

This brief history of the First Mennonite Church of Geary, Oklahoma, was sent to me by Adolf Jacob Krehbiel for the purpose of using excerpts of it for the biography of Jacob Samuel Krehbiel.

However, since it contains a lot of data on other families which are closely connected or related to the Ruth Family, it is given here in its entirety.

HISTORICAL SKETCH OF FIRST MENNONITE CHURCH

GEARY OKLAHOMA

1947

This brief history of the First Mennonite Church of Geary, Oklahoma, is dedicated to those who pioneered, laboured and sacrificed to make this Church a possibility and to the future generations to carry on this work, begun by the founders of this Church.

1897---1947
(50 years)

Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us."

I Samuel 7:12.

It is fifty years since the organization of this, the First Mennonite Church of Geary, Oklahoma. Its beginning, however, dates back to April 19, 1892, 55 years, when this part of Oklahoma, which was known as the Cheyenne and Araphoe Indian Reservation, was thrown open for settlement to the white people. At noon of that day, several thousand men and women who had been lined up along the border between El Reno and Hennessy and on the south side of the Canadian River, at a given signal, made a break across the line to secure homesteads in the country.

Among those who made the run from the line about two miles East of Darlington, were five young Mennonites; Reverend Jacob S. Krehbiel, Henry A. Lehman, Jacob M. Pletscher, John Horsch and Henry Schmutz. Brother Krehbiel secured as his homestead the farm later known as the A. E. Loganbill place. The others staked claims adjoining to the West and South. Since Reverend Jacob Samuel Krehbiel soon had to return to Darlington, where he was employed as superintendent of the Indian Mission, Henry Stahlheber came from Kansas to do the work on his homestead. A short time later, John and August Weber came and took claims near the Red Hills.

A well was dug and a small one room house was built near the west line of the Krehbiel place. This house was occupied by Mr. and Mrs. Jacob Pletscher and together with a tent and several covered wagons for bedrooms, served as a home for the group during the first summer. The house was later moved to the Schmutz place. Mrs. Jacob Pletscher cooked for the men while they broke prairie and hauled lumber from El Reno for their buildings. It might be interesting to add that much prairie breaking was done with oxen at that time.

In the fall of 1892, Mrs. John Horsch came and brother Krehbiel and his wife moved from Darlington to the settlement to do field missionary work from that point. Since his moving to the new settlement,

he at once cared for the spiritual ministry of the settlers. In a barn loft this minister and his wife made their home. The first Mennonite church services were also held here. During the winter they moved into the house which was built on this farm, later known as the Loganbill farm, and services were then conducted there as well as the Sunday School, which was now organized. In this house the first baptism took place on April 8, 1893, when Henry Stahlheber was baptized and received into the fellowship of the Church of Jesus Christ.

In 1893 the first Canadian Valley School House, a small building twelve by fourteen feet was built and the Sunday School and preaching services were then held there.

Between the years 1894 and 1897, other new settlers moved in, these being in the order of their arrival; Mr. and Mrs. Fred Ringelman and their son, Orlando. Mr. and Mrs. George Ringelman and their daughters, Emma, Lizzie and Abbie, and Mr. and Mrs. Peter Weber, the parents of the Weber brothers, who as well as H. Schmutz, had married during this time.

The Indians at that time were not scattered as at present, but lived mostly in villages which varied greatly in size due to their fondness of roaming. On the bend of the river about three miles northwest of brother Krehbiel's place there was a large village, varying in size from a dozen to thirty tepees, which was known as Gunn's Camp. Three miles further east was another, Ed. Guerier's. To the north and west, were smaller ones, such as Romero's, Cut Fingers and Blindy Beaver's. Further off across the North Canadian, was Left Hands, also a large Camp.

At that time Reverend Jacob S. Krehbiel was doing missionary work among these Indians but did not have a meeting place for them. To provide this, Reverend Christian Krehbiel of Halstead, Kansas, the father of Missionary Jacob S. Krehbiel, donated the funds, in the fall of 1894, to erect an eighteen by thirty

foot building which was to be the property of Missionary Krehbiel. The work was started at once. The Church was built northeast of the house and close to the road. The pulpit and benches were made by Jacob M. Pletscher.

By Christmas the building was completed enough to hold the Sunday School Christmas celebration in it. On the following Sunday, Sunday School and Worship services were held at the School House for the last time, as it was voted to conduct the Sunday Services at the newly built Church. Services for the Indians were held in the afternoon on every other Sunday. It was the usual practice to have a lunch of sandwiches and coffee prepared for them. After this meal Reverend Jacob Krehbiel would preach to them through an interpreter. Before their Church was finished, the Mennonites met at the homes for the prayer meetings and the German services, then for some time these meetings were held at the Church in the evening.

There were at times, some amusing incidents that occurred amongst the early settlers. In conducting a Sunday School on the frontier where many people with indifferent training in the Bible and in religious matters attended, the teachers sometimes received a queer answer to their question. In one Sunday School but not in this one, the teachers asked the class, who had written a certain prophecy mentioned in the lesson. A boy, probably sixteen years old, answered "David C. Cook." There too, were other matters that occasionally diverted attention. One Sunday afternoon in December, there was practice in the Church for the Christmas exercises. The day was quiet and beautiful. Then suddenly there appeared a column of smoke rising from the prairie near Red Hills, about a mile or two north of where Greenfield now stands. It meant trouble if the wind turned and that is just what happened shortly thereafter. It blew hard and cold from the northwest. The meeting adjourned without any ceremony. Everyone rushed home. The men all

changed their clothes, hitched up to the wagons, and with barrels of water, buckets and old sacks, made a run for the fire. In half an hour the head fire had covered the six or seven miles to the settlement and was soon all around it. The settlers had difficulty saving their buildings and feed. It was nearly ten o'clock at night when they felt safe in going home and by that time it was so cold that the wet sacks that they were using had frozen stiff. Many a like incident occurred during those days.

The Mennonites had chosen the name, Garden Plains for the settlement. However, a settler named Birkey, operated a little store on the present Critchfield place and secured a Post Office which was called by the name of Geary. This name was later given to the new town and the other name, Garden Plains, failed to hold.

As time went on, the Government moved the Indians more and more to the allotments. The villages were broken up and the Indians were scattered. This made it difficult to get them together, so the mission station was discontinued and during 1896 and in the spring of 1897, Brother Krehbiel was again stationed at Darlington as the superintendent of the Mennonite Indian School there. He came to the settlement once a month to conduct religious services there.

In the spring of 1897 he resigned at Darlington and moved back to the settlement to stay. Then at a meeting held on July 11, 1897, five years after the beginning of the work, it was then decided to affect a permanent Church Organization. Since nearly all of the settlers were members of the Mennonite Church of Halstead, Kansas, Reverend Christian Krehbiel, the pastor of that Church, was asked to come to Geary to officiate at the organization of the Church. He came here on August 13, 1897. On that day the first born son came to bless the home of our brother and sister Krehbiel. Their joy however, was soon turned to sorrow as the Lord saw fit to recall this little

one in a few hours. He was laid to rest the next day in one corner of the Church yard, the grandfather speaking words of comfort at his grave. Some years later the congregation bought a tract in the Geary cemetery and the body and marker were moved there.

