

Ancestors of Ruth Katherine Uhlenhake

Generation 1

1. **Ruth Katherine Uhlenhake**, daughter of Theodore Uhlenhake and Alice Mansheim, was born on 05 Jun 1925. She died on 04 Jul 2016 in Ossian, Winneshiek County, Iowa, USA. She married **Linus J. Elsbernd** on 13 Jun 1944 in Calmar, Winneshiek County, Iowa. He was born on 22 Mar 1923. He died on 09 Dec 2004 in La Crosse, La Crosse County, Wisconsin.
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Generation 2

2. **Theodore Uhlenhake**, son of Theodore Uhlenhake and Anna K. Einck, was born on 07 Dec 1889 in Iowa. He died on 26 Oct 1951 in Calmar, Winneshiek County, Iowa. He married **Alice Mansheim** on 02 Sep 1914.
 3. **Alice Mansheim** was born about 1893. She died between 1940-1993.
Alice Mansheim and Theodore Uhlenhake had the following children:
 - i. Irene Anna Uhlenhake was born on 27 May 1915 in Festina, Winneshiek County, Iowa. She died on 09 May 2004 in Ossian, Winneshiek County, Iowa. She married Louis Edward Tieskoetter on 10 Jan 1939 in Calmar, Winneshiek County, Iowa. He was born on 20 Oct 1911 in Festina, Winneshiek County, Iowa. He died on 20 Aug 2012 in Ossian, Winneshiek County, Iowa.
 - ii. Raymond Joseph Uhlenhake was born on 27 Mar 1919 in Festina, Winneshiek County, Iowa. He died on 22 Aug 2000 in La Crosse, La Crosse County, Wisconsin. He married Kathryn M. Bullerman on 17 Oct 1944 in Calmar, Winneshiek County, Iowa. She was born on 16 May 1924 in Iowa.
 - iii. Virginia E. Uhlenhake was born on 26 Oct 1920 in Wisconsin. She married Norbert John Reicks on 29 Apr 1947 in Calmar, Winneshiek County, Iowa. He was born on 21 Sep 1919 in Iowa.
 1. iv. Ruth Katherine Uhlenhake was born on 05 Jun 1925. She died on 04 Jul 2016 in Ossian, Winneshiek County, Iowa, USA. She married Linus J. Elsbernd on 13 Jun 1944 in Calmar, Winneshiek County, Iowa. He was born on 22 Mar 1923. He died on 09 Dec 2004 in La Crosse, La Crosse County, Wisconsin.
 - v. Shirley Elizabeth Uhlenhake was born on 09 Jan 1931 in Frankville Township, Winneshiek County, Iowa. She married John Melvin Schmitt on 19 Sep 1949. He was born on 18 Jun 1927 in St. Lucas, Fayette County, Iowa.
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Generation 3

4. **Theodore Uhlenhake**, son of Ferdinand Uhlenhake and Katherine Haag, was born on 09 Jun 1853 in Festina, Winneshiek County, Iowa. He died on 20 Oct 1899 in Ossian, Winneshiek County, Iowa. He married **Anna K. Einck** on 11 Feb 1886 in Festina, Winneshiek County, Iowa.
5. **Anna K. Einck**, daughter of Bernhard Heinrich Einck and Anna Maria Katharina Bullerman, was born on 18 Jan 1867 in Festina, Winneshiek County, Iowa. She died on 17 Mar 1959 in Ossian, Winneshiek County, Iowa.
Anna K. Einck and Theodore Uhlenhake had the following children:
 - i. Catherine Uhlenhake was born in 1884 in Fort Atkinson, Winneshiek County, Iowa. She died in Aug 1955 in Festina, Winneshiek County, Iowa. She married Herman Victor Lechtenberg on 04 Jun 1901 in Festina, Winneshiek County, Iowa. He was born on 14 Apr 1874 in Festina, Winneshiek County, Iowa. He died on 14 Jan 1958.
 - ii. Mary A. Uhlenhake was born on 18 Nov 1886 in Iowa. She died in 1962 in Iowa. She married William Leo Wiltgen on 06 May 1913. He was born on 01 Aug 1885 in Ossian, Winneshiek County, Iowa. He died on 14 Nov 1926 in Decorah, Winneshiek County, Iowa.
 - iii. Elizabeth Ann Uhlenhake was born on 29 Apr 1888 in Ossian, Winneshiek County, Iowa. She died on 05 Nov 1969 in Techny, Cook County, Illinois. She married Frank Joseph Bockman on 30 Sep 1913 in Des Plaines, Cook County, Illinois. He was born on 28 Feb 1887 in St. Paul, Ramsey County, Minnesota. He died on 19 Feb 1962 in Techny, Cook County, Illinois.
 2. iv. Theodore Uhlenhake was born on 07 Dec 1889 in Iowa. He died on 26 Oct 1951 in

Calmar, Winneshiek County, Iowa. He married Alice Mansheim on 02 Sep 1914. She was born about 1893. She died between 1940-1993.

- v. Annie Mary Uhlenhake was born on 07 Feb 1891 in Iowa. She died on 26 Jan 1941 in Ossian, Winneshiek County, Iowa. She married Louis Phillip Bonfig on 26 Jan 1915. He was born on 27 Oct 1879 in Iowa. He died on 15 Jan 1950 in Ossian, Winneshiek County, Iowa.
- vi. Sophia Christine Uhlenhake was born on 14 Jul 1893 in Festina, Winneshiek County, Iowa. She died on 29 Nov 1967 in Warsaw, Kosciusko County, Indiana. She married Anthony James Heiman on 10 Feb 1914 in Festina, Winneshiek County, Iowa. He was born on 13 Dec 1895 in Fort Madison, Lee County, Iowa. He died on 29 Aug 1987 in Warsaw, Kosciusko County, Indiana.
- vii. John Anthony Uhlenhake was born on 30 Mar 1896 in Iowa. He died on 27 Nov 1971 in Ossian, Winneshiek County, Iowa. He married Kathryn Mary Schlichte on 28 Sep 1920. She was born on 01 Nov 1897 in Waucoma, Fayette County, Iowa. She died on 27 May 1981 in Ossian, Winneshiek County, Iowa.
- viii. Clemens Uhlenhake was born on 22 May 1898 in Iowa. He died on 05 Dec 1971 in Waterloo, Black Hawk County, Iowa. He married Mary Nolan on 17 Apr 1923. She was born about 1899 in Iowa. She died between 1928-1999.

Generation 4

- 8. **Ferdinand Uhlenhake** was born in 1819 in Germany. He died in 1871 in Festina, Winneshiek County, Iowa, USA. He married **Katherine Haag**.
- 9. **Katherine Haag** was born about 1834. She died between 1853-1924.

Katherine Haag and Ferdinand Uhlenhake had the following children:

 - 4. i. Theodore Uhlenhake was born on 09 Jun 1853 in Festina, Winneshiek County, Iowa. He died on 20 Oct 1899 in Ossian, Winneshiek County, Iowa. He married Anna K. Einck on 11 Feb 1886 in Festina, Winneshiek County, Iowa. She was born on 18 Jan 1867 in Festina, Winneshiek County, Iowa. She died on 17 Mar 1959 in Ossian, Winneshiek County, Iowa.
 - ii. John T. Uhlenhake was born on 01 Jan 1861 in Festina, Winneshiek County, Iowa. He died on 04 Oct 1931 in Wesley, Kossuth County, Iowa. He married Mary Franzen. She was born in 1872 in Prussia. She died in 1953.
 - iii. Joseph Uhlenhake was born in 1863 in Fort Atkinson, Winneshiek County, Iowa. He died about 1943 in Waterloo, Black Hawk County, Iowa. He married Celistine Fabea. She was born in 1864 in Fayette County, Iowa. She died between 1940-1964.
- 10. **Bernhard Heinrich Einck**, son of Johann Heinrich Eynck and Anna Christina Lopping, was born on 17 Sep 1831 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 02 Apr 1911 in Festina, Winneshiek County, Iowa. He married **Anna Maria Katharina Bullerman** about 1859 in Cincinnati, Hamilton County, Ohio.
- 11. **Anna Maria Katharina Bullerman**, daughter of Johann Heinrich Blanke and Anna Catherina Bullerman, was born on 03 Dec 1827 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 28 Dec 1871 in Festina, Winneshiek County, Iowa.

Notes for Bernhard Heinrich Einck:

Reference information from Sister Marian: His birthday could be 9/17/1831 Reference for the farm of Henry Einck: Winneshiek County Deed of Trust records, Book V, page 256. The location of the farm is the current Joseph Heying farm, (Military Township) who inherited it from his father John Heying. Information on the possible journey from Cincinnati to Festina, Iowa. The Heitkemper family emigrated from Germany during the 1840's and 1850's. In Germany, the Heitkemper family lived in the town of Legden which is in the Westfalen region. In Germany they were "kotters" or small farmers and they also worked in the local grist mill. I am trying to determine the reasons that may have compelled them to leave Germany. My great grandfather Gerhard Hermann Heitkemper (born 1-12-1848 in Legden, Germany) came to America with his parents, 3 brothers and 1 sister. They sailed from Antwerp on April 2, 1859 and arrived in New York on May 12, 1859. From New York city, they went by rail to Cincinnati, Ohio. From Cincinnati, they went by steamboat down the Ohio River and then up the Mississippi to Iowa. They landed at McGregor and then went by team to

Calmar, Winneshik County. Plutarch was the ship Berhard and Katherina immigrated to the US on. Here are a few facts about the ship from the internet: A rare set of ship's plans dated 1856 ".Now Building by G. & T. Boole Boston, MA, Feb. 1856", depicting four views of the hull. Length 188' on deck, 179' at keel. 38.5 b. Tonnage 1224 and 87/90. Although no ship's name appears on the plan, it undoubtedly represents the ship "Pomona". The Boole yard built only three ships in 1856: the "Plutarch", mounted with a figurehead representing him, and the "Pomona" and "Endymion", both mythological figures. Endymion was a young man loved by the moon goddess, Selene. Pomona was the Italian goddess of the fruits and trees. The figure head depicted in this plan is that of a young woman, therefore the ship must be the "Pomona". All three ships were part of the fleet owned by the Dramatic Line of York, and all were engaged in the transatlantic trade. The "Pomona" hit the Blackwater Bank a few hours after leaving Liverpool for New York in April, 1859. Capt. Charles Merrihew, his First and Second Officers and 421 immigrant passengers perished in the disaster. It is considered one of the worst tragedies of the 19th century. The "Plutarch" wrecked on the Flemish coast in February, 1860, and the "Endymion" burned in Mersey on January 1, 1860. The Festina Families In 1864, the families of Ferdinand Lippold, Frank Drilling, Joseph Todt, George Nolte and Joseph Bohmer left New York 1864 and traveled to St. John's in Lake Co. Indiana. On rented land, they planted seeds. After the harvest, they traveled from St. Johns through Chicago to Winnesheik Co. They arrived in Ossian on 3 November 1864. They lived on farms near Festina. Bengfort Brincks Bucheit Busch Dietzenbach Elpert Gehling Hemesath Heying Holthaus Huinker Kamphaus Kriener Lechtenberg Lensing Lütkenhaus Moellers Schones Tekippe Thuente Tieskotter Timp Wenthold Untereiner Wichman The Seven Dolors of The Blessed Virgin Mary V: O God, come to my addistance; R: O Lord, make hast to help me V: Glory be to the Father..... R: As it was in the beginning.... 1. I grieve for you, O Mary, most sorrowful, in the affliction of your tender heart at the prophecy of the holy and aged Simeon. Dear Mother, by your heart so afflicted, obtain for me the virtue of humility and the gift of the holy fear of God. Hail Mary..... 2. I grieve for you, O Mary most sorrowful, in the anguish of your most affectionate heart during the flight into Egypt and your sojourn there. Dear Mother, by your heart so troubled, obtain for me the virtue of generosity, especially toward the poor, and the gift of piety. Hail Mary..... 3. I grive for you, O Mary most sorrowful, in those anxieties which tried your troubled heart at the lost of your dear Jesus. Dear Mother, by your heart so full of anguish, obtain for me the virtue of chastity and the gift of knowledge. Hail Mary..... 4. I grieve for you, O Mary most sorrowful, in the constrenation of your heart at meeting Jesus as He carried His cross. Dear Mother, by your heart so troubled, obtain for me the virtue of patience and the gift of fortitude. Hail Mary..... 5. I grieve for you, O Mary most sorrowful, in the martyrdom which your generous heart endured in standing near Jesus in His agony. Dear Mother, by your afflicted heart, obtain for me the virtue of temperance and the gift of counsel. Hail Mary..... 6. I grieve for you, O Mary most sorrowful, in the wounding of your compassionate heart, when the side of Jesus was struck by the lance before His Body was removed from the cross. Dear Mother, by your heart thus transfixed, obtain for me the virtue of fraternal charity and the gift of understanding. Hail Mary..... 7. I grieve for you, O Mary most sorrowful, for the pangs that wrenched your most loving heart at the burial of Jesus. Dear Mother, by your heart sunk in the bitterness of desolation, obtain for me the virture of diligence and the gift of wisdom. Hail Mary..... Let Us Pray Let intercession be made for us, we beseech You, O Lord Jesus Christ, now and at the Hour of our death, before the throne of Your mercy, by the Blessed Virgin Mary, Your Mother, whose most holy soul was pierced by a sword of sorrow in the hour of Your bitter Passion. Through You, O Jesus Christ, Saviour of the world, Who with the Father and the Holy Ghost lives and reigns world without end. Amen. Life 100 Years Ago: The year is 1902, one hundred years ago ... what a difference a century makes! The average life expectancy in the US was forty-seven. Only 14 Percent of the homes in the US had a bathtub. Only 8 percent of the homes had a telephone. A three-minute call from Denver to New York City cost eleven dollars. There were only 8,000 cars in the US and only 144 miles of paved roads. The maximum speed limit in most cities was 10 mph. Alabama, Mississippi, Iowa, and Tennessee were each more heavily populated than California. With a mere 1.4 million residents, California was only the 21st most populous state in the Union. The tallest structure in the world was the Eiffel Tower. The average wage in the US was 22 cents an hour. The average US worker made between \$200 and \$400 per year. A competent accountant could expect to earn \$2000 per year, a dentist \$2,500 per year, a veterinarian between \$1,500 and \$4,000 per year, and a mechanical engineer about \$5,000 per year. More than 95 percent of all births in the US took place at home. Ninety percent of all US physicians had no college education. Instead, they attended medical schools, many of which were condemned in the press and by the government as "substandard." Sugar cost four cents a pound. Eggs were fourteen cents a dozen. Coffee cost fifteen cents a pound. Most women only washed their hair once a month and used borax or egg yolks for shampoo. Canada passed a

law prohibiting poor people from entering the country for any reason. The five leading causes of death in the US were: 1. Pneumonia and influenza 2. Tuberculosis 3. Diarrhea 4. Heart disease 5. Stroke The American flag had 45 stars. Arizona, Oklahoma, New Mexico, Hawaii and Alaska hadn't been admitted to the Union yet. The population of Las Vegas, Nevada was 30. Crossword puzzles, canned beer, and iced tea hadn't been invented. There was no Mother's Day or Father's Day. One in ten US adults couldn't read or write. Only 6 percent of all Americans had graduated from high school. Marijuana, heroin, and morphine were all available over the counter at corner drugstores. According to one pharmacist, "Heroin clears the complexion, gives buoyancy to the mind, regulates the stomach and the bowels, and is, in fact, a perfect guardian of health." Eighteen percent of households in the US had at least one full-time servant or domestic. There were only about 230 reported murders in the entire US.

