Moselle]; a son of Joseph Angel, 62, and Elisabeth Kerber [Guerber], 66, millers at Sarey who were present and consenting. The bride was described as Marie Halter, born at Domevre Feb. 2, 1818, a resident ot Thiaville who was a daughter of Jean Halter, 44, and the deceased Elisabeth Maurer, who had died Dec. 10, 1818. One witness was Nicolas Risser, 26.
6) Marie Engel was born at Domèvre-sur-Vezouze May 14, 1815, and died at Paris, France Jan. 20, 1891. Her civil birth entry described her parents as miller Joseph Lange, 36, and Elizabeth Gerper. On March 4, 1847 at Viller, Wassy, Haute-Marne she married Jean Henri Neyhousser. He was born at Bébing, Moselle April 18, 1823, and died at Dommartin-le-Franc, Haute-Marne Aug. 26, 1895, a

son of cultivator Jean Neuhauser and Madeleine Saltzmann. Their civil marriage entry said she was miller Marie Lange, a resident of Wassy who was born at Domevre, Meurthe. She was a daughter of miller Joseph Lange, 67, a resident of Attancourt who was present and consenting, and the deceased Elisabeth Gerper, who had died at Wassy Feb. 24, 1844.

7) Catherine Engel was born at Laval-sur-Vologne, Vosges Aug. 11, 1819, and died at Blaise-Sous-Hauteville, Marne Feb. 24, 1888. Her civil birth entry calls her Catherine Lange. It describes her parents as miller Joseph Lange, 40, a resident of Laval, and Elisabeth Guelbert. It is signed 'Joseph Engel.' On Jan. 29, 1846 at Wassy, Haut-Marne she married Joseph Gunden. He was born at Marbache, Meurthe-et-Moselle Feb. 22, 1821, and died in 1909, a son of François Gunden and Anne Creibel [Krayenbühl].

e. Joseph Engel was born at Bening in 1758, and died there April 1, 1761, age two years. Only his father Jean Engel was identified on the Catholic death entry, as an *anabapiste* farm equipment operator. Joseph was buried in the parish cemetery.

f. Catherine Engel was born at 'Bening en Grostenquin' (this would describe Béning, a farm adjacent to Hingsange farm, but was likely Bening-lès-Harprich) circa 1759, and died at Dalem May 24, 1836. She is only known from her Dalem death entry, which clearly identified her parents, and gave her age as 77. The entry was witnessed by her nephew Nicolas Engel, 24; and Nicolas's brother-in-law Jean Pierre Oesch, 33.

g. Joseph Engel was born at Bening April 24, 1761, baptized in the Catholic church there April 27, and died at Niedervisse, Moselle Feb. 5, 1820. Catholic birth and baptism entries identified his parents as Jean Engel and Anne Ruffenack. A note remarked that his father, an *Anabaptiste* farm equipment operator, had refused to sign. On April 30, 1808 at Heckenransbach (a hamlet that was absorbed by Ernestviller in 1811) he married Barbe Nafziger. The groom was described as a son of Jean Pierre Engel and Madeleine Rouvenach (Anne had been his naural mother, Madeleine his stepmother). Barbe was born at St. Avold March 29, 1781, and died at Dalem Nov. 10 or 11, 1838, a daughter of Johannes Nafziger and Katharina/Catherine Schertz. The birth of their first child was registered at Heckenransbach on the day following their marriage ceremony.

   a) Catherine Engel was born at Heckenransbach May 1, 1808. On Nov. 10, 1825 at Dalem she married day laborer Jean Pierre Oesch. He was born in Oderfang Mill at St. Avold Nov. 8, 1804, a son of Christian Oesch and Barbe Oesch. In 1855 the family emigrated from Europe, resettling at Salisbury, Lancaster County, Pennsylvania. For background see ESCH OF LANCASTER COUNTY in the Appendix.

   b) Nicolas Engel was born at Dalem June 18, 1812, and died there March 19, 1842. On March 19, 1842 at Dalem he married Madeleine Eyer. She was born at Contwig in the French occupation department of Mont-Tonnérre Oct. 15, 1811, and died at Dalem March 23, 1852, a daughter of Johannes/Jean Eyer and Magdalena/Madeleine Stalter.

   c) Magdalena/Madeleine ‘Martha’ Engel was born at Dalem Feb. 12, 1817. After 1855 she settled at Salisbury, Lancaster County, Pennsylvania where she cared for her sister Catherine’s family. Her headstone in Millwood Mennonite Cemetery at Gap, Lancaster County identifies her as “Magdalena Engle, died June 17, 1898, aged 82 yrs. 6 months & 11 days.” For background see ESCH OF LANCASTER COUNTY in the Appendix.

   d) Joseph Engel was born at Niedervisse March 26, 1820, following the death of his father there. One witness was uncle Jean Bachman, whose wife Magdalena Nafziger was an older sister to Barbe Nafziger (they were the parents of John Bachman).

h. Magdalena/Madeleine Engel was born circa 1764, and died at Mittersheim, Moselle Sept. 3, 1824 (the entry says age 60). As noted earlier, she married her cousin Nicolas Fonkenel/Fonkennel. She is often confused with Magdalena/Madeleine Engel, who married Jacques/Jacob Abresol and Jean Rouvenacht (see ROUVENACHT).

i. Christian Engel was born at Assenoncourt in 1765, and died at Zommange March 5, 1814 (these locations are adjacent; Zommange is off the road from Assenoncourt headed north to Bidestroff). At Gosselming May 3, 1794 he married Françoise/Frenel [Freni] Risser (found on Zommange entries as 'Riseur'). Their civil marriage entry described him as a 29-year-old resident of Bidestroff; his parents were described as miller Jean Engel living at Gosselming and a deceased, unnamed wife (a space was left blank). Freni Risser, 26, was a daughter of Jacob/Jacques Risser and Catherine Roupe/Rupp, who lived on Alzing farm at Gosselming. Catherine Roupe/Rupp had died only four days before the wedding. Marriage witnesses included Nicolas Neuhauser, 60-year-old laborer; Nicolas Risser, 28-year-old cultivator and brother of the bride; and Christian Schertz, 30-year-old cultivator, all residents of Gosselming. Christian and Freni lived at Zommange, where Christian is found in local records as 'Christian Ein-gel.' Witnesses on his death entry include Jacob/Jacques Moser, described as a 47-year-old cultivator from Gosselming, and uncle Christian Engel (later minister/elder of the Partridge Creek

meeting), described as a 49-year-old cultivator from Guermange. Freni died only two days after her husband, and minister Christian and Nicolas Fonkennel became co-guardians of the children. After the death proceedings, minister Christian's son Joseph (later also an elder of the Partridge Creek meeting) apparently assumed the property and cared for the children. Children of Christian Engel and Freni Risser born at Zommange include:

1) Johannes/Hans/Jean Engel was born March 1, 1795, and died at Marsal June 14, 1871. On Jan. 11, 1821 at Marsal he married Catherine Rigard.
2) Catherine Engel was born Sept. 18, 1796, and died at Zommange Nov. 5, 1796. Birth witnesses include the paternal grandfather Jean Pierre Engel, described as a 68-year-old property shareholder at Zommange [this age conflicts with that given by the same individual on his death entry]; and Catherine Roupe/Ruppe/Rupp, 63, maternal grandmother, described as a cultivator on Alzing farm at Gosselming. Catherine Engel's death entry was witnessed by her father and Nicolas Fonkennel (actually found as 'Fanquenel'), 32, described as a miller at Bidestroff.
3) Barbe Engel was born at Zommange March 25, 1798. On Feb. 18, 1818 at Gelucourt she married Pierre Schertz (found in Gelucourt entries as 'Chertz'). At the time she was living on the grounds of the Chapelle Sainte Anne d'Albéschaux (also found as 'Albechot') at Fribourg, two miles west of Rhodes, and at the residence of her co-guardian Nicolas Fonkennel at St. Jean-de-Bassel/Mittersheim. Pierre was described as a 21-year-old cultivator from Videlange farm at Gelucourt. He was born on the castle estate Ketzing near Gondrexange April 30, 1796, the son of 53-year-old Pierre Schertz and the deceased Marie Pilmann [Bielmann], who had died on the castle estate Ketzing April 15, 1798. Minister Christian Engel was described as a farmer from Guermange and her co-guardian. The entry was witnessed and signed by minister Christian Engel and Pierre Schertz, father of the groom. One child is found at Gelucourt:
    a) Joseph Schertz was born at Gelucourt Dec. 7, 1818, and died there Jan. 25, 1819.
4) Katharina/Catherine Engel was born Sept. 22, 1800. On July 8, 1823 at Farebersviller she married Jean Fonkennel. He was born at Bassing in 1795, a son of Christian Fonkennel and Catherine Gerber.
5) Christophe Engel was born at Zommange Dec. 9, 1810, and died at Les Thons, Vosges Feb. 26, 1854. On Sept. 20, 1834 at Haraucourt-sur-Seille he married Marie Sommer. She was born at Metairies-St. Quirin Oct. 10, 1811, and died at Haraucourt-sur-Seille May 10, 1839, a daughter of Joseph Sommer and Freni Mosimann. On Oct. 22, 1840 at Riche he remarried to Catherine Gasser. She was born at Marthille, Moselle (now Marten) Oct. 22, 1810, and died at Lignéville, Vosges Nov. 5, 1878, a daughter of Christian/Christophe Gasser and Christina Hirschi/Hirschy.

Circa 1770 Jean Engel remarried to Madeleine Rouvenacht. Madeleine brought a son named Joseph to the union. During their marriage Jean was generally described as a miller at Gosselming. Madeleine died before July 12, 1793. In his last years Jean was a property shareholder at Zommange with his son Christian. He died at his son's home at Zommange Nov. 13, 1796, though the civil entry is not listed in the 10-year index. Witnesses on his civil death entry included son Christian, 26, and Nicolas Fonkennel, 32, a miller at Bidestroff. The entry says the deceased was age 75, but it is more likely (considering that his father was born in 1707) that he was born circa 1728 and closer to 68 years of age. Children of Jean Engel (also known as Jean Pierre Engel) and his second wife Madeleine Rouvenacht include:

j. Joseph Engel was born at Assenoncourt April 7, 1770 (per his civil marriage entry), and died at Destry Dec. 28, 1823. On July 17, 1793 at Insviller, Moselle he married Magdalena/Madeleine Gerber. Their civil entry describes the groom as Joseph Engel, 25 [suggesting his birth in 1768], a miller at Gosselming, a son of Jean Engel and the deceased Madelaine Révenach. The additional statement is made that he was born in a legitimate marriage of Jean Engel and Madelaine Revenach. The bride was Madelaine Guerbert, a farmer-cultivator of Roderhof, Insviller. She was born at Saverne April 4, 1775, a daughter of Jean Guerbert and Catharine Gingerich. Witnesses included Ullerich Sommer, 35; Michel Engel, 52; Pierre Guebert, 42, all three from Wittersbourg [Vittersbourg]; and Jean Guerbert of Roderhof, the four were described as a brother, cousins, and an uncle. Signatures include Jean Engel, the father of the groom. Their children include:
    1) Jean Engel was born Oct. 27, 1796. On Dec. 21, 1822 at Destry he married Anne Springer, 26, in a double ceremony. She was born at Sarrebourg Dec. 10, 1795 and lived at Hoste, a daughter of the deceased Jörg/Georges Springer and Magdeleine Würgler/Vercler, 63. Her father had been a miller in the Mattmühle at Sarrebourg. They lived at Ernestviller.
    2) Magdalena/Madeleine Engel was born at Goerlingen, Lower Alsace Feb. 24, 1798, and died at Allin, McLean County Sept. 29, 1870. On Dec. 21, 1822 at Destry she married Christian Springer in a double ceremony. See SPRINGER for more on this couple.

3) Marie/Mary Engel was born in 1800, and died at Danvers Sept. 5, 1870. On March 15, 1823 at Destry she married Peter/Pierre Springer, 28. He was born at Sarrebourg July 24, 1794 and lived at Hoste, a brother to Anne Springer. They immigrated in 1838, and Peter was naturalized at Hamilton Sept. 21, 1842. They are found on the 1840 and 1850 censuses of Liberty, and on the 1860 census of Mosquito Grove, McLean County (this community became Allin in 1867). They are buried in Stout's Grove Cemetery at Danvers, as "Peter Springer, June 1800", and "Mary, his wife, June 1800-Sept. 1870" (near Bachman, Schoenbeck, and Christian Farny/Stecker/Staker). *Gospel Herald*, October 1870: "On the 5th of September, in McLean county, Ill., Mary Springer, aged 70 years and 2 months. Appropriate remarks were made by the writer and others, to the friends who had assembled on the occasion. Joseph Stuckey."
4) Catherine Engel was born at Destry, Moselle May 13, 1805. In 1836 in Butler County, Ohio she married Jean/John Schertz. He was born in 1804 or 1807, and died in Butler County Sept. 5, 1876, a son of Joseph Schertz and Barbe Nafziger. See SCHERTZ, SCHERTZ OF SARRALBE for background on their family.
5) Joseph Engel was born at Destry Jan. 10, 1807, and died there April 7, 1807.
6) Barbe Engel was born at Destry March 10, 1809.
7) Anne Engel was born at Destry Feb. 23, 1811.
8) Joseph Engel was born at Destry Aug. 29, 1812.
9) Christophe Engel was born at Destry Sept. 9, 1815, and died there Dec. 29, 1815.
10) Christophe Engel was born at Destry April 21, 1818.

Children of Jean Engel (occasionally found as Jean Pierre Engel) and his second wife Madeleine Rouvenacht include:

k. Anne Engel was born circa 1771.[275] She gave birth to her first illegitimate child in 1788, at the age of 16 or 17.

1) Jean George Engel was born at St. Jean-Kourtzerode, Moselle April 29, 1788 (per his marriage entry, headstone May 29), and died at Worth, Woodford County May 12, 1871. On Jan. 14, 1817 at St. Jean-Kourtzerode he married Magdalena/Madeleine Frey. Their civil marriage entry described the groom as Jean Georges Engel, born April 29, 1788, an illegitimate child of Anne Engel who was present and consenting, and a resident of St. Jean-Kourtzerode. The bride was described as Madeleine Frey, born at Zelsheim, Marckolsheim [this may have been Elsenheim adjacent to Marckolsheim in Lower Alsace], a daughter of Zelsheim residents laborer Jacques Frey and Madeleine Freyenberger. Her mother was present and consenting. She was born March 17, 1786, and died at Worth Sept. 15, 1864. They sailed from Le Havre on the packet ship *Poland*, arriving at New York July 26, 1837, as discussed in DETTWEILER. *Portrait and Biographical Album of Woodford County:* "John Engel [Jean George Engel], was born in the same place [as his daughter Catherine], and was reared and married and lived there until 1837. In that year he came to America with his wife and three [two] children, setting sail from Havre, and landing in New York after a voyage of six weeks. He came directly to Illinois by the way of the Hudson River, Albany and Erie Canal to Buffalo, thence by Lake Erie to Cleveland, and from there on the canal to Cincinnati, and from there to his destination by the way of the Ohio, Mississippi, and Illinois rivers. After his arrival at Peoria, he set out for this county and bought a tract of government land in Worth Township, and built a log house with home-made furniture. He made a bedstead by inserting poles into holes that he had bored in the logs that formed the walls of the house, the other end of the poles being supported by posts. He had no horses and did all his farm work and marketing with oxen. He died May 12, 1871. The maiden name of his wife was Magdalena Fry, and she was born in Freiburg, France, now in Prussia, and died on

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275 The Anne Engel who knew Jacob Bächler/Bechler has occasionally been confused by genealogists with Marie Anne Engel of Hoff, Moselle (only eight miles west of St. Jean-Kourtzerode). There are a number of coincidences: the birth years, the name George (the illegitimate son of one, the husband of the other), a father named Pierre Engel, and the proximate geography. The civil death entry of Marie Anne Engel says that she died at Hoff Nov. 24, 1826, age 55 (thus born circa 1771). On Nov. 21, 1801 she had married George Poirot there. Their civil marriage entry said that she was actually born at Guntzviller [below Sarrebourg], a daughter of Pierre Engel and Marie Agathe Kromenacker.

We first looked at the civil records of the tiny village of Hoff in connection with the Springer family that came to Central Illinois. They show that it was home to dozens of Engels. Many of the first names were typical French Catholic choices. At least two entries predated our genealogy of the Amish Mennonite family: widow Catherine Engel died there March 10, 1801, age 89 (thus born circa 1712); and Christian Engel died there April 14, 1796 (thus born circa 1717). Another male, Nicolas Engel, died there Dec. 13, 1803, age 80 (thus born circa 1723). Information posted by French genealogists in online databases describe Jean Engel (circa 1652-1734), husband of Anne Matern and Marie Margueritte Bopp, and the next generation Étienne Engel (1685-1743) married to Anne or Elisabeth Klein. They were all residents of Hoff, and presumably the forebearers of Engels born there.

the home farm in 1864." The 1850 census of District No. 56/Woodford County shows farmer John Engle, 60, France, and Madalane, 60, France. They are listed after the consecutive households of Daniel Shirts [Schertz], 37; Peter Shirts, 64; and John Shirts, 30. The 1860 census of Worth shows farmer John Angle, 70, France; and Madaline, 73, France. They were listed after the household of John Shertz [Schertz], 40, and before the household of Dabolt Household [Thiebaut Haushalter/Debolt Householder], 49. Their family farm can be found on the 1873 plat map of Worth on 105 acres in southwest Section 11, identified as 'Heirs of J. Engel.' They are buried in Hickory Point Cemetery at Metamora, where his headstone says, *Joh Engel Gestorben Mar. 12, 1871, Alt 82 Jahre*; and hers says, *Magdalena Frei, Gestorben Sep. 15, 1864, Alt 78 Jahre*. They had four children born at St. Jean-Kourtzerode:

a) Catherine Engel was born March 18, 1820 (per her civil birth entry created March 20; her obituary says March 14), and died June 12, 1896. She married Christian Schertz in Woodford County July 29, 1841.

b) Magdalena/Madeleine Engel was born Nov. 22, 1822, and died at Metamora Sept. 12, 1860. She married Jean/John Schertz in Woodford County Sept. 3, 1843. See SCHERTZ, SCHERTZ OF BISTROFF for background on both marriages to Schertz brothers.

c) Pierre Engel was born Sept. 24, 1825, and died at St. Jean-Kourtzerode June 30, 1826.

d) Pierre Engel was born June 2, 1827, and died at St. Jean-Kourtzerode April 8, 1832.

Anne Engel had at least one more child, and perhaps two more, who was thought to be illegitimate. Jacob Bachler/Bechler of St. Jean-Kourtzerode may or may not have been his natural father, and acted as his guardian. The child was born between Jacob's marriages to Elisabeth Gerber and Anne Marie Gerber (who was Anne Engel's sister-in-law). Jacob's death entry would identify him as Jacques Bechler *'epoux de la surowante de Barbe Engel."* We took this expression to mean that the witness only knew Jacob as a legal surrogate or proxy husband for Anne Engel, and guardian to her children. A clearer description might have been, 'husband and father of the children of Elisabeth Gerber and Anne Marie Gerber, and guardian of the children of Anne Engel.' One of the witnesses providing information was Michel Schwartz, 44, described as friends of the deceased from Brouviller. Schwartz would also be a witness at the marriage of Anne Engel's illegitimate son Jean George Engel at St. Jean-Kourtzerode Jan. 14, 1817, where Anne was present and consenting. For background on Jacob see BECHLER AND BECKLER.

- Andrés Bechler was born circa 1799. No civil birth entry is found at St. Jean-Kourtzerode. However, Andrés died at St. Jean-Kourtzerode May 1, 1814, only 20 days after Christian Bechler. His civil entry said he died at age 14 "in the home of his father," but did not identify his parents. Presumably he was named after Jacob's youngest brother Andreas.

2) Christian Bechler was born at St. Jean-Kourtzerode May 25, 1800, and died there April 10, 1814. His civil birth entry identifies his parents as laborer Jacob Bechler and Anne Engel, living on the community farm. It was witnessed by cultivator and shopkeeper Michel Bältzli, 61, and farmer Andreas Bechler, 30 [Jacob's youngest brother]. His civil death entry said he died at age 16 (actually 13) "in the home of his father."

The names of the parents were required items on all état civil *entries involving minors. Thus we can assume that the names of Christian and André's parents, though known, were intentionally omitted from these two entries, for a reason that would have been acceptable to an inspector. In many of these situations in this time frame this meant that the mother was not married to the true natural father, who was a French soldier.*

l. Barbe Engel was born at Guermange circa 1776, and died at Gosselming Sept. 15, 1833. On July 23, 1798 at Gosselming she married Nicolas Risser. He was born circa 1764, and died at Gosselming Jan. 19, 1814, a son of Jacob/Jacques Risser and Catherine Roupe/Ruppe/Rupp of Gosselming. Their civil marriage entry described the groom as a 34-year-old cultivator on Alzing farm at Gosselming. The bride was described as the 22-year-old daughter of the deceased Jean Pierre Engel and the deceased Magdelaine Riffennacht of Guermange. Witnesses included Joseph Farny, a miller on Nolweyer Pond at Bisping (he was Nicolas's brother-in-law, married to Anne Risser); Christian Engel, a Zommange cultivator (Barbe's cousin); and Jacob/Jacques Mose. See RISSER/REESER for more on this couple.

3. **Christian Engel** was born circa 1729.

4. Michel Engel, a cultivator born circa 1732, died at the age of 80 at Vittersbourg (20 miles northeast of Gelucourt) Sept. 8, 1812. His civil death entry described him as *Annabaptiste*; it was witnessed by his son Christian. His signature had characteristics associated with others from his family (looks like 'Engnl').[276] His wife Susanne Gerber was Michel's junior by 30 years. She was born circa 1761, and died before him at 50 years of age at Vittersbourg

[276] The signature of Michel Engel (1732-1812) appeared on the civil entry for the death of his son Joseph at Vittersbourg, created Sept. 22, 1797.

Nov. 18, 1811. Her death entry clearly identifies her as '*Annabaptiste*.' It was witnessed by her son Christian Engel, who signed his name 'Christian Engnll.'[277] Their children include:

a. Jean Engel was born circa 1780, and died at Rigny St. Martin, Meuse June 4, 1859. On Dec. 28, 1809 at Longeville-lès-St. Avold (23 miles northwest of Vittersbourg), 29-year-old miller Jean Engel appeared as a witness on the marriage entry of farmhand Christian Schertz, 29, and Vittersbourg native Catherine Gerber, 22. He was described as a brother-in-law or stepbrother. The same Jean Engel is found working as a 30-year-old miller in Holzmühle Mill at Longeville-lès-St. Avold, married to Barbe Schertz, when a daughter Catherine is born there. Their children include:
   1) Catherine Engel was born at Longeville-lès-St. Avold April 12, 1810.
   2) Michel Engel was born in October 1813, and died as a 20-month-old at Vergaville June 29, 1815.
   3) Anne Engel was born at Vergaville July 22, 1815.
   4) Jean Engel was born at Fenetrange [Ger. *Finstingen*] June 16, 1817, while Jean was a miller at the community mill.
   5) Joseph Engel was born at Fenetrange July 6, 1819.

b. Christian/Christophe Engel was born circa 1786. He was described as a cultivator at Vittersbourg, and as a miller at Fenetrange, where he died Jan. 28, 1817. The civil entry noted that he was 30 years old, that he was born at Albestroff (only four miles from Vittersbourg), and he was married to Anne Engel. His signature on the death entry of his father has the characteristics of others from this family (looks like 'Engnll'). Their children include:
   1) Catherine Engel was born at Vergaville March 11, 1816.

c. Joseph Engel was born circa 1790, and died at Vittersbourg Sept. 19, 1797. The death entry identified his parents as Michel Engel and Susanne Gerber, and gave Michel's age as 70 (this disagrees with the age stated earlier, which was taken from Michel's death entry).

d. Michel Engel was born at Vittersbourg Jan. 29, 1795. Witnesses included Pierre Gerber, 41, and Ulrich Sommer, 36, both cultivators at Vittersbourg.

5. Magdalena Engel was born circa 1738, and died at St. Jean-Kourtzerode Jan. 7, 1804. She married Michel Gerber. Witnesses to her death included Michel Beltzli [Bältzli, later Belsley], 56-year-old cultivator, who was described as a cousin. He was almost certainly the cultivator Michael/Michel Bältzli married to Madeleine Halter, described in BELSLEY, whose mother was Barbara Gerber.
6. Anne Engel may have been born circa 1743. She married Jean Kropf. A very rough estimate of their year of marriage would be 1763. The bride had a father who was born at Signau but baptized at Schwarzenegg; the groom had a father who was born at Schwarzenegg but baptized at Bern (see GRUBB for an explanation). They are found as the deceased Jean Cropfe and Anne Eingle, the parents of groom Pierre Cropfe [Kropf] on his civil marriage entry created at Tanconcourt, Meurthe-et-Moselle Oct. 22, 1793.
7. Marie Engel was born in 1747, and died at Bébing Jan. 27, 1813. She married Jean Ringenberg. He was born circa 1741, and died at Sarrebourg Feb. 13, 1795, a son of André Ringenberger and Magdalena Schwartz. They lived at the farm La Forge below Imling, which is adjacent to Bébing; then on Sarixing farm at Bébing. Marie's age was given as 65 on the marriage entry of her son, Joseph Ringenberg, created at Bébing May 18, 1812; witnesses at that event included 'cousins of the groom' Michel Engel and Joseph Engel. Her death on Rinting farm at Bébing was reported by son-in-law André Rediger. For a list of their children see RINGENBERGER.