The day after the funeral, August 15, 1897, the organization of the Church at Geary was carried out and the first members were twenty-two white people and three Indians. The latter lived near Darlington. The following is a list of the charter members.

Rev. and Mrs. Krehbiel, John and Elizabeth Horsch, Jacob M. Pletscher and Barbara C. Pletscher, Fred V. and Susie Ringelman, J. D. and Anna Weber, Henry and Christine Schmutz, H. A. Lehman, August Weber, Henry Stahlheber, John Lowel, Emma Ringelman, Lizzie Ringelman Ruth, Abbie Ringelman Ruth, Emma Frass, Oneda Norton, Marie Hauser and George and Louise Ringelman.

The Reverend Jacob S. Krehbiel was elected pastor and John Horsch and Peter Weber, deacons. The name "Salem" was chosen for the Church, but after the removal of the Church to town, this was changed to the First Mennonite Church of Geary. The Sunday following the organization, Reverend Jacob S. Krehbiel was ordained as Elder, his father again officiating.

The following year, about May 1, 1898, the long looked for railroad was built through the present site of Geary and a town of shacks sprang up, almost over-night.

Soon after the opening, the Reverend Krehbiel was asked to open a Union Sunday School in the town. He consented upon the condition that the country Sunday School would join in the meetings. This they voted to do. Some store buildings which were in the course of construction were the only places available for meetings. Boards that were lain across nail kegs and beer barrels, of which there were plenty, served as benches. After the Sunday School, Reverend Krehbiel preached to the motely crowd, using a store box as a

pulpit. There was always a very good attendance.

Every time a building was completed, the Sunday School had to move. This involved considerable work and was very unsatisfactory so Reverend Krehbiel was urged to move the Church into town. The matter was presented to the Congregation, who felt that it was for the greater good and voted to make this change. Two lots, the present site of our Church, were given to the Mennonites by the Townsite Company soon after the opening. The Church was moved into town in the middle of July, 1898. Two more lots were purchased at a later date.

A day in the middle of July 1898, was chosen for the moving. Work was begun early in the morning and by noon the Church was loaded on four wagons, after dinner, sixteen horses were hitched to these and the trip into town began, straight across the prairie, wherever the going was best for there were no fences to interfere. While pulling out of one draw, a chain which lashed the timbers to one wagon, broke and let one corner of the Church down right on an ants nest. To get the corner back up and not get bitten by ants at the same time, was a difficult problem but one we successfully accomplished. The moving party arrived in town, unloaded, and by dark had the Church up on blocks at its present site. This quick and successful moving was quite a remarkable feat and a record of which we all were justly proud.

After the Church was moved into town, Reverend Krehbiel gave it to the Congregation. It proved far too small for the town and it was decided on at once to enlarge it. The addition cost us \$600.00 of which \$300.00 was subscribed for at once, \$60.00 of this was donated by non-members. The money for the bell was raised by a special collection among the members of the Church. This bell has the interesting record of being the third bell to be placed on a Mennonite Church in the United States.

This Church being the only one in the town, the

attendance was very good. At one time there were seventy names on the primary list. Later as some other denominations built Churches, the members of these withdrew, after which the name of the Sunday School was changed from the Geary Union to the Mennonite Sunday School.

The ladies missionary and aid society was organized at the home of Mrs. Jacob Pletscher, the first Mennonite home established in Geary. There were nine charter members. Its purpose was to help in mission and Church work. From that time on this organization has made contributions to the missions as well as to other benevolent causes. The pulpit and benches and the two chairs on the rostrum, all of which were in use at that time, were provided through the efforts of the society. The old benches were sold to a negro Church. In helping to build our new Church we also have to thank them for the substantial contribution they gave. The Aid is our Star contributor, and the total contribution being close to \$3000.00, which is almost one third of the price of the Church.

In 1898, the Church joined the Western District Conference, but it did not become a member of the General Conference Mennonites of North America until 1905. Joining these bodies was for the purpose of helping in larger causes and for mutual benefit.

Among the items of interest not already mentioned is the birth of the first child in the settlement, Albert, son of Mr. and Mrs. Henry Schmutz, born in 1896 and now living in California. The first wedding was that of Lizzie Ringelman to Edward D. Ruth, in the year 1899.

The history of the First Mennonite Church would be incomplete without mention of Mr. E. J. Lehman, who continuously for over forty years has been the organist or pianist of the Church and much of this time it included the Sunday School too. For a number of years he also conducted the choir work and taught singing for the young people. He has been an excep-

tionally faithful and useful member and the Church owes him a debt of gratitude for his unceasing and untiring efforts in its behalf.

In 1899 Reverend Jacob S. Krehbiel moved from the farm to the house in town, across the street, west of the Mennonite Church. Besides holding the regular services at his own local church he was occasionally called upon to preach at other Mennonite Churches at a distance. He was frequently called upon to preach at special services in town. It seems proper at this time to speak a few words as a tribute to this man, to whom the Church is in a large measure indebted for its existence and ideals. Brother Krehbiel was a man of a kindly and sympathetic nature combined with ability and rare judgement; as a consequence he soon had the love and good will of the entire community. Whoever came to him when in sickness or any other troubles, always found a sympathizing friend and an able advisor. As a consequence he was almost invariably called upon to officiate at marriages among the settlers, to bury their dead and speak words of comfort to those that were left behind.

The Lord led him with his congregation through many bright as well as dark days; but in faith he laboured quietly and courageously until on April 15, 1916. After a short illness, he was called to the home of his heavenly Father, after twenty-four years of faithful service with his Church.

During these twenty-four years, pastor and congregation became so closely entwined that the latter felt almost lost after the sudden removal of their leader; but the Lord manifested Himself here, as He always will to those who call on Him. Sunday School went on as before and usually there was preaching by an invited minister. Reverend W. Neuenschwander of Ohio, was here about two months. After we continued this way for over a year, Reverend Henry Riesen of Gotebo, Oklahoma, who helped us out most frequently, was given a call as permanent pastor. He accepted

and moved here with his family in July, 1917. In the process of moving, Brother Riesen had the sad experience of losing his wife in death.

About November, 1923, the Reverend Henry Riesen received an offer from the Bethel College Officials, to act as their traveling representative among the churches as a solicitor toward raising \$500,000.00 which was needed by the College for the purpose of setting up an Endowment Fund. Reverend Riesen asked the Church for a six months leave of absence to give the work a trial. This leave was cheerfully granted. At the expiration of the time, he tendered his resignation.

Thus, the congregation again was left without a regular pastor and during this time the pulpit was filled by visiting ministers of our Indian Missionaries, whenever they could be had. Among these was the Reverend H. D. Penner of Beatrice, Nebraska. He was later given a call to this pastorage which he accepted. He moved to Geary about April 1, 1926. The congregation has always felt fortunate in the choice. A spirit of good will and kindly feeling toward the pastor and his good wife, seems to have prevailed among the members.