<http://www.rootsweb.com/~iawinnes/townships/washington.htm> History of Washington Township In September of 1849 a number of families immigrated from Aldenberg, Indiana, and settled near the Turkey River. After selecting homesteads, since all families were of the Catholic faith, their thoughts centered on the founding of a church. After purchasing land in an Indian location with log huts, the best of these huts was assigned for the use as a chapel. After it was dedicated it came to be known as the Old Mission; the name has been retained to the present day. Pioneer farm families who had a part in organizing the Old Mission Church were Jos. Huber, Anton Stadel, Andrew Meyer, George Beckel, Jos. Spillman and Jacob Rausch. The Priest sent to take charge of this humble church was Rev. G.H. Plathe. In the spring of 1849 Josiah Goddard came to Washington Township and bought the land that had been the Old Indian Trading Post location in section 18. The land was purchased from a Mr. Olmstead. Harrison Goddard, who recorded a few paragraphs regarding the early history of the township states that he was 9 years old when the family came overland from Greene County, Wisconsin. The family spent the winter of 1849 and 1850 in an abandoned building of Old Fort Atkinson. He stated that a man by the name of Alexander Falconer, who was a discharged soldier and had held the rank of first sergeant, was in charge of the Old Fort during that winter. In June of 1850, his father Josiah Goddard moved his family to the old trading post farm. The nearest place to buy groceries at that time was McGregor, about 50 miles away. Most food was secured by grinding corn into meal. Pumpkins were cut into strips, dried and used during the winter for pies and sauce. He mentions that in the summer of 1850 a band of Indians came to the Goddard farm and pointing to a patch of early corn, which was in roasting-ear stage, indicated they wanted some. A sack full was gladly gathered for the Indians. Josiah Goddard was the postmaster for a post office established in 1851 in Lewiston, 2 1/2 miles southeast of Fort Atkinson on what is known as the Wendel Riha farm, then owned by Francis Rogers. Records show that the first white male child born in the township after a permanent settlement established was George A. Meyer, whose birthday was August 1, 1849. The first white female child born was Mary Krumm, born August 5, 1849. Her father Gottlieb Krumm came to Fort Atkinson in 1848. After the removal of the Winnebago Indians from the Old Fort in 1848, the Fort was officially sold in 1853 to John M. Flowers for \$3,521. A Mr. Finkle and Mr. Clark were the builders of a gristmill in Fort Atkinson in 1857. The population is recorded as being about "500 souls." Dr. E. Hazen is listed as the teacher of the first school at the Fort with a Mr. Sharp, originally from Fayette, as the owner and keeper of the first hotel, which was in one of the Fort buildings. What was then known as the new town of Fort Atkinson was begun in 1869, the same year the railroad came through. The first church building was erected about the same time and a Methodist Church was built soon after. It was located on the old town site and built by S.B. Dunlop, a wealthy farmer. According to the history, it was built "largely with his money." The town was incorporated in 1895 and Wm. Becker was the first mayor. In 1853 the little wooden Catholic Church at Old Mission was destroyed by fire. Pioneer farmers of the day decided to rebuild the church 2 miles east of a site then called Twin Springs, which now known as Festina. The present church commonly known as the "Smallest Church" was built on the site where the original wood structure stood. It was dedicated June 15, 1885, with the expense being borne by John Gartner and the Joseph Huber family. Because of Old Fort Atkinson, the old platted village of Lewiston, the Indian School and Old Mission church, Washington Township has more than its share of early history handed down from early day happenings. Phil Huber who resides just south of Fort Atkinson states that as a boy he remembers an Indian burial party moving along the road with horses carrying the body of a young Indian girl. Burial was made on the east bank of the Turkey River about one mile south of the Old Mission Church. Washington Township has records of seven cemeteries and burial places. It has the largest number of any township in the county. Probably the oldest one, for which the location is vague, is the burial ground adjoining Old Fort Atkinson. This is the one that was used during the time the soldiers were stationed there. Second oldest is probably the one adjoining the St. Anthony of Padua (Smallest Church) in section 27. The land was set

aside for a cemetery in 1849. There were about 90 burials with only 12 of them being well marked. Probably the next oldest is what might be called the Riha or Young cemetery located in section 28. A rock wall surrounds the small burial ground; at least one Civil War veteran is buried in this little known area. Next oldest, based on information available, would be the cemetery which adjoins the crumbling St. James Lutheran Church located just north of Old Fort Atkinson. A large cemetery for the St. John's Catholic Church at Fort Atkinson is located southeast of the town. It was set aside in 1875 as a burial ground. Land was set aside for the Our Lady of Seven Dolars Church cemetery at Festina in 1858 and more than 500 burials are recorded in this platted cemetery. To the southwest of the town of Fort Atkinson is the Oak Hill Cemetery for Protestant burial, which is platted. The date set aside for burial purposes and total number of burials was not secured by the 1964 survey.

History of Military Township Military Township received its name from the old Military Road, which ran through the area from McGregor to Fort Atkinson. It records its first citizen as John Ossian Porter. Porter, with his wife and four children immigrated to Military Township arriving in 1850 and settling on the northeast quarter of section 7, which is now part of the incorporated town of Ossian. History records that the town of Ossian received its name from Porter, since his middle name was Ossian. Those who record history say that the next settlers in the neighborhood were Chauncey Brooks, and Captain Caleb Brooks. Following the Brooks were Adolph Howard, John R. Howard and Charles Wood, all of who moved in after an overland trip from their home area of Erie County, Pennsylvania. Nicholas Linbeck and family are recorded as the next settlers, while soon afterward was James Books, H.P. Nicholson, Sr., who purchased land in section 4, and Barney Boyle. Judge John DeCou and wife who originally settled near Moneek in 1850 moved to Military Township and lived in the same location throughout the rest of his life. Henry Scheidelmantel, now shortened to Scheidel, settled in section 5. Historians say Erick Anderson purchased a stock of goods from a Mr. Lathrop who had been located at Moneek, but when he felt that the town of Moneek was dying fast, he was glad of a chance to sell the stock. Anderson's place of business became the first store and he the first merchant. The Centennial history says, "at this time the country was poor and everybody seemed to want credit. Mr. Anderson very generously trusted them and as a result, his mercantile business was a failure. On October 22, Rev. Nils Brandt conducted the first service in the Stavanger Church area at the John A. Axtal farm (on which Harold Hammersland now lives). By 1854 there was no unoccupied land to be had; prices per acre had moved up to \$4.50 to \$5.00 per acre. Historical notes say that the Rosa boys ran the first threshing machine west of Monona. The first death in Ossian was Thomas Larson killed by an ox team running away. The railroad arrived at Ossian from points east in 1864. The railroad now known as the Chicago-Milwaukee & St. Paul was then the McGregor Western. It reached as far as Castalia by October 1863 and was extended to Ossian by 1864. Other pioneers who are recorded as early settlers are O.O. Riveland who settled in section 22, Hans Larsen Tinderholt and Barny Kieve in section 30. Records show the location of five cemeteries in Military Township. Near to St. Francis of DeSales Catholic Church is the large Catholic cemetery; near Ossian is the Hillside cemetery set aside for burial purposes in 1860 under the auspices of the town of Ossian. Just southwest of the town is the Ossian Lutheran Cemetery. Two well-known and early-established Lutheran cemeteries are located in the south part of the township, Stavanger and Bethany Lutheran. Records show land was set aside for the Stavanger cemetery in 1856. Information from Internet (<http://www.jeffhoffman.net/portentry.htm>) Going to America Few of the German states were seafaring powers, and as a result the colonization of America was carried out by other nations. However, some Germans played a role in it. There were, for instance, Germans among the English colonists at Jamestown, Virginia, in 1607. Prussian-born Peter Minuit (whose name in German was Minnewit) became the first governor of the Dutch colony of New Amsterdam in 1626. It was Minuit who purchased the island of Manhattan- today perhaps the most valuable piece of real estate in the world- from local Native Americans for trade goods that were worth about 60 Dutch guilders (the equivalent of \$24). The first large group of German immigrants came from the Rhineland, the area that had suffered most during the Thirty Years' War of 1618-48. On October 6, 1683, 13 families from the town of Krefeld arrived in Philadelphia on the ship Concord. They had been invited by William Penn, an English member of the Society of Friends, or Quakers, who had founded the colony of Pennsylvania a year earlier. Wishing to populate this vast tract of land with European settlers, Penn visited the German states to encourage emigration, offering religious freedom and farmland. Most of the passengers on the Concord were Mennonites, a Protestant sect whose practices and beliefs were similar to the Quakers'. Having endured religious warfare in Europe, the Mennonites were pacifists who opposed all forms of violence. Their leader, Francis Daniel Pastorius, had arrived earlier, declaring his intention "to lead a quiet, godly, and honest life in a howling wilderness." These first German Americans established a community called Gernantown, which still exists within the boundaries of

Philadelphia. Many more German peasants followed during the 18th century. Those who had no money for their trans-Atlantic passage arrived in America as "redemptioners," or indentured servants. They agreed to work for a period of four to seven years to pay off the cost of their ship passage. American colonial landowners came aboard the newly arrived ships to purchase redemptioners in a system that was like temporary slavery. Indeed, colonial newspapers were filled with advertisements offering rewards for redemptioners who had run away from their masters. The journey to America in colonial times was uncomfortable at best and deadly at worst. One German who crossed the Atlantic in 1728 wrote in his diary that the food on ship "consisted of horrible salted corned pork, peas, barley, groats, and codfish. The drink was a stinking water, in which all food was cooked." The time it took to cross the Atlantic varied greatly, depending on the time of year and the weather. Gottlieb Mittelberger, who emigrated in 1750, wrote that one ship took six months to cross the stormy ocean in winter. Of the 340 persons who had sailed in it, only 21 survived the voyage. Mittelberger noted that many ships sank in mid-ocean, a fact he claimed was concealed so that future emigrants would not be discouraged. The agents of shipping companies and recruiters for the American colonies made extensive efforts to attract immigrants. They traveled through the Rhineland in brightly colored wagons. Drawing a crowd with trumpets and drums, the recruiters described in glowing terms the life that awaited in America. In addition to the dream of free farmland, Germans came in search of religious tolerance. Besides the Mennonites, many Lutherans and Reformed Church members also arrived in colonial America, often coming from the German states Bavaria and Wiirzburg, where Catholicism was predominant. Smaller numbers of German Catholics also arrived, such as a group expelled in 1732 by the staunch Protestant Count Leopold of Firmian. Estimates of the total number of Germans who arrived in America in colonial times range from 65,000 to 100,000. The final group were deserters from the German forces who fought for the British in the Revolutionary War. Ports of Entry Because Pennsylvania welcomed German religious dissenters, Philadelphia was the most frequent port of entry for German immigrants during the colonial period. One German American citizen of Philadelphia described the rival routine of an immigrant vessel in 1728: "Before the ship is allowed to cast anchor in the harbor, the immigrants are all examined as to whether any contagious disease be among them. The next step is to bring all the new arrivals in a procession before the city hall and then compel them to take the oath of allegiance to the king of Great Britain. After that they are brought back to the ship. Those that have paid their passage are released, the others are advertised in the newspapers for sale." Philadelphia had no monopoly on German redemptioners. In 1709, the government of England encouraged several hundred of them to go to New York by giving them land north of the city in return for their labor. In the 1720s, the French government attempted to colonize the territory of Louisiana by inviting German settlers to New Orleans. For the rest of the 18th century, German immigrants stepped off the ships to begin their American lives in virtually all the colonial ports, from Boston to Baltimore, Charleston, and Savannah. After independence, two of the United States' major exports to Europe were cotton and tobacco. Much of the cotton was shipped from New Orleans to the port of Le Havre, France; tobacco frequently went from Baltimore to Bremerhaven, in northern Germany. To avoid returning home with empty vessels, ship captains took back emigrant passengers, most of whom were German. Sizable numbers of these new immigrants then moved up the Mississippi River from New Orleans or inland on the Baltimore & Ohio Railroad. In 1843, the newly independent Republic of Texas invited a group of Hessians to establish a colony in Texas. The next year, about 150 families arrived in the port of Brownsville, on the Gulf of Mexico. After they founded the city of New Braunfels, in the central Texas Hill Country, Brownsville became the gateway for many other German settlers. Thousands of Germans also took the long sea journey around the southern tip of South America to reach San Francisco during the Gold Rush of 1849 and over the next few years. It was New York, however, that became the nation's principal port of entry for German immigrants, as for all other European groups. Nearly a million Germans (and almost as many Irish) arrived in New York during the 1850s. In response, New York established an immigrant-receiving station at Castle Garden, a former theater on an island off the southern tip of Manhattan Island. There newcomers were screened for diseases and given information about jobs and lodging, to protect them against "runners" who lured unwary immigrants to boarding-houses where they would be fleeced of their savings. Some of Germany's charitable organizations established offices in New York to help newcomers. As Germans left Bremen, for example, they would be given the address of the New York German Society in the city. There they could find German speakers who would advise them on the best routes to their final destinations. In January 1892, the federal government opened a new immigration-landing station, at Ellis Island in New York Harbor. By that time the peak of German immigration, in the mid-19th century, had passed, but even so about 1.5 million Germans went through Ellis Island until its closing in 1954. By then the international airlines were carrying the

