



Palatine Heritage

PALATINES TO AMERICA GERMAN GENEALOGY SOCIETY
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**Mission Statement
"Advance Knowledge"**

1. To further interest and study of German speaking immigration in Ohio.
2. Encourage members to further research family histories in Ohio
3. Promote information about life, times, and social life of German speaking emigrants and descendents.

The following excerpt is from the book entitled Trade in Strangers by Dr. Marianne Woceck. Dr. Woceck was the featured speaker at the Fall 2015 Seminar of the Ohio Chapter of Palatines to America. She spoke on the topic, "Following the Pioneers: Leaving Germany and Adjusting to the New World". The materials are reprinted here with the permission of Dr. Woceck.

**CHAPTER ONE (Part One)
GERMAN LONG-DISTANCE MIGRATION**

From the time Pennsylvania was founded and the Turks besieged Vienna at the height of their westward penetration – before falling back to open up land for settlement under the Habsburgs – until the American Revolution, hundreds of thousands of people left the German Rhine lands to settle in countries far beyond what had been their normal range of migratory experience. Most of the dynamics that led so many to venture over such extraordinary distances to foreign lands were common to life in preindustrial agrarian societies.

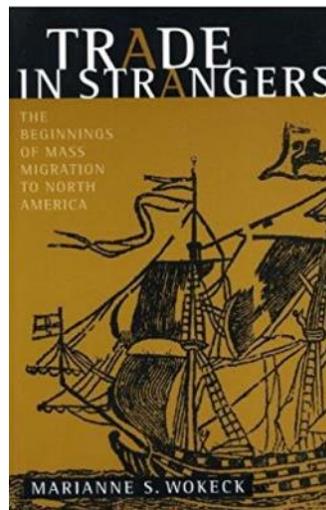
The balance between resources available to feed, clothe, and house people adequately, and the size of the population having to share those resources, was precarious at best. In southwestern Germany, the political system that regulated both

the secular and the religious aspects of life was unbending, restrictive, and highly particularistic, allowing little room for innovation, individual action, or flexibility in response to crisis. Combined with the

paternalistic and absolutist fashion in which most territorial governments ruled, including frequent rigidity in religion, the outdated feudal structure proved particularly harmful to the people who had to absorb the costs of increasingly bureaucratic and pretentious administrations in times of both war and peace. Farmers, tradesmen, artisans, and laborers

carried a disproportionately heavy share of this burden, and consequently they or their children became indebted, impoverished, underemployed. Confronted by such prospects, people not only accepted the notion of migration in search of

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Vom Schreibtisch des Präsidenten

The summer of 2017 is coming to a close and yet new opportunities are in the works for the Ohio Chapter. As I write this message the International German Genealogical Partnership (IGGP) conference is about to begin in Minneapolis with more than 600 people registered to attend. After officially constituting the IGGP, three days of presentations will follow. While at the conference I look forward to speaking with former Ohio Chapter presenters, as well as, those we hope will be presenters in the future. Expectations are that improved communications and access to useful data will be achieved.

Another opportunity comes to us by way of the leadership of the Publications Committee. The Ohio Chapter will begin enhancing member access and creative possibilities to the Ohio Chapter newsletter "Palatine Heritage." Details can be found elsewhere in this issue.

I look forward to seeing many of you at the Columbus downtown Library for the 2017 Fall Seminar Saturday, October 21. It will feature multiple opportunities to learn how German-speaking immigrants impacted Ohio. Seven authorities will be presenting, so attendees can choose from the options. Schmidt's Restaurant of German Village will cater the noon meal and the mixed chorus from the Germania Club of German Village will entertain during lunch.

A few weeks ago, in Youngstown I attended a lecture analyzing the organs that J. S. Bach played. The presenter, Dr. Cramer, organ professor at Notre



PalAm members at IGGP conference—See back cover for names

Dame University. South Bend, IN, made comments that researching the organs of Bach had some similarity to researching his ancestry in Germany. However, Dr. Cramer could not find any hint of where his ancestors lived in Germany. He recently had a surprising break-through to this "brick wall." After playing a series of recitals in Germany a friend invited Dr. Cramer to Speyer to relax for a few days. While there the host took Dr. Cramer to a local restaurant for the traditional dish for that area, "Pfälzer Saumagen", or pig's stomach. (The pig's stomach is cleaned and filled with sausage, potatoes, carrots, onions, etc. then baked or boiled.) Dr. Cramer noted that he was well-acquainted with this dish as his mother made it for his birthday each year and called it saumagen. The host noted that saumagen is cooked and eaten only in this part of Germany, thus Dr. Cramer's ancestors were likely from that area. Sometimes breaking the brick wall is not only a surprise, but delicious. Alles Gute.

Thomas Gerke

The Palatine Heritage is Moving Forward

The Ohio Chapter of Pal Am plans to move forward rapidly to supplement, and ultimately, replace the current print version of the *Palatine Heritage* with an e-newsletter format. There are many compelling member and organizational benefits driving this recommendation. Most significant among these benefits are:

1. Significant cost savings for Ohio Pal Am which will be used to further our educational goals. The savings result from eliminating the costly printing and mailing of a paper newsletter.