Miller and livestock handler **Christian Engel** was born circa 1729, and died in Bischwald mill on Belgrade farm at Bistroff, Moselle Dec. 26, 1794.[278] He was described as a "*meunier et marcaire*" - miller and livestock handler - on the birth entry of a grandchild.

He was the 'Christian Engel a son of Christian Engel,' 27, at Assenoncourt in 1757. How could we be sure that the Christian baptized in 1707 was the father of one born circa 1729? There is a simple answer that is close to home.

The congregation at Schwarzenegg was not a large one. One of the families that first attended church at Steffisburg, then traveled from nearby Eriz to Schwarzenegg after Oct. 8, 1693, was the Stűckers. These were the author's great-great-great-great-great-great-great- (count 'em, seven) grandparents Peter Stűcker (1660-1750) and Anna Schlappach. Three generations later, the author's great-great-great-great-grandparents Joseph Stecker (as he

[277] This Christian Engel also signed a death entry for Jean Gerber at Vittersbourg Sept. 16, 1812. The 80-year-old Anabaptist farmer may have been his maternal grandfather (the father of Susanne Gerber). It was noted that Jean Gerber's wife Barbe Kammerich had died before him.

[278] A numbers of sources say the parents of Christian Engel who married Magdalena Schertz were Anabaptists Peter Engel and Anna Zehr. They lived in the Bachműhle on the Rosselle River at Hombourg-Haut (adjacent to St. Avold in a part of Lorraine that later became the department of Moselle). Anna died there Sept. 10, 1746, age 45; Peter died there Sept. 22, 1746, age 60. However, the second death entry in a Catholic register said he was Peter Ingold, not Engel.

was known in Moselle, France) and Barbe Farny were married on Friday, May 7, 1802. The first ceremony was conducted by Amish Mennonite ministers Christian Gingerich and Christian Engel (born circa 1764, he would become the 1833 immigrant). It took place on Belgrade farm at Bistroff, Moselle. Later that day a civil ceremony took place and the form was completed. Minister Christian Engel and groom Joseph Stecker had much in common – not only had they both lived and worked on Belgrade farm or Bischwald mill, but both of their paternal grandfathers were baptized in the church at Schwarzenegg, Unterlangenegg, Canton Bern (in 1707 and 1711).

Bistroff had not only been a home to Anabaptists since at least 1765, but a home to the Engel family from 1775 to 1794. It also had Blaser associations (the surname of Christian Engel's paternal grandmother), and relevance to Salzman and Schrag/Schrock families in Tazewell and Woodford Counties. The Steckers farmed at Bistroff until 1831. About that time they moved to nearby Bertring, and their sons sailed to America. Barbe Farny died in 1836, and the widowed Joseph Stecker sailed with a daughter in 1838 to reunite with his sons in Butler County, Ohio.

Thus the Engel generational links are confirmed by coincidences between two obscure locations separated by 218 miles. One was a church in a meadow called Schwarzenegg at Unterlangenegg, Canton Bern, Switzerland, present population 960. The other a farm at Bistroff, Moselle, France, present population 360.

The younger Christian Engel married Magdalena/Madeleine Schertz, who died before 1792.

Land documents archived at Dieuze and Bidestroff show Christian Engel living at Assenoncourt, Gelucourt, and Assenoncourt again, before heading north to Bischwald mill at Bistroff circa 1775. Assenoncourt and Gelucourt are located in the Dieuze Ponds area.

> Dieuze Document 3E 1409:
>
> On April 14, 1757, a lease [in Assenoncourt] for three or six years by Rodolphe Mazerin to Christian Engel a son of Christian Engel [Christian Engel *fils*]. Engel is a laborer at Assenoncourt on the free farm of Mr. de Custine.
>
> *This agreement also provided for use of a communal mill at Bidestroff. Bidestroff is located seven miles north of Assenoncourt, and the village of Zommange lies between them.*

> Dieuze Document 3E 1356
>
> Feb. 11, 1762 - Lease by Marie Anne de Mussey of Kraftel, wife of Claude François Noirot de Vauchoux (knight, governor of Dieuze, and former colonel of cavalry), living at her castle in Dieuze; and Count Michel Lamarche (bailiff, lord of the county of Lamarche in Vovre); and Henriette Perrin of Kraftel, his wife...to Christian Engel, laborer at Bidestroff, the smallholding at Kraftel.[279]
>
> *Kraftel farm at Gelucourt is still operational. Gelucourt is located approximately eight miles northeast of Bidestroff; the road to Gelucourt passes through Dieuze.*

> Bidestroff Document, Feb. 6, 1768
>
> Authorization. At the request of Michel Hesse, father and tutor of five children of Marie Lallement, were assembled François Lallement, maternal uncle; Quirin Jacques, cousin; Alexis Thomas, cousin; Auguste Tanavet, carpenter from Dieuze; with Joseph Focal, landlord from Dieuze and friend, to sell one parcel of ground at the passing of Nicolas Etienne, operator at Bidestroff; by Marguerite Blanchard, his wife, because of his passing... the buildings of small size are indivisible... [deducting from the proceeds of the sale] nine *écus*,[280] owed to Christian Engel, Anabaptist, who is from the farm at the mill at Bidestroff, but currently at Kraftel [farm], for the price of a vat bought from him seven years ago.

> Dieuze Document 3E 1447:
>
> On April 15, 1772, lease of the free house of Assenoncourt for Christian Engel, farmer and laborer at Assenoncourt.

The counts de Custine owned land in Guermange - two miles below Assenoncourt - as early as the 13th century. A marriage brought them land in Assenoncourt in the 16th century, and their holdings increased with time. It is possible that the Anabaptist tenants on de Custine family farms represented the greater part of their number in Lorraine.

Liberal aristocrat Count Adam Philippe de Custine (1740-1793) was the most prominent member of the de Custine family during the time Engels lived in the area (he was also known as the Comte de Custine-Sarreck). He gained a reputation as a dandy, nicknamed 'General Moustache' by his troops, but in fact he was an extremely harsh disciplinarian. He served in the Seven Years War and then the American Revolutionary War, acting as a brigadier general of cavalry under General George Washington. Upon his return to France, he became deputy of the General Assembly and the Constituent Assembly while representing the noble families at Metz, and later general-in-chief of

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[279] The word actually used for 'smallholding' was *metairie*. This usually described a farm that was leased for a portion of its harvest.

[280] The *écu au soleil* was the standard for French coinage, and the only coin made of gold, equivalent to three *livres*.

the Army of the Rhine. After one victory and one setback, he was sentenced to death by the Committee for Public Safety and guillotined Aug. 28, 1793. His wife was imprisoned, his son was guillotined for defending his honor, and his properties were pillaged by Jacobins.

In *The French Revolution, A History*, Thomas Carlyle wrote, "In the last days of August, fell a nobler head: General Custine's. Custine was accused of harshness, of unskillfulness, perfidiousness; accused of many things: found guilty, we may say, of one thing, unsuccessfulness. Hearing his unexpected sentence, Custine fell down before the crucifix, silent for the space of two hours: he fared, with moist eyes and a book of prayer, towards the *Place de la Revolution*; glanced upwards at the clear suspended axe; then mounted swiftly aloft...and swiftly was struck away from the lists of the living. He had fought in America; he was a proud, brave man; and his fortune led him hither." An anonymous epitaph appeared in the less-than-sympathetic English *Cambridge Intelligencer* Oct. 5, 1793:

> "Here lies a headless general (I'll say dead), as many living generals went on ahead;
> One morn, whilst dressing (be that morn forgot), he turned his orders into *papillotes* [curlers];
> His side locks curled so smart, but poor Custine remembered not he had a head between;
> Fate came, the slightest orders to recall, and with the curls took head and all."

Christian Engel moved from Assenoncourt north to Bistroff circa 1775. Note that Caspar Schrag, whose first wife had been Barbe Rouvenacht, remarried to Marie Blaser (1749-1792) on Belgrade farm at Bistroff circa 1774. Did Christian Engel (the younger born circa 1729) resettle there because his paternal grandmother was a Blaser?

Christian (born circa 1729) died in Bischwald mill on Belgrade farm at Bistroff Dec. 26, 1794; a civil entry was created Dec. 29. Witnesses on his civil death entry include son Michel Engel, 25, and son-in-law miller Jean Schertz, 36, both described as residents of Bischwald mill.

Children of Christian Engel and Magdalena Schertz include:

1. **Christian Engel** was born circa 1764 (circumstances point to Kraftel farm at Gelucourt as the location), and died at Hanover (later Metamora) Sept. 15, 1838.
2. Magdalena/Madeleine Engel was likely born on Kraftel farm at Gelucourt circa 1765, and died after 1830. She married Jacob/Jacques Abresol and Hans Rũvenacht (as he signed)/Jean Rouvenacht. See ROUVENACHT for background on both marriages.
3. Michel Engel was born on Kraftel farm at Gelucourt May 20, 1768, and died on Brandelfing farm at Gros-Réderching April 24, 1830.[281] He was one of six Anabaptists drafted April 18, 1794 by the administrative district of Morhange to work on military fortifications at Metz. On April 19, 1797 at Gros-Réderching he married widow Anne Rubi/Ruby. Their civil marriage entry stated his birth name as 'Micäli Angel' (a Latinized version, perhaps indicating the birth date was transcribed from a Catholic record), and he was described as a 29-year-old laborer from Bistroff. Anne was born circa 1760, and died at Gros-Réderching Nov. 8, 1819. She was the widow of Joseph Guingerich, who had died Feb. 24, 1795 (their last child born six days later).[282] Marriage witnesses included Nicolas Gingerich, 55; Christian Gingerich, 58; and Christian Gärber, 23.[283] Anne brought six children to the marriage; see GINGERICH for background. Children of Anne Rubi and her second husband Michel Engel include:
    a. Christian Engel was born on Brandelfing farm April 12, 1798. On Dec. 31, 1815 at Haboudange [Ger. *Habudingen*] he married Catherine Guingerich. She was the daughter of Jean Guingerich and Anna

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[281] His death entry, created at Gros-Réderching on April 24, 1830, has caused some confusion about his birthplace. Michel Engel, 59, was described as a farmer at Brandelfing Farm and a resident of Gros-Réderching, widower of Anne Rubi, and son of Chrétien [Christian Engel] and Madelaine Schertz. Very unclear handwriting appears to say that Michel was a native of "Grafthal Mairie de Sehlicourt, department de la Meurthe." It is now apparent that this remark was actually 'Kraftel Mairie de Gelucourt, department de la Meurthe' - Kraftel Farm at Gelucourt, in the department of Meurthe (the location is now in Moselle, at its southern edge). The death was reported by Michel's stepson Jean Guingerich, 37, living on Brandelfing Farm, and son Christian Engel, 32, living at Bisping; both were described as cultivators and farmers.

The death of Joseph Guingerich has also caused some confusion. It was recorded in the 10-year civil index as having occurred on the Republican calendar date 6 Ventose 8, several years after his widow's remarriage to Michel Engel. It should have said 6 Ventose 3.

[282] A list of Anabaptists on Moselle farms created in 1794 has Brandelfingen: Joseph Genurich, 42; Anne [Rubi/Ruby], 34; Cath., 15; Mad., 13; Suz., 11; Marie, 8; and Barbe, 4.

[283] Nicolas Güngerich was born about 1744, and died at Bérig Vintrange (Ger. Berg) Oct. 24, 1816. He married Catherine Rubi. He and his son Christian (1770-1825) refused service in the national guard in 1792. Christian became elder at Bistroff, and later lived on Vallerade Farm at Albestroff; he joined minister Christian Engel to unsuccessfully petition for Anabaptist exemption from military service.

Schertz of the farm Malgré Xousse at Lagarde [Ger. *Gerden*, adjoining Jambrot farm],[284] and the niece of Bistroff elder Christian Guingerich who petitioned the French government with minister Christian Engel. They had 11 children.

b. Hans Engel was born July 21, 1803. He died as an infant.

c. Jacobine Engel was born on Brandelfing farm March 14, 1806. On Nov. 8, 1828 at Gros-Réderching she married Christian Schantz. He was born at Hottviller in 1802, a son of Joseph Schantz and Catherine Risser. He was living at Henriville.

4. Anna/Anne Engel was born at Kerprich-aux-Bois [Ger. *Kirchberg an Wald*] Feb. 28, 1772, and died at Marsal Aug. 8, 1809. At 20 she had an illegitimate child, whose father is not named on the entry.

a. Marie Engel was born in the Bischwald mill at Bistroff Dec. 12, 1792. When the birth was reported two days later by midwife Elisabeth Haman, the unnamed mother [Anne Engel] was described as a 19-year-old daughter of 'Christian Engelin' and the deceased Magdelaine Schertz of the Bischwald mill at Bistroff. Haman initialed the entry. It is probable that Marie is the same individual who was identified in her marriage entry as 'Magdelaine Engel,' with a birth date of 1790. Perhaps her name was changed for her wedding, to prevent an administrative request for her birth entry, which would have shown that she was born illegitimate (at least in the eyes of the local administration). Magdelaine Engel was married at Kalhausen Nov. 2, 1812. The civil entry gives her age as 22, and identifies her mother as Anne Engel with Anne's correct date of death at Marsal. Marie/Magdelaine's new husband was 39-year-old domestic Michel Saltzman, who was born circa 1776. Michel's first wife had been Magdalena Rouvenacht, born circa 1785, a daughter of Boulay miller Pierre Rouvenacht and Ann 'Rinkenberg'; Magdalena Rouvenacht had died at Kalhausen Aug. 18, 1812. Michel Saltzman was described as a Weidesheim laborer in 1814, a domestic in the household of the mayor in 1817, and a domestic in the Joseph Engel household in 1819. They had nine children 1810-1829.

Between this birth and June 17, 1796, Anne Engel married Christian Brunner. He was born at Bistroff Dec. 14, 1774, a son of Christian Brunner and Barbe Rouvenacht, and a brother to Barbe Brunner. Christian and Anne appear as the parents on one Bistroff entry.

b. Christian Brunner was born June 17, 1796 at Bistroff. The entry describes the father as Christian Brunner, 24, a cultivator at Bischwald mill, and the mother as Anne Engel, 25, his lawful wife. Witnesses included Anne's stepbrother Jean Schertz, 37.

Christian Brunner's death was reported at Bistroff Sept. 30, 1796. The entry was witnessed by Jean Schertz, 38, who was described as a stepbrother (Christian Brunner's mother Barbe Rouvenacht was also Jean's mother from an earlier marriage); and Nicholas Blank, 50, a farmer on La Chapelle farm at Bistroff (actually in Linstroff). On Feb. 4, 1797 Anne Engel remarried to Jean Schraque, who was born at Bistroff March 2, 1775, a son of Caspar Schrag/Gaspard Schraque and his second wife Marie Blaser. They lived at Marsal, where Jean Schraque became 'Jean Gerack' in civil records. Anne Engel died at Marsal Aug. 8, 1809. For more on Jean Schraque and their children, see SCHROCK, JOHN SCHROCK OF GROVELAND.

5. Marie Engel was born at Kerprich-aux-Bois Oct. 20, 1774, according to her first marriage entry. On Feb. 16, 1795 at Bistroff she married Pierre Schwendi ('Chvendy' is found on the marriage entry, but he was illiterate, signing with an 'x'; the name is also found as 'Schwandi' on other family documents). He was born April 3, 1769, a son of Pierre Schwendi, 66, and Barbe Farny, 50, of Gauchebach Mill at Destry. On the marriage entry Marie was described as a resident of Bischwald mill at Bistroff, a daughter of the deceased Christian Engel and Magdalena Schertz. Witnesses included her brother Michel Engel, 25, described as a farmhand living at Bischwald mill; miller Jean Schertz, 36, a brother-in-law of the bride; Nicolas Blank, 48, a cousin of the groom living on La Chapelle farm at Bistroff; and Pierre and Jean 'Chvendy', the bride's father and 23-year-old brother. Both Marie and Michel Engel signed their names in a manner that resembles the characteristic signature of their older brother Christian (that is, the letters look like 'Engnll'). When Marie Engel remarried three years later, Pierre Schwendi was not mentioned on the entry. He may have deserted his wife, annulling the marriage; or, he died and was simply not mentioned to avoid delay (an official transcription of his marriage and death entries would have to be obtained by his widow before she could remarry). On Aug. 13, 1798 at Gosselming, Marie remarried to Joseph Schrag. At the time she was living on Alzing farm at Gosselming, which was given as her birthplace. Joseph was born at Bistroff in 1772, a son of Caspar/Gaspard Schrag and his first wife Barbe Rouvenacht. Marriage witnesses included brother-of-the-groom Jean Schrag, who was the husband of Marie's older sister Anne; and 22-year-old Jean Neuhauser of Gosselming, described as the brother [stepbrother] of the bride.

6. Joseph Engel was born circa Oct. 11, 1778 (his death entry said he was 39 years, 2 months, 22 days old), and died on Weidesheim at Kalhausen Jan. 3, 1818. (Kalhausen appears several times in connection with Engels. The tiny

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[284] Malgré Xousse is still an active farm and a business park at Lagarde.

The last entry found at Lagarde that named minister Christian Engel (before his move to Guermange) describes the birth of Christian Guingerich, a brother to Catherine, on Sept. 14, 1807. His parents were Jean Guingerich, 38, and Anne Schertz. Engel was a witness, described as 'Christianne Angel', 44, of Jambrot. Jean Guingerich (who signed his name 'Gingerick') was born in 1768 and died in 1847 at Haboudange; he was the older brother of Christian (1770-1825), the Bistroff elder who co-signed a petition with Christian Engel in 1809. Anne Schertz was a daughter of Jean Schertz and Barbe Farny.

village seven miles southwest of Gros-Réderching was the location of Weidesheim, an estate owned by the Roggy family. Weidesheim kept its own records from 1792, with Jacob Roggy as mayor; it was absorbed into Kalhausen in 1811). Joseph first married Magdalena Güngerich. She was a daughter of Joseph Guingerich and Anne Rubi of Brandelfing farm, and became a stepdaughter to Joseph's uncle Michel Engel. They lived on Brandelfing farm at Gros-Réderching until 1806, then on Weidesheim at Kalhausen. Their children include:

a. Anne Engel was born on Brandelfing farm Jan. 17, 1801, and died there March 17, 1804. Her civil death entry was witnessed by cultivator Michel Engel, resident of Brandelfing farm and a paternal uncle of the deceased.

b. Jacobine Engel was born on Brandelfing farm July 11, 1803. On March 19, 1819 at Kalhausen she married André Schertz of Lorentzen. He was born Aug. 21, 1796, a son of André Schertz and Barbe Bachman. By 1819 the 15-year-old bride's father and natural mother were dead, and she was given away by her guardian, uncle Michel Engel of Brandelfing farm at Gros-Réderching. Witnesses included Jean Roggy, 35; Jean Nafziger, 39; and Andrés Ringenberger, 37.

c. Joseph Engel was born on Weidesheim at Kalhausen July 17, 1805. Witnesses included Pierre Ringenberg, 28; and Jean Roggy, 26. The entry was signed by Weidesheim mayor 'Jacques Roggie.' On March 18, 1824, Joseph married Catherine Roggy at Weidesheim. At the wedding he was accompanied by his uncle Michel Engel of Brandelfing farm at Gros-Réderching. Catherine Roggy was born on Weidesheim Feb. 13, 1805, a daughter of Jean Roggy and Catherine Gungerich. They appear on the 1880 census of Bureau, Bureau County as Joseph Engle, 75, France; and Kate, 75, France. Their next door neightbor was Catherine's nephew Nicholas P. Roggy, 30.

d. Madeleine Engel was born on Weidesheim at Kalhausen Jan. 19 or 20, 1808. Witnesses included Pierre Ringenberg, 31; and Jean Roggy, 26. On Dec. 16, 1823 at Haboudange she married Nicolas Guingrich. He was born at Lagarde, Moselle Feb. 15, 1802, a son of Jean Guingrich and Anne Schertz.

Following Magdalena's death at Weidesheim (a hamlet and mill at Kalhausen, Moselle) Nov. 8, 1813, Joseph remarried to Magdalena's sister Susanne (Guingerich) Ringenberg, the widow of his neighbor Pierre Ringenberg. At the time of his death - Jan. 3, 1818 - he worked as a farmer on the Hauser farm at Kalhausen. Their children include:

e. Michel Engel was born at Weidesheim Oct. 1, 1816.

f. Chrétien Engel was born at Weidesheim Aug. 12, 1818. Father Joseph Engel died before the birth.

Christian Engel was born circa 1764 (circumstances point to Kraftel farm at Gelucourt as the location), and died at Hanover (later Metamora) Sept. 15, 1838.

He is remembered as the organizer of the first Amish Mennonite congregation west of Ohio, and the first German-speaking congregation in Illinois (he spoke French and German, and English late in life). He is the subject of the biography *Love God and your Neighbor: The Life and Ministry of Christian Engel* written by Steven Estes, archivist of the Mennonite Heritage Center at Germantown Hills.

The significant number of civil entries showing Christian as a witness or relative makes it possible to trace his steps through Moselle. From about 1775 to 1794 he was probably living at Bistroff; from 1797 to 1807 he was on Jambrot farm between Lagarde and Moussey [Ger. *Mulsach*]; in 1811 he lived at Lagarde or nearby Chambrey; and by 1819 he was at Guermange.[285]

Unfortunately, not all relevant entries for the births of his children have been located. In one location his name is written as 'Ingel', in another 'Angel', and no doubt those inadvertent slips have muddied the trail.

It is also possible that too much faith has been placed in the entries found in a family *Bible*. A Froschauer *Bible*, printed in 1571, passed to more recent generations with notations that contain surprising errors (it is not necessary to presume that *Bible* notations were created at the time of an event). Where possible we will point out disagreements with civil documentation.

Christian's first wife was Catherine Nafziger, who was born at Hartzviller, Moselle in 1766, a daughter of Christ Nafziger and Barbara Hochstettler. She died on Jambrot farm July 20, 1797, only two weeks after giving birth to her daughter Catherine.

Children of Christian Engel and his first wife Catherine Nafziger include:

1. Christian Engel was born Jan. 26, 1788, and died in France in 1834. On July 16, 1811 at Lagarde he married Catherine Roggy (the 10-year civil index calls them Christianne Angel and Catherine Rogi). Their civil marriage entry describes the groom as farm hand Christian Angel, 20, a son of cultivator Christian Angel, 45, residing at Jambro, Lagarde, and the deceased Catherine Nafziger. The bride was described as Catherine Rogi, 18, a daughter of cultivator Valentin Rogi of the Vaterhoff [Waderhof], 44, who was present and consenting; and Barbe Schertz, 42.

[285] Jambrot is still an active farm. It was located a few miles southeast of Lagarde, and was described that way in the Engel civil documentation we found, but is actually part of Remoncourt.

Witnesses included father-of-the-groom cultivator Christian Angel, 45; cultivator Christian Nafziger, 45, residing at [illegible], Gondrexange, maternal uncle of the groom; and father-of-the-bride cultivator Valentin Rogi, 44, residing on the Vaterhoff. Signatures include Christian Jantzi, who was not mentioned in the text of the entry. Catherine Roggy was born on the Waderhof at Lorentzen in 1790, and died in the home of her daughter Barbara at Panola Dec. 8, 1864. As a widow she accompanied her two children and their families to Woodford County in 1849. She is buried in Baughman Cemetery at Panola.

a. Christian Engel was born on Jambrot farm at Lagarde Feb. 7, 1813 (found in the 10-year civil index as Christianne Angel), and died in Woodford County Dec. 11, 1849. On Oct. 17, 1836 at Ligneville, Vosges he married Anne Guerbert/Ann 'Nancy' Gerber. She was born at Anglemont, Vosges April 9, 1817, and died at Roanoke Nov. 28, 1864, a daughter of Christian Guerbert [Gerber] and Madeleine Abresol [Aebersold]. Christian died in a farming accident shortly after arriving in Woodford County. Ann remarried to minister/elder André Bachmann/Andrew Baughman (see BACHMAN for more on this couple).

b. Barbe/Barbara Engel was born at Guermange Oct. 26, 1815, and died at El Paso, Woodford County Dec. 16, 1900. On Jan. 3, 1836 at Bickenholtz she married Jean Rouvenacht/John Ruvenacht. See RUVENACHT for her obituary.

c. Catherine Engel was born circa June 19, 1825, and died at Diemeringen, Lower Alsace March 19, 1826, age two years and nine months. Her civil death entry said that she was born at 'Laustroffe' (Linstroff?), a daughter of day laborer Chrétien Engel and Catherine Rogÿ residing in *Maison* 118 at Diemeringen. It was witnessed by cultivator Valentin Rogÿ, 31.