As stated earlier, in 1892 when the small circle of Mennonites met to worship, the german language was used, while the Sunday Morning services attended largely by non-members, were held in English. After the organization in 1897, the first, third and fifth Sundays in the month were given to German services and the second and fourth Sundays given to English. Thus providing for all that could understand but one of these languages. After some years, the time came when there was no member that could not understand some english, while of the larger number of younger people and children, there were but few that could follow a german sermon. Realizing that the future of the Church depended on the young people, a change to the language they could understand had at times been

considered while Reverend Krehbiel was still with us but there never was any action taken. However in the year of 1918 this question came to a climax and it was decided to discontinue the use of the German and hold the services in the English language.

For some years there had been a feeling among the members of the Church that the old Church Building had passed its usefulness and a larger as well as a better one was needed. It was for this reason that there was some reluctance toward spending money for the purpose of making repairs, with the result that it nearly began showing its age as well as signs of wear. It needed a new suit and the cobbler told us it even needed half soling. Soon the building of a new Church was on its way and in the summer of 1929 the new Church was built and ready for dedication. On the morning of July 21, 1929, friends and guests met for the dedication of the new Church. The dedicatory sermon was preached by the Reverend Christian Krehbiel of Newton, Kansas, and our pastor read the dedicatory ritual and prayer.

The fruitful ministry of Reverend H. D. Penner came to an end quite suddenly on October 26, 1933, when he answered roll call of the Heavenly Father. Again the Church was left without a pastor. Various ministers served the congregation as supply. Special mention is herewith given to Reverend Henry Hege of Corn, Oklahoma, who served this Church on many occasions, especially on the day when in 1935 the last debt was paid and he was called here for the note burning services. After another lengthy vacancy the Church found a pastor and preacher in Reverend P. E. Franz, who came here from Buhler, Kansas in August, 1936. During his ministry a number of souls were added to the Church by baptism and by the right hand of fellowship. Reverend Franz resigned on June the fifteenth, 1941.

A parsonage was also added to the Church, and in the church basement, some cabinets were built for

the Church. Mrs. E. R. Lehman's Sunday School Class undertook a number of projects, such as carpeting of the platform and aisles of the church, remodeling of and finishing the pews, and planting of the trees in the church yard.

In reviewing the history of our church, it may be of interest to note that there has never been a permanent shrinkage in its membership. Fifty-five years ago there were but eleven people here to attend the meetings. Today, while we cannot boast of a large membership, we have a very good attendance. Quite a number have been taken by the hand of death. Then at different times, families moved away, attracted by opportunities of farming or employment elsewhere, so that a question, will we survive as a congregation, would present itself. Apparently our further existence has been truly justified, since in the course of time we would each time come out stronger than we did before. In view of this, let us then go forward with Faith in God and trust and charity, in and toward one another. God will then continue to be with the Church and to bless it.

The work is Thine, O Christ our Lord,
The cause for which we stand;
And being Thine, 'Twill overcome
its foes on every hand.

(Thus far is the report prepared by Fred Ringelman.)

After the resignation of Reverend P. E. Franz, we were again depending upon the services from various ministers from other churches, until we could again obtain a regular minister, which we were able to do after two years of such services.

In June, 1943 Reverend and Mrs. H. N. Harder, who had been serving the Grace Mennonite Church of Enid, Oklahoma, since 1935, came to serve the First Menno-

nite Church here. Their service here was of a short duration as they accepted the pastorage of the First Mennonite Church of Aberdeen, Idaho. It was hoped that the higher altitude and more favorable climate would be an aid to Mrs. Harder in the complete recovery of her health. During their ministry, three boys were baptized and four others were added to the church by letter.

In March, 1944, the men of the church organized a brotherhood for the purpose of fellowship and create an interest in the church among others who were not particularly attached to a church elsewhere.

The Lord has richly blessed this brotherhood during the past years. Inspirational and educational meetings have been held, often with guest speakers bringing helpful messages and creating interesting and lively discussions. Mr. Harvey Base was elected the first president of this organization.

After the resignation of Reverend H. N. Harder in 1945, our services were very irregular again for a long time until we were able to be supplied regularly by the ministerial students from Bethel College, of which our present pastor is one.

In May of 1946, our organization asked brother A. H. Peters to serve us regularly during the summer months, to which he agreed. At a special meeting on August 22, 1946, we voted to ask Reverend Peters to serve us from Bethel College during his senior year, than after his graduation move to Geary, to which he also agreed. So in June of this year, 1947, he and his family moved to Geary, so we now again have a resident minister, something that is very necessary for the success of any church organization.

In June the Church sold the parsonage, which was in need of repairs, and we are planning to build a new one right east of the Church Building and on the Church grounds.

This historical sketch would be incomplete without paying tribute to Brother Emil R. Lehman, who

went home to where his Master is on May 22, 1947. He served the Church faithfully as Deacon and as Sunday School teacher; his efforts will long be remembered by our congregation.

At present there are four of the charter members who are still living; Miss Emma Ringelman and Mrs. Abbie (Oscar P.) Ruth, living here in Geary and are attending church regularly; Mr. Fred V. Ringelman and Mrs. E. D. Ruth, both living in California.

The ministers who have served the First Mennonite Church of Geary, Oklahoma, since its organization in 1897, were as follows;

Reverend Jacob S. Krehbiel, August 15, 1897
to April 15, 1916.

Reverend Henry Riesen, June 1917 to spring of 1924.

Reverend Henry D. Penner, April 1, 1926
to October 26, 1933.

Reverend P. E. Franz, August 1936 to June 1941.

Reverend H. N. Harder, June 10, 1943
to July 2, 1945.

Reverend Abe H. Peters, June 1946.

The present officers of the Church are;
Deacons;

Mr. H. W. Coil

Mr. Earl Amstutz

Treasurer; Mr. E. J. Lehman

Secretary; Mr. Oscar P. Ruth

Trustees;

Mr. Harvey Base

Mr. Howald Zweiacher

By Oscar P. Ruth.
Chairman of the Historical Committee.

YOUTH REMINISCENCE
During the
MONTH OF JUNE 1913

FROM THE NEWTON, KANSAS HERALD
BY
HENRY P. KREHBIEL

From our young friend Sam J. Baer of Summerfield, Illinois, we got a scenic picture post card of our present Mennonite Church in the town of Summerfield, where the Middle District Mennonite Conference will be held this year. It is a stately building that has a tall brick bell tower alongside of it. This tower was built from the ground up and the bricks used in building it were taken from the Old Mennonite Church that was located just south of town. Since this new Church is built in town instead of in the country, it will serve it's purpose and aim much better.

In our reminiscence, we can recall many wonderful hours we spent in this old Church. It was built upon a hill overlooking the village of Summerfield. These recollections will never be forgotten by those of us who have lived through them, for they are a sacred part of our lives. We recall the many hours we spent together as young people attending the young peoples society meetings.

