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   2) Call for nominations for SAHS officers
I. TO OUR READERS

1. Enclosed with this Newsletter, SAHS members will receive a copy of the long awaited Swiss Genealogical Research: An Introductory Guide by Paul Anthon Nielson. Additional copies may be purchased at a reduced membership price of $3.25 from our president Dr. Leo Schelbert, 2523 Asbury Avenue, Evanston, Illinois 60201; or at the regular price of $4.95 from the publisher, The Donning Co., 5041 Admiral Wright Road, Virginia Beach, VA 23462. The officers of the SAHS hope that you enjoy this gift and recognize it as one of the ways in which they try to make membership in the society worthwhile for you.

2. As a kind of celebration of the publication of P. A. Nielson's genealogical research guide, I have taken a small number of "case studies" from my files to illustrate some of the components that go into the make-up of individual lives and provide historical and genealogical raw materials for future researchers. I treasure these vivid glimpses at the variety and range of human experiences contained within even our small society and hope that you do too.

3. The SAHS had its annual meeting in October. The minutes and reports presented to you in this Newsletter give a good indication of the affairs of your society.

4. You have an opportunity to participate directly in these affairs by responding to the invitation of Dr. Emil Oberholzer to help the nomination committee in its search for a slate of officers for the next three years. This is very important business indeed, as the future direction of the SAHS will be determined by the elections of next October.

Heinz K. Meier
Editor, SAHS Newsletter
Old Dominion University
Norfolk, VA 23508
II. THE SIXTEENTH ANNUAL MEETING OF THE
SWISS AMERICAN HISTORICAL SOCIETY

The sixteenth annual meeting of the reactivated SAHS was held on Saturday, October 27, 1979, at the Embassy of Switzerland in Washington, D.C.

A. Minutes of the Business Meeting
(To be approved at the annual meeting of 1980).

1. President Leo Schelbert called the meeting to order at 11:00 a.m. He welcomed the thirty-three members present, among whom he specifically introduced Ambassador Dr. Raymond Probst, Mr. Pierre-Yves Simonin, the new Cultural Counselor at the Embassy, and Dr. Hans E. Tütsch, the correspondent of the Neue Zürcher Zeitung. In his welcoming remarks, Ambassador Probst reflected upon his visits to New Glarus, Wisconsin, Midway, Utah (where he found a Probst clan of over 150 members), and Helvetia, West Virginia.

2. The agenda was distributed and adopted.

3. The minutes of the previous year's meeting were approved (cf. SAHS Newsletter, Vol. XV, No. 1, February 1979).

4. The President’s Report was presented. (See below, pages 6-7)

5. The Treasurer’s Report was presented and approved. (See below, pages 8-10)

6. Elections:
   a. Mrs. Elisabeth Schmid-Ackermann was nominated to succeed Mr. Guido Schuler as Treasurer, and unanimously elected.
   b. The slate for the advisory board was presented and unanimously reelected, as follows: Robert H. Billigmeier, Sylva Brunner, Lukas F. Burckhardt, Augustin Maissen, and Don Yoder.
   c. The following members volunteered to form a nominating committee for the election of new officers 1980-83: Simone Schoch, Alex Weilenmann, and Emil Oberholzer (Chairman). Elected by acclamation.
7. Old Business:
   a. Paul Anthon Nielson's Swiss Genealogical Research: An Introductory Guide is completed and will be distributed to the membership soon.
   b. Among the Project Allocations for 1979-80, the amount of $1400.00 for the continuation of the Emil Frey Letters, which includes a special allocation of $400.00 for the translation of recently discovered letters by Frey's father, was approved without opposition.