majority of the new immigrants to the United States. A New Life Most of the German settlers who arrived in Pennsylvania in 1683 and established Germantown were cloth weavers. However, numerous other crafts workers and artisans arrived from Germany in colonial times. Printers, bookbinders, paper-makers, carpenters, cabinetmakers, blacksmiths, tailors, cobblers, ironworkers, and stonemasons found a market for their skills in the English colonies. Silk workers from the town of Neufchatel established a colony in Beaufort County, South Carolina. There they raised silkworms on mulberry trees planted on 40,000 acres. German redemptioners sometimes learned trades as apprentices. Such was the case with John Peter Zenger, who arrived in 1709 at the age of 13 and spent eight years under contract to a printer in New York. Zenger later founded his own newspaper, The New-York Weekly Journal. A libel suit brought against him by the colonial government resulted in the first legal victory for freedom of the press in the American colonies. German merchants also set up shop in the New World. Some established taverns stocked with beer, the favorite German beverage. Immigrant Germans founded breweries in New York and Baltimore in the early 1700s. The majority of the colonial German immigrants were farmers. Though the American land seemed limitless, much of it—at least in the English colonies—was covered with forest. Starting a farm meant chopping down trees, clearing the land, and digging out rocks that stood in the way of plows. Undaunted, the German immigrant farmers moved farther into Pennsylvania, up the Hudson River in New York, and into northern New Jersey. Fewer Germans went to New England, though some settled in the Broad Bay region and along the Kennebec River in what later became the state of Maine. German colonial farmers also settled in Virginia, Maryland, Delaware, the Carolinas, and Georgia. Those who were brought by the French into Louisiana as settlers moved up the Mississippi and also into the present-day state of Mississippi. Eighteenth-century German farmers in the Conestoga Valley of Pennsylvania developed a deep-bodied covered wagon to take their crops to market. In the next century, Conestoga wagons modeled after these took thousands of pioneers across the western plains. In the mid-1800s, German American farmers continued westward across the continent. Many took advantage of the free public land offered by the Homestead Act of 1862. From Ohio to Indiana, Illinois, Missouri, and Iowa they planted corn, a crop seldom grown in Germany. A new German immigrant to Missouri in 1861 wrote home: "Corn...that's the most important thing in America, man and beast live from it." Indeed, much of the corn was of a type specifically designed for feeding animals, chiefly the pigs that were among the products of farms in the "corn belt." The largest number of German Americans took up dairy farming. The "dairy belt" included parts of upstate New York as well as Wisconsin, Michigan, and Minnesota. Dairy farms also tended to cluster around large cities, so that their cheese, butter, and milk could be rapidly delivered to urban markets. The cultivation of wheat was a specialty of Germans from Russia. In 1872 the Russian government revoked the special privileges originating with Catherine the Great that had drawn German immigrants to the Volga River and Black Sea regions in the previous century. The action cost Russia some of its best farmers, as thousands of German settlers migrated to the United States. They brought with them the seeds of hard Turkey red winter wheat. This type of wheat could be planted in the fall and survive the harsh winters of the northern plains states for spring harvest. Germans from Russia sowed this crop in the Dakotas, Nebraska, Kansas, and parts of Colorado, helping to turn the vast grasslands into wheat fields that became the bread basket of America. Germans from Russia also put down roots in California, planting grapevines. Those from the Volga region settled around Lodi in central California, and Black Sea Germans formed communities in the San Joaquin Valley around Fresno, where they helped establish a raisin industry. Many German immigrants in the first half of the 19th century were university graduates. Some found jobs as teachers, journalists, and clerks, but others tried their hands at farming. They earned the nickname Latin farmers, after their classical training in ancient Latin and Greek, which ill suited them for the hard life of farming. Despite the enormous influence German American farmers had on U.S. agriculture, a majority of German-speaking immigrants engaged in other kinds of work. Some became legendary success stories. John Jacob Astor, who arrived from Waldorf, Germany, in 1784 as a teenager, became the United States's first millionaire from involvement in the fur trade and real estate investments. Frederick Weyerhaeuser, who arrived penniless in 1852, started work in a sawmill; by 1900 his lumber company owned almost 2 million acres of land. Heinrich Steinweg took his family to New York in 1850 and opened a piano business that became known as Steinway; its products are still standards of musical excellence. Brewers of beer became wealthy and prominent members of every large German American community. The Pabst and Schlitz families in Milwaukee and the Busch family in St. Louis used their fortunes to build parks and other public facilities in their communities. More than most other immigrant groups, German Americans found jobs as skilled workers. Many had learned trades in their native land. Bakers, butchers, brewers, tailors, barbers, carpenters, cabinetmakers, and gardeners did not have to start at the bottom as low-paid unskilled

laborers. For instance, the U.S. printing industry was dominated by German Americans, carrying on the tradition begun by Johannes Gutenberg in 1452. Artists, musicians, and clergymen were also among the German immigrant population. The relatively high-paying jobs of German American men enabled their wives to remain at home to fulfill their traditional roles as mothers and homemakers. Relatively few German American women entered the labor force, except as teachers and domestic servants. In 1890 about one out of every five German-born women in the United States worked as a maid, housekeeper, or cook. Many German American women found teaching a rewarding profession. Margaretha Meyer Schurz, wife of the '48er Carl Schurz, is often credited with starting the first kindergarten in the United States. The great numbers of German and Irish immigrants who arrived in the United States in the 1840s and 1850s resulted in a wave of antforeign prejudice. "Nativist" speakers argued that these newcomers were taking jobs from native-born Americans. The fact that so many of the newcomers-nearly all the Irish and about half of the Germans-were Roman Catholic caused fears among those who regarded Catholicism as a threat to American traditions. In addition, German immigrants generally continued to speak their native language, which set them apart from the majority of Americans, who spoke English. And in many towns, Germans' consumption of beer on Sunday, often in lively beer halls, brought condemnation from Anglo-Saxon Protestants who felt this to be a violation of the Sabbath. In 1845, a group later known as the American Party was founded to block foreign immigration. In the election of 1854, this party reached the height of its influence by electing governors or a majority of the legislatures in seven states. Soon afterward, however, the American Party split over the issue of slavery. In 1856 the newborn Republican Party made an appeal for German Americans' votes by publishing its antislavery platform in German as well as English. Four years later, the Republicans' Presidential candidate, Abraham Lincoln, won a close election with the strong support of German American voters in key states. During the Civil War, many German Americans served enthusiastically in the Union army. Fewer fought in the Confederate army, for the majority of German Americans lived outside the Southern states. Germans in St Louis formed a militia that helped ensure that border state's loyalty to The Union. Numerous German Americans rose to the rank of general, including Carl Schurz and the flamboyant George Armstrong Custer, whose great-grandfather (named Kuster) had been one of the Hessians who stayed in the United States after the Revolution. The latter half of the 19th century saw the rise of labor unions and social reform movements in the United States. Labor unions had been formed in Germany as early as the 1840s, and German immigrants played an active role in the U.S. union movement. Skilled German American workers like bakers, tailors, and cigar-makers formed local trade unions in cities such as New York, Philadelphia, Milwaukee, St. Louis, and Chicago. Many German Americans, inspired by the ideas of the German philosopher Karl Marx and other European socialists, saw the labor movement as part of a larger social transformation. The socialist movement was particularly strong in New York and Midwestern cities with large German American populations. In 1916 the mayor of Milwaukee and 21 of the 25 members of its city council were socialists. By today's standards, the goals of the 19th-century socialist labor leaders were modest ones. German Americans led the fight for an eight-hour workday, retirement benefits, and disability insurance. However, business leaders condemned such demands as radical ideas, and bloody clashes between strikers and police turned public opinion against the socialist movement. The more conservative American Federation of Labor (AFL), established in 1886, eventually drew most of the German American trade unions into its membership. However, the AFL refused to admit unskilled workers in such industries as mining, construction, and manufacturing. In the 20th century, the growth of assembly-line industries such as automobile manufacturing created a new wave of labor organizing. Walter Reuther, a German American born in West Virginia in 1907, became active in the struggle to organize automobile workers during the 1930s. Reuther served as president of the United Automobile Workers (UAW) from 1946 until his death in 1970. In 1955, he led the merger of the congress of Industrial Organizations (CIO), an association of industrial workers, with the AFL. Socialism, which was so strong an ideal among 19th-century German Americans, failed to attract the support of most other Americans. Reuther himself fought off a communist attempt to take control of the UAW. Yet many of the German socialists' goals have won universal acceptance: the high standard of living enjoyed by most American workers, the Social Security program that enables elderly Americans to retire comfortably, and government-enforced safety in the workplace.

Putting Down Roots The first German immigrants founded their own community- Germantown, Pennsylvania-setting a pattern for the millions of Germans who followed. Until the 20th century, German Americans preserved their language and culture by settling with others who shared a German heritage. The map of the United States is dotted with German names where the immigrants put down roots: New Braunfels, Texas; New Brunswick, New Jersey; New Berlin, Wisconsin; Rhinebeck, New York; Bismarck, North Dakota. Similarly, Germans who settled in

major cities congregated in their own neighborhoods. Shop signs and the spoken language remained German in the Kleindeutschlands (little Germanies) of New York, Chicago, Cincinnati, Milwaukee, St. Louis, and Baltimore until well into the 20th century. In 1914, Cincinnati had four daily German newspapers, four hospitals staffed by German-speaking doctors and nurses, and more than 70 churches where the services were in German. Preservation of the German language was the key to maintaining the cultural traditions that united the German American communities. Not only were the church services in German, but so were the public schools of such cities as Cincinnati, Milwaukee, and St. Louis. At the beginning of World War I, more than 500 German-language newspapers were being published in the United States. Within the tightly knit German American neighborhoods and communities, family ties were the strongest bonds. In 1883, Fackel, the Sunday edition of the Chicagoer Arbeiter-Zeitung, asserted that "the man is the head of the family, its protector, its representative outside the home; the woman is the soul of the family, its guardian angel, its inner compass." Mathilde Anneke, who emigrated to Milwaukee in the 1850s, was an active member of the women's rights movement, publisher of the Deutsche Frauen-Zeitung (German Wives' News)- and was an exception. Most German American women accepted their traditional roles, expressed as Kirche, Kinder, Küche (church, children, kitchen). To some German Americans, maintaining their heritage was a religious duty. The Mennonites who first arrived in 1683 opposed the taking of oaths and resorting to violence of any kind. The men wore black clothing and hats; the women covered their heads in public and wore long, plain dresses. Because buttons were luxuries of the rich in 17th-century Germany, the Mennonites did not use them. Avoiding what they saw as corrupting influences of the modern world, they preferred to live in their own communities, which spread from Pennsylvania to Nebraska and Kansas. Today some Mennonites have adapted to modern ways, but the most conservative group, the Amish, still do not use electricity, automobiles, or motorized farm equipment. The Hutterites, a similar group, also maintain the German language and traditional customs in their communities. Of course, the vast majority of German Americans were not Mennonites. Lutherans, members of the Reformed church, Methodists, Roman Catholics, and Jews were among the millions who arrived over the past three centuries. Until the 20th century, however, most of them still clung to their German American identity. The Missouri Synod (governing council) of the Lutheran church, for example, was founded in 1847 by German Lutherans who had left Saxony. Similarly, the German Methodist church was a separate branch of the American Methodist Episcopal church until 1924. German American Catholics made up about one-third of all American Catholics in the 1890s. Their preference for German-speaking priests created conflict with the bishops of the American Catholic church, most of whom were Irish. When German American priests in several cities petitioned the church hierarchy in Rome for equal treatment, an Irish American bishop in Louisville declared, "If these German prelates are allowed special legislation as Germans... we will be looked upon as a German church in an English-speaking country." The controversy eventually died down with the creation of separate parishes for German Americans as well as for Poles, Italians, and other non-English-speaking Catholics. After 1830, Jews from the various states of Germany began to arrive in large numbers. They soon formed their own congregations separate from those founded earlier by the descendants of Spanish Jews. German-trained rabbis such as Isaac M. Wise from Bohemia introduced the ideas of Reform Judaism to the United States. Nineteenth-century German American Jews tended to participate in the social and intellectual life of the larger German American community. They were typically as proud of their German cultural heritage as of their Jewish religious identity. Toward the end of the 19th century, they used their national heritage to distinguish themselves from less prosperous Russian Jewish immigrants whom they considered socially inferior. Wherever they settled, German Americans organized their own associations and clubs. One of the earliest, the Sons of Hermann, was founded in New York in 1840 to foster German customs and language and to aid financially needy members. By the turn of the century it had branches in many other cities. (Hermann, the organization's namesake, was a Germanic folk hero whose men defeated three Roman legions at the Battle of Teutoburg Forest in the year A.D. 9.) There were many other German American mutual aid societies, which provided life insurance, medical care, and jobless benefits for members. Countless social clubs, called Vereine (the singular is Verein), were formed in communities large and small. As Carl Entenmann told the Historical Association of Los Angeles in 1929, "We have a saying that when three Germans meet they start a Society." Some Vereine were associations of people from the same state in Germany, such as the Schwaben Verein. They organized social and cultural activities and sometimes took part in politics. Other Vereine met for a specific purpose, such as the Turnvereine or gymnastic clubs, called turner societies in English. Part of a physical-culture movement founded in 1811 in Germany, the Turnvereine sought to promote health through exercise and gymnastics. The movement also had a socialist bent. The first American Turnverein was established by Friedrich

Hecker, one of the "48ers" who had played an important role in the failed revolutions in Germany. Spreading to virtually every large German American community in the 1850s, the Turverein movement also carried out military drills. In the Civil War they formed militias to fight on the Union side. Equally popular were Gesangvereine and Siingerbund, German singing societies. Choral singing was a beloved tradition of long standing in Germany. The first American Gesangverein, founded in Philadelphia in 1835, was soon followed by others in Baltimore, New York, Chicago, Cincinnati, and Charleston. The Gesangvereine organized Siingerfests (singing festivals), often in May and October, which featured a mix of German folk songs and classical music. Many Vereine met in neighborhood German beer halls, which were not the same as what we now call bars. The spirit in the beer halls was marked by *gemutlichkeit*, or "good fellowship." Families came there to enjoy the food, song, and socializing. Orchestras played German music, and the walls were decorated with paintings of scenes in Germany. Many kinds of German wurst (sausage), schnitzel (veal cutlet), and sauerkraut were on the menu. In summer, the crowd moved outdoors to an enclosed garden. By the beginning of the 20th century, most German Americans felt that their place in U.S. society was secure. The German-American Alliance, founded in 1901, claimed 3 million members by 1916. It encouraged the continued use of German in public schools, opposed limits on new immigration, and fought against the movement to prohibit the sale of alcoholic beverages in the United States. However, the outbreak of World War I in Europe in 1914 brought an abrupt change in German American life. In August, Germany sent troops across the neutral nation of Belgium to attack France. Britain entered the war on France's side. Some German Americans defended Germany's war policy, but most merely urged the United States not to get involved in the war. Other Americans generally agreed, but U.S. banks made loans to England and France, allowing them to buy billions of dollars' worth of war materiel from U.S. companies. In 1915 a German submarine sank the British ocean liner *Lusitania*, causing the deaths of more than 1,000 civilian passengers, including 128 Americans. When the United States protested vigorously, the German government promised to modify its policy of unrestricted submarine attacks on merchant ships. The U.S. President, Woodrow Wilson, ran for reelection in 1916 with the slogan "He kept us out of war." But after Wilson's victory the German government resumed unrestricted submarine warfare. Furthermore, it was revealed that Germany had attempted to persuade Mexico to attack the United States if it entered the war. Ultimately, on April 6, 1917, the United States declared war on Germany. Throughout the United States, all German Americans now came under suspicion of disloyalty. During the years 1917 and 1918 many German Americans were jailed for speaking out or writing in opposition to American involvement in the war. German businesses and homes were vandalized, and "patriotic" mobs sometimes attacked German American citizens. Robert Prager, an outspoken immigrant from Dresden, was lynched in Illinois in 1918. The home-front battle against all things Germanic went to ridiculous lengths. Symphony orchestras were banned from playing German music, and German books were publicly burned, even in such bastions of German American life as Cincinnati. Streets, towns, and even foods were given new, non-German names. The frankfurter became the hot dog, sauerkraut became liberty cabbage, and German shepherd dogs were now called Alsatians. After the war, anti-German prejudice continued. The use of the German language in schools and churches sharply declined. Many German American clubs disbanded, and newspapers ceased publication. Never again would the German American community be as strong and vital as before 1917. Herbert Hoover, who in 1929 became the first U.S. President of German descent, did not publicize his roots. In the 1930s, Adolf Hitler came to power in Germany. The *Deutscheramerikanische Volksbund* (German American People's League) was formed in 1936 to support Hitler's Nazi government. The Bund, as it was called, attracted attention with public rallies at which the Nazi swastika was displayed. However, its membership never exceeded 25,000 people, and most German Americans were unsympathetic to Hitler's Nazi doctrine. During World War II, German Americans did not encounter the accusations of disloyalty they had faced earlier. In fact, the commander-in-chief of the Allied military forces that defeated Nazi Germany was Dwight David Eisenhower, another German American. [Einck Family Tree_Ver 8.FTW] Reference information from Sister Marian: His birthday could be 9/17/1831 Reference for the farm of Henry Einck: Winneshiek County Deed of Trust records, Book V, page 256. The location of the farm is the current Joseph Heying farm, (Military Township) who inherited it from his father John Heying. Information on the possible journey from Cincinnati to Festina, Winneshiek County, Iowa. The Heitkemper family emigrated from Germany during the 1840's and 1850's. In Germany, the Heitkemper family lived in the town of Legden which is in the Westfalen region. In Germany they were "kotters" or small farmers and they also worked in the local grist mill. I am trying to determine the reasons that may have compelled them to leave Germany. My great grandfather Gerhard Hermann Heitkemper (born 1-12-1848 in Legden, Germany) came to America with his parents, 3 brothers and 1 sister. They sailed from Antwerp on April 2, 1859 and arrived in