More than forty seven years have passed since our old Grandfather Schmitt, with his long silvery hair, stood in the pulpit and preached to us. I can still see him standing there in spirit.

Here is a list of those who have been vouchsafed by baptism: Jacob Pletscher, Little John Kraemer, D. Hirschler, Uncle Jacob Leisy, Grandfather Johannes Haury, Daniel, Christian and Jacob Baer, Gerhard and Jacob Vogt, Johannes, Jacob and Valentine Krehbiel, John Brandt, John W., David C., Henry G., Jacob E., Gerhard B., Henry (Squire), David B. and Peter Ruth and the Eichers. And the younger people: Christ and

Jacob Auernheimer, John and Jacob Kuehny, Daniel F. Risser, who later became our teacher, Daniel Haury, Jacob E. Schmitt, Jacob and Gerhard Dahlem, Abraham Stauffer and many others, who are nevertheless, held in high esteem in our thoughts.

The ever watchful wives, Aunt Leisy, Grandmother Ruth, Aunt Dahlem, Baer, Berger, Schmitt, Bergthold, Kraemer and Hahn. In spirit, we will allow those who have gone before us to suffuse us with testimony of incidents that have occurred before our time, some of which have never been recorded.

It is Sunday morning in June and we see the wives with the beautiful boquets of roses, the men with a beautiful rose, worn in the buttonhole of the lapel of their coat, all here together in full count with their large families. It is a friendly salute; and a greeting that makes us want to hurry to our homes. The Sunday School being over, we sit with our older companions on the long benches in the front part of the church. In front of us and to our left, we see the strong hardy robust men with their black beards, to our right, we see the benches filled with the gay and vigorous wives and young women. Father Christian Krehbiel is in the pulpit, in a deep bass voice, we hear the opening blessing and the announcing of the songs to be sung. Peter Ruth, the song leader, gives us the pitch and then the powerful voices of all the members echoes throughout the entire church. Perhaps there are better singers than we were (and there are many) but for me, the singing was inspirational that revived and extolled me. As I sat there I could hear the different voices and could distinctly hear the voices of my children amid all of the other voices.

The sermons, the Sunday School, the Christmas and Easter Festivals and the companionship directly outside of the church on the big wide platform, for one half hour after the services. How brilliant and how lifelike these wonderful events can pass before your eyes as we bring them to our minds.

We should not bring all of these events to mind in connection with the New Church: for they remain a sacred book, bound in a perpetual indented record in the Holy Place beyond the horizon.

Other youths will come and they will be permitted to make a place for themselves, under the influence of the precedent set forth by their early ancestors, and may they be guided and inspired thereby so their entire life may be blessed and prosperous, much like we older people have become in our little old church on the hill that at one time, overlooked the village of Summerfield, Illinois.

The Middle District Mennonite Conference referred to in the foregoing article was the twenty sixth one and was held in the Mennonite Church of Summerfield, Illinois. It began on Friday October the tenth 1913, and lasted for six days. It was attended by thirteen ministers and a host of other guests.

Henry P. Krehbiel, the author of this article was a son of Susanna Ruth and Christian Krehbiel. He was born at Summerfield, Illinois on the thirteenth day of April in the year of 1862. On the twenty first of November in the year of 1886, he was joined in Holy Matrimony to Mathilda Kruse at Halstead, Kansas. She was a daughter of Adolph Theodore Kruse and Margareta Rupp, born in Russia on the seventeenth of March in the year of 1867 and passed away on the twentieth of April in the year of 1931. Her earthly remains rest in the Halstead Cemetery at Halstead, Kansas.

Henry P. was a minister, business man, Editor and Author. The fact that he was born in Summerfield and attended the old Mennonite Church he wrote about, is probably what inspired him to write this article.

He passed away on the second day of December in the year of 1940 and his earthly remains rest in the Halstead Cemetery at Halstead, Kansas.

THE FIRST CHRISTIAN CHURCH OF HALSTEAD

This church was organized by a group of Mennonite families who migrated to the State of Kansas to make their new homes. The majority of them came from the Congregation at Summerfield, Illinois that had grown so fast that there were not enough homes in the area to take care of the increase in population. A number of these families held a meeting and elected four of their number as a committee to go to southern Kansas to inspect some land and to make provisions for them to purchase it if it proved to be satisfactory. This committee consisted of the following persons; David Lehmann, Jacob Leisy, Christian Krehbiel and Abraham Stauffer. They started on their trip on the ninth of October in the year of 1873. Accompanying them were Johannes Fast, David and Heinrich Goerz and Heinrich Flaming, brethren who recently arrived from Russia. In Kansas they were joined by Bernard Warkentin. The location they agreed on was what is now the Halstead area. The first settler was Bernard Warkentin.

On the sixth day of January in the year of 1874, a group of thirty brethren made another trip to the same area to purchase some more land. In the spring of 1874 and soon there-after, the following brethren moved to Kansas; Christian Hirschler, from Iowa and the following brethren from Illinois, John Lehmann, John Kuehny, Christian Schmutz and Jacob and Johann Dettweiler.

In the spring of 1875, another group moved to the Halstead, Kansas area. It consisted of the following families; John W. Ruth, Daniel Ruth, Jacob E. Ruth, Elizabeth Ruth, Daniel Bachmann, Valentine Krehbiel, John and Daniel Haury and Peter Bartel. All of these became charter members except Peter Bartel.

In the spring of the year of 1875, four Mennonite farmers whose land joined at a common corner located one mile south of what is now Moundridge, laid out a town-site and called it Christian. A portion of land

was taken from each of these four parties; Christian Krehbiel, Christian Voran, Christian Hirschler and Daniel Krehbiel.

On Easter Sunday, the twenty eighth day of March in the year of 1875 the entire group of settlers met at the home of Jacob Dettweiler where they organized the church and called it the First Christian Church. The church building was erected in Christian and was dedicated on the fourth day of March in the year of 1877. On January the first in the year of 1886 there were 67 families in this group making a total of 225 members and numbering 415 souls.

Jacob Leisy of Summerfield created a fund for the aid of orphans. It was called "The Leisy Orphan Aid Society". It was founded on October the thirtieth in the year of 1883. It was a corporation and the State charter was issued on April the twenty third in the year of 1884. A sum of \$5000.00 was invested.

When the Missouri Pacific Railroad laid out their right-of-way and built the Eldorado-McPherson branch of the road, they by-passed Christian and laid their tracks one mile to the north where they established the town of Moundridge, Kansas. All of the business establishments, including the Post Office, moved to Moundridge and the town of Christian became extinct. The Congregation, however, still carried the name of Christian.

The Ruth family was quite active in this church, a trait which seemed to be a time honored custom of the family for we found them to be active in any and all of the churches in which they were found to be a member. It has been a major part of their daily life counting from the earliest ancestor we could locate and carried on in an unbroken line up to the present day generation.

July 5, 1959.