2. An e-newsletter design will enable us to publish a more visually appealing and readable newsletter. An electronic format will allow sharper, higher clarity type and graphic images for easier readability. Unlimited color, rather than the current totally black and white limitation, will also enhance the appearance of the newsletter... at no extra cost as would occur with a print newsletter.
3. In addition, content can be added to the newsletter since extra e-pages have no cost... unlike print pages.
4. Moving to an e-newsletter will also streamline the publication process and make the newsletter "faster

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The Speakers Bureau — Jayne Davis



The ongoing introduction of the Speakers Bureau continues with Jayne Davis. Jayne has been the ambassador for the Chapter, speaking in various parts of Ohio for the past 3 years. She is available to present to your group.

Jayne is a native of Columbus, Ohio, has been a professional genealogist for 25 years. Genealogy lecturer at the Ohio Historical Center, area genealogical societies, Sr. Centers & retirement communities. Three-time President of the Franklin County Genealogical & Historical Society. "Family Treasure Hunt" 4-H project judge at the Ohio State Fair for 6 years. Member of OGS, PalAm Ohio Chapter, NGS, FGS & APG. Graduate of The Ohio State University with a Bachelor of Music Education.

PRESENTATION TOPICS:

- Beginning Genealogy
- Researching Courthouse Records
- Researching Newspapers
- Franklin County and Ohio History
- Children's Home
- Naturalization
- Religious Roots & Records
- Making Sense of Census Records

If you are a member of an organization and would like to present a program requesting Jayne, or any one of our other speakers, for a 45-minute lecture, or a Saturday presenting 2 topics, e-mail mhess1014@gmail.com. There is no charge to the organization. The season for 2018 is open.



GERMAN GENEALOGICAL RESEARCH SERIES

Guest Speaker - Nancy Ottman

Sept. 9, 2017 - Civil Center, 6363 Selig Blvd, Independence, Ohio

2 - 3 pm - **Finding Your German Roots** - Topics included are gathering and recording family information, understanding naming patterns, primary and secondary documentation, and German church and civil records.

3 - 4 pm - **19th Century German Traveler** - Reviewed are causes for emigration, ports of departure and arrival, and transcription of one German Traveler's diary from Germany to America.

Contact info: jdgramlich@hotmail.com

Oct. 3, 2017 - Delaware County District Library - Community Room
84 E. Winter Street, Delaware, Ohio

7:30 pm - **New Home, Old Custom** - Nancy will cover the reasons for migration in Germany, ports of departure, their migration to America, and German customs that have affected America.

Ohio Chapter of Palatines to America in conjunction with the Delaware County Genealogical Society presents this program as a public service.

Everyone is welcome – No Charge



Nancy Ottman

Nancy has been involved with genealogy research for 30 years.

Nancy is a member of the OGS, Pal-Am and the KS Genealogical Society. She has spoken to numerous Genealogical and Historical Societies, and fraternal organizations. Lectured at the Columbus Metro Library, Groveport Madison School District and Palatines to America both Ohio Chapter and National organization. In 2014, she completed a study with the Univ. of NC on American Gravestones and Cemeteries. Nancy was recently published in the "Your Genealogy Today" magazine.

*The following excerpts are from a book entitled **The North German Connection** by Dr. Allen W. Bernard. Dr. Bernard was a featured speaker at the 2015 Spring Seminar for the Ohio Chapter of the Palatines to America, speaking on the topic, “From Wotan to Boniface to the Statue of Liberty – A Perspective on the Evolution of German Religious Practices.” The materials are reprinted here with the permission of Dr. Bernard.*

CHAPTER ONE (Part Three—The Conclusion) GERMANY AND THE LOWER SAXONY (OLDENBURG) STATE

The exception to this peace was the Seven Years War (1756-63) when the French and Austrians declared war on the Prussian provinces and on England. The Bishop of Münster sided with the French and Austrians. Fighting men were recruited from the Oldenburger Münsterland, and frequently their ranks came from the peasant population. The town of Vechta was burned, and the area was besieged by troops. Residents fled to the moors and forests to hide. By 1763, a peace treaty was signed at Humbertusburg, and peace was regained.

Despite these relatively peaceful times, recovery in the Oldenburger Münsterland was slow, and periods of famine existed even with the introduction of a *new* food staple—the potato—because when funds were available in the various communities, they were used primarily for armaments and fortifications.

(10) While the time was replete with challenges, little did people realize that this period of deprivation would bring about an era of self-sustaining growth that would eventually prompt the German Industrial Revolution. (11)

The French Revolution had occurred at the end of the 18th century with far-reaching implications. A few years later, Napoleon effortlessly entered the Oldenburger Münsterland. In 1811 in Johann Ahlers' village of Varnhorn, near Visbek, Napoleonic troops used a sheep barn that still stands to this day.



*Sheep stall at Varnhorn, 1811
photo from Heimat Visbek: Sagen
Erzahlungen, 158*

The results of the Napoleonic invasion were immense. Great tracts of land in Germany were redistributed, ecclesiastical lands were seized and placed with secular rulers, and governmental functions and responsibilities were generally reorganized. The Principality (*Fürstentum*) of Munster was taken from the Bishop of Munster and divided from its western counterpart. The eastern part, Niederstift Munster, was ceded to the Kingdom (*Herzogthum*) of Oldenburg. The western part, Amt Meppen, was ceded to the Duke of Arensburg. Many in the Oldenburger Münsterland rejoiced in this decision because they did not want to associate with the neighboring state of Prussia, and could remain in the Archdiocese of Munster even though it was geographically separated from them. Thus the term "Oldenburger Münsterland" emerged, and is used to the present day.