New York on May 12, 1859. From New York city, they went by rail to Cincinnati, Ohio. From Cincinnati, they went by steamboat down the Ohio River and then up the Mississippi to Iowa. They landed at McGregor and then went by team to Calmar, Winneshik County. The Festina Families In 1864, the families of Ferdinand Lippold, Frank Drilling, Joseph Todt, George Nolte and Joseph Bohmer left New York 1864 and traveled to St. John's in Lake Co. Indiana. On rented land, they planted seeds. After the harvest, they traveled from St. Johns through Chicago to Winnesheik Co. They arrived in Ossian on 3 November 1864. They lived on farms near Festina. Bengfort Brincks Bucheit Busch Dietzenbach Elpert Gehling Hemesath Heying Holthaus Huinker Kamphaus Kriener Lechtenberg Lensing Lütkenhaus Moellers Schones Tekippe Thuente Tieskotter Timp Wenthold Untereiner Wichman

The Seven Dolours of The Blessed Virgin Mary V: O God, come to my addistance; R: O Lord, make hast to help me V: Glory be to the Father..... R: As it was in the beginning.....

1. I grieve for you, O Mary, most sorrowful, in the affliction of your tender heart at the prophecy of the holy and aged Simeon. Dear Mother, by your heart so afflicted, obtain for me the virtue of humility and the gift of the holy fear of God. Hail Mary.....
2. I grieve for you, O Mary most sorrowful, in the anguish of your most affectionate heart during the flight into Egypt and your sojourn there. Dear Mother, by your heart so troubled, obtain for me the virtue of generosity, especially toward the poor, and the gift of piety. Hail Mary.....
3. I grive for you, O Mary most sorrowful, in those anxieties which tried your troubled heart at the lost of your dear Jesus. Dear Mother, by your heart so full of anguish, obtain for me the virtue of chastity and the gift of knowledge. Hail Mary.....
4. I grieve for you, O Mary most sorrowful, in the constrenation of your heart at meeting Jesus as He carried His cross. Dear Mother, by your heart so troubled, obtain for me the virtue of patience and the gift of fortitude. Hail Mary.....
5. I grieve for you, O Mary most sorrowful, in the martyrdom which your generous heart endured in standing near Jesus in His agony. Dear Mother, by your afflicted heart, obtain for me the virtue of temperance and the gift of counsel. Hail Mary.....
6. I grieve for you, O Mary most sorrowful, in the wounding of your compassionate heart, when the side of Jesus was struck by the lance before His Body was removed from the cross. Dear Mother, by your heart thus transfixed, obtain for me the virtue of fraternal charity and the gift of understanding. Hail Mary.....
7. I grieve for you, O Mary most sorrowful, for the pangs that wrenched your most loving heart at the burial of Jesus. Dear Mother, by your heart sunk in the bitterness of desolation, obtain for me the viture of diligence and the gift of wisdom. Hail Mary.....

Let Us Pray Let intercession be made for us, we beseech You, O Lord Jesus Christ, now and at the Hour of our death, before the throne of Your mercy, by the Blessed Virgin Mary, Your Mother, whose most holy soul was pierced by a sword of sorrow in the hour of Your bitter Passion. Through You, O Jesus Christ, Saviour of the world, Who with the Father and the Holy Ghost lives and reigns world without end. Amen.

Life 100 Years Ago: The year is 1902, one hundred years ago ... what a difference a century makes! The average life expectancy in the US was forty-seven. Only 14 Percent of the homes in the US had a bathtub. Only 8 percent of the homes had a telephone. A three-minute call from Denver to New York City cost eleven dollars. There were only 8,000 cars in the US and only 144 miles of paved roads. The maximum speed limit in most cities was 10 mph. Alabama, Mississippi, Iowa, and Tennessee were each more heavily populated than California. With a mere 1.4 million residents, California was only the 21st most populous state in the Union. The tallest structure in the world was the Eiffel Tower. The average wage in the US was 22 cents an hour. The average US worker made between \$200 and \$400 per year. A competent accountant could expect to earn \$2000 per year, a dentist \$2,500 per year, a veterinarian between \$1,500 and \$4,000 per year, and a mechanical engineer about \$5,000 per year. More than 95 percent of all births in the US took place at home. Ninety percent of all US physicians had no college education. Instead, they attended medical schools, many of which were condemned in the press and by the government as "substandard." Sugar cost four cents a pound. Eggs were fourteen cents a dozen. Coffee cost fifteen cents a pound. Most women only washed their hair once a month and used borax or egg yolks for shampoo. Canada passed a law prohibiting poor people from entering the country for any reason. The five leading causes of death in the US were: 1. Pneumonia and influenza 2. Tuberculosis 3. Diarrhea 4. Heart disease 5. Stroke The American flag had 45 stars. Arizona, Oklahoma, New Mexico, Hawaii and Alaska hadn't been admitted to the Union yet. The population of Las Vegas, Nevada was 30. Crossword puzzles, canned beer, and iced tea hadn't been invented. There was no Mother's Day or Father's Day. One in ten US adults couldn't read or write. Only 6 percent of all Americans had graduated from high school. Marijuana, heroin, and morphine were all available over the counter at corner drugstores. According to one pharmacist, "Heroin clears the complexion, gives buoyancy to the mind, regulates the stomach and the bowels, and is, in fact, a perfect guardian of health." Eighteen percent of households in the US had at least one full-time servant or domestic. There were only about 230 reported murders in the entire US.

<http://www.rootsweb.com/~iawinnes/townships/washington.htm> History of Washington Township In September of 1849 a number of families immigrated from Aldenberg, Indiana, and settled near the Turkey River. After selecting homesteads, since all families were of the Catholic faith, their thoughts centered on the founding of a church. After purchasing land in an Indian location with log huts, the best of these huts was assigned for the use as a chapel. After it was dedicated it came to be known as the Old Mission; the name has been retained to the present day. Pioneer farm families who had a part in organizing the Old Mission Church were Jos. Huber, Anton Stadel, Andrew Meyer, George Beckel, Jos. Spillman and Jacob Rausch. The Priest sent to take charge of this humble church was Rev. G.H. Plathe. In the spring of 1849 Josiah Goddard came to Washington Township and bought the land that had been the Old Indian Trading Post location in section 18. The land was purchased from a Mr. Olmstead. Harrison Goddard, who recorded a few paragraphs regarding the early history of the township states that he was 9 years old when the family came overland from Greene County, Wisconsin. The family spent the winter of 1849 and 1850 in an abandoned building of Old Fort Atkinson. He stated that a man by the name of Alexander Falconer, who was a discharged soldier and had held the rank of first sergeant, was in charge of the Old Fort during that winter. In June of 1850, his father Josiah Goddard moved his family to the old trading post farm. The nearest place to buy groceries at that time was McGregor, about 50 miles away. Most food was secured by grinding corn into meal. Pumpkins were cut into strips, dried and used during the winter for pies and sauce. He mentions that in the summer of 1850 a band of Indians came to the Goddard farm and pointing to a patch of early corn, which was in roasting-ear stage, indicated they wanted some. A sack full was gladly gathered for the Indians. Josiah Goddard was the postmaster for a post office established in 1851 in Lewiston, 2 1/2 miles southeast of Fort Atkinson on what is known as the Wendel Riha farm, then owned by Francis Rogers. Records show that the first white male child born in the township after a permanent settlement established was George A. Meyer, whose birthday was August 1, 1849. The first white female child born was Mary Krumm, born August 5, 1849. Her father Gottlieb Krumm came to Fort Atkinson in 1848. After the removal of the Winnebago Indians from the Old Fort in 1848, the Fort was officially sold in 1853 to John M. Flowers for \$3,521. A Mr. Finkle and Mr. Clark were the builders of a gristmill in Fort Atkinson in 1857. The population is recorded as being about "500 souls." Dr. E. Hazen is listed as the teacher of the first school at the Fort with a Mr. Sharp, originally from Fayette, as the owner and keeper of the first hotel, which was in one of the Fort buildings. What was then known as the new town of Fort Atkinson was begun in 1869, the same year the railroad came through. The first church building was erected about the same time and a Methodist Church was built soon after. It was located on the old town site and built by S.B. Dunlop, a wealthy farmer. According to the history, it was built "largely with his money." The town was incorporated in 1895 and Wm. Becker was the first mayor. In 1853 the little wooden Catholic Church at Old Mission was destroyed by fire. Pioneer farmers of the day decided to rebuild the church 2 miles east of a site then called Twin Springs, which now known as Festina. The present church commonly known as the "Smallest Church" was built on the site where the original wood structure stood. It was dedicated June 15, 1885, with the expense being borne by John Gartner and the Joseph Huber family. Because of Old Fort Atkinson, the old platted village of Lewiston, the Indian School and Old Mission church, Washington Township has more than its share of early history handed down from early day happenings. Phil Huber who resides just south of Fort Atkinson states that as a boy he remembers an Indian burial party moving along the road with horses carrying the body of a young Indian girl. Burial was made on the east bank of the Turkey River about one mile south of the Old Mission Church. Washington Township has records of seven cemeteries and burial places. It has the largest number of any township in the county. Probably the oldest one, for which the location is vague, is the burial ground adjoining Old Fort Atkinson. This is the one that was used during the time the soldiers were stationed there. Second oldest is probably the one adjoining the St. Anthony of Padua (Smallest Church) in section 27. The land was set aside for a cemetery in 1849. There were about 90 burials with only 12 of them being well marked. Probably the next oldest is what might be called the Riha or Young cemetery located in section 28. A rock wall surrounds the small burial ground; at least one Civil War veteran is buried in this little known area. Next oldest, based on information available, would be the cemetery which adjoins the crumbling St. James Lutheran Church located just north of Old Fort Atkinson. A large cemetery for the St. John's Catholic Church at Fort Atkinson is located southeast of the town. It was set aside in 1875 as a burial ground. Land was set aside for the Our Lady of Seven Dolars Church cemetery at Festina in 1858 and more than 500 burials are recorded in this platted cemetery. To the southwest of the town of Fort Atkinson is the Oak Hill Cemetery for Protestant burial, which is platted. The date set aside for burial purposes and total number of burials was not secured by the 1964 survey.

Township received its name from the old Military Road, which ran through the area from McGregor to Fort Atkinson. It records its first citizen as John Ossian Porter. Porter, with his wife and four children immigrated to Military Township arriving in 1850 and settling on the northeast quarter of section 7, which is now part of the incorporated town of Ossian. History records that the town of Ossian received its name from Porter, since his middle name was Ossian. Those who record history say that the next settlers in the neighborhood were Chauncey Brooks, and Captain Caleb Brooks. Following the Brooks were Adolph Howard, John R. Howard and Charles Wood, all of who moved in after an overland trip from their home area of Erie County, Pennsylvania. Nicholas Linbeck and family are recorded as the next settlers, while soon afterward was James Books, H.P. Nicholson, Sr., who purchased land in section 4, and Barney Boyle. Judge John DeCou and wife who originally settled near Moneek in 1850 moved to Military Township and lived in the same location throughout the rest of his life. Henry Scheidelmantel, now shortened to Scheidel, settled in section 5. Historians say Erick Anderson purchased a stock of goods from a Mr. Lathrop who had been located at Moneek, but when he felt that the town of Moneek was dying fast, he was glad of a chance to sell the stock. Anderson's place of business became the first store and he the first merchant. The Centennial history says, "at this time the country was poor and everybody seemed to want credit. Mr. Anderson very generously trusted them and as a result, his mercantile business was a failure. On October 22, Rev. Nils Brandt conducted the first service in the Stavanger Church area at the John A. Axtal farm (on which Harold Hammersland now lives). By 1854 there was no unoccupied land to be had; prices per acre had moved up to \$4.50 to \$5.00 per acre. Historical notes say that the Rosa boys ran the first threshing machine west of Monona. The first death in Ossian was Thomas Larson killed by an ox team running away. The railroad arrived at Ossian from points east in 1864. The railroad now known as the Chicago-Milwaukee & St. Paul was then the McGregor Western. It reached as far as Castalia by October 1863 and was extended to Ossian by 1864. Other pioneers who are recorded as early settlers are O.O. Riveland who settled in section 22, Hans Larsen Tinderholt and Barny Kieve in section 30. Records show the location of five cemeteries in Military Township. Near to St. Francis of DeSales Catholic Church is the large Catholic cemetery; near Ossian is the Hillside cemetery set aside for burial purposes in 1860 under the auspices of the town of Ossian. Just southwest of the town is the Ossian Lutheran Cemetery. Two well-known and early-established Lutheran cemeteries are located in the south part of the township, Stavanger and Bethany Lutheran. Records show land was set aside for the Stavanger cemetery in 1856. Castle Garden Search Record

http://www.castlegarden.org/quick_search_result.php?p_first_name=&p_last_name=erpinkl&m_arrival_date_start=1859&m_arrival_date_end=1860&co_id=-1&o_id=-1&m_id=-1&submit.x=45&submit.y=16)

First name	Last name	Occupation	Age	Sex	Arrived	Origin	Ship
Heinrich	Erpinkl	Farmer	27	M	12 May 1859	Germany	Plutarch
Marianne	Erpinkl	Wife					
Wife			31	F	12 May 1859	Germany	Plutarch

Notes for Anna Maria Katharina Bullerman:

Our Lady of Seven Dolors records indicate that her birthdate was 12/31/1827. (This information was provided to me by Sr. Marion Einck.) Translation of a newspaper article which appeared on November 14th, 1998 in the "Munsterland Zeitung". The article was titled "Searching for fortune in the New World" . It chronicles a small part of the journey of Anna Maria Catherina Bullerman, her brother Theodor and his friend, Bernhard Heinrich Eynck. Legden/District - If the Ewering/Bullermann family invites you for a family convention they have to send letters to relatives spread all over Germany - but not even there: Just two ancestors emigrated to America and founded their own families there. Whose descendants partly followed the trace of their ancestors. Legden in the middle of the 19th century: The economical situation is as bad as in every other part of the country. Living at bare subsistence, bad harvests, famine, 290 men and 205 women from the small Munsterland municipality have decided to make their own future in the "New World". Among them had been in 1859 the farm girl Anna Maria Catherina Bullermann, her brother Theodor Bullermann and his colleague Bernhard Heinrich Eynck, who lived on the farm of Bullermann for a period of time. They embark in Vlissingen in the Netherlands. To be able to pay for the passage at all, they spend their last savings. Then six weeks crossing, which some of the weakened passengers did not survive. Arrival in Cincinnati and from that place carrying on further with one of the great immigrant treks. In order to survive the deprivation, above all the emigrants had to hold together. The two emigrants Anna Maria and Theodor told themselves that too. Arrive on the continent from which they hope to attain their long-needed happiness, they marry and call themselves Einck from then on. (I have had this sentence sent off for translation twice, and both times it comes back with this interpretation. I believe the original article written in German, was incorrect, as we know the "they married" is referring to the marriage between Catherine Bullermann

and Heinrick Eynck.) The little happiness in Cincinnati, where they first settled, doesn't last long: a puzzling disease, presumably cholera, attacks. So the couple escapes to Winneshiek County in Iowa. The former farm maid from Legden had five children. The last son, Henry at the age of 44. Anna Maria died when the baby was five days old. Neighbors attempted to lend a helping hand as much as possible, because the lack of a mother. Hard times had begun as we can read in an extract of a letter which was written by a helpful neighbor, whose origin was probably Legden to. "Hard Times" "Since Einck's wife was dead Franziska had been there for 17 weeks. It was hard time for her because she had to rise up for calming down the baby four or five times a night, and the daily work had to be done. She was alone together with a farmer with a large amount of cattle. And Einck himself had been continuously sick." From a letter written to their parents in Germany on May 10, 1872, this story is recounted by Johann Anna and Franziska Elpert. (Notes from the Ewering Family Tree Document written in German and translated by Erich Pfeiffer. This was provided to me by Sr. Marian.) The economic situation here in the homeland in the 19th century were anything but rosy. One poor harvest followed another. The main food crops, potatoes and rye, both suffered from blights. The potato bushes wilted early and a fungus turned the rye kernels yellow. For many farmer sons there were only two possibilities, either to emigrate, or to find a so-called "Piggenbrut" (it means that there are only women on the farm], that means to marry into a farm. Industrialization, which provided another possibility to earn money, did not arrive until much later. That explains that from our small town of Legden 290 men and 205 women were searching for their luck in the new world. 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Anna Maria Katharina Bullerman and Bernhard Heinrich Einck had the following children:

- i. Theodore Joseph Einck was born on 09 Mar 1862 in Festina, Winneshiek County, Iowa. He died on 12 Jul 1925 in Festina, Winneshiek County, Iowa. He married Anna Elizabeth Mehs on 09 Feb 1886 in Festina, Winneshiek County, Iowa. She was born on 06 Nov 1863 in Festina, Winneshiek County, Iowa. She died on 27 Apr 1943 in Festina, Winneshiek County, Iowa.

Notes for Theodore Joseph Einck:

[Einck Family Tree_Ver 8.FTW] (This is an account of Theodore Einck by Lorraine (Einck) Schrandt in the Einck Book written in 1982.) Theodore Einck was born in Festina, Winneshiek County, Iowa. He went to a country school about a mile from home. In those days they were fortunate to attend four grades or less. He married Ann Mehs in the year of 1855 and they lived there entire life on the farm before retiring in 1920. The farm home was about three miles south of Festina. The farm is now owned and operated by one of his grandsons. They milked cows, raised hogs and crops. Anna also worked very hard at the sewing, gardening and canning. They did their own butchering of animals, curing of meat, rendering of

lard, etc. They raised a family of two sons and six daughters. After 33 years they built a new home in Festina on a plot of land given to Anna by her foster father. Theodore brought a beautiful team of horses to town and a top buggy for transportation. He built a barn for the horses and a place to raise chickens. Lorraine was only seven years of age when Theodore died so the story she is writing tells of things she remembered hearing from her dad and other relatives. Theodore had a great sense of humor and we used to enjoy playing with him after school when they stayed over night at their house. Theodore became ill in 1925 and expired July 12 very suddenly at the age of 63. Anna lived in Festina until April 27, 1943. She died rather suddenly when a strong wind swept her from the porch,

Notes for Anna Elizabeth Mehs:

[Einck Family Tree_Ver 8.FTW] A variation on the spelling of the last name include Mess (Winn County marriage record for Anna and Theodore Einck) According to Lorraine Einck Schrandt, Anna died suddenly when a strong wind swept her from the porch. Lorraine used to take care of Grandma Johanna (Schoeberl-Einck) Bengfort before she died. She received \$4.00 a week for this. Her dad would always ask Lorraine what she did with all her money? (Per Lorraine on sept 2002) Rose did the same thing for Grandma Anna (Mehs) Einck. According to Lorraine and Lennie, she was a "mean lady" and nobody wanted to take care of her, so Rose was stuck. Helen had to take care of Grandma Catherine (Huinker) Einck. There is an Elizabeth with last name is shown of Sotle(??) on the marriage record of Anna to Theodore Einck (Winn County Marriage Record)

- ii. Francis John Einck was born on 11 Jan 1864 in Festina, Winneshiek County, Iowa. He died on 05 Jul 1943 in Ramsey County, Minnesota. He married Mary E. Herman in 1889. She was born on 24 Jul 1867 in Wisconsin. She died on 29 Jan 1920 in Ramsey County, Minnesota.
- 5. iii. Anna K. Einck was born on 18 Jan 1867 in Festina, Winneshiek County, Iowa. She died on 17 Mar 1959 in Ossian, Winneshiek County, Iowa. She married Theodore Uhlenhake on 11 Feb 1886 in Festina, Winneshiek County, Iowa. He was born on 09 Jun 1853 in Festina, Winneshiek County, Iowa. He died on 20 Oct 1899 in Ossian, Winneshiek County, Iowa.
- iv. Henry Einck was born in 1869 in Iowa. He died on 15 Sep 1869 in Festina, Winneshiek County, Iowa.
- v. Henry George Einck was born on 23 Dec 1871 in Festina, Winneshiek County, Iowa. He died on 10 Apr 1939 in Wilmont, Nobles County, Minnesota. He married Mary Kellen on 07 Feb 1899 in Adrian, Nobles County, Minnesota, USA. She was born on 21 Jul 1878 in Caledonia, Houston County, Minnesota. She died on 03 Jun 1950 in Wilmont, Nobles County, Minnesota.

Generation 5

- 20. **Johann Heinrich Eynck**, son of Johann Gerdt Kùhlkamp and Anna Marie Klùmpfer, was born on 09 Nov 1789 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 21 Jun 1865 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married **Anna Christina Lùpping** on 16 Nov 1830 in Legden, Wehr, Nordrhein-Westfalen, Germany.
- 21. **Anna Christina Lùpping**, daughter of Bernard Heinrich Lùpping and Anna Gertrud Voges, was born on 10 Feb 1804 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 11 Oct 1851 in Legden, Wehr, Nordrhein-Westfalen, Germany.

Notes for Johann Heinrich Eynck:

Note: His birthday has always been listed as September 11, 1798. I suspect that this was an error in interpretation of the information as in Germany, the convention was to list day first (9), then month (11), then year (1789). The right date should be November 9, 1789. Family Eynck in Legden: First mention in the year 1321 as an Eiink in the farmer shaft defense as a full heir (rural owner class); oldest yard name: Edynch 1498 - Schatzungsregister = Hinrick Eynch with 4 persons; 1679/1680 - Index of the available horses and the reason gentlemen of the single yards: farmer shaft defense: Eynck - to the house Asbeck proper - 2 horses - it gives 1749 several families Eynck in the farmer shaft defense and in the village Legden The parents of Bernard Heinrich Eynck lived in the farmer shaft Haulingort (house-Nr. 8). Present address: Haulingort 8,

D-48739 Legden in the house Josef Eynck with its 5 children and its mother lives now. Its wife is prematurely deceased before a couple of years. [Einck Family Tree_Ver 8.FTW] Note: His birthday has always been listed as September 11, 1798. I suspect that this was an error in interpretation of the information as in Germany, the convention was to list day first (9), then month (11), then year (1789). The right date should be November 9, 1789. Information from Internet (<http://www.jeffhoffman.net/portentry.htm>) Going to America Few of the German states were seafaring powers, and as a result the colonization of America was carried out by other nations. However, some Germans played a role in it. There were, for instance, Germans among the English colonists at Jamestown, Virginia, in 1607. Prussian-born Peter Minuit (whose name in German was Minnewit) became the first governor of the Dutch colony of New Amsterdam in 1626. It was Minuit who purchased the island of Manhattan- today perhaps the most valuable piece of real estate in the world- from local Native Americans for trade goods that were worth about 60 Dutch guilders (the equivalent of \$24). The first large group of German immigrants came from the Rhineland, the area that had suffered most during the Thirty Years' War of 1618-48. On October 6, 1683, 13 families from the town of Krefeld arrived in Philadelphia on the ship Concord. They had been invited by William Penn, an English member of the Society of Friends, or Quakers, who had founded the colony of Pennsylvania a year earlier. Wishing to populate this vast tract of land with European settlers, Penn visited the German states to encourage emigration, offering religious freedom and farmland. Most of the passengers on the Concord were Mennonites, a Protestant sect whose practices and beliefs were similar to the Quakers'. Having endured religious warfare in Europe, the Mennonites were pacifists who opposed all forms of violence. Their leader, Francis Daniel Pastorius, had arrived earlier, declaring his intention "to lead a quiet, godly, and honest life in a howling wilderness." These first German Americans established a community called Germantown, which still exists within the boundaries of Philadelphia. Many more German peasants followed during the 18th century . Those who had no money for their trans-Atlantic passage arrived in America as "redemptioners," or indentured servants. They agreed to work for a period of four to seven years to payoff the cost of their ship passage. American colonial landowners came aboard the newly arrived ships to purchase redemptioners in a system that was like temporary slavery. Indeed, colonial newspapers were filled with advertisements offering rewards for redemptioners who had run away from their masters. The journey to America in colonial times was uncomfortable at best and deadly at worst. One German who crossed the Atlantic in 1728 wrote in his diary that the food on ship "consisted of horrible salted corned pork, peas, barley, groats, and codfish. The drink was a stinking water, in which all food was cooked. " The time it took to cross the Atlantic varied greatly, depending on the time of year and the weather. Gottlieb Mittelberger, who emigrated in 1750, wrote that one ship took six months to cross the stormy ocean in winter. Of the 340 persons who had sailed in it, only 21 survived the voyage. Mittelberger noted that many ships sank in mid-ocean, a fact he claimed was concealed so that future emigrants would not be discouraged. The agents of shipping companies and recruiters for the American colonies made extensive efforts to attract immigrants. They traveled through the Rhineland in brightly colored wagons. Drawing a crowd with trumpets and drums, the recruiters described in glowing terms the life that awaited in America. In addition to the dream of free farmland, Germans came in search of religious tolerance. Besides the Mennonites, many Lutherans and Reformed Church members also arrived in colonial America, often coming from the German states Bavaria and Wuirzburg, where Catholicism was predominant. Smaller numbers of German Catholics also arrived, such as a group expelled in 1732 by the staunch Protestant Count Leopold of Firmian. Estimates of the total number of Germans who arrived in America in colonial times range from 65,000 to 100,000. The final group were deserters from the German forces who fought for the British in the Revolutionary Wars. Because Pennsylvania welcomed German religious dissenters, Philadelphia was the most frequent port of entry for German immigrants during the colonial period. One German American citizen of Philadelphia described the rival routine of an immigrant vessel in 1728: "Before the ship is allowed to cast anchor in the harbor, the immigrants are all examined as to whether any contagious disease be among them. The next step is to bring all the new arrivals in a procession before the city hall and then compel them to take the oath of allegiance to the king of Great Britain. After that they are brought back to the ship. Those that have paid their passage are released, the others are advertised in the newspapers for sale." Philadelphia had no monopoly on German redemptioners. In 1709, the government of England encouraged several hundred of them to go to New York by giving them land north of the city in return for their labor. In the 1720s, the French government attempted to colonize the territory of Louisiana by inviting German settlers to New Orleans. For the rest of the 18th century, German immigrants stepped off the ships to begin their American lives in virtually all the colonial ports, from Boston to Baltimore, Charleston, and Savannah. After independence, two of the United State's

major exports to Europe were cotton and tobacco. Much of the cotton was shipped from New Orleans to the port of Le Havre, France; tobacco frequently went from Baltimore to Bremerhaven, in northern Germany. To avoid returning home with empty vessels, ship captains took back emigrant passengers, most of whom were German. Sizable numbers of these new immigrants then moved up the Mississippi River from New Orleans or inland on the Baltimore & Ohio Railroad. In 1843, the newly independent Republic of Texas invited a group of Hessians to establish a colony in Texas. The next year, about 150 families arrived in the port of Brownsville, on the Gulf of Mexico. After they founded the city of New Braunfels, in the central Texas Hill Country, Brownsville became the gateway for many other German settlers. Thousands of Germans also took the long sea journey around the southern tip of South America to reach San Francisco during the Gold Rush of 1849 and over the next few years. It was New York, however, that became the nation's principal port of entry for German immigrants, as for all other European groups. Nearly a million Germans (and almost as many Irish) arrived in New York during the 1850s. In response, New York established an immigrant-receiving station at Castle Garden, a former theater on an island off the southern tip of Manhattan Island. There newcomers were screened for diseases and given information about jobs and lodging, to protect them against "runners" who lured unwary immigrants to boarding-houses where they would be fleeced of their savings. Some of Germany's charitable organizations established offices in New York to help newcomers. As Germans left Bremen, for example, they would be given the address of the New York German Society in the city. There they could find German speakers who would advise them on the best routes to their final destinations. In January 1892, the federal government opened a new immigration-landing station, at Ellis Island in New York Harbor. By that time the peak of German immigration, in the mid-19th century, had passed, but even so about 1.5 million Germans went through Ellis Island until its closing in 1954. By then the international airlines were carrying the majority of the new immigrants to the United States.