By Albert J. Ruth.

THE MENNONITES

Who they are, why they are, and what they are doing in America.

In the 16th century there was a great reformation in Europe, it being a protest against the apostacy and corruption of the Catholic Church of Rome. This reformation was led by Luther in Germany, Calvin in France, Wicliffe and Knox in England and Scotland and Zwingli in Switzerland. In Zwingli's Church at Zurich there was a group of men who thought that his break with Rome was not absolute and his reformation was not radical enough, according to the New Testament. They said, "You have retained infant baptism, we believe that according to Christ's teachings people ought to be baptized upon confession of faith." They said that he had formed a State Church similar to the Hierarchy in Rome while they believed in the separation of Church and State. They said you take the sword and make war against the Catholics and we believe in the principle of nonresistance as taught by Jesus. Indeed, in the life of Zwingli it came to pass what Jesus had said, "He that taketh the sword shall perish by the sword." Zwingli died on the battlefield. They argued these points with Zwingli but to no avail. They held separate meetings in their own homes and on the 25th day of January, 1525 four of them were baptized upon their confession of faith and thus was started what is known in history as the Anabaptist Movement. The four leaders, Felix Manx, George Blaurock, Conrad Crebel and William Reublin were University graduates, influential men and the movement rapidly spread throughout Switzerland. When Zwingli saw this he induced the civil authorities to pass an edict of death against those who were baptized upon confession of faith or who refused to have their children baptized and a bloody persecution ensued. All the Leaders died a martyr's death. We saw the place in the Limmat River, the swift deep stream issuing from Lake Zurich where Felix Manx was

The following article is an excerpt from the book written by Reverend Henry J. Krehbiel, entitled,

"A TRIP THROUGH EUROPE"
A PLEA FOR THE ABOLITION OF WAR

AND

A REPORT OF THE 400th ANNIVERSARY OF THE
MENNONITE DENOMINATION

The 400th anniversary of the Mennonite Denomination was celebrated at Basil and Zurich, Switzerland, June 13 to 16, 1925.

drowned. Being sentenced to death because he would not recant and return to the Reformed Church, he was bound hand and foot and doubled up until his elbows were below his knees and a stick being passed through them. Thus he was placed in a boat, a Reformed minister and the executioner were with him, and the boatman guided the boat out into the stream. The minister tried to persuade him to recant and return, when he refused he gave the executioner the signal and at a place where there is now a large bridge he was thrown overboard and sank beneath the water, repeating the words of the dying Saviour, "Father into thy hands I commit my spirit." Many of the Anabaptists fled to the Palatinate in South Germany where a plague had de-populated the region and the ruler had invited them guaranteeing them their religious liberty. While I was in Switzerland I visited with an Evangelical pastor who told me that he had found at the home of a Mennonite widow amongst the rubbish the diary of a certain Kreuenbehl, evidently one of my ancestors, describing his journey from Switzerland into South Germany in which he states that he came to certain villages which were deserted, the corpses were lying unburied in the streets, the living having fled. Yet into such forbidding circumstances these people went, and there are still several Mennonite Churches there. Holland also invited the Anabaptists to come, guaranteeing them protection. They came down the Rhine by the thousands, but tolerance was of only short duration. When Holland came under the authority of Spain, Phillip 11 being a bigoted Catholic, thought he could do no greater favor to God in Heaven or to the Pope of Rome than if he would exterminate these "damned heretics" as he called them. He commissioned the Duke of Alva to this murderous work and this butcher reported to his majesty after about two years that his work was now completed, for he had killed 18,000 of the heretics and cleared the land of this evil. Here our history

as Mennonites begins. A young man was to be executed because he had been converted and was baptized upon his confession of faith. He was allowed to make a confession of his faith before he died. He made such a joyful confession, and looked so courageously into death and so hopefully beyond that his confession struck home to the heart of a Catholic priest by the name of Menno Simon, and this man went home and began to study the New Testament and he came to the conclusion that these people are right and the Catholic Church putting them to death is wrong. He resigned from the priesthood and withdrew from the Catholic Church. The scattered and persecuted people came to him and besought him to become their leader. On the 12th day of January, 1536 he was baptized and took up the task of ministering to them. He being a gifted, influential man, those organized by him into Congregations were called Mennonites. During the time of persecution in Holland some of them migrated to Prussia, being promised religious liberty and exemption from military service. When these privileges were withdrawn in 1776 thousands of them migrated to South Russia on invitation of Queen Catherine who guaranteed them freedom from military service for all time. When in 1873 this privilege was withdrawn about 10,000 of the Russian Mennonites emigrated to America and settled in Minnesota, Nebraska, Dakota, Kansas and Canada. There were large groups of these emigrants who came from Germany that arrived in the United States in the period of from the year 1850 to 1854. These people settled in Ohio, Iowa, Illinois and Indiana. But the first Mennonites had come here by invitation of William Penn and settled at Germantown, Pennsylvania in the year of 1683.

EYMANN FAMILY HISTORY AND GENEALOGY

FOREWORD

The following data is an english translation of a history and genealogy of the Eymann Family, written in the german language under the date of January the ninth in the year of 1864. It was recorded by Peter Eymann, son of Christian Eymann and Anna Kremer.

Wherever possible, names of persons, locations or dates that were missing in the original record, have been supplied by the translator in an effort to make this history and genealogy more complete.

The information we supplied, was obtained through research work, various family records and histories, Cemetery records and through the cooperation of Dr. Fritz Braun of Heimatstelle Pfalz of Kaiserslautern, Germany, who supplied much of the early data.

Of particular note and interest in this genealogy is the frequency of the marriages of first cousins.

The marriage of second cousins, first cousins not as frequently, occurred more often among some of our early ancestors due to the circumstances under which this group of people were forced to live during this period of time. Every family of the Mennonite Faith had an average number of such marriages during this period. The Eymann Family, however, has the greatest number that the writer has ever found in any family genealogy on which some research work was done.

The translation of this record from the german to english was made as literally as possible.

January 3, 1967.

By Albert J. Ruth.

EYMANN FAMILY HISTORY AND GENEALOGY

BY

PETER EYMANN

SON OF

CHRISTIAN EYMANN AND ANNA KREMER

1-9-1864

In order that my children, and the Eymann Family in general, might be aware of where our ancestors or forbears came from, I will, to the best of my knowledge, write the history and record the genealogical data of the family, as I can recall it to my mind.

My great great grandfather lived on the Sionerhof by Alzey in the Palatinate and it was here that my great grandfather, Christian Eymann, was born in the year of 1701. He first resided on a leasehold estate in Niederredern in Alsace, then at Donnersberg, then in Kindenheim on the Von Der Muehlenschen farm where he passed away in the year of 1827.

My great grandmother, a Gerber by birth, was born in Switzerland, in the so called Schwamboden, during the year of 1706. Her father was a member of the Reformed Church and fought in the Civil War.