With French control initiated in 1811, the Oldenburger Münsterland governmentally was responsible to the *Dipartement* (Province) of Oberems, the *Arrondissement* (District) of Quakenbrück, and the *Canton* (a smaller District) of Dinklage. Similar reorganization occurred throughout Germany as to the legal system, civic record maintenance and the development of schools. Reforms for landowners, however, required payment of new fees to the government, which frequently resulted in the sale of properties. However, a short period of economic growth and development ensued for most of the people, and much money was coming into the government from new taxes imposed on church properties. In the reorganization of educational institutions, rationalism and humanism were taught with new vigor. Legal and agrarian reform packages were instituted, and then religious toleration was required by law. Along with these reforms, however, was the dreaded military

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conscription with its strict penalties for those who sought to escape.

However, the French connection was short-lived, lasting only two years. In December of 1813, Oldenburg was returned to the Duke of Oldenburg. The defeat of Napoleon at Waterloo in 1815 initiated changes in the geographical boundaries of the region. The Congress of Vienna in that same year realigned the Oldenburger Münsterland with the Duchy of Oldenburg. These boundaries remained until 1918.

The Industrial Revolution was now about to begin in this politically agrarian region. And three years later, on May 17 of 1818, a male child, Johann H. Ahlers, was born to Johann H. (Luers) Ahlers and Marie E. Nemann in the bauerschaft of Varnhorn near the town of Visbek. This male child would change the geographic destiny of his descendants forever.



Visbek and surrounding villages, formerly
bauerschafts
photo from Chronik Visbek: 1901-1988, 3

CHAPTER TWO THE ORIGINS OF THE AHLERS FAMILY IN VISBEK

The Ahlers family name has a long and varied history in the Oldenburger Münsterland, with numerous early references in various towns and communities. As early as 1100 A.D., the Ahlers name appears in a tax register in the bauerschafts of Hogenbögen, Varnhusen and Varnhorn listing them as farmers. The family possibly was there as far back as the 8th century. Varnhorn, where our immigrant ancestor lived, is more than 1100 years old, mentioned in 872 A.D. as being built on the sandy soil of a riverbank.

The bauerschafts were cohesive farm collectives that functioned as small villages incorporating craftsmen, workers and freemen. The structures of these collectives were based upon early Saxon settlements. The town of Visbek has had 12 bauerschafts that are now considered villages.

An analysis of the history of our immigrant ancestor's surname indicates that the surname Ahlers began with the immigrant ancestor, Johann's father, whose original name was Johann Herman Lüers (a.k.a. Joänlüers) (1). Johann Herman's father, Johann Arnold (born c.1751), had also changed his name from Pundsack to Lüers (2). Pundsack is the original family name as far back as

the 17th/18th centuries.

This changing of a surname to adapt to the farm where they lived is unique to the Oldenburger Münsterland, and reiterates the premise that the name of a farm remains intact even though various owners and farmers may rent it. The arrangement preserved the names of farms for many years despite many surname changes among the people over generations.

The *hof*, or farm, could be inherited by either the eldest son or daughter. If inherited by the daughter, her husband would be required to take the name of the daughter, which was that of the farm. If the farmer's widow remarried, her new husband would take the farm name, and any subsequent children would have the farm name.

All three names – Pundsack, Lüers and Ahlers – were mentioned in the bauerschafts of both Varnhorn and Hogenbögen. Because the bauerschafts of Siegenbögen and Varnhorn were physically close to each other and also closely cooperated with each other, both are often cited together. The Ahlers bauerschaft in Varnhorn was organized in 1545.

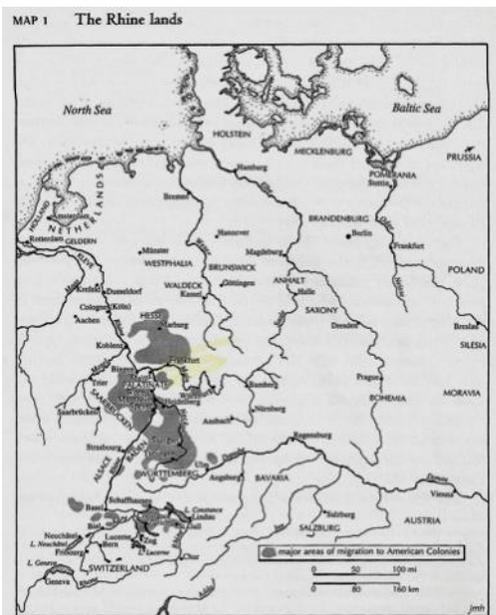
Because of the complexity of the societal

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work and a different place to live – thus perpetuating the response to difficult circumstances that was already familiar to many residents of the Rhine lands – but also now embraced opportunities that were much farther removed from the places and ways of life to which they were accustomed. This desire to better their lives despite great risks and unknowns marks the migration to the American colonies as one that was characterized largely by a sense of hope and determination rather than desperation.¹

Although German-speaking immigrants to the New World came from many different parts of the Holy Roman Empire, cantons of the Swiss Confederation, Alsace, and Lorraine, the majority departed from an area that, broadly, stretched along the Rhine from Basel to Cologne (see Map 1). This region generated successive migration streams that flowed mostly east to Prussia, Austria-Hungary, and Russia – but also west across the Atlantic to North America. Circumstances that threatened the livelihood of Rhinelanders, promises of a better life far away, some form of active recruitment, and a strong tradition of migration all combined to create substantial, recurring outflows from the territories along the Rhine.