Most of the German settlers who arrived in Pennsylvania in 1683 and established Germantown were cloth weavers. However, numerous other crafts workers and artisans arrived from Germany in colonial times. Printers, bookbinders, paper-makers, carpenters, cabinetmakers, blacksmiths, tailors, cobblers, ironworkers, and stonemasons found a market for their skills in the English colonies. Silk workers from the town of Neufchatel established a colony in Beaufort County, South Carolina. There they raised silkworms on mulberry trees planted on 40,000 acres. German redemptioners sometimes learned trades as apprentices. Such was the case with John Peter Zenger, who arrived in 1709 at the age of 13 and spent eight years under contract to a printer in New York. Zenger later founded his own newspaper, *The New-York Weekly Journal*. A libel suit brought against him by the colonial government resulted in the first legal victory for freedom of the press in the American colonies. German merchants also set up shop in the New World. Some established taverns stocked with beer, the favorite German beverage. Immigrant Germans founded breweries in New York and Baltimore in the early 1700s. The majority of the colonial German immigrants were farmers. Though the American land seemed limitless, much of it—at least in the English colonies—was covered with forest. Starting a farm meant chopping down trees, clearing the land, and digging out rocks that stood in the way of plows. Undaunted, the German immigrant farmers moved farther into Pennsylvania, up the Hudson River in New York, and into northern New Jersey. Fewer Germans went to New England, though some settled in the Broad Bay region and along the Kennebec River in what later became the state of Maine. German colonial farmers also settled in Virginia, Maryland, Delaware, the Carolinas, and Georgia. Those who were brought by the French into Louisiana as settlers moved up the Mississippi and also into the present-day state of Mississippi. Eighteenth-century German farmers in the Conestoga Valley of Pennsylvania developed a deep-bodied covered wagon to take their crops to market. In the next century, Conestoga wagons modeled after these took thousands of pioneers across the western plains. In the mid-1800s, German American farmers continued westward across the continent. Many took advantage of the free public land offered by the Homestead Act of 1862. From Ohio to Indiana, Illinois, Missouri, and Iowa they planted corn, a crop seldom grown in Germany. A new German immigrant to Missouri in 1861 wrote home: "Corn...that's the most important thing in America, man and beast live from it." Indeed, much of the corn was of a type specifically designed for feeding animals, chiefly the pigs that were among the products of farms in the "corn belt." The largest number of German Americans took up dairy farming. The "dairy belt" included parts of upstate New York as well as Wisconsin, Michigan, and Minnesota. Dairy farms also tended to cluster around large cities, so that their cheese, butter, and milk could be rapidly delivered to urban markets. The cultivation of wheat was a specialty of Germans from Russia. In 1872 the Russian government revoked the special privileges originating with Catherine the Great that had drawn German immigrants to the Volga River and Black Sea regions in the previous century. The action cost Russia some of its best farmers, as thousands of German settlers migrated to the United

States. They brought with them the seeds of hard Turkey red winter wheat. This type of wheat could be planted in the fall and survive the harsh winters of the northern plains states for spring harvest. Germans from Russia sowed this crop in the Dakotas, Nebraska, Kansas, and parts of Colorado, helping to turn the vast grasslands into wheat fields that became the bread basket of America. Germans from Russia also put down roots in California, planting grapevines. Those from the Volga region settled around Lodi in central California, and Black Sea Germans formed communities in the San Joaquin Valley around Fresno, where they helped establish a raisin industry. Many German immigrants in the first half of the 19th century were university graduates. Some found jobs as teachers, journalists, and clerks, but others tried their hands at farming. They earned the nickname Latin farmers, after their classical training in ancient Latin and Greek, which ill suited them for the hard life of farming. Despite the enormous influence German American farmers had on U.S. agriculture, a majority of German-speaking immigrants engaged in other kinds of work. Some became legendary success stories. John Jacob Astor, who arrived from Waldorf, Germany, in 1784 as a teenager, became the United States's first millionaire from involvement in the fur trade and real estate investments. Frederick Weyerhaeuser, who arrived penniless in 1852, started work in a sawmill; by 1900 his lumber company owned almost 2 million acres of land. Heinrich Steinweg took his family to New York in 1850 and opened a piano business that became known as Steinway; its products are still standards of musical excellence. Brewers of beer became wealthy and prominent members of every large German American community. The Pabst and Schlitz families in Milwaukee and the Busch family in St. Louis used their fortunes to build parks and other public facilities in their communities. More than most other immigrant groups, German Americans found jobs as skilled workers. Many had learned trades in their native land. Bakers, butchers, brewers, tailors, barbers, carpenters, cabinetmakers, and gardeners did not have to start at the bottom as low-paid unskilled laborers. For instance, the U.S. printing industry was dominated by German Americans, carrying on the tradition begun by Johannes Gutenberg in 1452. Artists, musicians, and clergymen were also among the German immigrant population. The relatively high-paying jobs of German American men enabled their wives to remain at home to fulfill their traditional roles as mothers and homemakers. Relatively few German American women entered the labor force, except as teachers and domestic servants. In 1890 about one out of every five German-born women in the United States worked as a maid, housekeeper, or cook. Many German American women found teaching a rewarding profession. Margaretha Meyer Schurz, wife of the '48er Carl Schurz, is often credited with starting the first kindergarten in the United States. The great numbers of German and Irish immigrants who arrived in the United States in the 1840s and 1850s resulted in a wave of antiforeign prejudice. "Nativist" speakers argued that these newcomers were taking jobs from native-born Americans. The fact that so many of the newcomers—nearly all the Irish and about half of the Germans—were Roman Catholic caused fears among those who regarded Catholicism as a threat to American traditions. In addition, German immigrants generally continued to speak their native language, which set them apart from the majority of Americans, who spoke English. And in many towns, Germans' consumption of beer on Sunday, often in lively beer halls, brought condemnation from Anglo-Saxon Protestants who felt this to be a violation of the Sabbath. In 1845, a group later known as the American Party was founded to block foreign immigration. In the election of 1854, this party reached the height of its influence by electing governors or a majority of the legislatures in seven states. Soon afterward, however, the American Party split over the issue of slavery. In 1856 the newborn Republican Party made an appeal for German Americans' votes by publishing its antislavery platform in German as well as English. Four years later, the Republicans' Presidential candidate, Abraham Lincoln, won a close election with the strong support of German American voters in key states. During the Civil War, many German Americans served enthusiastically in the Union army. Fewer fought in the Confederate army, for the majority of German Americans lived outside the Southern states. Germans in St. Louis formed a militia that helped ensure that border state's loyalty to The Union. Numerous German Americans rose to the rank of general, including Carl Schurz and the flamboyant George Armstrong Custer, whose great-grandfather (named Kuster) had been one of the Hessians who stayed in the United States after the Revolution. The latter half of the 19th century saw the rise of labor unions and social reform movements in the United States. Labor unions had been formed in Germany as early as the 1840s, and German immigrants played an active role in the U.S. union movement. Skilled German American workers like bakers, tailors, and cigar-makers formed local trade unions in cities such as New York, Philadelphia, Milwaukee, St. Louis, and Chicago. Many German Americans, inspired by the ideas of the German philosopher Karl Marx and other European socialists, saw the labor movement as part of a larger social transformation. The socialist movement was particularly strong in New York and Midwestern cities with large German American populations. In 1916 the mayor of Milwaukee and 21 of the 25 members of its city council were socialists. By today's

standards, the goals of the 19th-century socialist labor leaders were modest ones. German Americans led the fight for an eight-hour workday, retirement benefits, and disability insurance. However, business leaders condemned such demands as radical ideas, and bloody clashes between strikers and police turned public opinion against the socialist movement. The more conservative American Federation of Labor (AFL), established in 1886, eventually drew most of the German American trade unions into its membership. However, the AFL refused to admit unskilled workers in such industries as mining, construction, and manufacturing. In the 20th century, the growth of assembly-line industries such as automobile manufacturing created a new wave of labor organizing. Walter Reuther, a German American born in West Virginia in 1907, became active in the struggle to organize automobile workers during the 1930s. Reuther served as president of the United Automobile Workers (UAW) from 1946 until his death in 1970. In 1955, he led the merger of the Congress of Industrial Organizations (CIO), an association of industrial workers, with the AFL. Socialism, which was so strong an ideal among 19th-century German Americans, failed to attract the support of most other Americans. Reuther himself fought off a communist attempt to take control of the UAW. Yet many of the German socialists' goals have won universal acceptance: the high standard of living enjoyed by most American workers, the Social Security program that enables elderly Americans to retire comfortably, and government-enforced safety in the workplace.

Putting Down Roots The first German immigrants founded their own community- Germantown, Pennsylvania-setting a pattern for the millions of Germans who followed. Until the 20th century, German Americans preserved their language and culture by settling with others who shared a German heritage. The map of the United States is dotted with German names where the immigrants put down roots: New Braunfels, Texas; New Brunswick, New Jersey; New Berlin, Wisconsin; Rhinebeck, New York; Bismarck, North Dakota. Similarly, Germans who settled in major cities congregated in their own neighborhoods. Shop signs and the spoken language remained German in the Kleindeutschlands (little Germanies) of New York, Chicago, Cincinnati, Milwaukee, St. Louis, and Baltimore until well into the 20th century. In 1914, Cincinnati had four daily German newspapers, four hospitals staffed by German-speaking doctors and nurses, and more than 70 churches where the services were in German. Preservation of the German language was the key to maintaining the cultural traditions that united the German American communities. Not only were the church services in German, but so were the public schools of such cities as Cincinnati, Milwaukee, and St. Louis. At the beginning of World War I, more than 500 German-language newspapers were being published in the United States. Within the tightly knit German American neighborhoods and communities, family ties were the strongest bonds. In 1883, Fackel, the Sunday edition of the Chicagoer Arbeiter-Zeitung, asserted that "the man is the head of the family, its protector, its representative outside the home; the woman is the soul of the family, its guardian angel, its inner compass." Mathilde Anneke, who emigrated to Milwaukee in the 1850s, was an active member of the women's rights movement, publisher of the Deutsche Frauen-Zeitung (German Wives' News)- and was an exception. Most German American women accepted their traditional roles, expressed as Kirche, Kinder, Kiiiche (church, children, kitchen). To some German Americans, maintaining their heritage was a religious duty. The Mennonites who first arrived in 1683 opposed the taking of oaths and resorting to violence of any kind. The men wore black clothing and hats; the women covered their heads in public and wore long, plain dresses. Because buttons were luxuries of the rich in 17th-century Germany, the Mennonites did not use them. Avoiding what they saw as corrupting influences of the modern world, they preferred to live in their own communities, which spread from Pennsylvania to Nebraska and Kansas. Today some Mennonites have adapted to modern ways, but the most conservative group, the Amish, still do not use electricity, automobiles, or motorized farm equipment. The Hutterites, a similar group, also maintain the German language and traditional customs in their communities. Of course, the vast majority of German Americans were not Mennonites. Lutherans, members of the Reformed church, Methodists, Roman Catholics, and Jews were among the millions who arrived over the past three centuries. Until the 20th century, however, most of them still clung to their German American identity. The Missouri Synod (governing council) of the Lutheran church, for example, was founded in 1847 by German Lutherans who had left Saxony. Similarly, the German Methodist church was a separate branch of the American Methodist Episcopal church until 1924. German American Catholics made up about one-third of all American Catholics in the 1890s. Their preference for German-speaking priests created conflict with the bishops of the American Catholic church, most of whom were Irish. When German American priests in several cities petitioned the church hierarchy in Rome for equal treatment, an Irish American bishop in Louisville declared, "If these German prelates are allowed special legislation as Germans... we will be looked upon as a German church in an English-speaking country." The controversy eventually died down with the creation of separate parishes for German Americans as well as for Poles, Italians, and other

non-English-speaking Catholics. After 1830, Jews from the various states of Germany began to arrive in large numbers. They soon formed their own congregations separate from those founded earlier by the descendants of Spanish Jews. German-trained rabbis such as Isaac M. Wise from Bohemia introduced the ideas of Reform Judaism to the United States. Nineteenth-century German American Jews tended to participate in the social and intellectual life of the larger German American community. They were typically as proud of their German cultural heritage as of their Jewish religious identity. Toward the end of the 19th century, they used their national heritage to distinguish themselves from less prosperous Russian Jewish immigrants whom they considered socially inferior. Wherever they settled, German Americans organized their own associations and clubs. One of the earliest, the Sons of Hermann, was founded in New York in 1840 to foster German customs and language and to aid financially needy members. By the turn of the century it had branches in many other cities. (Hermann, the organization's namesake, was a Germanic folk hero whose men defeated three Roman legions at the Battle of Teutoburg Forest in the year A.D. 9.) There were many other German American mutual aid societies, which provided life insurance, medical care, and jobless benefits for members. Countless social clubs, called Vereine (the singular is Verein), were formed in communities large and small. As Carl Entenmann told the Historical Association of Los Angeles in 1929, "We have a saying that when three Germans meet they start a Society." Some Vereine were associations of people from the same state in Germany, such as the Schwaben Verein. They organized social and cultural activities and sometimes took part in politics. Other Vereine met for a specific purpose, such as the Turnvereine or gymnastic clubs, called turner societies in English. Part of a physical-culture movement founded in 1811 in Germany, the Turnvereine sought to promote health through exercise and gymnastics. The movement also had a socialist bent. The first American Turnverein was established by Friedrich Hecker, one of the "48ers" who had played an important role in the failed revolutions in Germany. Spreading to virtually every large German American community in the 1850s, the Turnverein movement also carried out military drills. In the Civil War they formed militias to fight on the Union side. Equally popular were Gesangvereine and Siingerbund, German singing societies. Choral singing was a beloved tradition of long standing in Germany. The first American Gesangverein, founded in Philadelphia in 1835, was soon followed by others in Baltimore, New York, Chicago, Cincinnati, and Charleston. The Gesangvereine organized Siingerfests (singing festivals), often in May and October, which featured a mix of German folk songs and classical music. Many Vereine met in neighborhood German beer halls, which were not the same as what we now call bars. The spirit in the beer halls was marked by *gemutlichkeit*, or "good fellowship." Families came there to enjoy the food, song, and socializing. Orchestras played German music, and the walls were decorated with paintings of scenes in Germany. Many kinds of German *wurst* (sausage), *schnitzel* (veal cutlet), and *sauerkraut* were on the menu. In summer, the crowd moved outdoors to an enclosed garden. By the beginning of the 20th century, most German Americans felt that their place in U.S. society was secure. The German-American Alliance, founded in 1901, claimed 3 million members by 1916. It encouraged the continued use of German in public schools, opposed limits on new immigration, and fought against the movement to prohibit the sale of alcoholic beverages in the United States. However, the outbreak of World War I in Europe in 1914 brought an abrupt change in German American life. In August, Germany sent troops across the neutral nation of Belgium to attack France. Britain entered the war on France's side. Some German Americans defended Germany's war policy, but most merely urged the United States not to get involved in the war. Other Americans generally agreed, but U.S. banks made loans to England and France, allowing them to buy billions of dollars' worth of war materiel from U.S. companies. In 1915 a German submarine sank the British ocean liner *Lusitania*, causing the deaths of more than 1,000 civilian passengers, including 128 Americans. When the United States protested vigorously, the German government promised to modify its policy of unrestricted submarine attacks on merchant ships. The U.S. President, Woodrow Wilson, ran for reelection in 1916 with the slogan "He kept us out of war." But after Wilson's victory the German government resumed unrestricted submarine warfare. Furthermore, it was revealed that Germany had attempted to persuade Mexico to attack the United States if it entered the war. Ultimately, on April 6, 1917, the United States declared war on Germany. Throughout the United States, all German Americans now came under suspicion of disloyalty. During the years 1917 and 1918 many German Americans were jailed for speaking out or writing in opposition to American involvement in the war. German businesses and homes were vandalized, and "patriotic" mobs sometimes attacked German American citizens. Robert Prager, an outspoken immigrant from Dresden, was lynched in Illinois in 1918. The home-front battle against all things Germanic went to ridiculous lengths. Symphony orchestras were banned from playing German music, and German books were publicly burned, even in such bastions of German American life as Cincinnati. Streets, towns, and even foods were given new, non-German names.