2. Joseph Engel was born at Lagarde Nov. 15, 1791, according to his civil marriage entry (the family *Bible* gives Jan. 30, 1790) and died on his way to St. Louis to meet an immigrant friend Aug. 29, 1852. On May 24, 1813 at Lorentzen he married Barbara/Barbe Roggy. She was born at Lorentzen Sept. 10, 1795, and died in 1838, a daughter of Johannes/Jean Roggy and Catherine Birki. They lived at Zommange, probably on the property that had been occupied by his cousin Christian Engel (1765-1814, husband of Freni Risser). Joseph appears to have assumed this property after the 1814 death. They lived at the hamlet Singling within Gros-Réderching 1828-36, where Joseph became a church elder like his father. Joseph and his family sailed form Le Havre, and arrived in New Orleans on the ship *Marengo* May 11, 1836. The passenger list shows Joseph Engel, 44, France; Barbara, 40; Joseph, 19; Barbara, 16; Catharina, 14; Magdalene, 8; Maria, 6; Christian, 5; Barbara Bruner, 38 [the *Quarterly Abstract* version of this list does not include this Barbara]; and Barbara Bruner, 26. After Joseph worked 11 months in New Orleans, the family continued up the Mississippi and Illinois Rivers to Fort Clark (later Peoria), arriving in April 1837. On Aug. 31, 1838 'Joseph Engle' puchased 160 acres at $1.25 per acre. The sale document said he was a resident of Sangamon County, but this may have only been because he was a temporary resident near the land office there. The acreage was located in Section 28 of what is now Worth, Woodford County. According to the *Grantors Index,* on April 2, 1840 he sold property in Section 28 to his son Joseph Jr. for $100. After the death of his father on Sept. 15, Joseph assumed church duties as elder of the Partridge Creek congregation. His family appears on the 1850 census of District 56 (Woodford County) as Joseph 'Engle', 59, a farmer from France with personal property amounting to $1,500; Barbaray, 48; Lena, 26; Mary, 22; and Christian, 20. Several of the Engel families from the next generation are well-documented; however, the children of Joseph Engel and Barbe Roggy are not so well known:

a. Jean Engel was born at Zommange Oct. 2, 1815. Witnesses included grandfather and church elder Christian Engel, described as a 51-year-old cultivator from Guermange. Jean died at Zommange Oct. 7, 1815.

b. Joseph Engel (Jr.) was born at Zommange Oct. 20, 1816. He purchased property from his father for $100 on April 2, 1840. He died in Woodford County in 1843, and is buried in Hickory Point Cemetery at Metamora.

c. Catherine Engel was born at Zommange July 8, 1819. She may be the Catherine Engel who married Jean Blanck/John Plank in Tazewell County July 25, 1840. The county register says minister John Nafiger performed a ceremony for John Blank and Catherine Engle.

d. Barbara/Barbe Engel was born at Zommange Feb. 8, 1821, and died in Woodford County Feb. 26, 1880. On Feb. 25, 1840 she became the second wife of Partridge Creek congregation deacon Joseph 'Black Joe' Belsley. They are buried in Belsley-Camp Cemetery at Spring Bay.

e. Anne Engel was born at Zommange Jan. 29, 1824, and died there Aug. 18, 1829.

f. Magdalena/'Lena'/Madelaine Engel was born at Zommange March 13, 1826, and died in McLean County July 6, 1907. Her birth date became a matter of contention in the French legal system. For a reason that is unknown to us, the municipal clerk of Zommange neglected to enter a number of events in civil records during 1826. Joseph Engel and Barbe Roggy were summoned with 10 others to appear at the Palace of Justice at Dieuze June 2, 1827. The group included the Zommange schoolmaster and a midwife from Vegaville, and the issues included not only births but marriage announcements as well. Joseph Engel testified that he had reported the birth at the Zommange municipal office at noon the following day; this was confirmed by Barbe Roggy. Joseph signed his statement with a characteristic Engel family signature (looks like 'Engnll'), and Barbe signed as 'Barbara Rogÿ.' On June 26, 1851 at

Partridge, daughter Lena married Peter R. Naffziger. He was born in Germany Oct. 1, 1824, a son of 'Apostle Peter' Naffziger and Barbara Beck.

g. Marie/Mary Engel was born at at the hamlet Singling within Gros-Rederching June 1, 1828. She is the 'Mary Engle' buried in Imhoff Cemetery at Danvers, under the dates June 1, 1828-Aug. 16, 1908.

h. Christian Engel, also known as Christian E. Engel, was born at the hamlet Singling Aug. 11, 1830, and died at Panola Dec. 6, 1907. On Dec. 6, 1852 in Woodford County he married Magdalena 'Lin' Donner. She was born at Wilmot, Ontario Jan. 1, 1831, and died Nov. 23, 1920, a daughter of Peter Donner and Barbara Naffziger. The 1900 census of Panola shows them as Christian Engle, 69, born in Germany in August 1830, a citizen since 1845; Maggolina, 69, born in January 1831 in Canada to German parents, a citizen since 1838; and three children born in Illinois. They are buried under a joint headstone in Baughman Cemetery at Panola.

3. Peter Engel was born at Lorquin, Moselle Jan. 14, 1794, and died March 1, 1875.[286] On Dec. 21, 1819 at Hellocourt he married widow Catherine Ringenberg. She was born on the farm La Forge below Imling Sept. 15, 1788, and died Sept. 25, 1863, a daughter of Jean Ringenberg and Marie Engel. Catherine's first marriage had been to Joseph Vercler at Hellocourt Feb. 6, 1806, and she brought four children to her marriage with Peter. At the time of the marriage Peter was living with his widowed father and brothers at Guermange, where they worked as cultivators. Father Christian and brother Christian appear as marriage witnesses. Catherine was living on Boule farm belonging to General Charles Louis Dieudonné Grandjean, who appeared as a marriage witness.[287] After the marriage Peter joined her there. As a literate resident of tiny Hellocourt, Peter Engel assisted in the creation of later civil entries. He signed the year-end closeout Dec. 31, 1821 as an assistant, or *adjoint*. One entry that he did not witness was the marriage of Nicolas Richard, 22, and Magdaleine Martin, 21, on April 6, 1821; they were described as domestics on the Engel farm. *Atlas of Woodford County*, published in 1879, asserted that Peter was at one time mayor of Hellocourt, and this would be entirely consistent with his *état civil* function. Peter and Catherine departed from Le Havre on the *Massassoit*, and arrived at Baltimore May 21, 1831. They stayed in Lancaster County, Pennsylvania for three months before continuing via Pittsburgh and Louisville to St. Louis. From there they went up the Illinois River to Fort Clark (now Peoria), arriving in the fall of 1831. According to the *Grantors Index* on Sept. 29, 1831 Peter and his half-brother John Engel paid James Boothe $500 to purchase 160 acres in what is now Metamora. Their log barn was the site of the first services conducted by his father, and was later used for Apostolic Christian services. Andrew and Christian Ropp stayed there the entire winter of 1834; that spring, minister Christian Engel conducted a marriage ceremony for Andrew Ropp and neighbor Jacobine Vercler. Peter's home was often used as a stopover for stage passengers; for background on a visit from lawyer Abraham Lincoln see the Appendix, ABRAHAM LINCOLN ON THE EIGHTH CIRCUIT, ENGEL'S PLACE. His household appears on the 1850 census of District 56 (Woodford County) as Peter 'Engle', 57, and Catherine, 53, with Catherine's widowed mother given as 'Mary' Ringenberger, 74. They lived next door to their son, Peter Jr., and Catherine's son (Peter Sr.'s stepson), John Virkler. They are also found on the 1860 census of Metamora as 'Peter Engle Sen.', 67; and Catherine, 72. Later in life Peter was considered a significant convert to the Apostolic Christian Church.

4. Katharina/Catherine/'Kate' Engel was born on Jambrot farm at Lagarde July 6, 1797 according to her civil birth entry and marriage entry (the family *Bible* gives Oct. 6, 1796). On Nov. 10, 1814 she married widower Christian/Chrétien Roggy at Lorentzen. She died Jan. 12, 1872, and is buried in Baughman Cemetery at Panola.

On Jan. 1, 1798, Christian remarried to Barbara/Barbe Brunner at Lagarde. She was born Jan. 13, 1769, a daughter of Christian Brunner and Barbe Rouvenacht of Bischwald mill at Bistroff. The civil marriage entry noted that Barbe's parents were residents of Bistroff. Witnesses included Jean Rouvenacht of Rhodes and Christian Nafziger (father of Christian's first wife). Barbara/Barbe died at Metamora Sept. 4, 1852.

Children of Christian Engel and his second wife Barbe Brunner include:

5. Jean Engel was born on Jambrot farm at Lagarde Oct. 3, 1798, and died Jan. 17, 1799. No mention of this child appears in the Engel family *Bible*. However, he is documented in two civil entries created at Lagarde. Though

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[286] The place name on his birth entry is barely legible, and may differ.

[287] Charles Louis Dieudonné Grandjean was born at Nancy in 1768. He was placed in charge of the National Guard of Château Salins District (which included Hellocourt) in 1789. In 1792 he served in the Army of the Rhine under liberal aristocrat Count Adam Philippe de Custine, the general who was guillotined in 1793 after one victory and one setback. Grandjean distinguished himself at the Battle of Enghen-Stockach in 1800. He was made a member of the Legion of Honor in 1804, and became general of a division in 1805. He became a Baron of the Empire in 1810. His biographies place him in Spain in 1808, in Russia in 1812, and at Danzig in 1813. He was captured at Danzig, but returned the following year. He chose not to join Napoleon during his 100 days return from exile. He served as a deputy in the National Asssembly 1821-24. Late in life he received the rank of lieutenant general. He died at Nancy in 1828. His name is inscribed on the east side of *l'Arc de Triomphe*.

His biography notes that he suffered injuries at the Battle of Wagram July 5-6, 1809, where he headed the 3rd Division of the 11th Corps. This was the same battle where the Legion of Honor was awarded to Louis de Guibert, a future Woodford County settler and friend of 'Red Joe' Belsley. Belsley was born on Grandjean's property at Hellocourt.

Christian Engel's signature appears on the birth entry, it does not appear on the entry for the death. It states that Christian reported the death with Christophe Pierre, who signed.

6. Jean/John Engel. The family *Bible* says he was born May 22, 1801. At that time Christian Engel and Barbe Brunner were living at Lagarde, but no entry is found there. The story of John Engel's 1830 walk through the Midwest is told in *Rŭppen to Ropp*. According to the *Grantors Index* on Sept. 29, 1831 he and his half-brother Peter paid James Boothe $500 to purchase 160 acres in what is now Metamora. In 1832 John served as a volunteer teamster taking food to other volunteers in the Black Hawk War. 'John Engle' purchased 80 acres of federal land in what became Woodford County at $1.25 per acre Aug. 30, 1838. On July 16, 1839 in Tazewell County he married Barbara Dettweiler; the ceremony was performed by minister John Nafziger (the county register has them as John Engle and Barbara Detweiler). She was born at Diemeringen March 26, 1814, a daughter of Christian Dettweiler and his third wife Catherine Schertz; she emigrated with the Michael Belsley family in 1837, and died in 1874. Their household appears on the 1850 census of District 56 (Woodford County) as John Engel, 49, farmer from France; Barbaray, 38; and six children. They are found living next door to half-brother Peter on the 1860 census of Metamora as John Engle, farmer, 59; and Barbaray, 46, with eight children. The 1873 plat map of Panola shows J. Engel on 40 acres (perhaps mislabeled, because it appears to be 80 acres) in Section 2 of Panola, next door to his daughter Barbara and her husband Christian H. Ruvenacht. *Herald of Truth*, May 1888: "On the 14th of March, near Panola, Woodford Co., Ill., of erysipelas and old age, John Engel, at the advanced age of 86 years, 10 months and 6 days. He was born in Lorraine, France in 1801, immigrated to America in 1830, lived in Pennsylvania 6 months, then moved to Butler Co., Ohio, and from there to Illinois. He was one of the very early settlers in Woodford county, and traveled on foot from Ohio to Illinois. He was married to Barbara Dettweiler, who died June 10, 1874. He was buried on Friday the 16th. Services were held at Danner's School House [in Panola] in German and English by E.M. Hartman, from *Rev. 14:13*. The remains were interred in the Bachman [Baughman] Cemetery, two miles east of Woodford station. He leaves one sister, seven children, nineteen grandchildren and many friends and relatives to mourn his departure. He was a member of the Amish Mennonite church for about 70 years, and of late years often expressed himself willing to die and go home to rest."
7. Barbara/Barbe Engel was born at Lagarde April 18, 1803, and died in Tazewell County Aug. 25, 1881. On Dec. 18, 1836 in Tazewell County she became the second wife of 'Red Joe' Belsley; the ceremony was performed by her father minister Christian Engel. 'Red Joe' was born at Rhodes March 28, 1802, and died at Deer Creek Dec. 24, 1872, a son of Christian Belsley and Katharina/Catherine Vercler of Rhodes. He was a pioneer for Amish Mennonite settlement in Woodford and Tazewell Counties. They are buried in Belsley-Camp Cemetery at Spring Bay.
8. Magdalena/Magdeleine Engel was born at Lagarde Oct. 12, 1805 according to her civil entry created at Lagarde. (The entry gives the age of her father as 41, and the age of her mother as 37; Jean Gingrick, 37, signed as a witness). The family *Bible* erroneously lists her as 'Magoline' and gives the birth date Jan. 18, 1805. She died at Metamora Nov. 4, 1899, and was buried in Hickory Point Cemetery at Metamora. On Dec. 23, 1834 at Spring Bay she married Joseph Camp; the ceremony was performed by her father (the county register has them as Joseph Kemp and Madaline Engle). Joseph was born in 1805, and died before 1844 in the part of Tazewell County that became Woodford County, a son of Jean Kempf and Anne Abresol. On June 9, 1844 in Woodford County Magdalena remarried to Christian Kennel, a veteran of the French army. According to county records the ceremony was conducted by Justice of the Peace John Gentry. See KENNEL, CHRISTIAN KENNEL for background on this couple.
9. Marie/Mary Engel was born at Lagarde Dec. 1, 1807, a date that is found in the family *Bible*. (Her civil birth entry says that Christian was 43, and Barbe Brunner, 39; Jean Gingrick, 38, signed as a witness). She died near Washington Feb. 17, 1888. On Sept. 22, 1828 at Imling she married Johannes/Jean Suisse. He was born at Diane-Capelle Sept. 29, 1807, and died in Morton (as John Schweitzer or Switzer) Jan. 28, 1885. John was a son of Jean Suisse [Sr.], a cultivator born circa 1773, and Véronique Neyhaüser [Neuhauser], born circa 1773. See SCHWEIZER for more on this couple.
10. Jacobine Engel was born at Guermange April 29, 1813 according to a civil entry (the family *Bible* says Aug. 28, 1813), and died at Pleasant Ridge, Livingston County Sept. 7, 1885. On Dec. 27, 1833 she married Joseph Vercler of Hellocourt, a stepson of her half-brother Peter; her father minister Christian Engel performed the ceremony. See VERCLER for more on this couple.

Christian must have had a close friendship with his nephew, also named Christian Engel (1765-1814, married to Freni Risser), who lived at Zommange. They were only a year apart in age. When his cousin and Freni died only two days apart in 1814, elder Christian signed the death entry as a witness. He became a co-guardian of the orphaned children with Nicolas Fonkennel. His son Joseph (who later became an elder) remained in Zommange and may have raised the children.

A housebook of medicine recipes and farming notes covering the period 1812-1820, left by this Christian (1765) to the other (1764), is now held in the Mennonite Heritage Center at Metamora. It was written in French and German.

A circular dated Dec. 25, 1808 asked Amish Mennonite ministers to attend a meeting in Sarreck mill at Oberstinzel. They met Jan. 7, 1809, and a petition requesting exemption from military service was drafted and signed by Christian Engel, Hannes Hirschi, Jörg Springer, Christen Lehman, and Christian Nafziger.

On June 19, 1809 Engel attended a ministers conference on the Bildershäusenhof at Sélestat, Lower Alsace. There he was chosen with elder Christian Güngerich (1760-1825) of Bistroff to be a representative of all Anabaptists in the region of Lorraine on the issue of military service. Recall from STAKER that according to Pierre Sommer's *Historique des Assemblées,* Amish Mennonites from the German-speaking cantons of Albestroff, Grostenquin, Faulquemont, St. Avold, Boulay, and Bouzonville made up the *Deutsch Luttringer* congregation (Güngerich), and those to the south made up the *Welschländer Gemeinde* (Engel).

For many years Christian energetically petitioned the French government for Anabaptist exemption from military service, suggesting that instead they serve as teamsters.[288] This may be explained by the experiences of his younger brother. Michel Engel had been one of six Anabaptists drafted April 18, 1794 by the administrative district of Morhange to work on military fortifications at Metz. The labor was performed alongside convicts.

On Feb. 28, 1809 in Paris, Engel and Güngerich submitted a petition to the minister of the interior asking for Anabaptist exemption from military service.

Christian witnessed the marriage of Chrétien Schertz and Catherine Schertz at Oberstinzel Sept. 17, 1811. The civil entry described him as cultivator Chrétien Engel, 48, living at 'Chambie' - likely meant to be Jambrot farm at Lagarde, Moselle, or nearby Chambrey.

On Jan. 30, 1812, another petition was submitted to the minister of worship by Engel, Güngerich, Joseph Hirschy, Hans Luginbühl, and Hans Graber. In 1814, Engel, Güngerich, Hirschy, and Simon Lehman submitted a third petition to the restoration government of King Louis XVIII. The issue of conscription arose again in 1829. In that year Engel, Joseph Hirschy, Jean Hirschy, and Christian Gerber of Salm petitioned the minister of the interior. Persistence was not rewarded. A complete account of the petitioning process can be found in *Love God and Your Neighbor, The Life and Ministry of Christian Engel.*

Two immigrant ships *Superior* and *De Rham* departed from Le Havre in 1830. At first glance, their passenger lists suggest that they were distinct groups – the *Superior* passengers came from Moselle, the majority of the *De Rham* passengers from the Pfalz. However, Grubb wrote that the *De Rham* group intended to board the *Superior* but missed its departure. Both groups had common acquaintances in Butler County.

When the two voyages took place, 'Apostle Peter' Naffziger had recently relocated in Butler County from Canada. There he knew John Engel, who returned to Butler County from his midwestern walkabout Nov. 2. No doubt he heard from John that his father Christian Engel planned to immigrate, because on Nov. 11, 1830 - while the ships were in transit - Naffziger was expecting the imminent immigration of Christian traveling from Moselle via Le Havre and New Orleans. Naffziger assumed that John Engel, who had returned only nine days earlier, would now travel to New Orleans to greet his father Christian. In a letter he stated, "Johannes Engel is now going from here to New Orleans and expects his father and siblings and several other good friends, and will go with them from there up the Mississippi River to the place where they think they will settle..."[289] This suggests that minister Christian Engel was originally expected to accompany the Mosimann and Oyer parties aboard the *Superior*.

However, Christian Engel's immigration voyage did not take place for two-and-one-half more years. On May 16, 1833, Christian Engel and Barbe Brunner, their daughters Barbara, Magdalena, and Jacobine, and 'M. Engel', identified as a 72-year-old female, boarded the *Concordia* at Le Havre. They landed at New Orleans July 20, 1833 and traveled directly to Woodford County.

Christian became the first Amish Mennonite elder who had been ordained in Europe to settle in Illinois; his son Joseph became the second when he arrived in 1836.

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[288] According to Estes, Engel and Güngerich petitioned the ailing minister of the interior Emmanuel Cretet (1747-1809) Feb. 28, 1809. They met with him in Paris in May. A letter of appreciation for the audience was dated May 12, 1809. Cretet died the following month. Cretet was briefly succeeded (June-September 1809) by Joseph Fouché (1759-1820), who was also minister of police. Fouché had been the organizer of the Jacobin 'dechristianization' movement initiated in the autumn of 1793, subsequent mass outdoor executions, and the conspiracy to depose Maximilien François Marie Isidore de Robespierre (1754-1798) as a member of the Commitee of Public Safety during the Reign of Terror. Robespierre was arrested and guilloutined without trial July 28, 1794. Later Amish Mennonite correspondence appealed to Napoleon's minister of religious affairs Félix Julien Jean Bigot de Préameneu (1747-1825).

[289] Naffziger's letter is cited in Steven Estes' *Love God and Your Neighbor, The Life and Ministry of Christian Engel.* Estes makes the point that the correspondence of 'Apostle Peter' bridged the Engel family in Moselle and the Naffziger family in the Pfalz. Naffziger wrote, "I wrote to my brother [Jacob Naffziger] and brother-in-law [Johannes Kennel] in Germany that they should try to come with this friend Engel's certificate, and go with him [John Engel] to the Rock River towards the Mississippi."

A record of 11 marriage ceremonies performed by Christian Engel can be found in *Love God and Your Neighbor, The Life and Ministry of Christian Engel*. Every one of the marriages involved a family outlined in this genealogy.

VERCLER has the story of the earliest ceremony Christian performed in Illinois. On Dec. 21, 1833 in Tazewell County he conducted a marriage ceremony for Joseph Vercler and his own daughter Jacobine Engel. However, Christian did not turn in the certificate to have an entry made until Nov. 15, 1836. Even then, as a deserter, Vercler must have been understandably hesitant about having his real name recorded. Someone - either Joseph, or his new father-in-law minister Christian Engel, or the county clerk - made a creative entry for 'Joseph Frost' and 'Jacobie Engel' (presumably yielding a new December bride named 'Jack Frost'). The minister was recorded as ‘Jacob Engle’ (although he is later found as ‘Christian Engle’ on later entries, this was the only instance where his first name was not given correctly).

He preached before the Partridge Creek congregation for the last time on Sept. 9, 1838, and died Sept. 15, 1838.

After Christian's death, Barbe lived with her son John's family. She died Sept. 4, 1852.

The location of a stone marking Christian's grave on the family farm was lost for several generations. It was rediscovered in 1995 during excavation for a new basement. A reburial site is now permanently marked by a brass plaque affixed to the stone (see *The Illinois Mennonite Heritage Newsletter*, March 2003). An eighth generation of the Engel family now lives on the farm.

After Christian's death, his son Joseph assumed his responsibilities. The congregation that Christian Engel had established at Partridge Creek constructed a brick church west of Metamora in 1854. In 1889, they moved into a new building one mile east of Metamora town center, which became the Metamora Mennonite Church.

Vercler: Würgler of Hellocourt
(now Maizières-lès-Vic)

'Vercler' is a French variation of Würgler, a Swiss surname that was originally found in the area between Illnau and Russikon in what is now Canton Zurich. According to Delbert Gratz, a *Würgler* is the narrow part of a stream; it may also describe the person who assists at a crossing or collects a toll there.

Miller **Rudolf/Rodolphe Würgler** was born in the Old Swiss Confederacy circa 1725, and died at Sarrebourg, Moselle Oct. 30, 1794 (his civil death entry calls him Rudolphe Vurckler).

In 1749 he married Barbe Engel. She was born circa 1725, and died in childbirth at Bébing (next to Imling, a suburb of Sarrebourg) July 8, 1760.

Their family *Bible*, a Froschauer edition printed at Zurich in 1560, is held by the Mennonite Heritage Center at Germantown Hills. The owner inscribed it, "This book belongs to me, Rudolph Wurkler, and I like it and if somebody comes and steals it, he is a thief."[290]

According to descendant Christian Vercler, "He was buried under a prune trees, between the government highway and the mill."

Children of Rudolf Würgler and his first wife Barbe Engel include:

1. Christian Würgler was born in 1747 according to the family *Bible* (though Jan. 18, 1746 is found in other sources). He may have been the Christian Würgler recorded in the family *Bible* as a death March 4, 1753 and burial at Sarreck mill at Oberstinzel.[291]
2. Marie Würgler was born May 18, 1748, and died at Imling March 8, 1814. She married Jean Crebill/Creabile [Krayenbühl]. He was born April 16, 1739, and died at Lorquin, Moselle March 15, 1812.
3. **Joseph Würgler** was born March 18, 1751, and died at Hellocourt March 6, 1815.
4. Margaret/Marguerite Würgler was born at Reding Oct. 3, 1754. She married laborer Michel Engel, who may have been her cousin (see ENGEL for a list of their children). He was born circa 1755, and died at Gelucourt June 9, 1790, a son of Jean Engel (ocasionally found as Jean Pierre Engel) and his first wife Anne Rouvenacht. They lived on Kraftel farm at Gelucourt. Following his death she lived in Mattmühl at Sarrebourg, and died at age 73 in the home of her daughter Barbe (Engel) Bachmann on Marimont farm at Bourdonnay Aug. 10, 1826.
5. Dominic Würgler was born at Bébing June 10, 1755, and died at Oberstinzel June 6, 1758.
6. Annagrateli/Annagrete Würgler was born at Bébing Feb. 28, 1757, and died at Hattigny, Moselle Jan. 1, 1846. She was later called Babi Würgler or Barbe Vercler. On April 30, 1776 at Rhodes, Moselle she married Joseph Abresol. He was born circa 1753, and died at Rhodes, Moselle Jan. 18, 1795, a son of Jacob Abresol and Anne Liechti or Luthi. Her civil death entry described her as Barbe Vercler, the widow of Joseph Abresol.
7. Johannes/Jean Würgler was born at Bébing May 24, 1759, and died there Sept. 1, 1759. He was buried at Dolving.
8. Madlen/Magdalena/Madeleine Würgler was born at Bébing July 8, 1760, and died at Hoff Jan. 5, 1825. She married Jörg/Georges Springer. He was born in 1741, and died at Hoff Dec. 17, 1813. Their children appear a number of times throughout this text, in relation to events in Butler and McLean Counties.