8. New Business: Other Project Allocations for 1980 were presented and discussed item by item, as follows:
   a. Deutsche Wellen am Keuka See: Pro Helvetia is reluctant to support a small project like this. SAHS which supplies the speakers for the Swiss Day of the program should jump into the breach. This is cultural propaganda in the best sense. The German Federal and Democratic Republics as well as Austria participate also. The members present agree that since this involves teaching teachers of the German language, the project would be well worth the money. Arnold Price moves that the SAHS spend up to $300.00 for the Swiss Day of the Keuka Program at the discretion of the President. If Pro Helvetia comes forward with money, this contribution would lapse. Approved without opposition.
   b. Bost/Bonjour Letters: The University of Minnesota Press is preparing a translation of these immigrant letters and asks the SAHS for support. Bruno Gujer moves that the SAHS decline to subsidize this project for "lack of funds" or because "it does not fit into our present program." Ambassador Probst suggests that we could give it publicity through the Newsletter and leave the door open for later negotiations. Approved without opposition.
   c. Badollet/Gallatin Letters: This book is available to the SAHS for the very low price of $2.10 per copy. $550.00 would buy enough copies for free distribution to the membership. Bruno Gujer moves to postpone distribution until the financial situation of SAHS is clearer. Mr. Hunter, Dr. Hostettler, and Ambassador Probst express the opinion that anything connected with Albert Gallatin would warrant our attention and that the SAHS should avail itself of this opportunity. Gujer changes his motion in favor of distribution, and it passes without opposition.
   d. Professor Erzmann Schmocker of the Illinois Institute of Technology proposes to produce an exhibition on the urban development of Bern. He has received funds from his institution and a college in Colorado, but needs more. Pro
Helvetia will not contribute, the Berner Verkehrsverein is currently considering the proposal. If the SAHS will support the project, we can probably get the exhibition for our next annual meeting. Ambassador Probst assures himself that Prof. Hofer of the University of Bern was a co-author of the book that is the basis of the exhibition. Arnold Price moves that $500.00 be allocated to the support of this exhibition under the condition that it be made available to a regional meeting in Chicago and the next annual meeting in Philadelphia. Approved by majority vote.

b. The Switzers is a novel on the Swiss immigrant experience in South Carolina, written by Mrs. Williams of that State. Commercial publishers praise it but consider it commercially too risky. Donning Publishers will print it if one thousand copies can be guaranteed. It is the consensus of the meeting to postpone a decision on this matter. The officers of the SAHS, however, will undertake to help Donning find a market for the book among Swiss clubs and businesses, etc.

9. Dr. Marianne Burkhard reported briefly concerning the administration of an exchange program of the Pestalozzi Foundation by the SAHS. The negotiations are still in the initial stages, however, and no decision is necessary.

10. The Final Report of the Committee on the future of the SAHS was dropped from the agenda for lack of time, and the membership referred to the Newsletter.

11. Outside of the established agenda, but supported by the consensus of the meeting, it was moved by Heinz Meier that the membership dues be increased to $12.00. Motion carried without opposition.

12. The 1980 Annual Meeting will take place in Philadelphia on October 25.

13. The meeting adjourned at 1:15 p.m. to an excellent luncheon offered by Ambassador and Mrs. Probst in their residence. In the afternoon the membership present had the pleasure of hearing Dr. William Woyes Weaver speak on "Swiss Foods and Foodways in Early Pennsylvania."

Submitted by Bruno Gujer
Secretary, SAHS
November 7, 1979
B. The President's Report

During this past year the SAHS has again issued three newsletters under the editorship of Dean Heinz K. Meier. I wish to take this opportunity to thank him for the expert care he has devoted to this time-consuming task, despite his manifold professional responsibilities. I ask him to convey special thanks also to the appropriate officials of Old Dominion University where the newsletter is being issued.

The Genealogical Guide has, finally, come off the press and each member will soon receive a copy free of charge. It is my hope that it will provide help to the many inquirers interested in genealogical questions. Here too Dean Meier has played a key role. Having established the excellent cooperation between the SAHS and Donning Publishers, he accepted the at times frustrating task of seeing someone else's work through press. I wish to thank him sincerely for his assistance in this important matter. I also hope that Mr. Paul Anthon Nielson will find great satisfaction in the publication of his scholarly essay.

As part seven of the agenda shows, a variety of people and organizations have approached the SAHS for support. I take this as a sign that the present format - it had been basically worked out by Dr. Lukas F. Burckhardt and Dean Heinz K. Meier - truly works. Although the results are not spectacular, they are in my view solid and fulfill the purpose of the SAHS as stated in its constitution and in the bylaws. This is not to imply, of course, that other formats of action might be as, or even more, successful.

On September 22, 1979, a regional meeting of the SAHS was held in Beaufort on the Campus of the University of North Carolina. Sincere thanks are due to Professors Bruno Gujer and Larry Lepionka and to Dr. Hans Kuhn, Consul of Switzerland in Spartanburg, for their efforts. The meeting highlighted the start of an excavation of the Purrysburg site, once a flourishing eighteenth century settlement of Swiss immigrants. The archeological survey has been made possible in part by the financial support of the SAHS. Regional meetings such as the one held at Beaufort are of great value. They complement the annual meeting and make it possible to involve Swiss or other groups of the area.