During the Reformation Period when the Church and State, as a Unit, tried to force everybody to follow their edicts, as far as religion was concerned, many a pitched battle was fought and wholesale murder was committed where not even the old people were spared. At a time when the Reformed people and the Catholics were all living in the same Cantons and the Reformed people were victorious, the tables were turned. On a certain day, my great grandmother's father, together with another Reformed Comrade, (during the time they were persuing and persecuting the Catholics and some others in their homes) came to a house and found no one inside. My great great grandfather went outside to take a look around and spied an old barn with one of the doors ajar and entering thereby to search the interior, came upon an old man kneeling and praying. This made such a profound impression on him, that he silently turned to leave the barn and as he came out through the door, his Comrade, who had just emerged

from the house, met him and inquired if he had found anyone in the barn. Since my great great grandfather was so astounded by the scene he had just witnessed, his mind was still pondering on the matter, he could not give an immediate answer to his query, thereupon his comrade took his sword and placing it against my great great grandfather's chest, said; "I should run you through with this sword, if you as much as spare any of them" (The Catholics), then entered the barn, found this old man kneeling and praying and slew him with his sword.

This incident affected my great great grandfather still more and after giving it some serious thought, he said to himself; "I can not stand by and see any more of this, much less carry it out."

From all indications this incident did not happen too far from his home because he went to his home in the night and told his family all that had happened, stating further that he could not stand the sight of it anymore and had made up his mind that they would all leave the country together but they could not do so openly. So the mother spoke up, or it might have been his grandmother (because she was quite elderly) "You folks go with your children, Go in God's name. I will remain here to die because I will not be able to go along anyway." To which my great great grandfather replied; "If you will not come along with us, none of us will go." She must have made up her mind to go along for they left in the night and while the elderly grandmother could not walk, he took her upon his shoulders and carried her. The children carried bundles of clothes, along with as much food as they could possibly carry. Everything else was abandoned and left behind. They travelled during the night and secreted themselves in the woods and forests during the day. The elderly grandmother could not stand the rigor of the trip and passed away under a large tree where they buried her remains and continued the trip they had so earnestly and hurriedly undertaken.

This was the manner in which the family came out of Switzerland and settled in the Palatinate, which twenty years earlier, had been destroyed by fire and sword by the French Army in the War of Orleans.

Here, the family found much peace and contentment from 1775 to 1820, a period of forty five years. He died in Kindenheim in the year of 1827 at the age of ninety one years and several months. I was thirteen years old at the time and knew him real well.

GENEALOGY

CHRISTIAN EYMANN: my great grandfather, was born at Sionerhof near Alzey, in the year of 1701. He was married to a woman named Gerber in the year of 1724.

His wife, my great grandmother, Nee Gerber, given name unknown, was born in the so called Schwamboden, in Switzerland, in the year of 1706.

The children of my great grandparents were:

(1) JACOB EYMANN: born in the year of 1725. He was married in the year of 1746 and emigrated to the United States in the year of 1749 and settled in the State of Pennsylvania. (No further record.)

(2) BARBARA EYMANN: born in the year of 1727.

She married John Schowalter. They had one son who married a woman by the name of Wuerz of Muenchhof by Hochspeier. This couple had a daughter.

(3) FRONIKA EYMANN: born in the year of 1729.

She married Joseph Hege. The couple had a son and a daughter. The daughter's name was Katie.

(4) CHRISTIAN EYMANN: born in the year of 1736.

In the year of 1763 he married Maria Dahlem, born in the year of 1736. Christian Eymann was a minister of the Mennonite Faith. He died in the year of 1827. Christian and Maria were my grandparents.

(5) KATHERINE EYMANN: born in the year of 1742.

She married John Dettweiler. (No further record.)

My great grandparents had five other children who died in their infancy. (The order in which their ten children were born is not known.)

The children of Reverend Christian Eymann and Maria Dahlem, my grandparents, were:

(1) JOHANNES EYMANN: born in Kindenheim on January the fifteenth in the year of 1764. He was married to Klara Schneider of Kleinbockenheim in the year of 1795. She was a sister of John Schneider who married Anna Eymann, sister of Johannes. Johannes Eymann and Klara Schneider were the parents of Jacob Eymann who migrated to America and Elizabeth Eymann, the first wife of Peter Weber of Kindenheim. Johannes died in Kindenheim in the year of 1806 at an age of a little over forty two years.

(2) JACOB EYMANN: born in Kindenheim in the year of 1766. He married the widow Schowalter, Nee Wuerz, of Muenchhof near Hochspeier who lived in Dakenheim. He had the daughter of his deceased nephew with him. This nephew was a son of (2) Barbara Eymann and John Schowalter, listed above, who lived in Dakenheim.

Jacob Eymann had one child, a daughter Magdalena. She married a Schowalter and was the mother of Jacob Schowalter of Dakenheim and Christian Schowalter of Friedelsheim. Jacob Eymann married a second time to a Schowalter from Hemshof. She was the granddaughter of (2) Barbara Eymann and John Schowalter. Jacob was a little over forty years of age when he died.

(3) CHRISTIAN EYMANN: born in Kindenheim in June of the year of 1768. Died in Biedesheim on the sixth of January in the year of 1832. This was my father.

(4) ANNA EYMANN: born in Kindenheim during the year of 1770. She married Johannes Schneider of Kleinbockenheim, a brother of Klara Schneider who married Johannes Eymann. They had two children, a son and a daughter. They were my cousins. The daughter married a Lichti who lived in Kisselhof. Anna Eymann died in Kleinbockenheim in the year of 1843.

(5) PETER EYMANN: born in Kindenheim in June of the year of 1773 and died in February of the year of 1837. Married Anna Latscha of Friedelsheim. She was born in Erpolzheim in October of the year of 1778. She died in Biedesheim on the twenty seventh day of November in the year of 1854. These were the parents of my wife.

(6) ELIZABETH EYMANN: born in the year of 1775. She died in her eighteenth year. (Single)

My parents and their children:

CHRISTIAN EYMANN: (3) aforementioned. My father.

Born in Kindenheim in June of the year of 1768. Died in Biedesheim on January the sixth, in the year of 1832.

In the year of 1797, he married the widow Barbara Kremer, Nee Kremer. She was born in Oberfloersheim. She had one child by her first marriage, a daughter, named Maria.

She bore my father two children, a son, who lived for only two days, and a daughter, named Anna.

(1) ANNA EYMANN: born in Oberfloersheim on April the twenty second, 1799, died in Biedesheim the fifth of September in the year of 1837. She married Jacob Eymann, the son of (3) Johannes Eymann, my father's brother, and Klara Schneider. Jacob Eymann married a second time to Maria Krehbiel in the year of 1838.

After my father's first wife died in the year of 1800, he married Anna Kremer of Oberfloersheim, the only daughter of Jacob Kremer, lessee of the immense Commenturei Estate in Oberfloersheim, an industrious and most able farmer of his time. He was the brother of my father's first wife, first, he was my father's brother-in-law and then he became his father-in-law.