Over the past century, fragments of this tale have unfolded in a growing literature on German-speaking immigrants in America, and recent studies of local and denominational migrations have added useful specifics. Several important points, however, are lost among the details: how much German and Swiss migrations were intertwined; how much continuing, connected migration was occurring; the ways in which recruitment mechanisms and their repression, were or were not common from place to place; how relocation to America both resembled and differed from movements to Prussia, Hungary, Russia, Spain, and France, or other eighteenth-century migration to the New World – its scope, its timing, its systems of recruitment and relocation – make most sense viewed within the context of general processes that in the seventeenth and eighteenth centuries were motivating German-speaking peoples to leave their homelands and making it possible for them to do so.²

The Rhine lands shared many fundamental characteristics, but they were not a political entity. The many major and minor states and principalities involved were all pulled together by the Rhine River and its tributaries, especially the Main, Neckar, and Mosel. This riverine network was one of the chief arterial systems of Europe along which coursed traffic, trade, communication, and population movements.³ The Rhine bound many different places together: poor mountainous areas and rich valleys; scattered farms, hamlets, and compact villages; and many towns and several cities. A patchwork of more than 350 distinct territories (*lehensrechtliche Herrschaften*) made up the greater Rhine valley, only some of which were part of larger political units under the rule of various councils and princes. This meant that the region was fragmented into many spheres of petty – and conflicting – interests.⁴ Irrespective of the small size of most of the lands, and regardless of whether these territories were governed badly or well, in the seventeenth and eighteenth centuries their administrations were becoming increasingly bureaucratic, if not absolutist, in attempts to regulate virtually all aspects of their subjects' lives.

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The overriding power of the territorial lords was especially strong in religious matters.⁵ By the middle of the seventeenth century, divergent religious beliefs and practices within each territorial state were accepted, in principle, and subjects who held beliefs that were different from those of the official state religion (only Catholic, Lutheran, or Reformed churches were recognized) were not supposed to be at any civil disadvantage. In practice, however, the close ties between the established church and the state had an impact on most areas of education and work and did not allow for much religious toleration, even for adherents of the two other recognized creeds, let alone sectarians or separatists. Furthermore, it was not unusual for a state to use the official local church to proclaim, monitor, and enforce regulations governing many secular aspects of private and community life.⁶

The Rhine lands from which emigrants to the American colonies came generally had a majority of Reformed or Lutheran subjects, and some territories were more restrictive with regard to religious dissent than others. The political fragmentation of the Rhine lands meant that many people lived close to territories that had a different established church. In other words, there was significant religious diversity within the region even though religious tolerance within specific territories was usually limited. People tended to move to locations where their particular religion received better treatment.⁷

Held in feudal bondage under different lords, and not always having the religious affiliation of their neighbors, most inhabitants of southwestern Germany followed agrarian pursuits or practiced a craft that was tied closely to the agricultural sector. This dependence on the land and its products for a living left many farmers, artisans, tradesmen, and laborers in a vulnerable position during this period of recurrent agrarian crises. Moreover, the limited size of most of the territories contributed significantly to the prevailing inflexibility in responding to crop failure, high prices, or population pressures, because many territorial lords restricted the easy

transfer of goods and people across their borders.

Most ordinary people living in the Rhine lands had to cope with political fragmentation, government regulation in the secular and religious spheres of life, and intermittent periods of economic and demographic instability, but some territories underwent more upheaval than others. The Swiss cantons, which as sovereign territories were not part of the Holy Roman Empire, did not participate in the lengthy religious wars and dynastic struggles that repeatedly engulfed the German Rhine lands, so the Swiss were spared the devastating effects of military action. Since the German territories along the Rhine north of Basel were strategically important in any confrontation that pitted France against the Habsburgs, however, Rhenish territorial lords had to seek alliances that would protect their lands and particular interests. Nevertheless, the German Rhine lands repeatedly became involved in war, since their geographic location between hostile parties put them in a difficult and insecure position.

The difference between the Swiss cantons and German Rhenish territories in terms of involvement in the European theater of chronic warfare largely determined the character of interaction between those areas. During periods of fighting, neutral Switzerland acted as a supplier of goods to the Rhine lands farther north. In peacetime, Swiss laborers and settlers migrated to the war-torn and rebuilding regions of southwestern Germany – it was a welcome opportunity to relieve population pressures at home and to escape depressed economic conditions or religious persecution. The devastated German territories, for their part, eagerly tried to attract people and capital in efforts to foster recovery and prosperity. The Swiss were the most numerous among those newcomers; others came from many different parts of continental Europe.

The northward flow of Swiss emigrants had important consequences. Through continued family connections, it established a tradition of migration between the Swiss and German Rhine lands that surpassed the usual links forged by regular trade and transportation. Furthermore, many of the people who were lured by the

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apparent abundant opportunities in the German territories were people likely to move again when reality fell short of expectations, when better chances were offered elsewhere, or when the stability of the land was seriously threatened.⁸ Thus, southwestern Germany emerged both as a region of substantial and recurring immigration – coming mostly from Switzerland – and as the origin of repeated significant emigration streams. For these reasons, the Rhine lands were an area in which the migration tradition ran strong.