The frankfurter became the hot dog, sauerkraut became liberty cabbage, and German shepherd dogs were now called Alsatians. After the war, anti-German prejudice continued. The use of the German language in schools and churches sharply declined. Many German American clubs disbanded, and newspapers ceased publication. Never again would the German American community be as strong and vital as before 1917. Herbert Hoover, who in 1929 became the first U.S. President of German descent, did not publicize his roots. In the 1930s, Adolf Hider came to power in Germany. The Deutschamerikanische Volksbund (German American People's League) was formed in 1936 to support Hider's Nazi government. The Bund, as it was called, attracted attention with public rallies at which the Nazi swastika was displayed. However, its membership never exceeded 25,000 people, and most German Americans were unsympathetic to Hider's Nazi doctrine. During World War II, German Americans did not encounter the accusations of disloyalty they had faced earlier. In fact, the commander-in-chief of the Allied military forces that defeated Nazi Germany was Dwight David Eisenhower, another German American. Note: His birthday has always been listed as September 11, 1798. I suspect that this was an error in interpretation of the information as in Germany, the convention was to list day first (9), then month (11), then year (1789). The right date should be November 9, 1789. Family Eynck in Legden: First mention in the year 1321 as an Eiink in the farmer shaft defense as a full heir (rural owner class); oldest yard name: Edynch 1498 - Schatzungsregister = Hinrick Eynch with 4 persons; 1679/1680 - Index of the available horses and the reason gentlemen of the single yards: farmer shaft defense: Eynck - to the house Asbeck proper - 2 horses - it gives 1749 several families Eynck in the farmer shaft defense and in the village Legden The parents of Bernard Heinrich Eynck lived in the farmer shaft Haulingort (house-Nr. 8). Present address: Haulingort 8, D-48739 Legden in the house Josef Eynck with its 5 children and its mother lives now. Its wife is prematurely deceased before a couple of years.

Notes for Anna Christina Löpping:

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http-equiv="Content-Style-Type" content="text/css"/> </head> <body> <div align="left"></div>
</body> </html>
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Anna Christina Löpping and Johann Heinrich Eynck had the following children:

10.
 - i. Bernhard Heinrich Einck was born on 17 Sep 1831 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 02 Apr 1911 in Festina, Winneshiek County, Iowa. He married Anna Maria Katharina Bullerman about 1859 in Cincinnati, Hamilton County, Ohio. She was born on 03 Dec 1827 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 28 Dec 1871 in Festina, Winneshiek County, Iowa. He married Elisabeth Lechtenberg on 25 Dec 1873 in Festina, Winneshiek County, Iowa. She was born on 15 Mar 1843 in Gescher, Westfalen, Prussia. She died on 09 Apr 1933 in Festina, Winneshiek County, Iowa.
 - ii. Bernhard Josef Eynck was born on 21 Oct 1833. He died before 1923.
 - iii. Johan Bernhard Heinrich Eynck was born on 18 Aug 1836. He died on 01 Feb 1860. He married Gertrudis Reicks on 05 Oct 1858 in Coesfeld, Westphalia, Germany. She was born on 26 Jan 1834 in Darup, Westphalia, Germany. She died between 1858-1924.
 - iv. Johann Herman Eynck was born on 29 Nov 1841 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 18 Jan 1844 in Legden, Wehr, Nordrhein-Westfalen, Germany.
 - v. Anna Maria Elisabeth Eynck was born on 04 Oct 1845 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 26 Apr 1891. She married Joseph Heinrich Eynck on 08 Oct 1867 in Legden, Wehr, Nordrhein-Westfalen, Germany. He was born on 15 Oct 1842 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 30 Nov 1929 in Legden, Wehr, Nordrhein-Westfalen, Germany.
22. **Johann Heinrich Blanke**, son of Joannes Henricus Blanke Pöpping and Anna Margaretha Blanke, was born on 28 Aug 1798 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 07 Jan 1879 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married **Anna Catherina Bullerman** on 25 Nov 1825 in Legden, Wehr, Nordrhein-Westfalen, Germany.

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23. **Anna Catherina Bullerman**, daughter of Joann Henz Große Vestert and Anna Margaret Klümper, was born on 16 Dec 1805 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 28 Dec 1871 in Iowa, USA.

Notes for Johann Heinrich Blanke:

[Ott Family Tree.FTW] In Germany, if the woman had the most property, the man took her last name. Translations from the Ewering book: > Die wirtschaftlichen Verhältnisse hier in der Heimat waren im 19. Jahrhundert alles andere als rosig. Es gab laufend Mißerten. Die Hauptnahrungsmittel, Kartoffeln und Roggen, waren von einer Krankheit befallen. Das Kartoffelkraut welkte frühzeitig und der Roggen bekam durch einen Pilz einen gelben Anflug. Für viele Bauernsöhne gab es nur 2 Möglichkeiten, entweder auszuwandern, oder sich eine sogenannte "Piggenbrut" zu suchen, um sich irgendwo einzuheiraten. Die Industrialisierung, die alternative Verdienstmöglichkeiten bot, setzte ja erst viel später ein. The economic situation here in the homeland in the 19th century were anything but rosy. One poor harvest followed another. The main food crops, potatoes and rye, both suffered from blights. The potato bushes wilted early and a fungus turned the rye kernels yellow. For many farmer sons there were only two possibilities, either to emigrate, or to find a so-called "Piggenbrut" [this is a dialect expression I have never heard], that means to marry into a farm. Industrialization, which provided another possibility to earn money, did not arrive until much later. > Daher ist es auch zu erklären, daß allein aus unserem kleinen Ort Legden 290 männliche und 205 weibliche Personen in der neuen Welt ihr Glück Suchten. That explains that from our small town of Legden 290 men and 205 women were searching for their luck in the new world. Die Entbehrungen der Ankommenden waren sehr groß, denn die gesamte Überreise dauerte durchschnittlich volle 6 Wochen. Im Hafen Vlissingen/Holland, wo die Schiffsreise begann, wurden die Auswanderer gewöhnlich regeirecht ausgeplündert, um die Überfahrt bezahlen zu können. Nach der gefährvollen Seereise begann der entbehrungsreiche lange Landweg, mit der ständigen Gefahr von Indianerüberfällen. 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http://www.castlegarden.org/quick_search_result.php?sort=desc&type=occupation&p_first_name=&p_last_name=erpinkl&co_id=-1&o_id=-1&m_id=-1&m_arrival_date_end=1860&m_arrival_date_start=1859

First name	Last name	Occupation	Age	Sex	Arrived	Origin	Ship
Marianne	Erpinkl	Wife	31	F	12 May 1859	Germany	Plutarch
Erpinkl	Farmer	27	M	12 May 1859	Germany	Plutarch	

[http://www.bruzelius.info/Nautica/News/BDA/BDA\(1856-06-03\).html](http://www.bruzelius.info/Nautica/News/BDA/BDA(1856-06-03).html) The New Packet Ship Plutarch, of New York. This is a beautiful, full-modelled vessel of 1300 tons register. She is 192 feet long on deck, has 40 feet extreme breadth of beam, and 24 feet depth of hold, including 8 feet height of between-decks. Her ends, though full, with rounded lines, are well formed, and her floor is long and buoyant. The bow rakes boldly forward, but preserves its angular form to the rail, and is tastefully ornamented with a full figure of the sage whose name she bears. The stern is light and rounded, her run easy and clean, and her sheer lively and truly graduated. She has painted ports in a white belt, her bottom is painted copper-color, and rest of her hull outside is black; inside she is buff-color, relieved with white. The whole height of her bulwarks, including the monkey rail, is 5[1/2] feet, and she has a full topgallant forecastle, the height of the rail, under which are accommodations for the crew. Aft the foremast there is a large house, which contains the galleys, staterooms and storerooms, and protects entrance which lead to the deck below. Her after house is built into a half poop deck, and contains two handsome cabins, the after one finished with fancy woods, gilding, &c., and the forward one is white, and both are tastefully furnished, well lighted and ventilated. The ship herself is built in the best style. Her frame, wales, hooks, and pointers, and the knees in the hold, are all of seasoned white oak, and her keelsons, deck frames, lower deck, and ceiling are of hard pine, and she is square-fastened throughout, and butt and bilge-bolted with copper. She has three tiers of midship keelsons; and they are placed so that those above not only cover the scarphs of those below, but also the seams, in such a manner that the upper keelson binds and covers the longitudinal seams of all the others. Her bilge-work commences at 15 by 16 inches, and diminishes without projection to 10 inches thickness under the lower part of the hanging knees, which rest upon a lap-strake or stringer. She is cross-braced with timber outside of the ceiling, between all the hanging knees, both in the hold and in the between-decks, and these braces are bolted through all. Her staunchions [sic], too, are the width of the beams, and extend to both decks. Her ends are well secured with massive hooks and pointers. Her wales are of white oak, 5[1/2] by 7 inches, and outside as well as inside, she is finished in superior style. She has built lower masts of hard pine, also hard pine topmasts and jibbooms, and double topsail yards, the lower ones slung to the topmasts instead of to the caps, like Howes's rig, though the principle is the same, as the yards are stationary. In all her outfits she is liberally supplied, and, viewed as a whole, is a superior vessel. She was built at East Boston, by the Messrs. Boole, the builders of the fine ships Weymouth, Emerald, and Endymion, which have all proved very successful. The Plutarch is intended for Messrs. Howland & Ridgeway's line of New York and Liverpool packets. She is now fitting out at the Grand Junction wharf, East Boston, and will be ready for sea in a few days. We advise all who take an interest in shipping to call and inspect her.

Anna Catherina Bullerman and Johann Heinrich Blanke had the following children:

-
- i. Johann Friedrich Christian Wilhelm Blanke was born in 1826 in Germany. He died on 07 Feb 1826 in Ladeburg, Brandenburg, Preußen.
 - 11. ii. Anna Maria Katharina Bullerman was born on 03 Dec 1827 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 28 Dec 1871 in Festina, Winneshiek County, Iowa. She married Bernhard Heinrich Einck about 1859 in Cincinnati, Hamilton County, Ohio. He was born on 17 Sep 1831 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 02 Apr 1911 in Festina, Winneshiek County, Iowa.
 - iii. Gertrud Bullerman was born in 1830. She died in 1830.
 - iv. Theodore Bullerman was born in 1833 in Germany. He died in 1835 in Germany.
 - v. Herman Bullerman was born on 24 Oct 1835. He died on 13 Mar 1921. He married Bernadine Wilpholt in 1866. She was born on 17 Apr 1830. She died on 09 Oct 1897.
 - vi. Theodor Bullerman was born on 10 Jun 1838 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 03 Apr 1902 in Festina, Winneshiek County, Iowa. He married Catherine Feldkamp on 28 Nov 1861 in Ossian, Winneshiek County, Iowa. She was born on 15 Jun 1837 in Prussia. She died on 24 Aug 1907 in Festina, Winneshiek County, Iowa.

Notes for Theodor Bullerman:

[Einck Family Tree_Ver 8.FTW] Reference for the farm of Theodor Bullerman: Winneshiek County Deed of Trust records, Book V, page 304. The farm is on the Festina side of the Ehler farm between Calmar and Festina. The platte records show it currently owned by Leonard and Irma Bullerman, and is in Washington Township. [Ott Family Tree_Ver 8.FTW] [Einck Family Tree_Ver 8.FTW] Reference for the farm of Theodor Bullerman: Winneshiek County Deed of Trust records, Book V, page 304. The farm is on the Festina side of the Ehler farm between Calmar and Festina. The platte records show it currently owned by Leonard and Irma Bullerman, and is in Washington Township. Reference for the farm of Theodor Bullerman: Winneshiek County Deed of Trust records, Book V, page 304. The farm is on the Festina side of the Ehler farm between Calmar and Festina. The platte records show it currently owned by Leonard and Irma Bullerman, and is in Washington Township. Castle Garden Search Results:

http://www.castlegarden.org/quick_search_result.php?p_first_name=&p_last_name=erpinkl&m_arrival_date_start=1859&m_arrival_date_end=1860&co_id=-1&o_id=-1&m_id=-1&submit.x=45&submit.y=16 First name Last name Occupation Age Sex Arrived Origin Ship Theodore Bollermann Laborer 26 M 12 May 1859 Germany Plutarch

Notes for Catherine Feldkamp:

[Einck Family Tree_Ver 8.FTW] Information from <http://ftp.rootsweb.com/pub/usgenweb/ia/winneshiek/cemetery/wpa-b.txt> Bullerman, Catherine 40 1839 Jun 15 1907 Aug 24 St. Mary's Festina [Ott Family Tree_Ver 8.FTW] [Einck Family Tree_Ver 8.FTW] Information from <http://ftp.rootsweb.com/pub/usgenweb/ia/winneshiek/cemetery/wpa-b.txt> Bullerman, Catherine 40 1839 Jun 15 1907 Aug 24 St. Mary's Festina Information from <http://ftp.rootsweb.com/pub/usgenweb/ia/winneshiek/cemetery/wpa-b.txt> Bullerman, Catherine 40 1839 Jun 15 1907 Aug 24 St. Mary's Festina

- vii. Anna Catherine Bullerman was born on 30 Jul 1842. She died on 04 Jun 1932. She married Henrich Eyssing in 1866. He was born about 1836. He died on Befor 1926.

Generation 6

- 40. **Johann Gerdt Kuhlkamp**, son of Joan ten Kuhlkamp and Greite Hercks, was born on 15 Feb 1750 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 26 Jan 1811 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married **Anna Marie Klümper** on 27 May 1788 in Legden, Wehr, Nordrhein-Westfalen, Germany.
- 41. **Anna Marie Klümper** was born about 1752. She died on 08 Feb 1828 in Legden, Wehr, Nordrhein-Westfalen, Germany.

Anna Marie Klümper and Johann Gerdt Kühlkamp had the following children:

20.
 - i. Johann Heinrich Eynck was born on 09 Nov 1789 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 21 Jun 1865 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married Anna Christina Lössing on 16 Nov 1830 in Legden, Wehr, Nordrhein-Westfalen, Germany. She was born on 10 Feb 1804 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 11 Oct 1851 in Legden, Wehr, Nordrhein-Westfalen, Germany.
 - ii. Gerd Herman Eynck was born on 21 Oct 1793 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 17 Aug 1842 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married Anna Margaretha Vennejan on 28 Nov 1820 in Legden, Wehr, Nordrhein-Westfalen, Germany. She was born about 1787. She died on 25 Feb 1871 in Legden, Wehr, Nordrhein-Westfalen, Germany.
42. **Bernard Heinrich Lössing**, son of Joan Henric Enning and Anna Elizabeth Baumeister, was born on 03 Feb 1767 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 26 Sep 1833 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married **Anna Gertrud Voges** on 18 Jul 1797 in Legden, Wehr, Nordrhein-Westfalen, Germany.
43. **Anna Gertrud Voges**, daughter of Jodocus Voiges and Anna Margaretha Ahlers, was born on 04 May 1770 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 10 Nov 1845 in Legden, Wehr, Nordrhein-Westfalen, Germany.