Anna Kremer, who later became my mother, was born in Oberfloersheim in the year of 1780. Anna's mother was a born Schmidt from Gundersheim.

(2) ELIZABETH EYMANN: born in Oberfloersheim during the month of October in the year of 1801. She was the first child of my mother. She was married in the year of 1828 to Christian Eymann, son of my father's brother, Peter Eymann of Kindenheim. She died during the month of August in the year of 1843 and in 1844, my brother-in-law married a second time to Elizabeth Herzler of Stauf.

(3) JACOB EYMANN: born in Oberfloersheim during the month of October in the year of 1803. When he was six months of age, his parents, and the grandparents on the maternal side, moved to Biedesheim where they purchased an estate. During the month of November in the year of 1826, he was married to Katherina Risser of Friedelsheim, a daughter of Johannes Risser, who died in September of the year of 1832. In September of the year of 1833, he was married the second time, to Maria Risser, sister of his first wife.

(4) KATHARINA EYMANN: born in Biedesheim during the month of October in the year of 1805. In March of the year of 1830, she married Johannes Eymann, a son of my father's brother, Peter Eymann, of Kindenheim. They made their home in Quirnheim, where her husband died in December of the year of 1856.

(5) CHRISTIAN EYMANN: born in Biedesheim during the year of 1807. He died single in the year of 1829. He was crippled and had to be carried from one place to another.

(6) PETER EYMANN: born in Biedesheim on the ninth of June in the year of 1814. On the twelfth of June, in the year of 1836, he married Elizabeth Eymann of Kindenheim, a daughter of Peter Eymann, my father's brother. I, Peter Eymann, am writing this. The above mentioned Peter Eymann, born in the year of 1814 and I, are one and the same person.

(Peter Eymann wrote this history and genealogy)

The children of my father-in-law, Peter Eymann of Kindenheim are:

(1) CHRISTIAN EYMANN: born in Kindenheim during the month of December in the year of 1802. He became my brother-in-law.

(2) JOHANNES EYMANN: born in Kindenheim in the year of 1805. In the year of 1833 he migrated from the Kindenheim location onto the Quirnheim estate, which my father had purchased. Johannes died there during the month of December in the year of 1856. Johannes also became my brother-in-law.

(3) JACOB EYMANN: born in Kindenheim during the year of 1807 and died there in the year of 1842 at the age of thirty five years. He too, became my brother-in-law. He married Maria Rubel of the Messerschwaner Estate near Otterberg. He had three children; two of whom died very young. The third child, a son, named Peter Eymann, who was born in Kindenheim in the year of 1837, went to Potzbach in the year of 1862, where he married a woman by the name of Beutler.

(4) ELIZABETH EYMANN: born in Kindenheim, September the twelfth in the year of 1812. She died on June the fifteenth in the year of 1855. This was my wife.

The family of my cousin, Jacob Eymann, the son of Johannes Eymann and Klara Schneider and Anna Eymann, my step-sister, and his second wife, Maria Krehbiel. JACOB EYMANN: farmer; born in Kindenheim in the year of 1796 (German records show, "About 1798"). He died in the United States, (probably in Ohio) in the year of 1874. His first wife, my step-sister, was born in Oberfloersheim during the year of 1799. She died in Biedesheim in September of the year of 1837. During the year of 1838, he married a second time, to Maria Krehbiel of Weierhof, daughter of Christian Krehbiel and Katharina, Nee Krehbiel, born in Weierhof on the twenty second of July in the year of 1807. She died in Ashland, Ohio during the year of 1857. The family migrated to America in the year of 1845 and settled near Ashland, Ohio where he bought a farm consisting of 160 acres for 3,300 Dollars and made it his home.

Children of the first marriage; All of whom went to America with their parents;

(1) CHRISTIAN EYMANN: born in Biedesheim, April the nineteenth in the year of 1822. He died February the eighth in the year of 1857, near Franklin, Iowa. On August the 23rd., in the year of 1848 or 1849, he married Agnes Krebill, daughter of Frederick Krebill and Anna Risser. She was born at Messerschwaner Hof, near Otterberg on September the twelfth, in the year of 1830. They were married at Hayesville, Ohio. She died on December the second in the year of 1920.

Their children:

- (a) Anna Maria: Married Manasseh S. Moyer.
- (b) Barbara K.: Married Michael Pletscher.
- (c) Jacob Samuel: Married Christina Lehmann.
- (d) Maria: Married Jacob P. Latscha.

The widow was married for a second time, to John Conrad Eberle.

(2) MARIA EYMANN: born in Biedesheim on the twenty-second of March in the year of 1824. She died in Moundridge, Kansas on the first of June, in the year of 1892. She married Peter Schowalter of Weierhof on the sixth of April, in the year of 1845. He was born in Weierhof on October the seventeenth, in the year of 1819 (some records show 11-17-1819.) He was a son of Jacob Schowalter and Elizabeth Kaegy. He made his home near Ashland, Ohio on a farm of 80 acres he had purchased for 1,600 Dollars. It was next to the farm which his father-in-law bought. In the year of 1856, the couple was living five miles from Franklin, Lee County, Iowa. Peter Schowalter died on the twenty-eighth day of April in the year of 1882.

This is the Eymann and Schowalter lineage leading to the Ruth Family.

There were fourteen children, born in U.S.A.. Jacob, Daniel Adam, Anna Elisa, David Thomas, Elizabeth, Son, Jacob Peter, August Herman, Adolph Benjamin, Otto Frederick and a foster daughter, Elisa Koehn.

(3) ELIZABETH EYMANN: born in Biedesheim, August the nineteenth, in the year of 1826. Married to Jacob Risser, son of Johannes Risser and Katharina Weber, on March the third, in the year of 1845. The couple left their home in Biedesheim on the thirty first of May, in the year of 1845 to migrate to America. They settled near Ashland, Ohio, where he bought a small farm of 75 acres located near his father-in-law, for 1,800 Dollars. Jacob Risser died in June of the year of 1846. They had one son, born during the winter of 1845-1846. He died in June of the year of 1846.

The widow married a second time to Valentine Schwan, carpenter: The couple lived in Vermillion, Ohio for a few years and then moved to Franklin, Lee County, Iowa, where they lived from 1850 to 1860.

Children; born in the United States:

Theodore, 10-1850: Otto, 2-1853: Clara Augusta, 11-1854, died 10-1856: Child: August, 1858: Emma, 1860.

(4) JOHANNES EYMANN: born in Biedesheim on the third of August in the year of 1829. Married to Johanna Krehbiel of Albisheim. The couple lived in Cleveland in the year of 1849 where he worked as an apprentice to a Saddler. The couple lived in Franklin, Iowa in the year of 1856.

Their children:

Samuel: Daughter: Daughter:

(5) KATHARINA EYMANN: born in Biedesheim, September the thirteenth, in the year of 1831. She married Christian Hirschler in America. The couple lived in Iowa, five miles from Franklin.

Children: born in the United States:

David, 1853: Jacob, 1854: Daughter, born and died before the year of 1860.