Population movements of the seventeenth and eighteenth centuries involving migrants from the Rhine lands attest to the readiness with which people from those territories relocated. The large-scale devastation and depopulation in the Rhine valley during the Thirty Years' War (1618-48) and the attendant damage to the economic infrastructure and social order is well known and was the source of the often stereotyped regional trait of “wanderlust.”⁹ The people who remained were not numerous enough to bring about economic recovery, so the territorial lords initiated liberal population policies to entice former citizens to return. They also extended an invitation to “all honest people of all nations” to settle in the depopulated areas.

The massive rebuilding program that many territorial lords undertook relied heavily on a variety of incentives to attract laborers, farmers, artisans, tradesmen, merchants, and entrepreneurs to become new subjects. Tax incentives and favorable credit terms during the first years of settlement were important lures. Religious toleration, concessions to dissenting minorities, or protection of their separate status were other inducements. Exemption from military service was another powerful attraction. By the 1680s, the composition of the Rhenish population varied from settlement to settlement and had fluctuated considerably. The newcomers contributed significantly to recovery through the labor and the technologies they brought with them, and the personal stake these new settlers had in the region's development prepared them for assimilation despite privileges and customs that set

them apart from the native population.¹⁰

During the 1680s and 1690s, however, before the Rhine lands had recovered completely and thorough assimilation of the newcomers could take place, Louis XIV sent his armies into the area. The “scorched earth” policy of the invading generals, the excesses of the soldiers, and burdensome contributions extracted from the populace to finance defense resulted in the flight of many inhabitants. Compared with the Thirty Years' War, when war-related famine and pestilence caused most of the population loss, the major reason for the demographic decline was now emigration.¹¹ Many former settlers believed that the region's instability was deep-seated and the outlook for recovery was bleak. To replace those who left, a new wave of Swiss emigrants settled in the rural environs of the Rhine, and to the cities flocked new citizens from many different backgrounds and countries.

By the beginning of the eighteenth century, conditions in southwestern Germany seem to have stabilized, although the threat of war persisted and the burden imposed by principalities in the form of taxes, compulsory labor, and military service became more oppressive. The negative effects of any crisis that emerged were increased by such political measures, because they aggravated the high level of poverty and indebtedness. Given such uncertain and deteriorating opportunities at home, reliable and promising news of chances for settlement elsewhere persuaded many inhabitants of the Rhine lands to migrate, in many directions, near and far, temporarily and permanently.

Distinctive and persistent migratory routes developed during the first decades of the eighteenth century, and it is not surprising to find that emigrants preferred to relocate in places where conditions were similar to those under which they had been living. The dominant or established religion in the area open for settlement was the most important factor. Overwhelmingly, Catholic emigrants chose to settle or find employment in territories that were under Catholic rule, while Protestants preferred countries with strong Protestant traditions and majorities.

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The Rhine lands were the origins of several surges of religiously influenced emigration. One flow went to Hungary, where after the peace of Sathmar (1712) new areas opened up under Habsburg (Catholic) rule.¹² Another, much smaller but Protestant, flow was channeled to the American colonies, especially Pennsylvania, New York, and the Carolinas. It included the massive Palatine exodus of 1709, of which only a small portion eventually settled in North America, and it peaked around mid-century, when a substantial number of German immigrants landed in Pennsylvania, South Carolina, Nova Scotia, and New England. When the Prussian king offered entrepreneurs and private individuals an opportunity to claim and settle marshlands in Pomerania, Kurmark, and Neumark in 1747, there began a long-term, large-scale emigration that gained momentum and importance in the second half of the eighteenth century.¹³ In the late 1760s and again in the early 1770s, settlements in the North American colonies, Cayenne (French Guiana), Prussia, Russia, Habsburg Hungary and Poland, and Spain attracted immigrants from far away. Only a small proportion – roughly 10 percent – journeyed overseas, a fact that German-Americans and some historians tend to forget. The vast majority relocated to eastern Europe, where the migration peaked impressively in the last two decades of the eighteenth century.¹⁴ Locally, meanwhile, the contribution that emigrants made to the population flow was uneven. Some villages sent large numbers to settle in distant places, others sent none or very few.¹⁵

ENDNOTES

1. Questioned about their reasons for leaving, emigrants answered that they wanted to make the move while their financial circumstances still allowed them to pay their own way, demonstrating that it was a reasonable and calculated move (Faust, *Guide to the Materials for American History*, 44-46). Häberlein (*Vom Oberrhein zum Susquehanna*, 209) came to a similar conclusion for the emigration from Baden.
2. The large evolving literature, the materials it has employed, and added documentation are presented in this book in the footnotes and Bibliography.