In 1760 at Sarrebourg Rudolf remarried to Barbe Schertz. She was born circa 1723, worked as a miller in Mattmille/Mattmühl ('grain mill') at Sarrebourg, and died at Hoff (adjacent to Sarrebourg) Dec. 28, 1806 at the age of 83. Her son-in-law miller Jörg/Georges Springer, 53, was a witness on the civil death entry created the following day.[292]

An official document created at Sarrebourg June 17, 1794 barred Rudolf and Springer from holding Anabaptists meetings in the Mattmühl.

Children of Rudolf Würgler and his second wife Barbe Schertz include:

10. Anna Würgler was born Oct. 23, 1761, and died at Rhodes, Moselle April 1, 1806.
11. Christina Würgler was born Feb. 8, 1768, and died at Sarrebourg June 11, 1789. She was buried in the garden near the Mattmühl.

According to his family *Bible* **Joseph Würgler** was born March 18, 1751. He died at Hellocourt March 6, 1815.

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[290] *"Dass buch gehort mir Rudolph Wurkler und ist mir lieb und wann einter kommt uns stiehlt es, der ist ein Dieb."*
[291] However, this may also have been another of the same name (perhaps an uncle) who was married Oct. 23, 1752.
[292] Springer signed his own name 'Jörg,' but is often found on documentation as Georges.

On March 4, 1777 in Sarreck Mill at Oberstinzel he married Marie Abresol. She was born at Diane-Capelle (about eight miles west of Sarrebourg) circa 1757, and died at Azoudange (near Hellocourt) Jan. 4, 1829, a daughter of Jacob Abresol and Anna Leichti.

Joseph worked in the Sarreck Mill until about 1790, when his family resettled in the hamlet of Hellocourt (which became Maizières-lès-Vic in 1885). It is likely that he leased part of the grounds of Château Hellocourt, owned by Baron Charles Louis Gandjean, who also leased to Engels and Baltzli/Belsleys. There he became a cultivator and served as municipal clerk, a position that exempted him from military service.

His name appears on all *état civil* birth, death, and marriage entries created from Jan. 21, 1794 to Sept. 24, 1803. Family passdown says that he spelled his surname 'Vercler' at the suggestion of the mayor.

Children of Joseph Würgler and Marie Abresol later spelled their surname variously as Vercler, Verckler, Verkler, and Virkler.[293] They include:

1. Andreas/André Vercler was born at Sarrebourg Feb. 6, 1777, and died at Azoudange March 17, 1851. On Feb. 2, 1804 at Hellocourt he married Barbe Rupp, in a dual ceremony with his younger sister Barbara/Barbe Vercler and Jacob/Jacques Bachmann. Barbe Rupp was born at Saulxures, Lower Alsace June 8, 1786, a daughter of Christian Rŭp and Magdalena Brechbühl. A census of Mennonite families created April 24, 1809 lists André Verckler as a head of household at Azoudange (four residents). André and Barbe had 10 children at Azoudange from 1807 to 1831. He often appeared as a witness on Azoudange entries for the families of Christian Belsley and Joseph Mosiman.
2. Katharina/Catherine Vercler (twin) was born at Oberstinzel on the 6th of *Wintermonat,* 1778, and died at Rhodes April 4, 1860. At Hellocourt on March 23, 1802 she married Christian Bälzli. He was born at Rhodes July 2, 1772, and died there June 10, 1837, a son of Rudolf/Rodolphe/Rudolphe Bältzli and Anne Zorny. His name is found as Pelzy, Pelsy, Pelsly, and Bézéli, though his signature looks like 'Christian Bältzn.' See BELSLEY for more on this couple. Their oldest child Joseph 'Red Joe' Belsley pioneered Illinois and may have been the first Amish Mennonite in Tazewell County.
3. Joseph Vercler (twin) was born at Oberstinzel on the 6th of *Wintermonat,* 1778. He died within the year. The expression *Wintermonat* was used in the family *Bible*. In present-day it is generally accepted to mean the month of November. But at the time, it could have meant the month of November, December, January, or February. We assume that February was intended because of the next birthdate.
4. **Joseph Vercler** was born at La Broque Oct. 6, 1781, and died at Hellocourt Feb. 19, 1818.
5. Barbara/Barbe Vercler was born in the Sarreck Mill at Oberstinzel May 3, 1780, and died at Bourdonnay June 7, 1834. On Feb. 2, 1804 at Hellocourt she married Jacob/Jacques Bachmann, a cultivator at Bourdonnay (about 15 miles above Hellocourt). (The 10-year civil index called them Jacob Brachman and Barbe Wercler). He was born March 4, 1775. Note that this marriage entry date conflicts with the marriage entry birthdate of brother Christian/Cristophe), and died at Bourdonnay June 17, 1836. Marriage witnesses included Christian Rupp, 47; Christian Belsley, 27 [32]; Joseph Werkler, 52; and minister Joseph Engel, 28 (a son of minister Christian Engel). We have only seen the death of Jacob/Jacques listed as Jacob Bachman on the 10-year civil index, but not the actual full entry. We hope to view the entry in the near future.
6. Jacob Vercler (he signed his own name Jean Würkler) was born at Oberstinzel Jan. 12, 1783, and died at Herbéviller Jan. 16, 1864. An image of elder Jacob appears in Pierre Sommer's *Historique des Assemblées.* He represented the congregations of Herbéviller/Domèvre-sur-Vezouze congregation at an assembly of ministers in 1860. On Dec. 3, 1811 at Turquestein he married Marie Brechbühl (found as 'Prachpille' on the Hellocourt announcement Nov. 17, and 'Prachpiller' at Turquestein). She was born at Turquestein, Moselle Jan. 30, 1794, and died at Herbéviller Feb. 10, 1827, a daughter of Christian Brechbühl and Elisabeth Mosimann of Turquestein. Elisabeth Mosimann was aunt to Tazewell County minister Michael Mosiman. Their children born at Herbéviller were recorded under a variety of spellings (including Dercler in the 10-year index of civil entries), which have been standardized to Vercler here:
    a. André Vercler (twin) was born Nov. 24, 1812. On April 11, 1839 at Herbéviller he married Anne Schertz (found as Chertz). She was born at Reherry March 26, 1815, and died at Herbéviller March 29, 1852, a daughter of Jean Schertz and Catherine Abresol.
    b. Joseph Vercler (twin) was born Nov. 25, 1812, and died at Herbéviller Feb. 12, 1813.
    c. Marie Vercler was born Sept. 26, 1814. On May 27, 1840 at Herbéviller she married Auguste Antoine.
    d. Madeleine Vercler was born March 24, 1817, and died at Ste. Die-des-Vosges July 2, 1896. On Jan. 26, 1846 at Herbéviller she married Jean Springer. He was born at Nossoncourt April 13, 1823, and died at Herbéviller July 15, 1848, a son of Joseph Springer and Barbe Zehr. On May 16, 1649 at Gondrexon she remarried to Joseph Risser. He was born at Hesse-Moselle May 22, 1824, and died at St. Die-des-Vosges March 5, 1901, a son of Joseph Risser and Madeleine Zehr.

[293] Additional information can be found in Joanne Vercler Niswander's *The Verclers of Illinois with Roots in Switzerland and France 1750-1990, and surname variations Würgler/Wverckler/Verkler/Virkler*, published in 1990 and found in the FHL catalogue as 929.273 V582.

e. Barbe Vercler was born Dec. 2, 1818. On May 11, 1841 at Herbéviller she married Jean Hirschy. He was born at Haut-Clocher Feb. 20, 1815, a son of Jean Hirschy and Madeleine Farny (she signed their marriage entry Magdalena Farni).
f. Joseph Vercler was born Feb. 21, 1821, and died at Herbéviller Dec. 14, 1843.
g. Jacob Vercler was born March 17, 1826, and died at Herbéviller Dec. 12, 1843.

7. Marie Vercler was born at Oberstinzel March 25, 1786.
8. Johannes/Hans/Jean Vercler was born at Oberstinzel Oct. 24, 1787, and died at Hellocourt Feb. 3, 1809.
9. Magdalena/Madeleine Vercler was born at Oberstinzel May 20, 1789. On April 16, 1813 at Hellocourt she married Christian Salzman, a cultivator on the Tensch farm [Ger. *Tenscherhof*] between Linstroff and Francaltroff. He was born circa 1790, a son of Joseph Salzman and Barbe Lidviller/Litwiller.
10. Rudolf/Rodolphe Virkler was born in the Sarreck mill at Oberstinzel Dec. 4, 1792, and died at New Bremen, Lewis County, New York May 4, 1876. He served in the French Grand Army, and marched in the disastrous retreat from Russia in 1812. On April 10, 1814 at Hellocourt he married Anne Brechbühl (found on some records as Prachpierre or Prespille). She was born Sept. 12, 1794, and died at New Bremen, New York Sept. 19, 1868. The family sailed from Le Havre on the packet ship *Formosa*, and arrived at New York April 7, 1834. The *Formosa* passenger lists shows Wodslphe Vercklaw, 42, France; Ann, 40; Joseph, 18; Christen, 16; John, 14; Andrew, 12; Jacop, 10; Peter, 8; and Nichals, 2. Their traveling party included minister Joseph Farny, Simon Hirschy and others. They settled at Castorland in the French Settlement, now called New Bremen. The 1855 census of New Bremen has farmer Rudolph Virkler, 64, France; Anna, 60, France; and farmer Michael, 19, Lewis County. Rudolf became a prominent minister known for his strict adherence to simplicity. He paid at least one visit to Tazewell County. They are buried in Croghan Apostolic Christian Cemetery.
11. Christian Vercler was born at Hellocourt Aug. 1, 1795, and died at Bourdonnay (adjacent to Hellocourt) Aug. 22, 1845. On Feb. 17, 1817 at Hellocourt, and Feb. 25, 1817 at Nossoncourt, he married Magdalena Gerber. She was born at Herbéviller, Meurthe-et-Moselle Sept. 23, 1799, and died at Bourdonnay April 12, 1818, a daughter of Christian Gerber and Marie Eimann. On Jan. 30, 1819 at Bourdonnay Christian remarried to Catherine Bachmann. She was born at Bourdonnay April 8, 1803, and died there Dec. 26, 1869, a daughter of Jacob Bachmann and Barbe Engel.
12. Marie Vercler was born at Hellocourt Nov. 18, 1796, and died at Repaix March 14, 1883. On April 22, 1815 at Rehainviller, Meurthe-et-Moselle (12 miles west of Hellocourt) she married Jean Rupp/Roup/Rup. He was born at Natzwiller, Lower Alsace June 14, 1794, and died at Repaix (seven miles from Hellocourt) in 1867, a son of Christian Rŭp and Magdalena Brechbühl. Their son Joseph Roup was born at Rhodes Jan. 3, 1821. The civil birth entry described father Jean as a 26-year-old cultivator, and was witnessed by Christian Belsley (found as 'Christine Pelsey'), who was described as a 44-year-old cultivator living in Rhodes. A list of their children was given earlier with the husband's information.
13. Anne Vercler was born at Hellocourt Nov. 14, 1800, and died at Pettonville, Meurthe-et-Moselle Oct. 26, 1825. On April 20, 1822 at Azoudange she married Pierre Sommer. He was born at Bischtroff-sur-Sarre, Lower Alsace March 1, 1798, and died at Mignéville, Meurthe-et-Moselle (below Hellocourt) Jan. 1, 1880, a son of Joseph Sommer and Barbe Martin. Pierre married twice more, to Barbe Roggy (at Lorentzen June 4, 1826) and Catherine Verly (at Lafrimbolle July 30, 1831).

Joseph Vercler was born at La Broque Oct. 6, 1781, and died at Hellocourt Feb. 19, 1818.

On Feb. 9, 1806 he married 17-year-old Catherine Ringenberg. She was born Sept. 15, 1788, and died Sept. 26, 1863, a daughter of Jean Ringenberg and Marie Engel. They lived on Boule farm on the Romecourt castle estate at Azoudange.

A census of Mennonite families created April 24, 1809 shows Joseph Verckler as the head of a household at Romecourt containing three residents.

Joseph's death at Hellocourt Feb. 19, 1818 was reported by his older brother André, who was accompanied at the report by Victor Grandjean, a son of General Charles Louis Dieudonné Grandjean.

On Dec. 21, 1819 at Hellocourt Catherine remarried to Peter Engel, a son of minister Christian Engel. Peter Engel and Catherine Ringenberg emigrated in 1831 (see ENGEL).

Children of Joseph Vercler and Catherine Ringenberg include:

1. **Joseph Vercler/Verkler** was born at Azoundange Aug. 29, 1807, and died at Pleasant Ridge, Livingston County Sept. 23, 1885.
2. Marie/Mary Vercler was born at Azoudange June 12, 1809, and died at what is now Congerville Nov. 4, 1855. She is found on the 1831 voyage as passenger #129, 22-year-old Mary Angel (see the Appendix, THE VOYAGE OF THE *MASSSOIT* IN 1831). In 1833 in Ohio she married Joseph Sommer. He was born on Sommerhof at Neuviller, Lower Alsace Feb. 13, 1807, and died at Springfield, Ohio Aug. 25, 1847, a son of Joseph Sommer and Anne Marie Göerig of Sommerhof of Neuviller. After Joseph's death, Marie/Mary lived with her oldest brother Joseph in Woodford County. One of their children, Peter Sommer (1843-1920), is credited with inventing the wire fencing

method that led his son Peter to establish the Keystone Steel and Wire Company. On Feb. 3, 1852 Marie/Mary remarried to Joseph Guingrich. She is buried in Dillon Cemetery at Elm Grove as 'Mary Sommer Gingrich.'

3. Jacobé/Jacobine Vercler was born at Azoudange April 27, 1811, and died July 24, 1885. On April 10, 1834 in Tazewell County she married future minister Andrew Ropp, a son of Andreas Ropp and Elisabeth Eymann, in a ceremony conducted by minister Christian Engel. See ROPP for more on this couple.
4. **Jean/John Vercler** was born at Sarrebourg, Moselle June 24, 1813, and died at McDonald Township, Missouri Aug. 22, 1891.

Older brother Joseph Vercler/Verkler

Joseph Vercler/Verkler was born at Azoudange, Moselle Aug. 29, 1807.

After his father died in 1818, his mother Catherine Ringenberg remarried to Peter Engel of nearby Guermange. Joseph and the other children retained the surname Vercler.

Joseph was conscripted into the military at 19, and returned home on furlough after serving more than two years. He hatched a plan to desert with the aid of a friendly *gendarme*. Risking the death penalty, he shaved off his soldier's moustache, and borrowed the passport of friend (and later brother-in-law) Joseph Guingrich. In the winter of 1829 he walked 400 miles across northern France in 10 days.[294] In Le Havre he boarded a ship bound for New York. He was at sea several days before his furlough expired. Back home, the *gendarme* who had helped him escape put on a public display of anger and pretended to scold Joseph's pleased mother.

After landing in New York City, he walked to Lancaster County, Pennsylvania, where he worked 18 months for $7 a month. He then walked to Butler County, Ohio, where he cut wood for 25 cents a cord.

Joseph must have been reunited with his mother and stepfather as they passed through Butler County on their way to the Partridge Creek area in 1831. The following year he joined them, traveling to Fort Clark (now Peoria) by flatboat.

The story of his marriage to Jacobine Engel Dec. 21, 1833 was told in ENGEL. Jacobine was born at Guermange, Moselle April 29, 1813, a daughter of Christian Engel and his second wife Barbe Brunner.

Joseph and Jacobine first lived in a one-room cabin near Joshua Aiken's mill on Kickapoo Creek west of Peoria. In 1834 they moved closer to Hanover (now Metamora). Joseph Verkler can be found on the 1840 census of Tazewell County living next door to Mary Engel.

The 1850 census of District 56 (Woodford County) shows farmer Joseph Virkler, 43, France; Jacobine, 36, France; Barbaray, 15; Joseph, 13; Catharine, 11; Christian, 9; Jacobine, 7; Madalane, 5; Peter, 3; and John, 1; all children born in Illinois.

The 1860 census of Worth, Woodford County has farmer Joseph Verkler, 53, France; Jacobina, 46, France; farm laborer Joseph, 23; domestic Catherine, 21; Jacobina, 18; Madeline, 17; Peter, 14; John, 12; Mary, 9; and Samuel, 4; all children born in Illinois.

Joseph Verkeler is found on the 1865 state census of Worth. The same year he cleared several timber lots before purchasing 800 acres at Pleasant Ridge in Livingston County. There he became a minister of the North Side Apostolic Christian Church.[295] The 1870 census of Pleasant Ridge shows farmer Joseph Verkler, 63, France; Jacobena, 57, France; Mary, 19, Illinois; Samil, 14, Illinois; Nettie, 9, Illinois; and farm laborer Christ Kippfer, 21, Germany.

Jacobine died at Pleasant Ridge Sept. 7, 1885. Joseph died there Sept. 23, 1885. They are buried in the North Apostolic Christian Cemetery at Forrest, Livingston County as 'Verkler.'

Children of Joseph Vercler/Verkler and Jacobine Engel include:

1. Barbara Verkler was born on Kickapoo Creek at Peoria Jan. 17, 1834, and died Aug. 5, 1910. On Dec. 29, 1856 in Woodford County she married Joseph Schwartzentraub.[296] He was born in Hesse-Darmstadt circa 1830 (his headstone says he was 46), and died in Woodford County May 26, 1876, a son of Johannes Schwartzentruber/John Schwarzentraub and Magdalena Schwartzentruber. Their household is found on the 1860 census of Metamora as farm renter Joseph Swarzentraub, 30, Bavaria; Barbary, 27, Illinois; and Louisa, 2, Illinois. They are found on the 1870 census of Pleasant Ridge, Livingston County as 'Joseph Schwarzentrout' and Barbara. They are buried in the North Apostolic Christian Cemetery.

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[294] The name of the friend who lent his passport has been passed down as 'Joseph Gingerich.' It is highly likely this was Joseph Guingrich, his future brother-in-law, who emigrated from Europe after Jan. 1, 1830 and is found in Central Illinois in 1833. Maizières-lès-Vic (formerly Hellocourt), where Vercler lived, is adjacent to Fribourg, where Joseph Guingrich had been a laborer on his father's smallholding Ste. Croix.

[295] Their building was erected in 1869. In 1917 the congregation became the Apostolic Christian Church of Morton.

[296] The marriage record held at Eureka lists them as 'Barbara Verkler' and 'Joseph Swartzentraub.'

2. Joseph E. Verkler was born at Hanover Nov. 26, 1835, and died at Pike, Livingston County Nov. 19, 1920. On Oct. 29, 1871 in Livingston County he married Magdalena 'Lena' Siedler. She was born in Switzerland in 1850, and died April 17, 1898. They are found on the 1880 census of Fall River, LaSalle County as J.E. Verkler, 42, born in Illinois to French parents, saw milling; Lina, 30, Switzerland; Solomon, 7, Illinois; Enus [Enos], 1, Illinois; and saw miller George Gardner, 46, New York. They are buried in North Apostolic Christian Cemetery
3. Katharine/Catherine Verkler was born at Hanover Oct. 26, 1838, and died Sept. 28, 1902. On March 10, 1861 she married Jacob B. Bally. He was born in Lancaster County, Pennsylvania Sept. 28, 1830, and died at Kankakee, Kankakee County Feb. 15 (headstone) or 18 (death entry), 1923, a son of Yost Bally and Elisabeth Bohr. They are buried in Bonfield Cemetery at Bonfield, Kankakee County.
4. Christian Verkler was born at Hanover Sept. 10, 1840, and died Oct. 22, 1922. On Feb. 7, 1869 in Livingston County he married Louisa Gross. She was born in June 1850, and died Nov. 19, 1908. They are found on the 1870 and 1880 censuses of Fairbury, Livingston County. The 1900 census of Hyde Park, Chicago shows carpenter Christian Verkler, 63, born in Illinois in September 1838 to French parents; Louisa, 50, born in Ohio in June 1850 to German parents; Lulu, 22, born in Illinois in October 1877; Oscar, 20, born in Illinois in October 1879; Minni, 18, born in Illinois in October 1881; Cora, 16, born in Illinois in December 1883; Clara, 12, born in Illinois in December 1887; and servant Jane Bleckeney, 51, born in Pennsylvania in September 1840 to Irish parents.
5. Jacobine 'Bena' Verkler was born at Hanover Nov. 20, 1842, and died Sept. 4, 1904. On Oct. 6, 1869 she married Charles Alex Voight. He was born in October 1837, and died Oct. 2, 1924. Their household is found on the 1870 census of Peoria as tailor Charles Voigt, 33, Hanover; Jacobena, 28, Illinois; and Magaret, 63, Hanover. They were living at Peoria in 1880. The 1900 census of Richwoods, North Peoria has Charles A. Voigt, 62, born in Germany in October 1837 to parents from England and Germany, immigrated in 1865; Bena, 57, born in Illinois in November 1842 to French parents; Lena, 27, born in Illinois in October 1872; and nephew Harry Verkler, 8, born in Illinois in August 1892 to parents from Illinois and Switzerland. Widower Charles is found at Peoria on censuses in 1910 and 1920. They are buried in Springdale Cemetery at Peoria as 'Bena wife of Chas A. Voigt 1842-1904' and 'Charles A. Voigt 1837-1924.'
6. Magdalena 'Lena' Verkler was born in Woodford County March 19, 1844, and died in childbirth at Forrest, Livingston County March 5, 1872. On March 28, 1868 in Livingston County she married Joseph R. Roggy. He was born March 28, 1842, and died in Trumbull County, Nebraska Nov. 14, 1933. On Nov. 22, 1874 in Livingston County he remarried to Hattie Louise Lee. Lena is buried as Lena Roggy in the North Apostolic Christian Cemetery.
7. Peter Verkler was born in Woodford County Jan. 29, 1847, and died Jan. 28, 1864. He is buried in the Engel Family Cemetery at Metamora.
8. John Verkler was born at Worth, Woodford County Feb. 5, 1849, and died at Black Rock, Arkansas Feb. 25, 1896. On March 7, 1878 in Livingston County he married Ella Waples. She was born at Danville, Vermilion County March 18, 1859, and died in 1955, a daughter of Milton Waples and Elizabeth Thurman. Circa 1885 they resettled at Marked Tree in northeast Arkansas, where John operated a saw mill between the St. Francis and Little Rivers. They were flooded out, and relocated again to Black Rock. There he drowned in the Spring River; his body was found three weeks later in the Black River. In 1916 Ella remarried to W.H. Johnson. John and Ella are buried under a joint headstone in Oak Forest Cemetery at Black Rock, Arkansas as John Verkler and Ella Verkler Johnson.
9. Mary Verkler was born at Worth Feb. 10, 1852, and died Jan. 9, 1933. In April of 1887 she married Jacob Christian Anderson. He was born in 1844, and died Jan. 17, 1927. They are buried in Glen Cemetery at Paxton, Ford County, as Mary Anderson and Dr. J.C. Anderson.
10. Rosina Verkler was born at Worth Dec. 3, 1854, and died Sept. 24, 1855.
11. Samuel E. Verkler was born at Worth June 16, 1856, and died May 5, 1892. On Jan. 24, 1882 in Livingston County he married Anna Abersol. She was born at Partridge Feb. 12, 1859, and died Aug. 20, 1939, a daughter of André Abresol/Andrew Abersoll and Anna Kennel. On Dec. 20, 1898 in Livingston County she remarried to William H. Dixon. He was born at Cruger, Woodford County Dec. 22, 1861, and died in Michigan Dec. 256, 1935. His first wife had been Fannie Bell Smith. All four are buried in Forrest Township Cemetery in Livingston County.

Younger brother Jean/John Vercler

Jean/John Vercler was born at Sarrebourg, Moselle June 24, 1813, and died at McDonald Township, Missouri Aug. 22, 1891.

Jean/John is found on the list of 1831 as passenger #125, 18-year-old John Angel (see the Appendix, THE VOYAGE OF 1831; his stepfather Peter Engel is passenger #124, and his mother is passenger #128)).

The Past and Present of Woodford County reprinted a table from *Old Settlers' History of Woodford County*. It gave dates for settlers before 1835, and placed the arrival of John Verkler with Peter Engel at Hanover (later Metamora) in 1833.

On April 23, 1839 in Tazewell County John married Catherine Dettweiler; the ceremony was performed by minister John Nafziger. She was born at Diemeringen, Lower Alsace Dec. 23, 1815, and died at McDonald Township Aug. 27, 1871, a daughter of Christian Dettweiler and his third wife Catherine Schertz.

Their household is found on the 1850 census of District 56 (Woodford County) as John Virkler, 37, farmer from France; Catharine, 33; Joseph, 10; Elizabeth, 8; Christian, 5; Peter, 3; and Catharine, 1; all children born in Illinois. The 1860 census of Metamora has farmer John Verckler, 48, France; Catherine, 42, France; Joseph, 21; Elizabeth, 18; Christian, 15; Peter, 13; Catherine, 10; Jacobina, 7; and Henry, 5; all children born in Illinois.