(6) JACOB EYMANN: born in Biedesheim on December the eighteenth in the year of 1833 and died there on August the seventeenth in the year of 1834.

The Jacob Eymann-Maria Krehbiel family lineage is the one leading to the Ruth Family lineage.

Children of the second marriage to Maria Krehbiel of Weierhof:

- (a) Jacob Eymann: born 9-4-1839.
- (b) Peter Eymann: born 12-16-1842.
- (c) Daniel Eymann: born 8-10-1844.
- (d) Anna Eymann: born 1-5-1846.
- (e) Clara A. Eymann: born 8-10-1847.
- (f) Herman August Eymann: born 2-8-1850.

The children of my sister, Elizabeth Eymann:

- (1) JACOB EYMANN: born in Biedesheim on the twelfth of September, in the year of 1829. He was married to Elizabeth Eymann of Quirnheim during September of the year of 1859. She was his father's brother's and his mother's sister's daughter.

Their children:

- (a) Katharina Eymann: born in June 1863.
- (b) August Eymann: born in August 1865, died 1-1878.
- (c) Johannes Eymann: born in August 1873.

Three other children died in their infancy.

- (2) CHRISTIAN EYMANN: born in Biedesheim on June the ninth, in the year of 1831. In May of the year of 1859 he married Anna Eymann, daughter of my mother's and his mother's brother. (Jacob Eymann)

Their children:

- (a) Elise Eymann: born in April 1860.
- (b) Rudolph Eymann: born in June 1864.
- (c) Jacob Eymann: born in November 1866.

Two other children died in their infancy.

- (3) ANNA EYMANN: born in Biedesheim in April of the year of 1833. Married Johannes Hertzler, brother of her step-mother, in June of the year of 1862. The couple lived on the Gundheimerhof.

Their children:

- (a) Jacob Hertzler; born in May 1863.
- (b) Elise Hertzler; born in August 1865.
- (4) JOHANNES EYMANN: born in Biedesheim in the month of July in the year of 1843. His mother died when he was four weeks old.

There were four other children in the family, all four of whom died when they were very young.

My brother-in-law, Christian Eymann, was married a second time to Elizabeth Hertzler from Stauff. They had five children, three of whom died, leaving only two who are still living, Peter and Elizabeth.

The children of my brother, Jacob:

- (1) MARIA EYMANN: born in April of the year of 1829.

The only living daughter from the first marriage. She married Abraham Risser of Friedelsheim, a son of her mother's brother, in the year of 1850. They made their home on the Gundheimerhof.

Their children:

- (a) Maria Risser; born at Gundheimerhof in the year of 1851. She married a man named "Wuerz" and they have a daughter Agnes, four months old.
- (b) Katchen Risser: born at Gundheimerhof during the year of 1863. (No mentioning of a twin)
- (c) Elise Risser: born at Gundheimerhof during the year of 1863. (No mentioning of a twin)

Note:

(There is probably an error in the date of birth of either (b) Katchen or (c) Elise, or the error was made in copying the date from the original record.)

One of their children died.

- (2) JOHANNES EYMANN: born during June of the year of 1834. In May of the year of 1859, he married Anna Eymann, my oldest daughter.

- (3) CHRISTIAN EYMANN: born in Biedesheim during the month of August in the year of 1836. Married Anna Eymann of Quirnheim, his father's sister's daughter, in October of the year of 1861. They made their home in Quirnheim.

Their children: An only Son.

- (a) Heinrich Eymann: born in the year of 1863.
- (4) ELIZABETH EYMANN: born during April of the year of 1838. She married Jacob Risser of Friedelsheim in the year of 1860. He was the son of her mother's brother. They made their home in Friedelsheim.

Their children:

- (a) Peter Risser: born in the year of 1861.
- (b) Maria Risser: born in the year of 1863. She died at the age of five years.
- (c) Anna Risser: born in the year of 1869.
- (5) ANNA EYMANN: born in June of the year of 1839.

In May of the year of 1859, she married Christian Eymann, her father's sister's and my sister's son. Her children are listed under Christian Eymann.

- (6) KATHARINA EYMANN: born during April of the year of 1841. In May of the year of 1863, she married Johannes Risser, brother of Jacob Risser who married (4) Elizabeth Eymann and lived in Friedelsheim.

Their children:

- (a) Heinrich: the only son of Katharina.

The children of my sister, Katharina:

- (1) PETER EYMANN: born in Kindenheim during January of the year of 1831. Married during September of the year of 1862, to my youngest daughter Katharina.

The children of the first marriage:

- (a) Johannes Eymann: born on the tenth of August, in the year of 1863. A son of my daughter Katharina, and therefore he was also my grandson.

One child died when it was very young.

The children of the second marriage:

- (b) Jacob Eymann: born in the year of 1868.
- (c) Elise Eymann: born in the year of 1872.
- (d) Christian Eymann: born in the year of 1876.

Four other children died very young.

Note:

Katharina Eymann, Peter Eymann's first wife, died in the year of 1865. There is no mention made of the name of his second wife.

- (2) ELIZABETH EYMANN: born in Kindenheim during the month of January in the year of 1832. She married Jacob Eymann, son of Christian Eymann and Elizabeth Eymann, in September of the year of 1859.

- (3) CHRISTIAN EYMANN: born during June, of the year of 1834. He died single in the year of 1863.

- (4) ANNA EYMANN: born in Quirnheim during the month of December in the year of 1835. She was married in October of the year of 1861, to Christian Eymann, the son of my brother.

- (5) JACOB EYMANN: born in Quirnheim during the year of 1839. He is still single.

Five daughters died when they were very young.

My children: Peter Eymann-Elizabeth Eymann:

- (1) ANNA EYMANN: born in Biedesheim on the ninth of November in the year of 1838. Married to Johannes Eymann, the son of my brother, in May of the year of 1859. Johannes Eymann was born in the year of 1834.

- (2) MARIA EYMANN: born in Biedesheim on December the fourteenth in the year of 1840. Died in March of the year of 1875. She was married to Heinrich Wuerz of Enkenbach on July the second in the year of 1863.

- (3) ELISE EYMANN: born on the twenty seventh day of October in the year of 1842. Died on the tenth of October in the year of 1852.

- (4) KATHARINA EYMANN: born on the twenty eighth day of June in the year of 1844. Died in the year of 1865. She was married to Peter Eymann in September, of the year of 1862, the son of my sister Katharina. Katharina made her home in Quirnheim. Maria and Anna made their home in Biedesheim. Peter Eymann was born in Kindenheim in January of the year of 1831.

- (5) CHARLOTTE EYMANN: born on the nineteenth day of April in the year of 1846. Died on the fifteenth day of February in the year of 1847.

- (6) CHRISTIAN EYMANN: born on the fifteenth of July in the year of 1847. Died on the fifteenth day of May in the year of 1848.

- (7) JACOB EYMANN: born on the thirteenth of October, in the year of 1851. Died on the third of July in the year of 1852.

So ends the record of the Eymann Family.

Finis