3. Such main routes “helped form the streams and counter streams in which more migratory movements took place.” See Horn, “Servant Emigration,” 76-77. Fritz Trautz, *Die Pfälzische Auswanderung*, observed similar patterns for the eighteenth-century emigration from the Palatinate. Roeber again recently pointed to the importance of river and post routes for the network of German Lutheran emigrants (*Palatines*, 114-16).
4. There is no comprehensive treatise on southwestern Germany in the eighteenth century because the larger region was fragmented into a bewildering array of more-or-less self-contained units. Descriptions of individual lands, villages, and towns, and even larger territories, abound, but generalizing from such studies is difficult because most of the local in-depth treatments do not build on one another. The key to entering this vast literature is through the standard bibliographies of the states (*Länder*) of the German Empire and the present Federal Republic of Germany. The maps and accompanying texts of Willi Alter, ed., *Pfalz atlas; Historischer Atlas von Baden Württemberg*; and Eduard Imhof, ed., *Atlas der Schweiz*, are useful for locating specific places and territories.
5. The principle *cuius regius eius religio* (the lord rightfully determines which religion to establish in his territory) of the Religious Peace of Augsburg (1555) had been confirmed in the Peace of Westphalia following the Thirty Years’ War (1648).
6. Thomas Klein, “Minorities in Central Europe,” 44-45.
7. *Pfalz atlas*, Textband 22:828, traces the changes in religion in the Palatinate from 1600 to 1790.
8. The likelihood and apparent ease with which people who have moved once will move again have been observed in a variety of European and American contexts. See, for example, Allen, *In English Ways*. Several examples exist of how local migrants from Switzerland to Germany later moved again to America. For instance, Annette Burgert traced some of those “stepped” movements (*Eighteenth- and Nineteenth-Century Emigrants from Lachen-Speyerdorf and A Century of Emigration from Affoltern am Albis*).
9. For a general description of the changing population of the German Rhine lands after the Thirty Years’ War, see Karl Kollnig, *Wandlungen*, 13-20.
10. Estimates about their numbers vary, but by far the largest group were the Swiss farmers from Basel, Lucerne, Bern, Solothurn, and Zurich, and after 1664, also Anabaptists, especially from Bern. Groups of Huguenots expelled from France by the revocation of the Edict of Nantes (1685) and Walloons fleeing from persecution in the Spanish Netherlands, were small in

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- number and settled mostly in towns and cities. See Kollnig, Faust and Brumbaugh, Blocher, Schuchmann, and Kirsten in the Bibliography.
11. Former French Protestants, who had been granted privileges protecting their religion, felt particularly threatened by the invasions of Louis XIV and left the Rhine lands – at a considerable loss to the territories in which they had settled.
 12. Werner Hacker, *Auswanderung*, 24.
 13. Karl-Friederich Hüttig, *Pfälzische Auswanderung*, 15-21.
 14. All recent estimates about the proportion of emigrants destined for North America rely primarily on Fenske's findings. Differences in the specifics of the estimates – with the exception of the general magnitude of the flow – occur because scholars had different bases for their

calculations. On balance, however, they agree that migration of all kinds was common in German lands and that long-distance migration was substantial and mostly to Eastern Europe. See Hans Fenske, "International Migration"; Marianne Wokeck, "Harnessing the Lure," 208; Georg Fertig, "Transatlantic Migration from the German-Speaking Parts," 203 (table 8.1); and Aaron Fogleman, "Migrations to the Thirteen British North American Colonies," 698, 704.

15. Based on their work with particular localities, scholars found that more than 25 percent of villagers might emigrate, although most places lost between 5 and 10 percent of their residents. See Fertig, "Transatlantic Migration," 194-203; Fogleman, *Hopeful Journeys*, 163; Fogleman, "Review Essay: Progress and Possibilities," 325-26; and Häberlein, *Vom Oberrhein zum Susquehanna*, 9. Data from local sources, migration lists, and qualitative records confirm the high variability of emigration from place to place and over time.

Marianne S. Wokeck, Ph.D., author of the widely acclaimed book, [Trade in Strangers: The Beginning of Mass Migration to North America](#), is Chancellor's Professor of History at Indiana University-Purdue University Indianapolis, where she teaches early American history and directs the Institute for American Thought. She was educated in Germany and the United States.

[Trade in Strangers](#) focuses on the eighteenth century, when new immigrants began to flood the colonies at an unprecedented rate. Most of these immigrants were German or Irish and the book shows how first the German system of immigration, and then the Irish system, evolved. At the center of this development were merchants on both sides of the Atlantic who were able to make profitable use of under-utilized cargo space on ships bound from Europe to the British North American colonies. This trade offered German and Irish immigrants transatlantic passage on terms that allowed even people of little or modest means to pursue opportunities that beckoned in the New World in the hope of making a better life than the one they left. This system established a model for the better-known immigrations of the nineteenth and twentieth centuries.

Susannah E. Brooks, [Der Kurier](#), hailed the book as

"an invaluable source of information on what our 18th century German ancestors experienced in Germany, in transit, and when they first arrived in America."

[Trade in Strangers](#) is available for purchase online through amazon.com. Check your local library for a lending copy.