The 1865 state census of Illinois shows John Verkler at Metamora. His household held five males and three females; he was a neighbor to Jacob Bally, Joseph Schwartzentraub, and John Engel.

The family resettled at Carthage, Missouri in 1868. Carthage is the county seat of Jasper County, established in 1841. The move coincided with the Kistler family's move to Grant, Dade County (24 miles northeast of Carthage). Both families took advantage of the sale of inexpensive excess railroad land.[297]

In 1870 the Verklers resettled on a farm at McDonald Township, 12 miles northeast of Carthage and closer to Grant. The 1870 census of McDonald shows farmer John Verckler, 57, France; Catherine, 54, France; carpenter Joseph, 30; Christin, 25, working at home [Christian, mistakenly marked as a female]; Peter, 23, working on farm; Katie, 20; Bennie, 17; and Henry, 15; all children born in Illinois; and George Gunth, 8, Illinois.

John remarried before 1880. His new wife Rebecca J. was born in Jasper County, Missouri July 17, 1822, and died at McDonald Township, Jasper County Oct. 24, 1888.

In 1880 widower John has a different-looking household at McDonald Township: farmer John Varckler, 67, France; Rebecky J. Varckler, 56, born in Ohio to parents from Virginia; and Zelle McCord, 5, born in Illinois to a father from Illinois and a mother from Indiana.

Carthage Weekly Press, Aug. 27, 1891:

> "Found dead in bed. John Verkler, a former citizen of Carthage, died at noon to-day at his farm 12 miles northeast of this city. He was apparently in good health and his death was very sudden. He had laid down to rest and was found dead in bed shortly afterward. He was between 75 and 80 years old."
>
> "It was suicide. Later developments on the sudden death of John Verkler. F. Besse, one of the near neighbors of Mr. John Verkler, is in the city to-day from near Banty and reports that the old gentleman's death resulted from a dose of morphine. When found yesterday at noon he was supposed to be dead, but when a doctor arrived a few hours later he was found to be under the influence of an opiate. Every effort was made to revive him, but all in vain, and he passed away at 3 o'clock this morning. Under his pillow was found his will and the envelope which had contained the poison. The only reason that can be assigned for the rash act was trouble over money matters, it being known that he had loaned a large amount of money which he could not collect. He had just recently returned from a trip to Chicago and the morphine was purchased there."

Jean/John, Catherine, and Rebecca J. are all buried under the spelling 'Verckler' in Avilla Cemetery at Avilla within McDonald Township.

Children of Jean Vercler/John Verkler and his first wife Catherine Dettweiler born at Hanover/Metamora include:

1. Joseph Verkler was born March 19, 1840. We could not follow him after the 1870 census, where he was described as a 30-year-old carpenter living in the household of his parents.
2. Elizabeth Verkler was born March 9, 1842, and died Jan. 23, 1910. On Dec. 30, 1863 in Woodford County she married Jacob Sommer. They are found on the 1900 census of Kearney, Nebraska as black smith Jacob Sommer, 60, born in France in December 1839, immigrated in 1849; Elizabeth, 58, born in Illinois in March 1842 to French parents; and dress maker Katharine Kistler [Elizabeth's sister], 50, born in Illinois in October 1849 to French parents. Elizabeth is buried in Kearney Cemetery.
3. Christian Verkler was born March 10, 1845. He married Ella Sheldon in Jasper County. He is found on the 1900 census of McDonald Township, Jasper County, Missouri as farmer Christian Verckler, 53, born in Illinois in January 1847 to French parents; Ella, 27, born in Missouri in January 1873 to parents from Massachusetts and Tennessee; son Albert C., 2, born in Missouri in October 1897 to parents from Illinois and Missouri; and servant and sister-in-law Della Sheldon, 21, born in Missouri in April 1879 to parents from Massachusetts and Tennessee. *The History of Jasper County, Missouri* (1883) listed 'Chris J. Verkler, J.D.' as an officer of the Avilla Lodge No. 278 A.F. & A.M. The 1910 census places them at Carthage as Cris Verkler, 65, Illinois; Ella, 37, Missouri; Albert P., 12, Missouri; and Hazel B., 9, Missouri.
4. Peter Verckler (headstone spelling) was born June 11, 1847, and died at Abilene, Kansas Dec. 27, 1922. On July 6, 1881 at Middletown, Iowa he married Marietta Morse. She was born in 1861, a daughter of R.L. Morse and Lydia Obert. On May 22, 1894 at Burlington, Iowa he remarried to Sarah Jane Irwin. She was born at Danville, Iowa July

[297] Members of the family at New Bremen, Lewis County, New York also resettled in Missouri about this time. They spelled their surname 'Virkler.'

8, 1859, and died at Abilene Nov. 25, 1923, a daughter of James Irwin and Rebecca Campbell. Peter and Sarah are buried in Abilene Cemetery.

5. Katharina 'Katie' Verkler was born Oct. 26, 1849, and died in the home of her sister Bena in Santa Clara County, California Nov. 16, 1932. On Jan. 10, 1872 in Barton County, Missouri she became the second wife of Peter Kistler.[298] He was born at Dry Grove April 19, 1843, and died Oct. 1, 1904, a son of minister Johann (or John) Michael Kistler and Elizabeth Naffziger. His first wife had been Caroline Defenbaugh. Katie and Peter appear on the 1880 census of Grant Township, Missouri as farmer Peter Kistler, 37, born in Illinois to parents from Hesse-Darmstadt; and Kate, 30, born in Illinois to parents from Lorraine. In 1900 Kate was already separated or divorced from Peter; she is found on the 1900 census of Kearney, Nebraska in the household of her brother-in-law Jacob Sommer and sister Elizabeth as dressmaker Katharine Kistler, 50, born in Illinois in October 1849 to French parents. Peter Kistler married a third time to Magdalena 'Lena' Plank; see KISTLER.
6. Jakobina 'Benie' Verkler was born Feb. 25, 1853, and died in Santa Clara County, California in 1930. On March 25, 1875 in Jasper County, Missouri she married Thomas B. Lantz. Their marriage entry called her Benie Verckler. He was born at Carlock, McLean County Nov. 4, 1852, and died at Los Gatos, Santa Clara County, California Jan. 2, 1929, a son of Joseph Lantz and Catherine Kistler. They are shown on the 1920 census of Redwood, Santa Clara County, California as Thomas B. Lantz, 67, born in Illinois to parents from Pennsylvania and Ohio; Benia V., 66, born in Illinois to parents from France; and sister Effie E. Lantz, 44, born in Illinois to parents from Pennsylvania and Ohio. They are buried in Los Gatos Memorial Park at San Jose, Santa Clara County, where her headstone calls her Benie V. Lantz.
7. Henry Verkler/Verckler (headstone spelling) was born May 10, 1855, and died in 1922. On April 28, 1888 In Clark County, Missouri he married Etta Toops. She was born in 1868, and died in 1920, a daughter of William Marion Toops and Lucinda Gammon. The 1880 census of Oberlin, Kansas shows them living with her parents: William H. Toops, 80, Indiana; Lucinda Toops, 71, Iowa; daughter Ella Verkler, 50, Missouri; and son-in-law Jay H. Verkler, 61, Illinois. They are buried in Oberlin Cemetery at Oberlin, Kansas.

[298] The Barton County marriage entry called him Peter Kesler.

Roggy: Rogi of Buchholterberg

This surname is found in Swiss and French civil entries as Roqui, Roggi, Rogÿ, and Roggy (and still pronounced rō-kee). But the earliest Swiss form of the surname associated with Anabaptists was Rogi. There are two reasonable theories about its origins.

The first is that Saint Rocke (pronounced rō-kee) was a figure in the medieval history of the Catholic Church. In plague years he was prayed to for relief from disease. Those who assume relationships between early Rockes might be reminded that it was customary to name orphans after saints, which would have muddied the trail considerably.

Another idea is that Rogi was a diminutive expression for someone from the village of Roggwil, Canton Bern. According to the late Delbert Gratz's *Bernese Anabaptists*, a report on the Anabaptist debate at Bern in 1738 observed that there were Anabaptists there.[299]

On June 13, 1642 in the Protestant Reformed Church at Steffisburg Peter Rogi married Christina Berchtold. They had one daughter baptized there. Anna Rogi was baptized at Steffisburg Aug. 7, 1644. Witnesses included Hans Tschabold, Anni Moser, and Margret Dŭmmermut. She may have been the Anna Rogi of Buchholterberg who married Abel Schwÿtzer at Steffisburg June 7, 1678.

Andres Rogi may have been a son of Peter and Christina. He and Anni/Anna Roth were married at Steffisburg Feb. 6, 1664. Their children baptized there include:

1. Barbara Rogi was baptized Jan. 8, 1665. Witnesses included Hans Blanck, Peter Gÿsler, Madle Dŭmmermuth [?] and Babi Wanzenried.
2. Madlena Rogi was baptized May 5, 1667. Her father was describe as a resident of Buchholterberg. We could not read a four-line notation on the entry (a combination of Latin, German, and abbreviations?). Witnesses included Hans Dŭmmermuth, Elsbeth Wanzenried, and Madlen Kolb.
3. **Christen Rogi** was baptized Jan. 23, 1670. Witnesses included Christen Wenger junior, Peter Fuchser, and Margreth Pfeiffer.
4. **Hans Rogi** was baptized March 23, 1673. Witnesses included Anthoni Schmid, Hans Bŭchler, and Barbara Bŭrki.

Buchholterberg is located five miles northeast of Steffisburg. It was located in Oberdiessbach parish, but for practical purposes it was served equally by Steffisburg and after 1694 Schwarzenegg.

A Steffisburg *Chorgericht* note created created Jan. 7, 1694:

> [Discussing Hans Zimmerman born in 1658]:
> "…In the sacred time [near the annual communion] I went from house to house, and was in his father's house [that of Hans Zimmerman, also kown as Hans *in der Weid* – 'in the pasture' - and Lucia Wertmüller], and I asked him in the presence of Christen Ruchti, *Kilchmeier* Moser, and his mother for some reason for his actions, and wanted to instruct. He countered with complete venom, which I now held up to him."
> "Suspected Anabaptists: Hans, the son of Hans Zimmerman *in der Weid*, Hans Rogi, Bäbi and Vereni Roth, because they were previously admonished for failure to attend evening services and because they stayed away [from the church], have brought suspicion upon themselves as Anabaptists. They have all given Anabaptist arguments as explanations. . . Since they and Hans Rogi refused to assure compliance in the future, we have arranged to send them to the council chairman and place them under the care of an officer of the court."

By the close of 1695 Christen Rogi and Hans Rogi had left Buchholterberg and gone downstream on the Rhine River to the area above Strasbourg, Alsace.

OLDER BROTHER CHRISTEN ROGI

Christen Rogi was baptized at Steffisburg Jan. 23, 1670. He emigrated north with his brother Hans in 1695, settling in the area above Strasbourg.

His son **Johannes/Hans/Jean Rogi** married Anne. In 1759 he represented the Strasbourg congregation at the assembly of Amish Mennonite ministers [Ger. *Diennerversammlung*] at Essingen.

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[299] Adding an element of confusion to this, in goose-quill script Rogi resembles Hegi, a family from Roggwil.

Their son **Christian Rogi/Chrétien Roggi** was born at Vendenheim, Lower Alsace (above Strasbourg) circa 1733, and died on the grounds of the monastery La Chartreuse at Eckbolsheim near the gate Porte Blanche Oct. 15, 1797, as reported at Strasbourg the following day.

Circa 1758 Christian/Chrétien married widow Sara Detweiler. She was born on the Spitalhof estate at Offenburg, Baden circa 1728, and died at Bennwihr, Upper Alsace Jan. 5, 1788, a daughter of Durst Detweiler and Katarina Germann.

Her first husband had been Jean Rupp (see ROPP, THE JEAN RUPP BRANCH). She brought two children to the marriage, Joseph Rupp and Michel Roppe. They likely spent the next few years at Strasbourg.

Children of Christian/Chrétien Rogi and Sara Detweiler include:

1. Marie Rogi was born at Strasbourg circa 1759, and died at Ostheim April 27, 1813. In 1782 she married day laborer Michel Gautschi. He was born at Emmendingen, Baden circa 1756, and died at Ostheim March 2, 1816. Her civil death entry described her as Marie Rocky, 54, who had died in the home of her brother-in-law miller Chrétien Hochstettler, 50. It was witnessed by her husband day laborer Michel Gautsché, 59, who also gave her birthplace.
2. Jean Rogi/Johannes Roggy was born at Bennwihr circa 1762, and died at Kunheim Feb. 22, 1816. He first married Anna Marie Hochstettler. She was born circa 1765, and died in the Katzenwangen mill at Bennwihr, Upper Alsace Oct. 17, 1794, a daughter of Johannes Hochstettler and Christina Wittmer. On April 13, 1795 at Ostheim he remarried to Anne Marie Dettweiler. She was born circa 1769. Their civil marriage entry described the groom as miller Jean Rogi of Katzmans Brück, 30, a resident of Bennwihr. He was a son of cultivator Chrétien Rogi, 60, residing at Strasbourg, and the deceased Sare Dettweiller. The bride was described as Anne Marie Dettweiler, 26, the widow of Jean Riss and a resident of Ostheim. She was a daughter of the deceased Joseph Dettweiller and Anne Sommer, who had lived in *pay d'Autriche dit Beisgau* [not Austria but Breisgau, Baden]. One witness was miller Chrétien Hochstettler, 32, brother-in-law to the groom. Jean was described as a cultivator at Strasbourg on the 1806 death entry of his stepmother. His civil death entry described him as contractor [Fr. *entrepreneur*] Jean Rogÿ, 51, an entrepreneur at Strasbourg, and the husband of Marie Detweiller. He died in Maison No. 50, the home of Martin Reiss at Kunheim. It was witnessed by his son innkeeper [Fr. *aubergiste*] David Roggy, 25, of Eckbolsheim; and shopkeeper Martin Reiss, David's brother-in-law.
3. Barbe Rogi was born circa 1767. Before 1788 she married miller Christian/Chrétien Hochstettler. He was born in the Katzenwangen mill at Bennwihr circa 1763, and died at Ostheim Oct. 11, 1841, a son of Johannes Hochstettler and Christina Wittmer. Christian and Barbe were farming near Katzenwangen mill in 1788. Widower Christian was living with a son at Eckbolsheim in 1809.
4. Magdalena/Madeleine Rogi was born at Strasbourg (per her second marriage entry) circa 1776, and died at Ostheim Nov. 20, 1817. On June 7, 1794 at Strasbourg she married Valentin Bircki. He was born at Thanvillé, Upper Alsace circa 1767. Their civil marriage entry described the groom as cultivator Valentin Bircki, 25, born at Neumatt [the Neumatte estate], Diemeringen, Lower Alsace, a son of cultivator Valentin Bircki and Catherine Ehresmann. The bride was described as Madeleine Rocki, 18, born at Strasbourg, a daughter of cultivator Chrétien Rogi, who was present and consenting, and the deceased Sare Dettweiller [his first wife Sara]. Signatures looked like Magdalena Rogi, Fellen Birki, and Rogi. Valentin died at Ostheim May 9, 1803. On Dec. 29, 1804 at Ostheim Magdalena remarried to miller Jean Jacques Roth. Their civil marriage entry describes the groom as miller Jean Jacques Roth, 37, born at Thanweiler [Thanvillé] and a resident of Chatenois. He was a son of miller Jean Roth and Anne Fritz of Chatenois, who were present and consenting. The bride was described as Magdelaine Rocky, 27, the widow of laborer Valentin Birgy, a laborer at Ostheim who had died there May 9, 1803. She was a daughter of Strasbourg laborer Chrétien Rogy and Sara Detwiller. Witnesses included miller Chrétien Hochstettler, 42; knife sharpener Conrad Schweitzer, 37; and laborer Michel Gautsche, 46; all residents of Ostheim.

By 1779 Christian was an employer of cultivators on the grounds of the monastery La Chartreuse [charter house, Carthusian Order] at Eckbolsheim, Lower Alsace (on the west side of the city of Strasbourg).

On April 12, 1779 he reported the death of his employee Christian Egli to church authorities (see EGLI for background).

Sara died at Bennwihr, Upper Alsace Jan. 5, 1788, 41 miles southwest of Eckbolsheim. She had a son and a son-in-law working in the Katzenwangen mill. While there she would have met with relatives of her first husband. Jean Rupp's nephew Hans would die at nearby Sigolsheim Nov. 26, 1788, and his oldest son Jacob would die at Sigolsheim April 18, 1789; these were the father and older brother of Andreas/André Rupp, partriarch of the Illinois family.

Later in 1789 56-year-old widower Christian/Chrétien Rogi remarried to 25-year-old Catherine Rŭpp. She was born on the Spitalhof estate at Offenburg, Baden (the same place as Sara) circa 1764, a daughter of Johannes Rŭpp and Judith Detweiler. (Catherine's sister Judith Rŭpp died at Eckbolsheim, Lower Alsace Dec. 9, 1808. She was married to Christian/Chrétien Boshart; see BOSHART in the Appendix. This makes a roundabout link between the Baden Rŭpps and the Ropp family that came to Central Illinois).

Christian/Chrétien Rogi died on the grounds of the monastery La Chartreuse in Eckbolsheim near the gate Porte Blanche Oct. 15, 1797, as reported at Strasbourg the following day. His civil death entry described him as Chrétien Roggi, a 64-year-old cultivator, and the husband of Catherine Rŭpp. He was born at Vendenheim, Lower Alsace. Witnesses included his sons-in-law cultivators Michel Gautsché, 41, and Valentin Bircki, 26.

Catherine died on the grounds of La Chartreuse Nov. 12, 1806. Her civil death entry described her as Catherine Ropp, 42, the widow of cultivator Chrétien Rogy. She was born at Spitelhof near Sondheim, *autre Rhin* [the Spitalhof estate was actually in Offenburg, Baden, not Sundheim], a daughter of the deceased cultivator Jean Ropp and the deceased Judith Dettweiller. One witness was cultivator Jean Rogy, 40, stepson of the deceased.

Children of Christian/Chrétien Rogi and his second wife Catherine Rŭpp include:

5. Anne Rogi was born at Strasbourg in March of 1792. On Feb. 5, 1818 at Strasbourg she married Jean Zehr. Their civil marriage entry described the groom as Jean Zehr, born at La Robertsau, Strasbourg March 25, 1792, a son of cultivator Joseph Zehr and the deceased Barbe Rupp. The bride Anne Roggy was born at Strasbourg in March of 1792. Her parents were the deceased cultivator Chrétien Roggy, who had died at Strasbourg Oct. 15, 1797, and the deceased Catherine Rupp, who had died there Nov. 12, 1806. Anne was a resident of Eckbolsheim. Witnesses included inn keeper David Rogy, 28, of La Chartreuse, Eckbolsheim, a nephew of the bride; and Jean Gauschi, 34, a miller at Ostheim 34, also a nephew. Signatures looked like Johannns Znhr (old style 'e' looking like an 'n') and Anne Rogÿ,
6. Elisabeth Rogi was born at Strasbourg March 16, 1793. Her illegitimate son Jacques Rogy was born at No. 167, Roethig, Eckbolsheim June 11, 1827, as reported by the midwife.
7. Joseph Rogi was born at La Chartreuse at Eckbolsheim near the gate Porte Blanche, Strasbourg June 6, 1798, and died at Strasbourg July 21, 1799.

YOUNGER BROTHER HANS ROGI

Hans Rogi was baptized at Steffisburg March 23, 1673. The story of his dispute with church authorities there was told earlier. He married after emigrating from Steffisburg as a 22-year-old.

Children of Hans Rogi include:

1. Jacob/Jacques Rogi was born circa 1700. He is known to us only as an inclusion by French historian-genealogist Jean-Piere Roggy.
2. **Christian Rogi/Roggy** was born in 1701 (per lease documents).
3. Valentin Rogi/Roggy was born circa 1711, and died on the Dieffenbacherhof estate at Riedseltz, Lower Alsace in 1783. He married Verena Maurer. They lived with her brother Michel Maurer on the Dieffenbacherhof estate. After an interim at Weiler near Wissembourg, he became the leaseholder of the Dieffenbacherhof estate in 1779

Christian Rogi/Roggy was born in 1701.

Recall a footnote from IMHOF: "Christian Rogi/Rocke/Roggy is found living on the Lauberwald estate as early as 1743. The Lauberwald is a forest surrounding the hamlet of Johanniskreuz. Johanniskreuz is located four miles southeast of Trippstadt. It was once owned by the Cistercian order at Eusserthal; in the 1700s it was administered by a government admistrative body [Ger. *Pflege*] set up to oversee confiscated church lands. It is now administered by Trippstadt. The forest is still known locally as the Lauberwald, but in a broader perspective would be called the beginning of the Pfälzerwald (a term agreed upon in 1843 for the forest running through the northern Vosges Mountains). We found considerable confusion over *Lauberwald* [Lauber forest] and *Lauberhof* [Lauber farm]. It is generally accepted that Christian's son Christian relocated from the Lauberwald to the Lauberhof, a farm near Trippstadt. However, we found the Lauberhof on a modern map as a location midway between Johanniskreuz and Trippstadt. Thus it is likely that the Lauberwald and the Lauberhof describe roughly the same location at different stages of cultivation."

'Christian Rocki' signed leases on the Lauberwald estate in 1748 and 1758. His son (found as Christian Roque') co-signed with two others in 1762 (by this time it was called the Lauberhof estate). Since these leases were generally for a term of nine-years, the early third signing may indicate the death or disability of the father.

Christian's children were variously recorded as Rogi, Rocke, and Roggy. They include:

1. Magdalena Rogi was born circa 1742, and died on the Dieffenbacherhof estate at Riedseltz, Lower Alsace in 1777. Circa 1761 she married widower Benedikt Eyer. He was born circa 1735, a son of Benedikt Eyer. He had first married Jakobina Kurtz in 1754, then became co-leaseholder on the Katharinenthal estate with his father-in-law. See OYER for background on his family.
2. **Jacob/Jacques Rogi** was born before 1737, and died on the castle estate Waderhof at Lorentzen, Lower Alsace Sept. 22, 1829.

3. Christian Roggy was born in the Lauberwald estate in 1743, and died Sept. 11, 1782. In 1762 he co-signed with two others for a lease on the Lauberhof estate. He married Magdalena Zuck. A document indicates that in 1765 Christian 'moved to the district of Eusserthal' roughly 24 miles by a roundabout road southeast of the Lauberhof estate.
4. Johannes Roggy was born on the Lauberwald estate in 1744. In 1772 he married Barbara Jutzi. In 1789 he remarried to Anne Marie Bender.
5. Elizabeth Roggy was born on the Lauberwald estate in 1745. She married Christian Gungerich. He was born at Haseneck in the Pfalz in 1741, and died at Dahn in 1800, a son of Hans/Jean Güngerich.
6. Veronika Roggy was born on the Lauberwald estate in 1745, and died in 1763. In 1762 on the Achbacherhof estate at Trippstadt she married Peter Imhof. He was born circa 1730, and died on the Aschbacherhof estate at Trippstadt March 30, 1812, a son of Christian Imhof and Verena. For a list of their children see IMHOF.
7. Marie Roggy was born on the Lauberwald estate in 1746. She married Peter Gungerich on the Pfalzhof. He was born circa 1745, a son of Christian Güngerich and Barbara Jutzi.
8. Katharina Roggy was born on the Lauberwald estate in 1747, and died in 1846. In 1763 on the Aschbacherhof estate at Trippstadt she married her sister Veronika's widower Peter Imhof. In that year Peter and his father Christian jointly leased the Aschbacherhof estate grounds. For a list of their children see IMHOF.

Jacob/Jacques Rogi was born before 1740, and died on the castle estate Waderhof at Lorentzen, Lower Alsace Sep. 22, 1829.

He married Barbara/Barbe Neuhauser. They had their first two children on the castle estate Frönsburgerhof at Lembach, Lower Alsace. The castle was once owned by the Fleckenstein family of land barons, but was destroyed by French troops. The grounds were leased by members of the Güngerich family coming from La Petite Lièpvre near Ste. Marie-aux-Mines. Many of the surnames found in later Roggy marriage entries were represented there.

In about 1786 the family moved 36 miles west to the castle estate Waderhof. The castle, mill, and farm (today *Ferme* Waderhof) is located one mile east of the village in 'Crooked Alsace,' near the border of Moselle. It is laid out in a rectangle that was once surrounded by moats. Although it was constructed in the 14th century, three of its five towers are still standing. In 1792 it was nationalized and sold as a residence to local families (about eight lived there at a given time). The adjoining mill was constructed in 1728 and operated until 1958.