Anna Gertrud Voges and Bernard Heinrich Lössing had the following child:

21.
 - i. Anna Christina Lössing was born on 10 Feb 1804 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 11 Oct 1851 in Legden, Wehr, Nordrhein-Westfalen, Germany. She married Johann Heinrich Eynck on 16 Nov 1830 in Legden, Wehr, Nordrhein-Westfalen, Germany. He was born on 09 Nov 1789 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 21 Jun 1865 in Legden, Wehr, Nordrhein-Westfalen, Germany. She married Joh. Henrich Lopping.
44. **Joannes Henricus Blanke Pöpping**, son of Joan Gert Pöpping and Anna Marie Aleiht Rütters, was born on 04 May 1763 in Holtwick, Nordrhein-Westfalen, Germany. He died on 22 Nov 1816 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married **Anna Margaretha Blanke** in 1794 in Holtwick (Kr. Koesfeld), Westfalen, Preußen, Germany.
45. **Anna Margaretha Blanke**, daughter of Joan Bernard Plentermann and Adelheid Blanke, was born on 04 Apr 1769 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 12 Dec 1816 in Legden, Wehr, Nordrhein-Westfalen, Germany.

Anna Margaretha Blanke and Joannes Henricus Blanke Pöpping had the following children:

- i. Johannes Gerhard Blanke was born on 22 Nov 1795 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died before 1885. He married Anna Maria L. on 13 Jul 1841 in Sankt Brigida Katholisch, Legden, Westfalen, Prussia. She was born about 1806. She died before 1896.
22.
 - ii. Johann Heinrich Blanke was born on 28 Aug 1798 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 07 Jan 1879 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married Anna Catherina Bullerman on 25 Nov 1825 in Legden, Wehr, Nordrhein-Westfalen, Germany. She was born on 16 Dec 1805 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 28 Dec 1871 in Iowa, USA.
46. **Joann Henz Große Vestert**, son of Herman Meinert and Margareta Vestert, was born on 15 Oct 1760 in Heek, Westfalen, Germany. He died on 24 Mar 1837 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married **Anna Margaret Klümper** on 19 Feb 1805 in Legden, Wehr, Nordrhein-Westfalen, Germany.
47. **Anna Margaret Klümper**, daughter of Bernard Herman Klümper and Catherin Elpers, was born on 04 Feb 1775 in Ahaus, Borken, Nordrhein-Westfalen, Germany. She died on 01 Jun 1822 in Legden, Wehr, Nordrhein-Westfalen, Germany.

Notes for Joann Henz Große Vestert:

```
<!DOCTYPE html PUBLIC "-//W3C//DTD XHTML 1.0 Transitional//EN"
```

```
"http://www.w3.org/TR/xhtml1/DTD/xhtml1-transitional.dtd"> <html
```

```
xmlns="http://www.w3.org/1999/xhtml" xml:lang="en" lang="en"><head> <title></title> <meta
```

```
http-equiv="content-type" content="text/html; charset=utf-8"/> <meta
```

```
http-equiv="Content-Style-Type" content="text/css"/> </head> <body> <div align="left"><span style="font-size:12pt">Need to straighten out given, married, and nicknames.</span></div> </body> </html>
```

Notes for Anna Margaret Klümper:

```
<!DOCTYPE html PUBLIC "-//W3C//DTD XHTML 1.0 Transitional//EN" "http://www.w3.org/TR/xhtml1/DTD/xhtml1-transitional.dtd"> <html xmlns="http://www.w3.org/1999/xhtml" xml:lang="en" lang="en"><head> <title></title> <meta http-equiv="content-type" content="text/html; charset=utf-8"/> <meta http-equiv="Content-Style-Type" content="text/css"/> </head> <body> <div align="left"><span style="font-size:12pt">Need to straighten out given name vs. Alias</span></div> </body> </html>
```

Anna Margaret Klümper and Joann Henz Große Vestert had the following child:

23. i. Anna Catherina Bullerman was born on 16 Dec 1805 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 28 Dec 1871 in Iowa, USA. She married Johann Heinrich Blanke on 25 Nov 1825 in Legden, Wehr, Nordrhein-Westfalen, Germany. He was born on 28 Aug 1798 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 07 Jan 1879 in Legden, Wehr, Nordrhein-Westfalen, Germany.

Generation 7

80. **Joan ten Kühlkamp**, son of Gerd ten Kühlkamp and Grete Watermans, was born on 20 Oct 1707 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died between 1750-1787. He married **Greite Hercks** on 28 Oct 1739 in Legden, Wehr, Nordrhein-Westfalen, Germany.

81. **Greite Hercks** was born in 1709. She died between 1750-1789.

Greite Hercks and Joan ten Kühlkamp had the following child:

40. i. Johann Gerdt Kühlkamp was born on 15 Feb 1750 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 26 Jan 1811 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married Anna Maria Elizabeth Eynck on 27 Nov 1781 in Legden, Wehr, Nordrhein-Westfalen, Germany. She was born on 10 Apr 1754 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 03 Jan 1788 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married Anna Marie Klümper on 27 May 1788 in Legden, Wehr, Nordrhein-Westfalen, Germany. She was born about 1752. She died on 08 Feb 1828 in Legden, Wehr, Nordrhein-Westfalen, Germany.

84. **Joan Henric Enning**, son of Henrich S. Isinck and Anna Eilckers, was born on 15 Aug 1733 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 21 Apr 1806 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married **Anna Elizabeth Baumeister** on 08 May 1759.

85. **Anna Elizabeth Baumeister** was born on 28 Oct 1742 in Asbeck, Legden, Germany. She died on 30 Jul 1810 in Legden, Wehr, Nordrhein-Westfalen, Germany.

Anna Elizabeth Baumeister and Joan Henric Enning had the following child:

42. i. Bernard Heinrich Löpping was born on 03 Feb 1767 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 26 Sep 1833 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married Anna Gertrud Voges on 18 Jul 1797 in Legden, Wehr, Nordrhein-Westfalen, Germany. She was born on 04 May 1770 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 10 Nov 1845 in Legden, Wehr, Nordrhein-Westfalen, Germany.

86. **Jodocus Voiges** was born about 1732. He died between 1775-1812. He married **Anna Margaretha Ahlers** in 1768.

87. **Anna Margaretha Ahlers** was born about 09 Mar 1743 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died between 1775-1823.

Anna Margaretha Ahlers and Jodocus Voiges had the following child:

43. i. Anna Gertrud Voges was born on 04 May 1770 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 10 Nov 1845 in Legden, Wehr, Nordrhein-Westfalen, Germany. She married Bernard Heinrich Löpping on 18 Jul 1797 in Legden, Wehr, Nordrhein-Westfalen, Germany. He was born on 03 Feb 1767 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 26 Sep 1833 in Legden, Wehr, Nordrhein-Westfalen, Germany.

-
88. **Joan Gert Pöpping**, son of Joan Henrich Popping and Joanna Heddier, was born on 22 Dec 1733 in Holtwick, Nordrhein-Westfalen, Germany. He died on 16 Apr 1799 in Holtwick, Nordrhein-Westfalen, Germany. He married **Anna Marie Aleiht Rütters** in 1759.
89. **Anna Marie Aleiht Rütters**, daughter of Hermanni Rütters, was born on 10 Oct 1730. She died on 26 Nov 1792 in Holtwick (Kr. Koesfeld), Westfalen, Preußen, Germany.
- Anna Marie Aleiht Rütters and Joan Gert Pöpping had the following children:
- i. Johann Gerhard Pöpping was born on 07 Jun 1759 in Holtwick, Nordrhein-Westfalen, Germany. He died on 14 Jun 1810 in Holtwick, Nordrhein-Westfalen, Germany. He married Joanna Gerdrud Bense. She was born about 1761. She died before 1841.
 44. ii. Joannes Henricus Blanke Pöpping was born on 04 May 1763 in Holtwick, Nordrhein-Westfalen, Germany. He died on 22 Nov 1816 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married Anna Margaretha Blanke in 1794 in Holtwick (Kr. Koesfeld), Westfalen, Preußen, Germany. She was born on 04 Apr 1769 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 12 Dec 1816 in Legden, Wehr, Nordrhein-Westfalen, Germany.
90. **Joan Bernard Plentermann** was born on 19 Dec 1734 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 28 Dec 1800 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married **Adelheid Blanke**.
91. **Adelheid Blanke** was born in 1736 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 28 Mar 1794.
- Adelheid Blanke and Joan Bernard Plentermann had the following child:
45. i. Anna Margaretha Blanke was born on 04 Apr 1769 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 12 Dec 1816 in Legden, Wehr, Nordrhein-Westfalen, Germany. She married Joannes Henricus Blanke Pöpping in 1794 in Holtwick (Kr. Koesfeld), Westfalen, Preußen, Germany. He was born on 04 May 1763 in Holtwick, Nordrhein-Westfalen, Germany. He died on 22 Nov 1816 in Legden, Wehr, Nordrhein-Westfalen, Germany.
92. **Herman Meinert**, son of Henry Meihers and Elsa Dulckers, was born on 18 Mar 1725. He died on 06 Apr 1789. He married **Margareta Vestert** in 1758.
93. **Margareta Vestert** was born on 17 Aug 1738. She died on 03 Mar 1789.
- Margareta Vestert and Herman Meinert had the following child:
46. i. Joann Henz Große Vestert was born on 15 Oct 1760 in Heek, Westfalen, Germany. He died on 24 Mar 1837 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married Anna Margaret Klümper on 19 Feb 1805 in Legden, Wehr, Nordrhein-Westfalen, Germany. She was born on 04 Feb 1775 in Ahaus, Borken, Nordrhein-Westfalen, Germany. She died on 01 Jun 1822 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married Anna Marie Bullermann on 05 Jul 1787. She was born on 02 Dec 1767 in Legden, Wehr, Nordrhein-Westfalen, Germany. She died on 22 Jan 1789.
94. **Bernard Herman Klümper** was born in 1740. He died in 1811. He married **Catherin Elpers** in 1770.
95. **Catherin Elpers** was born in 1744. She died in 1817.
- Catherin Elpers and Bernard Herman Klümper had the following children:
- i. Gesina Klumper was born about 1765. She died before 1835.
 47. ii. Anna Margaret Klümper was born on 04 Feb 1775 in Ahaus, Borken, Nordrhein-Westfalen, Germany. She died on 01 Jun 1822 in Legden, Wehr, Nordrhein-Westfalen, Germany. She married Joann Henz Große Vestert on 19 Feb 1805 in Legden, Wehr, Nordrhein-Westfalen, Germany. He was born on 15 Oct 1760 in Heek, Westfalen, Germany. He died on 24 Mar 1837 in Legden, Wehr, Nordrhein-Westfalen, Germany.
-

Generation 8

160. **Gerd ten Kühlkamp** was born about 1680 in Legden, Wehr, Nordrhein-Westfalen, Germany. He

died between 1707-1760. He married **Grete Watermans** on 24 Nov 1701 in Legden, Wehr, Nordrhein-Westfalen, Germany.

161. **Grete Watermans** was born about 1682. She died in 1708.

Grete Watermans and Gerd ten Kùhlkamp had the following child:

80. i. Joan ten Kùhlkamp was born on 20 Oct 1707 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died between 1750-1787. He married Greite Hercks on 28 Oct 1739 in Legden, Wehr, Nordrhein-Westfalen, Germany. She was born in 1709. She died between 1750-1789.

168. **Henrich S. Isinck**, son of Johann S. Ising and Grete Enning, was born on 01 Mar 1699 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died between 1733-1779. He married **Anna Eilckers** on 16 Nov 1724 in Legden, Wehr, Nordrhein-Westfalen, Germany.

169. **Anna Eilckers** was born about 1704. She died between 1733-1784.

Anna Eilckers and Henrich S. Isinck had the following child:

84. i. Joan Henric Enning was born on 15 Aug 1733 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died on 21 Apr 1806 in Legden, Wehr, Nordrhein-Westfalen, Germany. He married Anna Elizabeth Baumeister on 08 May 1759. She was born on 28 Oct 1742 in Asbeck, Legden, Germany. She died on 30 Jul 1810 in Legden, Wehr, Nordrhein-Westfalen, Germany.

176. **Joan Henrich Popping** was born about 1710. He died before 1790. He married **Joanna Heddier**.

177. **Joanna Heddier** was born about 1712. She died before 1792.

Joanna Heddier and Joan Henrich Popping had the following child:

88. i. Joan Gert Pöpping was born on 22 Dec 1733 in Holtwick, Nordrhein-Westfalen, Germany. He died on 16 Apr 1799 in Holtwick, Nordrhein-Westfalen, Germany. He married Anna Marie Aleiht Rùters in 1759. She was born on 10 Oct 1730. She died on 26 Nov 1792 in Holtwick (Kr. Koesfeld), Westfalen, Preußen, Germany.

178. **Hermann Ruters** was born about 1707. He died before 1777.

Hermann Ruters had the following child:

89. i. Anna Marie Aleiht Rùters was born on 10 Oct 1730. She died on 26 Nov 1792 in Holtwick (Kr. Koesfeld), Westfalen, Preußen, Germany. She married Joan Gert Pöpping in 1759. He was born on 22 Dec 1733 in Holtwick, Nordrhein-Westfalen, Germany. He died on 16 Apr 1799 in Holtwick, Nordrhein-Westfalen, Germany.

184. **Henry Meihers** was born about 1698. He died before 1778. He married **Elsa Dulckers**.

185. **Elsa Dulckers** was born about 1700. She died before 1780.

Elsa Dulckers and Henry Meihers had the following child:

92. i. Herman Meinert was born on 18 Mar 1725. He died on 06 Apr 1789. He married Margareta Vestert in 1758. She was born on 17 Aug 1738. She died on 03 Mar 1789.

Generation 9

336. **Johann S. Ising**, son of Herman S. Ising and Elizabeth Wermert, was born about 1660. He died between 1699-1740. He married **Grete Enning** about 1688.

337. **Grete Enning** was born about 1670. She died between 1699-1750.

Grete Enning and Johann S. Ising had the following child:

168. i. Henrich S. Isinck was born on 01 Mar 1699 in Legden, Wehr, Nordrhein-Westfalen, Germany. He died between 1733-1779. He married Anna Eilckers on 16 Nov 1724 in Legden, Wehr, Nordrhein-Westfalen, Germany. She was born about 1704. She died between 1733-1784.

Generation 10

672. **Herman S. Ising** was born about 1630. He died between 1660-1710. He married **Elizabeth Wermert**.

673. **Elizabeth Wermert** was born about 1632. She died between 1660-1712.

Elizabeth Wermert and Herman S. Ising had the following child:

336. i. Johann S. Ising was born about 1660. He died between 1699-1740. He married Grete Enning about 1688. She was born about 1670. She died between 1699-1750.

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