Heavy professional and familial responsibilities prevented me from giving proper attention to SAHS matters between March and August. Since then every effort has been made to expedite pending matters.
I wish to thank Mr. Guido Schuler, the SAHS Treasurer, for his dedicated work for the society. When transferred to Chicago this summer, he was able to hand over his duties to Ms. Elisabeth Ackermann Schmid. Her willingness to accept them is truly appreciated. In conclusion I wish to thank also the officers of the SAHS and the members of the Advisory Board for their continued support and assistance. Without it the SAHS could not survive, with it its future is secure.

Leo Schelbert
### C. The Treasurer's Report

**SWISS AMERICAN HISTORICAL SOCIETY**

**REPORT OF THE TREASURER**

October 1, 1978 to September 30, 1979

<table>
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<tr>
<th>Income</th>
<th>Expense</th>
</tr>
</thead>
<tbody>
<tr>
<td>$6,572.14</td>
<td>$2,631.37</td>
</tr>
<tr>
<td>$214.85</td>
<td>$488.46</td>
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<td>$7,275.45</td>
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<table>
<thead>
<tr>
<th>Balances accounts Swiss Bank Corporation as of 10-1-1978</th>
<th>$6,572.14</th>
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</thead>
<tbody>
<tr>
<td>Interest earned on Savings a/c per 12-31-78, 3-31, 6-30 and 9-30-1979</td>
<td>$214.85</td>
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<tr>
<td>Membership fees and other Income</td>
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<tr>
<td>55 Individuals at $7.00</td>
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<tr>
<td>4 Societies at $20.00</td>
<td>$78.00 (less collection fee)</td>
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<tr>
<td>4 Individuals/Various</td>
<td>$25.46</td>
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</tbody>
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| Expenses as per separate list | $2,631.37 |
| Balances of accounts at Swiss Bank Corporation as of 9-30-1979 | $4,644.08 |

Please see separate list for outstanding income and expenses.

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Published by BYU ScholarsArchive, 1980
SWISS AMERICAN HISTORICAL SOCIETY

STATEMENT OF CONDITION

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<tr>
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<tr>
<td>Balance in Savings Account with Swiss Bank Corporation</td>
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<tr>
<td></td>
<td>$6,572.14</td>
<td>$4,644.08</td>
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</table>

ственный
### SWISS AMERICAN HISTORICAL SOCIETY

**LIST OF PAYMENTS (EXPENSES)**

**October 1, 1978 to September 30, 1979**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>National Arts Gallery</td>
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<td>Reimbursement Prof. Trumpy, 10-14-1978</td>
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<tr>
<td>John Brunner</td>
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<td>Entertainment Prof. Trumpy, 10-14-1978</td>
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<tr>
<td>Guido Schuler</td>
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<td>Entertainment Prof. Trumpy, 10-14-1978</td>
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<td>Honorarium Prof. Trumpy</td>
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<td></td>
<td>$ 606.25</td>
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<td>Dr. Leo Schelbert</td>
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<td>Telephones, postages, 10-17-1978</td>
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<tr>
<td>Old Dominion University</td>
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<td>Postage Reimbursement 10-20-78, 12-11-1978 and 5-8-1979</td>
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<tr>
<td>The Donning Company/Publishers</td>
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<tr>
<td>50 $ payment on contract signed 10-14-1978 re Swiss Genealogical Research:</td>
<td></td>
</tr>
<tr>
<td>An Introductory Guide by Paul Nielson 2-6-1979</td>
<td></td>
</tr>
<tr>
<td>Dr. Larry Lepionka</td>
<td>$ 500.00</td>
</tr>
<tr>
<td>Purrysburg Survey (Progress Report) 2-6-1979</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$ 2.631.37</td>
</tr>
<tr>
<td></td>
<td>=============</td>
</tr>
</tbody>
</table>
D. Swiss American Historical Society Meets in Beaufort, South Carolina

The Third Southeastern Regional meeting of the Swiss American Historical Society was held on Saturday, September 22, 1979 at the Beaufort campus of the University of South Carolina. The subject of the meeting was Purrysburg, a foundation of the Swiss entrepreneur Jean Pierre Purry of Neuchâtel (1675-1736), who between 1732 and 1735 induced hundreds of Swiss to emigrate to South Carolina and settle in his new town. At its peak around 1819, the Purrysburg parish of St. Peter counted over 1,000 white members. Later, however, the settlement declined and has now disappeared almost completely.

The program, which was supported in part by a grant from the South Carolina Committee for the Humanities, attracted almost forty participants from as far away as Greensboro, North Carolina, Spartanburg, South Carolina, and Atlanta, Georgia. Additional symbolic significance was lent to this gathering by the presence of Mr. David de Purry, a member of the Purry family, who is currently the assistant to the economic counselor of the Swiss Embassy in Washington.