Children of Jacob/Jacques Rogi and Barbara/Barbe Neuhauser include:[300]

1. Anne Roggy married Christian Schanz. He was a son of Peter Schanz and Magdalena Wagler. Anne died in 1816.
2. **Johannes/Jean Roggy** (he wrote his own name 'Johannes Rogÿ)' was born at Lembach, Lower Alsace in September of 1758, and died on the Waderhof Dec. 31, 1815.
3. Valentin Roggy (he signed his own name 'Falatin Rogÿ') was born on the Waderhof Nov. 1, 1765, and died there March 9, 1828. He married Barbara Schertz. She was born in 1769, and died on Olferding estate at Gros-Réderching in 1828, a daughter of Nikolaus/Nicolas Schertz and Barbara Birki of the copper mill [Ger. *Kupfermühle*] at Hambach. Their children born on the Waderhof include:
    a. Madeleine Roggy was born Feb. 18, 1790. On Jan. 13, 1810 at Lorentzen she married Christian Kohler. He was born at Meisenthal (in what became Moselle) May 27, 1779, a son of Jakob Kohler and Magdalena Zehr. Witnesses at their marriage included Johannes Birky, 20 (the civil entry actually left a blank after '20 and...'). The civil entry was signed 'Magdalena Rogy.'
    b. Catherine Roggy was born in 1793, and died at Panola Dec. 8, 1864. On July 16, 1811 at Lagarde, Moselle she married Christian Engel. He was born Jan. 26, 1788, and died in 1834, the oldest child of minister Christian Engel and his first wife Catherine Nafziger. Witnesses at their marriage included father of the groom Christian Engel, 45, cultivator at Jambrot farm; and maternal uncle of the groom Christian Nafziger, 45, cultivator on the Ketzing estate at Gondrexange. As a widow Catherine brought two of her children to Woodford County in 1849. She is buried in Baughman Cemetery at Panola.
    c. Valentin Roggy was born Jan. 10, 1795, and died at Bistroff June 22, 1891. On Dec. 20, 1824 at Diemeringen he married Madeleine Sommer. She was born at (now Bischtroff-sur-Sarre, five miles west of Diemeringen) Feb. 14, 1795, and died on the Lutterbacherhof estate at Voellerdingen May 14, 1885, daughter of Christian Sommer and Anne Madeleine Mardy [Martin]. She was the widow of Jacob/Jacques Dettweiler.
    d. Jean Roggy was born April 7, 1797, and died in the mill at Pfaffenheim, Upper Alsace April 3, 1861. On Jan. 18, 1820 at Ostheim, Upper Alsace (75 miles south of Lorentzen) he married Barbe Hochstettler. Their civil marriage entry described the groom as miller's assistant Jean Roggi, born April 7, 1797, a resident of Ostheim. He was a son of shopkeeper Valentin Roggi and Barbe Scherzin of the Waderhoff,

[300] Some sources say that there was an oldest child Anne Roggy born circa 1749, who died in 1816. Purportedly she married Christian Schantz and Joseph Neuhauser. However, there may be some confusion with Anne Rubi, who married a Christian Schantz born in 1747 (he was a son of Katzenthal minister/elder Michel Schantz and Magdalena Güngerich).

Lorenzen. The bride was described as Barbe Hochstettler, 23, born at Ostheim Jan. 23, 1797, a daughter of miller Chrétien Hochstettler and Barbe Roggÿ, residents of Ostheim who were present and consenting. For background on Barbe Roggÿ's family, which actually spelled its surname Rogi, see ROGI OF OSTHEIM.

e. Barbe Roggy was born July 8, 1801, and died at Pettonville, Meurthe-et-Moselle Jan. 3, 1827. On June 4, 1826 at Lorentzen she married widower Pierre Sommer. He was born at Bistroff March 1, 1798, and died at Migneville, Meurthe-et-Moselle Jan. 1, 1880, a son of Joseph Sommer and Barbe Martin. His first wife had been Anne Vercler, who died at Pettonville Oct. 26, 1825; he would later marry a third time to Catherine Verly.

f. Joseph Roggy was born Nov. 20, 1802, and died at Bischtroff-sur-Sarre Nov. 5, 1868. On Dec. 8, 1831 at Hanviller, Moselle he married Barbe Schantz. She was born at Hanviller April 6, 1811, a daughter of Joseph Schantz and Catherine Risser.

g. Christian/Chrétien Roggy was born March 24, 1804, and died on Olferding estate at Gros-Réderching Oct. 10, 1877. On Nov. 3, 1832 at Lorentzen he married Catherine Schertz. She was born at Lorentzen Dec. 19, 1815, and died on Olferding estate at Gros-Réderching June 8, 1875, a daughter of Joseph Schertz and Catherine Sommer.

h. Anna/Anne Roggy was born Jan. 20, 1807, and died at St. Avold, Moselle April 6, 1879. On March 20, 1829 at Lorentzen she married Joseph Vercler. He was born at Azoudange Aug. 8, 1805, and died at St. Avold Aug. 7, 1851, a son of André Vercler (son of Joseph Vercler and Marie Abresol) and Barbe Rupp (daughter of Christian Rŭp and Magdalena Brechbühl).

i. Andreas/André Roggy was born June 23, 1809, and died on Brandelfing farm at Gros-Réderching in 1845. On July 25, 1833 at Gros-Réderching he married Madeleine Guingrich. She was born on Vallerade farm at Albestroff March 21, 1803, and died on Brandelfing farm at Gros-Réderching Feb. 28, 1836. She was the widow of Jean Güngerich/Guingerich, who had died on Brandelfing farm Aug. 28, 1832; a daughter of Johannes/Jean Gingerich and Anne Marie Müller, and a sister to Joseph Guingrich. He then remarried to Anna Engel, a daughter of Christian Engel and Catherine Güngerich.

4. Marie Roggy was born on the Waderhof in 1767, and died unmarried in 1842.

Johannes/Jean Roggy (he wrote his own name 'Johannes Rogÿ)' was born at Lembach, Lower Alsace in September of 1758, and died on the Waderhof estate at Lorentzen Dec. 31, 1815.

Circa 1780 he married Catherine Birki (also found as Birchÿ and Bircky). She was born on Neumatte estate at Diemeringen, Lower Alsace circa 1765, and died at Lorentzen May 27, 1845, a daughter of Valentin Birki and Catherine/Katharina Ehrismann.

Johannes/Jean appeared as a witness on many Engel family entries. His own civil death entry described him as cultivator Jean Rogÿ, age 57 years and three months; it was witnessed by cultivator Johannes Birkÿ, 28.

Children of Johannes/Jean Roggy and Catherine Birki include:

1. Andreas/André Roggy was born at Lembach, Lower Alsace May 28, 1782 (though his marriage entry says Waderhof), and died on the Schoenhoff estate at Rimling, Moselle July 19, 1864. On April 10, 1812 at Lorentzen he married Elisabeth Hauter. She was born at Asswiller (six miles south of Lorentzen) Feb. 15, 1793, and died on the Offweilerhof estate at Contwig Feb. 25, 1832, a daughter of the wealthy horse-breeder Johannes/Jean Hauter and his first wife Barbara/Barbe Oesch. One witness at their wedding was Christian Dettweiler, described as a 48-year-old farmer and shopkeeper [Fr. *proprietaire*] at Neumatt. They lived on the Offweilerhof after 1817, where (according to Hermann Guth) André gained a reputation as an extremely competent and progressive farm manager. Later they are found on her father's horse-breeding farm Le Haras at Sarralbe. See HAUTER for background on this location.
2. Johannes/Jean Roggy was born on the Waderhof April 28, 1787, and died at Viviers-le-Gras, Vosges March 26, 1872. On June 21, 1814 at Bourscheid he married Barbe Esch. She was born in 1795, and died at Viviers-le-Gras Dec. 23, 1875.
3. Valentin Roggy was born on the Waderhof estate at Lorentzen circa June 1778, and died at Schalbach, Moselle April 13, 1849. On Oct. 29, 1809 at Bourscheid, Moselle he married Anna Bächler/Anne Bechler. She was born circa July 1784, and died at Parcy-sur-Saulx, Champagne-Ardenne June 2, 1867, a daughter of Christian Bächler and Magdalena Oesch/Madeleine Esch. The bride was described as Anne Bechler, age 25 years and three months, born at Bourscheid; she was a daughter of cultivator Christianne Bechler and the deceased Magdelaine Esch, who in life had been a resident of Bourscheid. Witnesses included cultivator Nicolas Esch, 48, the bride's amternal uncle; and cultivator Christerane Nafzager, 49, the bride's second cousin. Signatures included Felden Rogÿ, Anna Bachler, Nicklaus Oesh, and Christian Nafziger.
4. Katharina/Catherine Roggy was born on the Waderhof in 1791, and died on Wiesing farm at Blies-Ébersing, Moselle Nov. 15, 1817. On June 12, 1810 at Blies-Ébersing she married miller Nicholas Gerber. He was born at Rimling March 12, 1789, and died at Blies-Ébersing April 15, 1824, a son of Christian Guerber and Marie Guengerich.
5. **Christian/Chrétien Roggy** was born on the Waderhof Feb. 19, 1794 (per his marriage entry), and died at Spring Bay, Woodford County June 18, 1855. His headstone in Hickory Point Cemetery at Metamora says, "Christian Rogy

d. 18 June 1855, 61 Jahr 8 mon., 10 Tag alt." This yields a birth date of Oct. 8, 1793. The even later date Dec. 20, 1794 appears on second marriage entry (making him 40 days shy of the military conscription age of 20). (The same document exaggerates the age of a witness, Christian's older brother Valentin, stating that he was 49 when he was actually 29).

6. Barbara/Barbe Roggy was born on the Waderhof Sept. 10, 1795, and died in 1863. On May 24, 1813 at Lorentzen she married Joseph Engel. He was born on Jambrot farm at Lagarde Nov. 15, 1791 according to his civil marriage entry (the family *Bible* gives Jan. 30, 1790), and died Aug. 29, 1852, a son of minister Christian Engel and his first wife Catherine Nafziger. See ENGEL for a list of their children.
7. Joseph Roggy was born on the Waderhof in 1797, and died at Enchenberg, Moselle Sept. 30, 1840. On Oct. 20, 1828 at Gros-Réderching he married widow Barbe Risser. She was born at Singling Jan. 20, 1793, a daughter of Joseph Risser and Anne Marie Kropf (for the context of this family see RISSER/REESER). Her first husband Valentin Schantz had died at the hamlet Singling within Gros-Réderching Sept. 8, 1827 (Singling was absorbed into the larger community in 1811).
8. Magdalena/Madeleine Roggy was born on the Waderhof in 1800. She did not marry.
9. Anne/Anna Roggy was born on the Waderhof Oct. 14, 1805, and died at Panola, Woodford County Aug. 14, 1882. On Nov. 29, 1830 at Rahling she married Chrétien/Christian Risser. He was born at Rahling, Moselle July 6, 1807, and died at Epping, Moselle March 11, 1842, a son of Jean Risser and Madeleine Schantz. See RISSER/REESER for more on this couple.
10. Pierre Roggy was born on the Waderhof Aug. 18, 1805, and died at Philippeville, Algeria Sept. 11, 1868. On Nov. 10, 1827 at Rahling or Kalhausen he married his second cousin Madeleine Roggy. She was born on the Waderhof May 20, 1807, and died at Randon, Algeria June 11, 1884, a daughter of Jean Roggy and Catherine Gingrich. According to descendant Jean Pierre Roggy, they lived in Algeria after Nov. 3, 1856.[301]
11. Jacob/Jacques Roggy was born on the Waderhof Jan. 10, 1808, and died at Lorentzen Nov. 22, 1829.

Christian/Chrétien Roggy was born on the Waderhof Feb. 19, 1794 (per his first marriage entry).

Our main character actually signed his own name 'Christian Rogÿ,' which was often garbled by recordkeepers. However, we have opted to employ the now-standardized form 'Roggy,' which was found in French records and throughout his extended family, and appears in Tazewell and Woodford County histories.

On May 16, 1813 at Lorentzen he married 17-year-old Madeleine Oesch. She was born at Sarrebourg April 8, 1795. The civil marriage entry described the groom as cultivator Chrethien Rogy, his present-and-consenting parents as Jean Rogÿ (he signed Johannes Rogÿ) and Cätrina Bircki. The bride was described as Madelaine Oesch, and her parents as present-and-consenting cultivator Nicolas Oesch and the deceased Madeleine Bechler of Sarrebourg. Witnesses included cultivator Jean Bircki, 30 who signed as Johannes Birkÿ. Madeleine died at Bourscheid May 24, 1814, a year and a week after their marriage.

On Nov. 10, 1814 at Lorentzen Christian remarried to Catherine 'Kate' Engel (her signature appears to say 'Catarina Engnl'). She was born on Jambrot farm at Lagarde, a daughter of minister Christian Engel and his first wife Catherine Nafziger. Her family *Bible* gives the birth date Oct. 6, 1796, while her civil birth entry and marriage entry say July 6, 1797. (In 1813 Christian's cousin Catherine Roggy had married Christian, the oldest son of minister Christian Engel). Her parents were present and consenting. Catherine's mother was named as Catrine Nafziger, which was then overwritten as 'Barbara Brummer' (Barbara Brunner was her stepmother).

After marriage Christian and Catherine lived at Lorentzen. In about 1821 they relocated to Volmunster, Moselle. Volmunster is in the valley of Schwalb, 18 miles along the 32-mile route from the Waderhof to the Offweilerhof estate at Contwig. Christian worked in the saw mill near the Eschviller grain mill for the Creutzer family.[302]

In 1831, Catherine sailed from Le Havre on the *Massasoit* acompanying a large party including her brother Peter Engel. They landed at Baltimore May 21. She was accompanied by her 7-year-old daughter Madeleine, and gave birth at sea to a daughter, Jacobine, on April 7. Oddly, Christian and his daughter Barbara are not found on the passenger list, though they arrived in Illinois at the same time. It is possible that they traveled on the same ship under assumed names ('Black Joe' Belsley, John Schrock, and Peter Schrock have been identified on the passenger list despite obscured or assumed names).

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[301] In an earlier version of this text we mistakenly wrote that between 1836 and 1838 they settled in Putnam County, where they had three children. This couple was Peter Roggy and Magdalena Burkey; see THE LITTLE RED BIRKYS in BIRKY/BIRKEY.

[302] In about 1800 the sawmill at Volmunster was purchased by Henri-Gillaume Creutzer. He was originally from Zweibrücken, and served as administrator of the district of Bitche (the village Bitche is eight miles southeast of Volmunster). His son Charles Auguste Creutzer was commandant of the garrison at Bitche. The sawmill and Moulin d'Eschviller are now a museum and restaurant.

They settled at Spring Bay, a location along the Illinois River in Tazewell County that later became part of Worth Township in Woodford County. At the time the only road reaching Spring Bay was a stage coach line from Lacon, 16 miles upriver.

The *Illinois Public Land Tract Sales Database* indicates that 'Christian Rooky' purchased 160 acres at $1.25 per acre in Section 9, Township 27N Aug. 31, 1838, and another 40 acres at $1.25 per acre in Section 29, Township 27N in Sept. 25, 1838. Both parcels were in what is now Woodford County. The *Grantors Index* (documenting private land) has P.W. Sunderland and his wife selling property to Christian Rocky in what would become Woodford County for $100 on Oct. 13, 1838; this may be the same parcel that Christian Rocky [Roggy] sold to Peter and John Engle [Engel] Oct. 15, 1838.

Christian died at Spring Bay June 18, 1855, and is buried in Hickory Point Cemetery at Metamora. Catherine moved to the home of her daughter Catherine and son-in-law Christian Donner at Panola.

Catherine Engel died at Panola Jan. 12, 1872. On Jan. 14, Joseph Stuckey conducted a service by the grave in Baughman Cemetery at Panola. Her headstone identifies her as 'Catherine Roge' and gives the dates 1796-Jan. 12, 1872.

Children of Christian Roggy and his second wife Catherine Engel include:

1. Catherine Roggy was born on the Waderhof at Lorentzen May 20, 1816, and died at Volmunster March 25, 1824.
2. Barbara/Barbe Roggy was born at Lorentzen Aug. 15, 1817, and died Jan. 9, 1907. On July 16, 1837 in Tazewell County she married Jean/John Belsley; the ceremony was performed by minister Christian Engel (the county register has her as Barbe Rouge). See BELSLEY for background on this couple.
3. Christian Roggy was born at Guermange July 21, 1821. He died there the following day.
4. Magdalena/Madeleine Roggy was born at Volmunster May 15, 1823. She appears with her mother on the 1831 passenger list as 'Madaline, 7.' On May 31, 1841 she married the much older John Burcky in Illinois.[303] He was born at Söcking on Lake Starnberg below Munich April 28, 1804, and died Sept. 27, 1863, a son of André/Andrew Burky and Katharina/Catherine Ackerman. He is buried in Hickory Point Cemetery at Metamora. The Burkys came to America via New York in 1835, and passed through Butler County on their way to settling at Germantown. The 1850 census of District 56 (Woodford County) shows a combined household: John Berkey, 46; Madalene [Roggy], 27; Catharine, 8; Elizabeth, 6; John, 4; Barbary, six months; Christian Donner, 25; and Catharine [Roggy], 18. Magdalena/Madeleine Roggy is buried with the Taylor family in Glendale Cemetery, identified as 'Magdalena Burky, Grandmother.' Her headstone gives the dates May 13, 1823-Oct. 9, 1918.
5. Jean Roggy was born in the home of Madame de Creutzer at Volmunster Oct. 9, 1825, and died at Volmunster Aug. 22, 1826. His birth entry describes his father as an Anabaptist cultivator and farmer.
6. Jacobine Roggy was born at sea April 7, 1831, and died in Illinois Jan. 29, 1851.
7. Katharina/Catherine Roggy was born at Spring Bay Dec. 16, 1832, and died in Peoria County June 9, 1929. On May 28, 1849 at Metamora she married Christian Donner. He was born Sept. 19, 1823, and died Feb. 6, 1911, a son of Peter Donner and Barbara Naffziger.

Rocke of Ismannsdorf

The Rocke family that passed through Tazewell County in the 1850s left very few footprints.

Joseph Rocke was born at Ismannsdorf, Bavaria March 16, 1809 (per headstone).[304] Ismannsdorf is 24 miles southwest of Nuremburg, in the administrative district [Ger. *Landkreis*] of Ansbach. It may have been a haven for his German-speaking parents during the Napoleonic Wars.

According to a biography of a son in *Portrait and Biographical Album of Lancaster County, Nebraska* (1888) he first married Philipine Imhoff. She was born in 'the Rhine province' [Pfalz], and died in 1844. *Portrait* makes a point of saying that Joseph and both of his wives were Mennonites (the German *Mennoniten* encompasses Mennonites and Amish Mennonites).

The first name Philipine is equivalent to Jacobine/Jakobina. Her civil birth entry was created at Trippstadt Sept. 2, 1819; there she was described as Jacobina Imhoff, and her parents as 24-year-old plowman Johannes Imhoff and Katharina Brenemann. One witness was plowman Christin Imhoff, 63 (presumably her grandfather). It was signed Johannes Imhoff and Christian Imhoff. Her father Johann August Imhof was born on Mispelsteinerhof farm at Espensteig (four miles southwest of the center of Kaiserslautern) in 1795. Her mother was Katharina Brenneman,

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[303] A list of early Woodford County marriages copied from archives entries by Mrs. George Spangler lists this as a marriage between John Becker and Madaline Rogey.

[304] *Portrait and Biographical Album of Lancaster County, Nebraska* (1888) says he was born in the Kingdom of Bavaria March 17, 1811.

a daughter of Nikolaus Brenneman and his second wife Magdalena Unzicker; these Brennemans lived on the Braunshardt estate at Weiterstadt (four miles northwest of Darmstadt, Hesse).

The child of Joseph Rocke and his first wife Jacobina Imhoff was:

1. Jacob Rocke was born at Eisenberg (below Göllheim and Driesen in the Pfalz) Nov. 7, 1843 (obituary) or Sept. 23, 1844 (Grand Army of the Republic burial records), and died at Atkinson, Nebraska June 16, 1915. He enlisted for a three-year term Aug. 12, 1862, and mustered in at Bloomington, McLean County Aug. 17. He mustered out at Galveston, Texas July 17, 1865. He returned to farm in Livingston County, then went to Nebraska in 1868. The following year he returned to assist his parents with their move west. He put in a homestead claim on the southern half of Section 12 at Buda. After improving the land and fulfilling the five-year tenancy requirement he sold it to his father and bought another farm. In 1879 he moved to Lincoln, where he and his younger brother Christian became proprietors of the Washington House hotel. On March 14, 1883 at Lincoln he married Kate Wittmann/Whitman, who was born circa 1858. In 1885 he was elected treasurer of Lancaster County; in 1898 he was elected to the state senate. In 1900 they relocated to Atkinson in Holt County. *Atkinson Graphic*, June 25,1915: "A Union Soldier Musters Out. Jacob Rocke was born Nov. 7, 1843 at Eisenberg in the Kingdom of Bavaria. In 1850 he came with his parents to America, who settled in Peoria, Illinois. Later his parents moved to McLain County, Illinois. During the War of the Rebellion he responded to his country's call and enlisted as a volunteer in the 94th Illinois Infantry Co H and served three years until the close of the war. At this time he was not quite 19 years of age. His regiment left Bloomington, Aug 1,1862. During his three-year service he was at first with the Missouri Artillery, afterward with the sharp shooters, and later with the scouts along the Texas border. He took part in the following battles: Prairie Grove, Arkansas, Van Buren, Arkansas, Yazoo City, Mississippi, Brownsville, Texas, near E Pensacola, Vicksburg, Mississippi, at Chapalay, Louisiana, Fort Morgan, Alabama, and Spanish Fort, Alabama. He was never wounded or sick during his years of service. He received an honorable discharge from the service of the U.S. Army the 17th day of July 1865 at Galveston, Texas. In 1868 he came to Nebraska where he took a homestead in Lancaster County, Nebr. In 1869 he returned to Illinois and assisted his parents to move with their family to Lancaster County. He resided on his farm until 1879, when he moved to Lincoln to engage in the hotel business. March 14,1883 he was married to Miss Katherine Whitman of Lincoln. In 1885 he was elected to the position of county treasurer of Lancaster County and was elected to a second term. In 1898 he was elected to the state senate from Lancaster Co. In his political relations he was a man of great influence. In 1900 he moved with his family to Holt County, locating upon his farm a half mile northwest of Atkinson, where he resided until his death which occurred June 16,1915, thus closing an active and prosperous life at the age of 71 years, eight months, and nine days. He is survived by his widow, four sons, Joseph of Alliance, Herbert and Jacob and Enrich and one daughter, Helen; two brothers Chris of Lincoln and Joseph of Hallam; two sisters, Mrs. Lizzie Fisher and Mrs. Lena Helvey of Lincoln. The funeral services were conducted from the home on Friday. Members of the GAR and WRC were in attendance and the body was laid to rest in Greenwood Cemetery. A good man dies, a good man has gone to his reward. The community has lost one of her most reliable citizens. The old soldiers a staunch and loyal comrade." They are buried in Woodlawn Cemetery (formerly Greenwood Cemetery) at Atkinson.

Joseph remarried to Marie/Mary Nafziger. She was born Feb. 2, 1824, and died at Cortland, Gage County, Nebraska June 19, 1886, a daughter of Johannes/Jean Nafziger and Barbara/Barbe Oesch. Though her father was born on the Steinbacherhof at Durstel, Lower Alsace Aug. 10, 1781, he came from Imsbach in the Pfalz (14 miles northeast of Kaiserslautern) to marry her mother at Hellering-le-Grand, Moselle March 9, 1809. Hellering-le-Grand is now part of Hombourg-Haut. Imsbach was a tiny village surrounded by iron mines owned by the wealthy Geinanth family.

They sailed from Le Havre on the *Venice*, and arrived at New York Nov. 6, 1850.[305] The passenger list shows farmer Joseph Rocker, 41, Baden; Marie, 24; and Jacob, 6. A son Christian had also been born at sea Oct. 21.

Portrait and Biographical Album of Lancaster County, Nebraska erroneously says they sailed on the *Venus* and arrived at New York in October. "He [Joseph Rocke] went from New York City to Illinois, and located in Tazewell County on a farm. He remained there and in McLean County for several years, actively engaged in agricultural pursuits."

A descendant maintains that in the early 1850s Joseph and Mary lived in Tazewell County with widow Catherine Nafziger Jantzi (circa 1810-1866), the second wife of Michel Jantzi. If Marie/Mary was a daughter of Johannes/Jean Nafziger and Barbara/Barbe Oesch, Catherine would have been her second cousin. Catherine was a daughter of Johannes/Jean Nafziger and Catherine Guingrich/Gingerich, and had been the second wife of Michel Jantzi of Macheren, Moselle. She had been a resident of Macheren, adjacent to Hombourg-Haut. In 1849 she sailed in a party of 16 to New York, then traveled via Lewis County, New York and Wilmot, Ontario to Illinois, where she

[305] The same passenger list has Henry Goldschmid, 25 or 28.

arrived in 1850 or 1851. See NAFZIGER, GRANDPA JOHN NAFFZIGER and JANTZI for background on her family.

The 1860 census of Mosquito Grove, McLean County (this community became Allin in 1867) has farmer Joseph Rocker, 53, Byronne [Bayern/Bavaria]; Mary, 35, Byronne; Jacob, 16, Byronne; Christian, 9, Illinois; Melinda, 8, Illinois; Joseph, 3, Illinois; and Lizzie, 2, Illinois.

In 1869 Joseph and Mary relocated to what became Buda, Lancaster County, Nebraska. They were assisted by Joseph's son Jacob, who had claimed land there a year earlier. Joseph constructed a home on a homestead claim comprised of 80 acres in Section 12.

The county seat of Lancaster County is Lincoln. It is north of Buda, and 50 miles southwest of Omaha.