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system in the Oldenburger Münsterland, it is necessary to review various parts of it. Though free people, there was a caste or manorial system that incorporated the following classification terms:

- (1) *grundherr* (landlord) was the highest order and could be an institution or a person;
- (2) *burgman* was a man of noble birth;
- (3) *landesherrschaft* was the political lord who was often the Bishop of Münster;
- (4) *zeller* was the proprietor of a larger farm (*hof*) and often known as a farmer (*bauer*);
- (5) *heuermann* were hired men, frequently brothers, who stayed on a home farm when their older brother inherited it (they often had no other place to go, and their work as a heuermann provided shelter – often a shed or out-building, or even a *heuerhauser* or small cottage – for them to live in). The heuermann usually contracted for a small section of the home farm, yet would be required to work elsewhere as a dayworker or craftsman. The heuermann's wife (*heuermannsfrau*) and children were also required to provide the necessary labor for the farm.
- (6) *heuerleute* was a settlement process for people who didn't own any actual property but who resided on property. Because of the law of primogeniture, the oldest male received the

inheritance, and the younger family members remained on the farm if they did not seek fortune elsewhere. Additionally, if a parent became old and died, his living space could be provided to a brother or sister of the heir in exchange for working the land;

- (7) *kotter* is one who owned a cottage and a small tract of land, and who worked for the owner of the land, the Grundherr;
- (8) *hausler* was a homeowner who owned a house and garden and frequently worked out as a laborer or craftsman and was paid in cash;
- (9) *tagelohner* and *boten*, day laborers and servants were at the lowest level of the economic scale. They often rented a dwelling and garden and worked at menial jobs or within the household of the Zeller. Often children of the Heuerleute could be farmhands or maids and lived in the household of the Zeller.
- (10) *Bauerschaft* or *bauernschaft* was a group of farms of clustered adjacent to one another.

Through a complex ownership system, the Zellers were totally responsible to the Grundherr for the payment of taxes and the farm operation, but could inherit the farm with the payment of an inheritance tax. The approval of the Grundherr was necessary for all farm activities, including that of determining the education and vocation of the farmer's children, as well as permission to marry.

ENDNOTES

(10) Hoying, D. A. (1990). *In Praise of Our Ancestors*. 22

(11) Kisch, H. (1989). *From Domestic Manufacture to Industrial Revolution: The Case of the Rhineland Textile Districts*. New York: Oxford University Press. 21

(1) The birth and marriage records use the name Joänlüers as a surname. Surnames were readily changed if too many persons had the same name or if the family moved to a farm with that name. Joänlüers is obviously a derivative of the surname Lüers and therefore we assume his correct family name was Lüers.

(2) The first time Joänlüers is used as a surname is in the birth record of daughter Margaretha Maria on 15 Aug 1779; the mother's name is listed as Gesina Maria Joänlüers, and the father's name is Arnold Henrich Lüers. In the record of a previous child, the mother's surname (birth name) is listed as Albers. Perhaps she had been a widow, born Albers, with the name of Joänlüers. When Arnold Pundsack married her, he assumed her name and that of the farm, namely Joänlüers. The godparents of Margaretha Maria were Maria Pundsack and Gerhard Heinrich Johanns. Perhaps Joänlüers is a combination of the family names of Johann and Lüers.

MEMBERSHIP RENEWAL

Notice to members of the Ohio Chapter:

This will be your **last issue of the Ohio Chapter's Heritage newsletter** unless you renew your membership by October. The PALAM membership year starts on October 1st and ends on September 30th. The first Heritage newsletter of the membership year is published in November. If you are late in payment the chapter must spend additional postage and copy costs to send back issues to late renewals which deducts from our program funds.

In order to receive the benefits from the Ohio Chapter, you must indicate the Ohio Chapter as your primary or as an additional chapter on the membership application.

For your convenience, included with this newsletter is a renewal application for you to fill out and return to our National headquarters. If you have already filled one out from another publication, paid in advance or are a Life member you do not need to send an additional application. Your membership number appears on the mailing label of our publications.

As an alternate to returning the application by mail, a member may renew online through the bookstore on the chapter's website: <http://www.oh-palam.org> and clicking on the "Renew Now" button in the left-hand column on the home page.

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Palatines to America is a non-profit organization dedicated to finding the origins of German-speaking ancestors in Europe. Membership dues per year (October 1 through September 30): USA residents • \$35 individual • \$40 family

Make checks payable to Membership Registrar, Palatines to America. Payment includes both National and Chapter dues.

The OH Chapter of Pal Am publishes *Palatine Heritage Newsletter* with quarterly issues in February, May, August, and November.

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Queries are welcome and will be printed in two (2) successive newsletters. Please use genealogically accepted format and abbreviations.

Contributions to *Heritage* are encouraged. Articles should not exceed 600 words. If materials submitted are copyrighted, proof of authorization to publish must be provided; sources from other magazines must be cited so appropriate credit can be given.

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Membership Year: 01 October 2017 to 30 September 2018

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Support the Ohio Chapter with your tax-deductible donation:

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Send check payable to Palatines to America to:
Palatines to America, P.O. Box 141260, Columbus, Ohio 43214

Deutsches Gemeinschaft-Forum

2017 GERMAN COMMUNITY FORUM SERIES
IN CONJUNCTION WITH THE COLUMBUS METROPOLITAN LIBRARY.

SEPTEMBER 16 A STUDY OF EARLY GERMAN IMMIGRATION TO OHIO Carol Swinehart

OCTOBER 28 BEGINNING GERMAN GENEALOGY Jayne Davis

NOVEMBER & DECEMBER NO FORUMS DUE TO HOLIDAYS

ALL FORUM SESSIONS ARE HELD FROM 10:00 a.m. - 12:00 p.m. at the
COLUMBUS METROPOLITAN LIBRARY, 96 S. Grant Ave., Columbus, OH

Everyone is welcome to attend... no advance registration is necessary. Watch the chapter website for the latest information at www.oh-palam.org



Carol
Swinehart



Jayne
Davis



The following new Chapter members joined between
May and July, 2017

KENDRA DURANT - CHAZY, NY
LISA GLIEBE – COLUMBUS, OH
JOHN HAUCK - MILFORD, OH
JON & NORMA KAUTZ – CARLISLE, PA
MARLENE LEISTICO – COMSTOCK PARK, MI
JEAN NATHAN – CINCINNATI, OH
ROSANNE SHALF - ASHLAND, VA
SHARON SINCLAIR - NORTH LAS VEGAS, NV

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JENNIFER STRIBLEY – NAPERVILLE, IL
GLEN & THELMA WALKENSPAW – WOOSTER, OH
JUDY YAHLE – KETTERING, OH

The roster of the Ohio Chapter, Palatines to America is
now 408.