NEBRASKA

When the Nebraska Territory was created in 1854, public land was made available for sale or claim by homesteaders. The *Preemption Act of 1841* and the *Homestead Act of 1862* outlined requirements. The only land that was not offered had been set aside for railroads or educational purposes.

The *Preemption Act of 1841* allowed settlers to put in a claim on up to 160 acres of public land, even if the land had already been surveyed. It could then be purchased for $1.25 per acre. A *Declaration of Intent to be Naturalized* and residence on the land were required of the purchaser.

The *Homestead Act of 1862* became effective Jan. 1, 1863. Anyone could establish residence on 40-160 acres of unclaimed public land, file a homestead entry, then wait five years to obtain it for free. A few new requirements were added: the settler could not own more than 320 anywhere else in the country, and could not have quit another claim. A small filing fee was all that was needed to finalize the claim at a land office. 'Homestead proof' documents submitted to support the claims are now valued sources of information for genealogists.

Veterans of the Union Army (such as Jacob Rocke) could deduct their time in service from the five-year period. If the veteran had been discharged early because of wounds or disability, he was allowed to deduct the full term of the enlistment that would have been served. The maximum that could be deducted was four years, so that even the most qualified veteran had to establish residence for a year before obtaining a deed.

When someone had filed a homestead entry and lived on a parcel of land for more than six months, they had the option of purchasing the land at a reduced price to close out the claim period. This often happened when farmers were able to bring in one or two good crops.

Railroad construction halted during the Civil War. In 1862 the Union Pacific Railway was organized at Chicago. Construction of the first railroad tracks to cross Nebraska was begun July 10, 1865. By the end of the year Union Pacific Railroad tracks were in place from Omaha (on the eastern border) 40 miles west to Fremont. In 1866 another 260 miles were laid. In 1867 they reached the summit of the Black Hills near Cheyenne, Wyoming. They continued to build west and met the Central Pacific Railroad at Promontory Point, Utah May 10, 1869.

The 1870 census of Lancaster County, Nebraska shows farmer Joseph Rocke, 61, Bavaria; Mary, 40, Bavaria; Jacob, 26, Bavaria; Christian, 20, on Atlantic Ocean; Malinda, 14, Illinois; Lizzie, 12, Illinois; Mary, 9, Illinois; and Joseph, 14, Illinois. The 1875 state census of Buda has Joseph Rocke, 65, Germany; Mary, 50, France; Jacob, 30, France; and Christian, 24, 'born on the Atlantic Ocean.' The 1880 census of Buda has Joseph Rocke, 71, Bavaria; Mary, 44, born in Bavaria to parents from Hesse and France; Jacob, Illinois; and Mary, Illinois.

Joseph died at Buda, Lancaster County, Nebraska Jan. 31, 1883. He and Mary are buried in Stockfeldt Cemetery at Sprague, Nebraska. Their joint headstone says they were "Joseph Rocke, born March 16, 1809, died Jan. 31, 1883; Mary, wife of Joseph Rocke, born Feb. 2, 1824, died June 19, 1886."

The children of Joseph Rocke and his second wife Marie/Mary Nafziger include:

2. Christian Rocke was born on the immigration voyage Oct. 21, 1850, and died at Lincoln, Nebraska in 1930. In 1879 he became proprietor of the Washington House hotel at Lincoln with his older brother Jacob. In 1887 at Princeton, Nebraska he married Amanda Stockfeldt. She was born at Ceres, Iowa circa 1862, and died at Lincoln April 13, 1949, a daughter of minister Paul Stockfeldt and Eleanor Alvidore McDonald. She is buried in Lincoln Memorial Park at Lincoln.
3. Magdalena/Lena/Malinda Rocke was born in Illinois circa 1855. She married Henry Wiedemann. Circa 1900 Magdalena remarried to James Halvey. They are shown on the 1910 census of Crete, Saline County, Nebraska as laborer James Halvey, 59, born in Indiana to parents from Indiana and Ohio, wells; Lena, 56, born in Illinois to German parents, mother of six children of whom six were living; and daughter Marie Weideman, 22, born in Nebraska to a father from Germany and a mother from Illinois [Marie is also found on the Lincoln census that year, living with her aunt Lizzie].
4. Joseph Rocke was born in Illinois Oct. 28, 1856, and died at Lincoln, Nebraska Nov. 17, 1925. On April 3, 1887 in Lancaster County he married Mary Emma Rocke. She was born Dec. 23, 1864, and died at Lincoln March 15, 1922. They owned 80 acres in Section 1 of Buda, and 320 acres at Rawlins. They are found on the 1920 census of Buda as

Joseph Rocke, 64, born in Illinois to Bavarian parents; Mary E., 55, born in Illinois to Bavarian parents; and four children born in Nebraska. They are buried in Hallam Community Cemetery in Lancaster County.

5. Elizabeth/Lizzie Rocke was born in Illinois Nov. 15, 1859 (per headstone), and died at Lincoln, Nebraska Nov. 15, 1944. On Sept. 24, 1887 in Lancaster County she married John Fisher (the record found as Lizzie Rocke). He was born May 30, 1844, and died Nov. 23, 1915. During the Civil War he had served as a private with Company K of the 136th Regiment, Pennsylvania Volunteer Infantry. They participated in the battles of Fredericksburg and Chancellorsville. Elizabeth and John are found on the 1910 census of Lincoln Ward 5 as woodworker John Fisher, 65, born in Pennsylvania to German parents, repair shop; Lizzie, 52, born in Illinois to German parents; Elizabeth, 9, Nebraska; and niece and sales lady Marie Wiedemann, 21, born in Nebraska to parents from Germany and Illinois, millinery store. They are buried in Wyuka Cemetery at Lincoln.
6. Mary Rocke was born in Illinois April 22, 1861, and died in Lancaster County March 15, 1889. She married Johann Gerhard Richard Alex Stockfeldt (also found as Richard Stockfeld or Stockfield). He was born at Garnavillo, Iowa Nov. 20, 1856, and died before 1910, a son of minister Paul Stockfeldt and Eleanor Alvidore McDonald. He was the principal of schools at Cortland, Gage County, and later a grocery salesman. Circa 1892 Richard remarried to Mary. She was born in Ireland in June of 1869, and immigrated in 1889. They are buried in Stockfeldt Cemetery at Sprague, Lancaster County.

Oyer: Eÿer of Riggisberg

Oyer was derived from Eyer by German-speaking Swiss emigrants in the 18th century.[306] *Ey* is a dialect form of the German *Aue*, describing a meadow next to a lake, stream, or river. An *Eyer* or *Eymann* might have been someone who lived or worked on one.

The Amish Mennonite Eyer family is associated with Riggisberg in the parish of Mühlethurnen, Canton Bern, just as the Eymann family is associated with Steffisburg.

Recall from ROPP that Mühlethurnen was eight miles west of Steffisburg and 10 miles northwest of Hilterfingen; its parish touched the parish of Steffisburg. In 2020 the former municipalities of Kirchenthurnen, Lohnstorf, and Mühlethurnen merged to form the municipality of Thurnen. The original structures of the village of Riggisberg were destroyed on the night of July 12, 1943 by a single British Lancaster bomber. The pilot had to lighten his load to climb above a storm cloud, and released 200 bombs weighting over 2,400 pounds.

The children of **Bendicht Eÿer** and Madlen/Leni Henni born at Riggisberg and baptized at Mühlethurnen include:

1. Bendicht Eÿer was baptized in 1664. He died young.
2. Stini Eÿer was baptized July 8, 1666.
3. Esther Eÿer was baptized May 9, 1669.
4. Christina or Christian Eÿer was baptized Feb. 23, 1673.
5. **Bendicht Eÿer** was baptized Oct. 8, 1676.

Bendicht Eÿer (also later known as Benedikt Eyer, senior or *der alte*, or Benz) was born at Riggisberg, and baptized in the Protestant Reformed Church at Mühlethurnen Oct. 8, 1676.

On Feb. 16, 1702 at Mühlethurnen he married Elsbeth Wÿss. The entry identified the couple as residents of Riggisberg.

In 1708 Benedikt Eyer appeared on a list of followers of Jacob Amman at Ste. Marie-aux-Mines. According to Horst Gerlach's *My Kingdom is Not of This World* (2013), he was living on St. Blaise farm. It is now a hamlet located on the lower side (right bank) of the La Lièpvrette River [Ger. *Landbach*] as it passes out of Ste. Croix-aux-Mines [Ger. *Sankt Kreuz im Lebertal*] and heads toward adjacent Ste. Marie-aux-Mines [Ger. *Markirch*]. Another way to describe it would be an area within the eastern boundary of Ste. Marie-aux-Mines, about a half-mile southwest of the village center of Ste. Croix-aux-Mines. St. Blaise was also the name of a small chapel there that was attended by Protestant miners.

On Aug. 13, 1712, King Louis XIV of France issued his edict banning Anabaptists from Alsace. The edict was announced at Ste. Marie-aux-Mines in September. Benedikt Eyer appears on a list of individuals who arranged transportation April 18, 1713. (Jacob Amman made the same arrangements Nov. 26, 1714). Bendicht traveled approximately 93 miles northeast from St. Blaise farm to the vicinity of Langensteinbach in the margravate of Baden-Durlach, on the German side of the Rhine River.

By 1722 a sufficient number of families had settled to attract the attention of the margrave's advisors. Anabaptists were required to pay a 25 *Guilder* annual protection fee required of religious minorities. This was relatively high compared to other locations, but afforded a measure of official recognition and personal safety.

In 1728 Benedikt leased the government-administered Steinisch estate between Königsbach and Langensteinbach with Jakob Dettweiler. He and his sons established reputations as exemplary farmers and marketers. The margrave's representatives later suggested to Hochburg congregation families that they send their sons to learn farm management on estates leased by Eyer sons.

In 1750 Benedikt and oldest son Rudolf committed as guarantors on a lease for the estate Katharinentaler Hof above Pforzheim, seven miles northeast of Langensteinbach. Benedikt was illiterate, and Rudolf was absent when the lease document was signed on their behalf by minister/elder Johannes/Hans Nafziger. A reproduction of his signature on the lease document can be found in Guth's *Amish Mennonites in Germany*. The Katharinentaler Hof was a gathering place for worship, and the Eyer name on the document would have been an indication of respect, either for their business sense or their places within the church. Son Benedikt took up residence on the estate and

[306] An extensive Eyer/Oyer family that emigrated from Switzerland and Alsace and settled in Northampton County, Pennsylvania in the 18th century still uses the two spellings interchangeably.

maintained it as an open meeting site. For more on the Katharinentaler Hof see KING, König/Koenig/King Background KURTZ.

Father Benedikt remained on the Steinisch estate, where he died in 1754.

The identification of the children of Bendicht Eÿer (also known as Benedikt Eyer, senior or *der alte*) and Elsbeth Wÿss is just at the beginning stage. We have already found a great deal of muddled information. To the best of our knowledge, they include:

1. Anna Eÿer was born at Riggisberg, and baptized at Mühlethurnen Dec. 4, 1703.
2. Rudolf Eyer married Veronika Kurtz, a daughter of Jacob Kurtz and Barbara Eÿer (for background on her parents see KURTZ in the Appendix). In 1750 Rudolf and his father committed as guarantors on a lease for the estate Katharinentaler Hof. In 1751 he was leaseholder of an estate at Johlingen (seven miles above Königsbach). After 1754 he was leaseholder of the castle estate Remchingen (adjacent to Königsbach on its west side).
3. Barbara Eyer married Josef Ösch/Oesch. They were on the Steinisch estate in 1728. Thus she was born before 1710.
4. Benedikt Eyer (junior) was born circa 1721, and died in 1777. He married Jakobina Kurtz, a daughter of Jacob Kurtz and Barbara Eÿer. They took up residence on the Katharinentaler Hof in 1750. After her death, he may have remarried to a Rogi from the Diefenbacherhof at Riedseltz, Lower Alsace.
5. Maria/Marie Eyer was born before 1724. She married Hans Ösch/Oesch. See OESCH/ESCH for more on this couple.
6. Christian Eyer was living on the Steinisch estate in 1748. He married Anna Brenneman. She may have been a daughter of Nicolaŭs/Nikolaus/Claüs Brönniman (senior) and his first wife the widow Kendel/Kennel (see BRENNEMAN, THE WOHRA FAMILY).
7. Abraham Eyer was co-leaseholder of the estate Dürrenbüchig at Dürrenberg in Bretten (eight miles northeast of Königsbach) after 1763.
8. Susanne Eyer was born circa 1730, and died at Königsbach in 1770. She married Christian Kaŭfmann. She appears on a census of Mauer (30 miles north of Bretten) in 1759, and died at Königsbach in 1770.
9. **Hans Jakob Eyer** was born no later than 1729.

The sixth child, Hans Jakob Eyer, was a guarantor for minister Peter Rothaker when he leased an estate at Hohenwettersbach in 1754. Hohenwettersbach is four miles southeast of Karlsruhe, and four miles northwest of Langensteinbach. In *Both Sides of the Ocean* J. Virgil Miller suggests that Hans Jakob Eyer was identical to **Johannes/Hans Oyer**, who was also known as 'Hans Oyer *der alte*.'

In 1774 Michel Albrecht leased the church-owned estate Hermersbergerhof at Wilgartswiesen. According to *Amish Mennonites in Germany*, Hans became his employee in the same year (Wilgartswiesen was home to a number of Eyer families, and the surname is still found there). Wilgartswiesen is located six miles southwest of Eusserthal, 13 miles west of Landau in der Pfalz, and 45 miles northwest of Langensteinbach; at the time it was in Pfalz-Zweibrücken. It sits at the highest elevation of any community in the Pfalz.

His son, also named **Johannes/Hans Oyer** (later found as Jean Oyer), was born circa 1746-49. He signed his own name 'Johannes Oÿer.' He worked with his father on the Hermersbergerhof estate, where he was known as 'Hans Oyer der Junge.' He married Jacobée Reglé or Roguy, who was born circa 1750.[307]

Hans and Jacobée may have moved south into Lorraine as early as 1789, the year of the French Revolution. In that year one of their children was born on Hingsange farm at Linstroff.

Hingsange farm is identified with the family of Christian/Christophe Ringenberg and his second wife Catherine Kempf. Christian represented the Morhange area [Ger. *Mörchingen*] at an assembly of ministers at Essingen in 1759 (Morhange is only seven miles southwest of Linstroff). Linstroff is located within walking distance of Belgrade farm at Bistroff, a site that figures in the ENGEL, FARNY, SCHROCK, and STAKER genealogies. In present-day Linstroff has been absorbed into Grostenquin; Hingsange farm is still an active business venture. For more on this location see STAKER.

We found no entries for the Oyer family in Linstroff records after 1796. Presumably the extended family was living in the vicinity of Gondrexange when son Joseph married Catherine Schrag there in 1804 (Gondrexange is 27 miles south of Linstroff). The marriage entry described Joseph as a resident, and mentioned that his parents Jean Oyer and 'Jacobi Régle' consented, with no further mention of their residence.

In about 1807 the extended Oyer family relocated to Niderhoff below Sarrebourg, where they leased the village mill (Niderhoff is eight miles southeast of Gondrexange). Jacobée died there March 20, 1820.

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[307] The French spelling 'Régle' is found on one entry at Gondrexange documenting her son Joseph's marriage to Catherine Schrag. It is likely this was meant to be (pronounced with a soft French 'g') the Swiss surname Rüschli or Rueschli, often found as Roeschley. Roguy was found on the birth entry of daughter Catherine, created at Linstroff.

Youngest brother Hans worked in a mill on the road *Le Gué de l'Exat* at Lagarde 1817-1830. His co-worker and brother-in-law was Joseph Farny, an older brother to Christian and Peter Farny ('the Amishmen who hired Lincoln'). Hans's wife Catherine Kennel died at Lagarde in 1830, leaving him with three young sons. He did not immigrate to Central Illinois with his father, brothers and sisters.

It has been suggested that son Jacob lived at Turquestein (since 1961 Turquestein-Blancrupt) before the emigration of the extended family in 1830. His first wife died there, and he remarried there in 1830. The Turquestein area is only four miles southeast of Niderhoff on the heavily-wooded slopes above St. Quirin. Around that time the western side of Donon became a haven for Anabaptists avoiding military conscription.

In October of 1830 widower Hans accompanied two of his sons and his two daughters on their voyage from Le Havre on the bark *Superior,* arriving at New Orleans Dec. 4, 1830.[308] The passenger list gave his age as 85 (an approximation; several other passengers with known birth dates were listed incorrectly). The oldest son, Joseph Oyer, brought his second wife Magdalena Litwiller, four of their children, and eight children from his first marriage to Catherine Schrag. Jacob Oyer brought his second wife Elisabeth Mosimann (a cousin to minister Michael Mosiman), Elisabeth's parents Joseph Mosimann and Anne Marie Zwalter as well as six of her brothers and sisters, a 25-year-old Mosimann relative, and two children from Jacob's first marriage to Suzanne Schertz. Elisabeth had a son Joseph born at sea Nov. 25. Others in the party included Joseph and Jacob's sister Anna and sister Catherine with her 7-year-old son Joseph Oyer; and Magdalena Litwiller's 23-year-old brother Peter. Peter married fellow passenger Marie Mosiman, and later lived at Milford, Butler County and Elm Grove. The nationality of the entire party was indicated to be 'Suisse.'

It is probable that some *Superior* passengers are unidentified; the single page passenger list that survives was not signed, indicating that it was not the only page.

In 1830 only packet ships kept to fixed schedules. After offloading cotton, sugar, and rice, and filling its hold with coal, hemp, and manufactured goods at Le Havre, *Superior* sailed in the first week of October under master Thomas Fanning. *Superior* arrived at New Orleans Dec. 4, 1830. At the time New Orleans was the third largest American city, behind only New York and Baltimore. The families reached Cincinnati on Christmas day. Father Hans died in Butler County in 1833.

It is likely that Hans/Jean Oyer and Jacobée Reglé or Roguy had children that have not been identified. Their known children include:

1. **Joseph Oyer** was born on the Hermersbergerhof estate circa 1774, and died at what is now Groveland in 1845.
2. Jacob/Jacques Oyer was born on the Hermersbergerhof estate circa 1776, died at Farmdale Nov. 14, 1855, and was buried in the family plot on his farm there. He married Suzanne Schertz, who was born in 1780. Their children include:
    a. Susanna/Susan Oyer was born at Niderhoff April 4, 1808, and died at Washington Dec. 12, 1888.[309] She married Peter Guth. He was born on the Ransbrunnerhof estate near Eppenbrunn (two miles over the border into the Pfalz, across from Bitche, Moselle) Aug. 5, 1806 (headstone date), and died at Washington June 21, 1886 (headstone date), a son of Johannes Guth and Anna Christner. They are buried in Guth Cemetery at Washington.
    b. Catherine Oyer was born at Niderhoff May 31, 1810, and died there Aug. 26, 1822. Her civil death entry stated that her name was Marie, giving her age 11 and the names of her parents.
    c. Marguerite Oyer was born at Niderhoff June 1, 1812. No death entry is found at Niderhoff, but she did not accompany her family on the *Superior* in 1830. It is likely she married and remained in Moselle.
    d. Anne/Anna Oyer was born at Niderhoff Aug. 31, 1815. She married Andreas/ André/Andrew Schrock. He was born at Gondrexange Jan. 5 or 8, 1804, a son of Joseph Schrag and his second wife Marie Neuhauser, and died at Washington Aug. 5, 1855. He died of cholera, and is buried in Guth Cemetery at Sunnydale in Washington.

    Suzanne Schertz died at Turquestein, Moselle July 2, 1829. On Feb. 18, 1830 at Turquestein Jacob remarried to Elisabeth Mosiman. She was born at Imling Jan. 26, 1799, and died at Farmdale in 1875, a daughter of Joseph Mosimann and Anne Marie Zwalter (and cousin to minister Michael Mosiman). Elisabeth is found as 'Barbary' on the *Superior* passenger list, and as 'Barbara' on censuses. They had resettled at Farmdale by 1834. They appear on

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[308] A bark or *barque* was a vessel with a simple rigging arrangement. It carried three masts, with square sails on the first two and a fore-and-aft sail on the third (aft) mast. The advantage of this design was that it required a relatively small crew.

[309] On Sept. 13, 1808 a death entry for Susanna was placed in civil records at Niderhoff. It stated that she was born April 4, 1808 (matching her birth entry there), was a daughter of miller Jacob Oyer and his wife Susanne Charzes [Schertz], and had died at age 5 months, 6 days. It was signed by grandfather Hans Oyer, 56; father Jacob Oyer; and uncle Joseph Oyer, 32. We cannot explain this entry. Jacob brought a 22-year-old daughter Susanna with him when he sailed on the *Superior*; she is buried in Guth Cemetery, and a photograph of her headstone can be found in the county cemetery book. It says she died Dec. 12, 1888 or 1889, at 79 years, 8 months, and 7 days - either one year and one day, or simply one day off the civil entry birth date.

the 1850 census of Tazewell County as Jacob 'Ower,' 72; Barbara, 50; Joseph, 19; Catherine, 16; John, 15; Christian, 12; and Peter, 9. Their children include:

e. Joseph Oyer was born at sea Nov. 25, 1830, and appears on the *Superior* passenger list Dec. 4, 1830 as 'Infant Oyer, 10 days.' He died in 1904, and is buried at Nevada, Missouri. On June 8, 1869 in Livingston County he married Anna Holmes.

f. Catherine Oyer was born at Farmdale Feb. 16, 1834. On March 13, 1854 in Tazewell County she married Christian Farney, a son of Peter Farny (one of the 'Amishmen who hired Lincoln') and Anne Kempf; the ceremony was performed by minister Michael Mosiman. Their family is found on the 1860 census of Montgomery living next to his parents as Christian Farney, 28, a farmer born in Germany; Catherine, 27, born in Illinois; and Barbara, 4, born in Illinois. They are also found on the 1880 census of Waldo described as a 45-year-old mechanic born in Canada and a 42-year-old born in Illinois.

g. John J. Oyer was born at Farmdale in 1835. He married Katharine Wertz. They can be found on the 1870 census of Pike, Livingston County as a 33-year-old farmer from France, a 21-year-old housekeeper, and daughter Mary, 1. They may also be the family found on the 1880 census of Waldo, Livingston County as J. G. Oyer, 41, born in Illinois; Katharine, 30, born in Indiana to parents from Bavaria; Mary, 10; Daniel, 8; and Emma, 6.

h. Christian Oyer was born at Farmdale circa 1838. He is thought to have married Barbara Forney in Livingston County Aug. 25, 1878, and an entry is found in the *Illinois Statewide Marriage Index.* However, we could not identify him on any census after 1850.

i. Peter Oyer was born at Farmdale June 29, 1841, and died at Waldo May 10, 1920. On June 30, 1867 in Livingston County he married Catherine Oyer, a daughter of his cousin John Oyer and Anna Farny. They can be found on the 1870 census of Waldo as a 27-year-old and a 22-year-old, with a 10-month-old daughter Barbara; they also appear on the 1880 census of Waldo.