(Moving Forward Continued from page 34)

- to market” by a month or more which will permit more timely reporting of current events.
5. Members will also benefit by eliminating the need to store bulky paper newsletters which are difficult to organize and search. The e-newsletter can be electronically stored and whole issues or single, specific articles can be search and retrieved electronically.
 6. Access to the e-newsletters can be from anywhere at any time... from any desk top or lap top computer, I-Pad or I-Phone... at home, from a library or while traveling.
 7. Visually-impaired readers can also electronically magnify the e-newsletter for easier reading.
 8. Finally, e-newsletters will aid materially in holding down Pal Am costs as membership increases.

I’m sure you can think of other advantages associated with an e-newsletter but all those listed above are tangible, demonstrable and currently enjoyed by the many organizations publishing e-newsletters... it is time for the Ohio Chapter of Pal Am to **MOVE FORWARD !**

Additional details outlining the specific actions and timing of the conversion of *Palatine Heritage* to an e-newsletter will be shared in future issues of the *Heritage*.



The Ohio Chapter Palatines to America German Genealogy 2017 Fall Seminar

**RESEARCHING IN OHIO:
GERMAN GENEALOGY METHODS AND SOURCES**

Saturday, October 21, 2017

**SEMINAR WILL BE HELD AT COLUMBUS METROPOLITAN
LIBRARY, Grant St., Columbus, the location of the PALATINES
TO AMERICA collection.**

Seminar: 9:00am until 3:15pm

Research time in library: 3:15pm until 6:00pm

Morning sessions presented by Tim Anderson "Ohio's Germanic Cultural Landscapes"

Afternoon sessions – Choose your favorite

1:00pm – Kelli Bergheimer "Preparing for Your Library/Archive Visit"

OR Jenni Salamon "German Newspapers at the Ohio History Connection"

2:15pm – Liz Plummer "German Resources at the Ohio History Connection"

OR Ernie Thode "Swiss Pioneers of Southeastern Ohio"

Alternate Afternoon One-on-One Sessions with Russ Pollitt, Head of the Genealogy and Local History Department, Columbus Metropolitan Library and Curator of the Palatines to America Collection – sign up at the registration table for one of 13, 20 minute sessions with Russ.

3:15pm – Research time in the Library

Register today! Use Pay Pal online at the website: <https://oh-palam.org/registernow.php>

or: make check payable to Ohio Chapter – PalAm and mail with registration form to:

Joe Stamm, 3930 Lander Rd, Chagrin Falls, OH 44022-1329 Questions? Contact lindabelle@lcs.net

ADVANCED REGISTRATION DEADLINE – OCTOBER 7, 2017

Please use one registration form per person – duplicate as necessary

MEMBER: \$45.00 EACH

NON-MEMBER: \$55.00 EACH

After October 7, 2017, cost is \$55.00 for Members and \$65.00 for Non-Members

Fees include syllabus, seminar sessions, continental breakfast and lunch.

NAME _____ MEMBER? _____

ADDRESS _____

CITY, STATE, ZIP _____

PHONE: _____ EMAIL: _____

SURNAME'S I AM RESEARCHING: PLEASE LIST FOUR SURNAMES:

Afternoon session choice: please circle one session from each Track that you plan to attend.

Track 1: Preparing for Your Library/Archive Visit OR German Newspaper Collection at OHC

Track 2: German Resources at OHC OR Swiss Pioneers of Southeastern Ohio

Track 3: One-On-One Research Consultation (sign-up at registration table)

Please let us know of any special dietary needs you have _____



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COMING EVENTS



Save these 2018 dates

April 28, 2018 – Ohio Chapter PalAm Spring 2018 Seminar @ Der Dutchman, Plain City, OH

May 2-5, 2018 – National Genealogical Society Conference @ Grand Rapids, MI – “Paths to Your Past”

June 13-16, 2018 – National PalAm Conference @ Adam’s Mark Hotel, Buffalo, NY



In Memory

Kurt J. Ayers, D.D.S Columbus, Ohio

Ruth Ann Evans Columbus, Ohio

Page 34 IGGP caption.

Back Row: (L to R) Garry Finkell (NY Pal Am); Jay Woperer (NY Pal Am); Kent Robinson (Pres., National Pal Am); Kenny Burck (OH Pal Am); and Tom Gerke (Pres., OH Pal Am).

Front Row: (L to R) Linda Schmieder (NY Pal Am); Linda Dietrich (OH Pal Am); Grace Saatman (IN Pal Am); Kent Cutkomp (IGGP/German Genealogy Society of MN); and Brian Hartzell (OH Pal Am).

Photo courtesy of Brian Hartzell.