3. Christian Oyer was born circa 1785, and died as an 8-year-old on Hingsange farm at Linstroff Aug. 8, 1793. His death was reported at Linstroff by neighbors Christophe Belavre and Jean Medelet, but the entry was not signed by an Oyer. The information is completely unreliable and has obvious errors: the parents of 'Christianne' are described as Jean Oyert, 30, an Anabaptist day laborer, and Jacobie Guerber, 29.[310]

4. Johannes/Hans/Jean Oyer was born on Hingsange farm at Linstroff Aug. 24, 1789. On May 23, 1817 at Lagarde he married Catherine Kennel. She was born at Hellimer, Moselle Nov. 26, 1794, and died at Lagarde Nov. 2, 1830, a daughter of Jean Kennel and Barbe Schertz. Their marriage entry described Hans's parents as Jean Oyer and Marie Rogui, proprietors at Niderhoff. At the time of the marriage Hans and the Kennels were working in a mill on the road Le Gué de l'Exat at Lagarde. Hans continued to work there as late as 1830 with his brother-in-law Joseph Farny (married to Barbe Kennel) though the Kennel parents relocated at Cirey-sur-Vezouze (five miles southwest of Niderhoff). No civil entries were created at Lagarde after Catherine Kennel's death. It is possible that Hans later lived at Haroué, Meurthe-et-Moselle, the next residence of Joseph Farny and Barbe Kennel. The children of Hans Oyer and Catherine Kennel born at Lagarde include:

a. Jean Oyer was born July 2, 1818, and died at Lagarde July 18, 1826.

b. Joseph Oyer was born June 23, 1820, and died in Tazewell County April 3, 1864. Miller Joseph Farny, 27, was a witness on the birth entry. Circa 1848 he married Catherine Schrag. She was born at Dompcevrin, Meuse Dec. 18, 1829, and died at Morton May 10, 1906, a daughter of Johannes Schrag/John Schrock and Catherine Salzman. Joseph became a grocer at Groveland. On March 12, 1865 in Tazewell County widow Catherine remarried to widower laborer Christian Kauffman; the ceremony was performed by minister Andrew Ropp. He was born at Rheinfelden, Baden-Württemberg Jan. 25, 1825, and died at Minier Dec. 26, 1908, a son of Joseph Kaufmann and Barbara Wenger. His first wife had been Anna Zook, a daughter of Barthlome Zog/Bartholomew Zook and his first wife Elisabeth Schwartz (see ZOOK). Christian and Catherine are found on the 1870 census of Hopedale, and the 1880 census of Morton. Catherine is buried in the Old Apostolic Cemetery at Morton as 'Katharina Kaufman.' Christian is buried in Mennonite Cemetery at Hopedale.

c. Pierre Oyer was born April 23, 1822.

d. Christophe Oyer was born Feb. 24, 1824, and died at Niderhoff June 6, 1824.

e. André/Andrew Oyer was born June 23, 1829, and died in Reno County, Kansas in 1916. On July 8, 1855 in Tazewell County he married Anne/Anna Wagner; the ceremony was performed by minister Christian Ropp. She was born at Marckolsheim Feb. 25, 1836, and died in June 1885, a daughter of Joseph Wagner and Elisabethe Röschli (her parents died only months after immigrating in 1854; see WAGNER). *The Past and Present of Woodford County* (1878) notes Andrew Oyer as a farmer served by Post Office Deer Creek. This matches the 1880 census of Montgomery, Woodford County that shows farmer Andrew Oyer, 50, born in France in June; Ann, 42, born in France in February, France; Joseph, 21, born

[310]Johannes/Hans Oyer served as a witness and signed three civil entries created at Linstroff in 1796. On all three his age was stated as 47, indicating a birth date circa 1749. The three entries noted the death of Marie Myer, widow of Jean Bertschy; the birth of Madeleine Schertz, a daughter of Joseph Schertz and Barbe Blank; and the birth of a son Nicolas to Marie Ann Ouffert. The first two indicated that he lived on Hingsange Farm, and the third described him as '*Anabaptiste*.'

in Illinois in June; Elizabeth, born in Illinois in December; Barbara, born in Illinois in May; Catherine, born in Illinois in June; Magdelen, born in Illinois in January; Christian, 9, born in Illinois in June; Mary, 7, born in Illinois in July; John, 5, born in Illinois in June; and Lydia, 4, born in Illinois in August. A headstone in the Evangelical Mennonite Cemetery at Groveland says, "[Illegible] Anna, Ehefrau des Andreas Oyer, gest. [illegible] Juni 1885, 48 Jahre, 3 Mon. 10 Tag alt." After the death of Anne/Anna circa 1885, André/Andrew remarried to her younger sister Elisabeth/Elizabeth Wagner. She was born in Switzerland in 1849 (headstone) or May 1851 (1900 census), and may have married Peter Hahr in McLean County Feb. 25, 1870. The 1900 census of Huntsville, Reno County, Kansas shows farmer Andrew Oyer, 70 born in France in June 1829, who immigrated in 1842; Elizabeth, 49, born in Switzerland to French parents in May 1851; and Liddie, 23, born in Illinois to French parents in May 1877. The 1910 census of Enterprise, Reno County, Kansas shows Andrew Oyer, 80, born in French Germany, who immigrated in 1843; and Elizabeth, 60, born in Switz. Ger. to parents from Fr. German., who immigrated in 1846 [should have neen 1854]. They are buried under a joint headstone in Sterling Mennonite Cemetery at Nickerson, Reno County: 'Andrew Oyer, 1829-1916, his wife Elizabeth, 1849-19 [blank].'[311]

. 5. Marie Oyer was born circa 1791, and died as a 2-year-old on Hingsange farm at Linstroff Aug. 24, 1793. Her death was reported at Linstroff by neighbors Christophe Belavre and Jean Medelet, but the entry was not signed by an Oyer. The information is completely unreliable and has obvious errors: the parents are described as Jean Oyert, 30, an Anabaptist day laborer living in Linstroff, and Jacobée Guerber, 29.

6. Anna Oyer appears on the *Superior* passenger list as a 36-year-old, indicating she was born circa 1794. No birth entry was found at Linstroff.

7. Catherine Oyer was born on Hingsange farm at Linstroff June 10, 1796. Her birth entry identified her parents as Jean Oyer and Jacobée Roguy, and was witnessed by Joseph Hirschi and Joseph Schertz. She appears on the *Superior* passenger list as a 33-year-old. On Oct. 25, 1840 in Tazewell County she married John Schrock; the ceremony was performed by minister Michael Mosiman.[312] See SCHROCK, JOHN SCHROCK OF GROVELAND for background on descendants of the son Catherine brought to the marriage.

Oldest son **Joseph Oyer** was born on the Hermersbergerhof estate circa 1775.

On Dec. 27, 1804 at Gondrexange, Moselle he married Catherine Schrag. She was born in Oderfang Mill at St. Avold, Moselle in 1771, and died at Niderhoff May 14, 1823, a daughter of Caspar/Gaspard Schrag of Bistroff and his first wife Barbe Rouvenacht. Catherine was living at Gondrexange at the time of the wedding. Brother Jacob Oyer signed their civil marriage entry, described as 'Jacques Oyer, 47.'

A census of Mennonite families created April 24, 1809 show three Hoyer families at 'Nidrehoff.' The heads of household included Joseph Hoyer (three residents), Jacob Hoyer (three residents), and Jean Hoyer (five residents).

Children of Joseph Oyer and first wife Catherine Schrag include:

Many of the birthdates given below differ from those published in Oyer family histories. However, they were verified from the Niderhoff civil entries.

1. Magdalena Oyer was born Aug. 31, 1805 (possibly at Gondrexange), and died Nov. 15, 1888. On Nov. 20, 1841 in Woodford County she married minister Peter Farny, one of the 'Amishmen who hired Lincoln.' The ceremony was conducted by Michael Mosiman. Peter was born Dec. 16, 1797, and died at Montgomery, Woodford County Dec. 15, 1894. They are buried in Slabtown Cemetery. See FARNY, FARNY OF BISPING for more on this family including a list of their children.
2. Catherine Oyer was born at Niderhoff Oct. 4, 1807, and died there Sept. 17, 1808.
3. Catherine Oyer was born at Niderhoff Oct. 15, 1809, died at Eureka, Woodford County Nov. 15, 1897, and is buried in the Apostolic Christian Cemetery at Roanoke as 'Catherine Oyer Gerber.' On Aug. 7, 1838 in Tazewell County she married John Gerber; the ceremony was performed by minister Christian Engel. The county register has them as John Garber and Catharine Ower. John was born circa 1802, and died Oct. 15, 1856. They are found on the 1850 census of Tazewell County: farmer John Gerber, 48, France; Catherine, 40, France; Joseph, 11, Illinois; Catharine, 8, Illinois; John, 7, Illinois; Daniel, 5, Illinois; and Andrew, 2, Illinois. See GERBER AND GARBER, THE GROVELAND GERBERS for more on this family.
4. Anna 'Nancy' Oyer was born at Niderhoff Nov. 29, 1811 and died at Peoria Aug. 5, 1855. In September of 1837 in Butler County she married Peter Ulrich. He was born at Hirsingue, Upper Alsace [Ger. *Hirsingen*, below Altkirch]

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[311] Sterling Mennonite Cemetery holds a little more than 200 graves. Coincidentally Simon Wagler, who was born in Tazewell County March 1, 1836, is also buried there. He was a son of Peter Jacob Berse/Wagler and Catherine Rediger, and a grandson of Jacob Berse/Christian Wagler and Catherine Ulrich.

[312] We could not identify John Schrock beyond this to place him in the Schrag/Schrock family. V. Gordon Oyer gave his birth and death dates as 1773-1855. This would indicate that he was about 67 years old when he married 44-year-old Catherine Oyer. He may have been a Schrock from Pennsylvania or Ohio.

July 10, 1811, and died at Eureka Feb. 8, 1904, a son of weaver Pierre Ulrich and Catherine Lauber. See ULRICH for more on this couple.[313]

5. Joseph Oyer was born at Niderhoff Jan. 29, 1814, and died at Farmdale Aug. 16, 1866. On Sept. 7, 1851 in Tazewell County he married Anne/Anna Peter Schmitt Roth, the widow of Joseph Roth; the ceremony was performed by minister Michael Mosiman. She was born at Ruederbach, Upper Alsace June 25, 1814, and died at Roanoke Jan. 11, 1892, a daughter of Jacob Petter Schmid and Barbara Lauber. For information on her marriage to Joseph Roth see PETERSMITH. Joseph is found on the 1850 census of Tazewell County, living in the household of his brother John. Their home was in Farmdale, a railroad junction that once held a post office and store. For her obituary and her children *Herald of Truth*, February 1892: "On the 11th of January 1892, in Woodford Co., Ill., of the infirmities of old age, widow Anna Oyer, aged 77 years, 6 months and 14 days. She was the youngest daughter of Jacob Petter Schmitt, and was born in Canton Pfird [Ger. *Pfirt*, Fr. *Ferrette*], Upper Alsace, Germany. In 1832 she came with her mother, three brothers and three sisters to America. They settled in Lancaster Co., Pa., at Samuel Lantz's. From the church at this place this poor family received many favors. Three years afterwards the family moved to Butler Co., Ohio, where the deceased was married to Joseph Roth, who died 39 years ago. After his death she was united in matrimony to Joseph Oyer in Illinois, who also preceded her about 25 years ago. She leaves three sons and one daughter, a number of grandchildren and two great grandchildren. She was a faithful member of the A.M. church. Buried on the 14th. Funeral services in the Roanoke meeting house by Peter Sommer, of Metamora, Ill., from *John 6:38-40* and by John Schmitt from *Heb. 4:9*. J.P.S." Their children together include:
    a. Christian Oyer was born at Washington May 23, 1852, and died at Fisher, Champaign County May 20, 1929. On Aug. 27, 1876 in Woodford County he married Katharine Zehr. She was born at Slabtown, Woodford County April 2, 1858, and died at Fisher April 14, 1921, a daughter of Jacob Zehr and Elizabeth Ehresman. They are buried in East Bend Cemetery at Fisher. *Gospel Herald,* May 1921: "Kathrine (Zehr) Oyer was born in Woodford Co., Ill., Apr. 2, 1858; died at her home near Fisher, Ill., Apr. 14, 1921; aged 63 y. 12 d. Sister Oyer suffered a number of years from a complication of diseases. At the age of 16 she confessed her Christ, united with the Amish Mennonite Church, and remained a faithful member to the end. On Aug. 27, 1876, she was united in marriage to Christian Oyer. To this union 12 children were born. She leaves 43 grandchildren, 2 brothers, 2 sisters, and many other relatives and friends. Funeral services conducted in German by Bro. Daniel Grieser (Text, *II Cor. 5:1*), in English by Bro. J. A. Heiser (Text, *I Thes. 4:13*). *Gospel Herald,* June 1929: "Christian Oyer, son of Christian and Anna (Smith) Oyer, was born in Washington, Ill., May 23, 1852; died suddenly of cancer and heart trouble at the home of his daughter, Mrs. William Unzicker, Fisher, Ill., May 20, 1929; aged 76 y. 11 m. 28 d. When a young man he accepted Christ as his Savior and united with the Mennonite Church, remaining a faithful member until death. On Aug. 26, 1876, he was united in marriage to Katherine Zehr. To this union were born 6 sons and 6 daughters. His wife and two daughters preceded him in death. He is survived by the following children: Jacob, Mackinaw, Ill.; Joseph, Manuel, Samuel and John, Foosland, Ill.; Mrs. J. E. Birkey, Manson, Iowa; Mrs. Levi Birkey, Clarksville, Mich.; Mrs. William Unzicker, Elsie Oyer, Fisher, Ill. He is also survived by 53 grandchildren and 2 brothers (Peter, Eureka, Ill.; John, St. John, Mich.). One half-brother and sister preceded him in death. He with his family made his home near Roanoke, Ill., until 1902, when they moved to a farm five miles north of Fisher, Ill. Here they lived until the death of his wife eight years ago. Although in failing health for three years, his death came as a shock to his family and friends. He bore his suffering with great patience and faith in his Lord, often expressing a desire to be taken where all sufferings are ended. He will be greatly missed by his family and friends. Funeral services were held at the East Bend Mennonite church by Bro. J. A. Heiser. Text, *I Pet. 1:3, 4*. Interment in East Bend cemetery."
    b. Peter Oyer was born at Farmdale Nov. 6, 1854, and died at Eureka, Woodford County Nov. 21, 1931. He is buried in Roanoke Mennonite Cemetery.
    c. John Paul Oyer was born at Farmdale Feb. 27, 1858, and died in Michigan Aug. 10, 1957. On Jan. 17, 1880 in Livingston County he married Mary Smith. She was born near Gridley, McLean County Dec. 3, 1861, and died at St. Johns, Michigan May 27, 1855, a daughter of Peter Neuhauser [Jr.] and Barbara Smith. They are found on the 1880 census of Waldo, Livingston County as farmer John P. Oyer, 22, born in Illinois to French parents; and Mary, 18, born in Illinois to parents from Ohio. On the list they are only one household removed from the three Smith households (Valentine Maninger, et al) mentioned earlier. *Gospel Herald*, June 1955: "Mary, daughter of Peter and Barbara (Neuhauser) Smith, was born near Gridley, Ill., Dec. 31, 1861; passed away at her home near St. Johns, Mich. May 27, 1955 aged 93 y. 4 m. 27 d. She accepted Christ as her Saviour in her youth and united with the Waldo Mennonite Church

[313] The 1850 census of Tazewell County shows the household of Peter Ulrich next door to John O'Brien, suggesting that it was in present-day Groveland: farmer Peter Ulrich, 40, Germany; Nancy, 35, Germany; Joseph, 11; Peter, 9; Catherine, 7; Christian, 5; John, 4; Anthony[Andreas/Andrew], 3; David, one month, all children born in Illinois; farmer Anthony [Anna's stepbrother André/Andrew] Oyer, 24; Anna, 18; Madeline [Anna's stepmother, Joseph Oyer's second wife Magdalena Litwiller], 50; Jacob, 20; John, 22; all Oyers born in Germany.

near Flanagan, Ill. On Jan. 15, 1880, she was united in marriage with John P. Oyer. To this union were born 11 children, eight of whom grew to maturity (Edward H., Eureka, Ill.; Daniel S. (deceased September, 1954), Lydia, at home; Emma (deceased May, 1951); Noah (deceased February, 1931); Elmer J., Fisher, Ill.; Edna , at home; and Esther-Mrs. Cyril Smith, St. Johns). Besides her aged husband, who was unable to attend the funeral, she also leaves one brother (C.H. Smith, Eureka, Ill.). Two brothers and three sisters preceded her. In 1886 she moved to Woodford Co., Ill., and was a member of the Metamora Church until 1921 when the family moved to Michigan, where she continued her activities at the Bethel Mennonite Church as long as health permitted. She had been in frail health for several years, but was able to be about the house until the last week of her life. A few hours before her departure, she enjoyed a visit from her pastor, joining in the prayer in which she especially remembered the church, the pastor, and other individuals. Shortly afterwards she peacefully passed away. Funeral services were held at the Bethel Church on May 31, in charge of J. M. Landis. Her favorite psalms (90 and 91) were read. Burial was made in the Washington Township Cemetery nearby." *Gospel Herald*, October 1957: "Oyer, John P., son of Joseph and Anna (Schmidt) Oyer, was born Feb. 27, 1848, near Peoria, Ill.; passed away Aug. 10, 1957; aged 99 y. 5m. 23 d. In his youth he accepted Christ as his Saviour, uniting with the Metamora Mennonite Church near Flanagan, Ill. On Jan. 15, 1880, he was united in marriage to Mary Smith. In 1921 they moved near St. Johns, Mich., and united with the Bethel congregation. To this union were born seven sons and four daughters (three sons died in infancy). Also in later life two sons and one daughter preceded him in death: Noah, in 1931, while serving as dean of Goshen College; Emma, in 1951, after serving nearly forty years with the Chicago Mennonite Home Mission; Daniel, in 1954, who had been pastor and elder of the Bethel Church. His wife passed away in May, 1955, four months after they celebrated their 75th wedding anniversary. Two brothers and a sister also preceded him in death. Surviving are two sons (Edward H., Eureka, Ill.; and Elmer J., Fisher, Ill.), and three daughters (Lydia and Edna, at home; and Esther-Mrs. Cyril Smith, also of St. Johns). Father enjoyed remarkably good health until past 90 years old. For the past six years he was unable to attend church services but could be up and about his home until within the past year. In November of last year he suffered an acute chest condition from which he never fully recovered and after another illness in July he became bedfast. Funeral services were held Aug. 22 at the Bethel Church near Ashley, Mich., with John M. Landis in charge, assisted by J. Kore Zook. Interment in Washington Township Cemetery."

6. Johannes/Hans/Jean/John Oyer was born at Niderhoff Sept. 9, 1816, and died March 12, 1872. On March 18, 1844 in Tazewell County he married Anna Farny; the ceremony was performed by minister Michael Mosiman (the county register calls them John Oier and Anne Forney). She was born at Gosselming July 8, 1827, and died July 9, 1897, a daughter of Peter Farny and Anne Kempf. They are found on the 1850 census of Tazewell County, with four children and brother Joseph as a guest in their household; they can also be found on the 1860 census of Groveland with eight children, all born in Illinois, and houseguest Catherine (Oyer) Schrock, John's 66-year-old aunt. On Jan. 18, 1876 in Livingston County Anna remarried to Joseph Rediger, the widower of Veronica 'Fannie' Oyer. They are buried in Waldo Cemetery at Gridley
7. Pierre/Peter Oyer was born at Niderhoff Oct. 15, 1818, and died June 14, 1890. On June 10, 1850 in Tazewell County he married Jakobina Ehresman; the ceremony was performed by minister Andrew Ropp. She was born at Mannheim, Germany Sept. 19, 1830, and died at Gridley Jan. 12, 1900, a daughter of Jacob Ehresman and Katherine Ehresman (second cousins). Her family had immigrated on the *Traube*, arriving at Baltimore in January 1840; they settled at Ross, Clinton County, Indiana and became Egly Amish. Peter and Jakobina appear on the 1860 census of Rosseville, Indiana with four children; then on the 1870 and 1880 censuses of Pike, Livingston County.
8. Christophe/Christian Oyer was born at Niderhoff Dec. 11, 1820, and died July 9, 1904. On Aug. 20, 1854 in Clinton County, Indiana he married Magdalena Krehbiel/Grabill (the county records says 'Magdalan Krebiel'). She was born Jan. 21, 1835, and died Dec. 22, 1910. They are found on the 1860 and 1880 censuses of Montgomery, Woodford County. Christian is buried in Waldo Cemetery at Gridley.
9. Marie/Mary Oyer was born at Niderhoff April 16, 1823, and died at Deer Creek Nov. 21, 1893. On Aug. 9, 1844 in Tazewell County she married widower Christian Zehr; the ceremony was performed by minister Michael Mosiman. Christian was born at Laim, a suburb of Munich Nov. 12, 1812, and died in Tazewell County Sept. 12, 1893, a son of Daniel Zehr and Magdalena Unzicker. See ZEHR for background on this couple.

Catherine Schrag may have suffered complications during the birth of daughter Marie, as she died less than a month later on May 14, 1823. On Nov. 20, 1823 at Niderhoff Joseph remarried to Magdalena Litwiller. The entry says he was 49, she was 24; she was actually 22. She was born at Kerprich-aux-Bois, Moselle March 30, 1801 (despite the fact that she appears on the 1830 passenger list as a 45-year-old), and died in 1855, a daughter of Johannes/Jean Litwiller (also found as Lidviller) and Freni Zehr (also found as Françoise or Véronique Serre), who had died at Repaix in 1822 and 1819. Before her marriage she had been living with an older brother on Le Chamois farm at Badonviller, Meurthe-et-Moselle (12 miles below Niderhoff). Magdalena assumed the care of eight children, and had five more before the family emigrated.

According to V. Gordon Oyer, Joseph Oyer appears on Butler County personal property tax lists at Madison Township 1831-33 and Wayne Township 1834-38.

Joseph's first wife Catherine Schrag had a sister Anna Schrag born in May 1787. Anna married Pierre Ringenberg/Peter Ringenberger. The Ringenbergers came to America in 1831, settled briefly in Lancaster County, and lived in Butler County for six years. The Ringenbergers relocated to what is now Groveland in 1837. Their move from Butler County to Groveland apparently prompted Joseph and Jacob Oyer to follow with their families the following year.

According to the *Grantors Index*, on Aug. 20, 1838 Joseph paid Peter Ringenberger $500 for land in Section 25 of Township 26 (what is now Washington and Fon du Lac). On Aug. 23, 1838, Joseph purchased 154.55 acres of public domain land in what is now Groveland at $1.25 per acre, and Jacob Oyer purchased 150.4 acres, becoming neighbors of Peter Ringenberger and Anna Schrag.[314] Joseph's family appears on the 1860 census of Groveland as farmer Joseph Oyer, 42, of France; Ann, 33, of France; and children born in Illinois Joseph, 15; Catherine, 14; Ann, 12; Peter, 10; John, 8; Christian, 6; Madaline, 4; and Mary, 1.

Joseph died at Groveland in 1845. He is buried in a plot at the edge of the property line of his brother Jacob's farm at Farmdale.

Children of Joseph Oyer and his second wife Magdalena Litwiller include:

10. Elisabeth/Barbara Oyer was born at Niderhoff Aug. 20, 1824 (her headstone says Aug. 24, 1825), and died Oct. 30, 1881. On March 28, 1842 in Woodford County she married Benjamin Rediger. The ceremony was performed by minister/elder AndréBachmann/Andrew Baughman. Benjamin was born on Boissy-Saint-Léger, a Schulmeister estate on the outskirts of Paris Feb. 16, 1818 (his headstone says Feb. 18), and died March 27, 1906, a son of Benjamin Rediger and his first wife Barbara Geisert. They can be found with two children on the 1850 census of Tazewell County, and with five children on the 1880 census of Washington, Tazewell County. They are buried in the Evangelical Mennonite Cemetery at Groveland.
11. André/Andrew Oyer was born at Niderhoff Feb. 27, 1826, and died June 27, 1913. On Sept. 18, 1853 in Tazewell County he married Elizabeth Birkey of the 'Big Birkey' family; the ceremony was performed by minister Andrew Ropp. She was born Feb. 28, 1828, and died Feb. 26, 1889. They are found on the 1860 census of Morton as farmer Andrew Our, 32; Elizabeth, 25; Christian, 5; Mary, 3; and Joseph, six months; all born in Illinois. The 1870 census of Pike, Livingston County has farmer Andrew Oyer, 42, France; Elizabeth, 38, France; Christian, 15; Melinda, 11; Joseph, 9; Mary, 7; Anna, 5; and Andrew, 3; all children born in Illinois. The 1880 census of Pike shows farmer Andrew Oyer, 54, born in France to parents from Bavaria and France; Elizabeth, 52, born in Bavaria to French parents; Christian, 25; Lena, 21; Joseph, 20; Mary, 17; Anna, 14; Andrew, 13; and Samuel, 9; all children born in Illinois. Andrew is found as a widower living in the household of his son Andrew on the 1900 census of Huntsville, Kansas.
12. Elizabeth 'Lise' 'Eliza' Oyer was born at Niderhoff April 23, 1828, and died at Foosland, Champaign County March 21, 1896; she is buried in East Bend Mennonite Cemetery. On Aug. 12, 1845 in Tazwell County she married Peter Zehr; the ceremony was performed by minister Andrew Ropp. Peter was born at Hilgerthausen-Tandern (adjacent to Mannreid, 27 miles northwest of Munich) Dec. 30, 1818, and died at Deer Creek April 6, 1886, a son of Daniel Zehr and Magdalena Unzicker. See ZEHR, DESCENDANTS OF DANIEL ZEHR for background on this couple.
13. David Oyer was born at Niderhoff April 26 or May 2, 1830, and died July 7, 1891. On Feb. 7, 1854 he married Susan/Susanna Farny/Forney. She was born Jan. 30, 1834, and died at Montgomery Oct. 16, 1876. She was a daughter of minister Peter Farny and his first wife Anne Kempf. They are buried in the Evangelical Mennonite Cemetery at Groveland.
14. Veronica 'Fannie' Oyer was born in Butler County, Ohio in 1834, and died May 30, 1872. On Oct. 29, 1850 in Tazewell County she married minister Joseph Rediger; the ceremony was performed by minister Andrew Ropp. He was born on the Lärchenhof at Wimsheim, between Pforzheim and Stuttgart in what became Baden-Württemberg March 2, 1826, and died at Meadows, McLean County March 8, 1904, a son of Benjamin Rediger and Barbara Ehresmanm. On Jan. 18, 1876 in Livingston County he remarried to Anna Farny Oyer, the widow of John Oyer. He was the minister at Gridley Prairie who established the Salem Mennonite Church (Defenseless Mennonite). They are buried in Waldo Cemetery at Gridley.
15. Josephine 'Phoebe' Oyer was born in Tazewell County Aug. 1, 1838, and died May 28, 1929. She is found as 12-year-old 'Phoebe Ower' in the household of Benjamin Rediger and her older sister Barbara Oyer on the 1850 census of Tazewell County. In February 1859 she married Christian Sommer. He was born Jan. 16, 1833, and died July 3, 1921, a son of George Sommer and Anna Gasser of Spring Bay. Josephine is buried in Hillsdale County, Michigan.

[314] Their names appear in the *Illinois Public Domain Land Tract Sales Database* as Joseph and Jacob 'Our.'