After a brief introduction by Dr. Hans H. Kuhn, Swiss Consul in Spartanburg, Professor Lawrence S. Rowland of the University of South Carolina commented upon the historical circumstances surrounding the foundation of Purrysburg. He then read excerpts from a paper by Professor George C. Rogers, also of the University of South Carolina, providing some interesting details on the activities of Swiss immigrants in South Carolina during the Colonial and Revolutionary periods.

For lunch, the group adjourned to the Anchorage, a fine Swiss restaurant in an old Beaufort home. Subsequently, Professor Larry Lepionka, an associate of the Institute of Archaeology and Anthropology of the University of South Carolina, gave an introduction to his work at the Purrysburg site. He then took the party on a guided tour to the bluff overlooking the Savannah River where Jean Pierre Purry founded his settlement in the 1730s. A stone cross marks the site today and a few broken bricks and pottery shards are all that is left to tell us something of the life and trials of the early immigrants here. "The Swiss," said Professor Lepionka, "didn't leave much trash."

After the return to Beaufort, the group assembled at the Elliott George Parsons House for a social gathering for which Mrs. Lepionka had prepared a sumptuous array of food.

Bruno Gujer
III. A SAMPLING OF SWISS EXPERIENCES IN THE UNITED STATES OF AMERICA

Through the years we have come in contact with many Swiss Americans and Americans of Swiss origin. Some of them have opened themselves up and have given us a view of their background, their concerns and their interests. The rest of the space in this Newsletter is given over to four of them.

Bertha Louise Goetsch: Early Christmas at Emmanuel Church
Richard D. Gloor: 125 Years Gloor Family in the United States
Carl J. Olson: A Swedish American in Search of His French Swiss Roots
Walter R. Wullschleger: From the Kansas Plains to the Kentucky Hills

I have selected these four because I find that each of them has a story to tell and a message to send that should be of interest to our readers. The texts consist of direct quotations from letters of these persons to me and of materials written by them. They should be self-explanatory. I will be glad to send addresses to members who would like to get in touch with our featured and honored Newsletter guests.

Heinz K. Meier
Bertha Louise Goetsch:

Early Christmas at Emmanuel Church*

I am of Swiss ancestry on both sides of the family. My paternal Grandfather Andreas Schifferly, b. 1811, was from Kt. Aargau. My mother was a Stalder from Lützelflüh, b. 1851, and baptized by the eminent Jeremias Gotthelf, who was also a dear friend of the Stalder family, as well as their pastor. His novels were so much enjoyed by this family, and they carried them to the USA when they left Switzerland for Ohio, in 1853.

I have my 91st birthday on July 31st [1978], but I look forward to continuing my writing about the Swiss pioneers where my two sets of grandparents moved in western Ohio, in a Swiss pioneer community in the vast northwest Ohio Black Swamp hardwood forest, and where life was far different from the life in Lützelflüh, or at the Stalder farm home called "Schmiedshub," a few miles out of Lützelflüh. I visited these places in 1966.

My husband was a Reformed church clergyman, and served two Swiss Reformed congregations after he left McCormick Presbyterian Seminary in Chicago, where he graduated in 1905. Before that he attended Das Missionshaus, a Reformed church institution founded to train home missionaries for the fast-growing German communities all over the mid-west at that time. My husband had all his education in the German language at the Mission House. He felt the need for further English and also further seminary training before venturing into a church pastorate.

The first Swiss-established Reformed congregation was the one in western Ohio, in the community where I was born. The second was the St. Paul's Reformed congregation in Mt. Eaton, Ohio, in Wayne County, Ohio, where so many Swiss families landed from Switzerland. From there, they then decided where to go for a permanent home. I knew many of the old Schwyzer-Dütsch Swiss who came from Switzerland to that community, and what delighted them, and me, was that I could converse with them in the Swiss-German dialect, which I speak like a native Swiss! My husband's grave is in the Mt. Eaton Ohio cemetery. He died in 1947, after a lingering illness...

*Article from The Bluffton News, Bluffton, Ohio, Dec. 20, 1979, pp. 4 & 5.
First of all, thank you for the February 1978 NEWSLETTER. And for the note enclosed. Yes, the name v. Grueningen is indeed a familiar one. The author of the interesting biography of his father, is a friend by mail of mine. His brother Gustave and my husband, Frank, were very good friends already at the Mission House near Franklin, Wisconsin, and were in the same class. I never met the Sauk City "Pfarrer," v. Grueningen, but heard of him many times. I do appreciate the Feb. issue, especially since it contains this biography. Danke schön. The Heinrich Rusterholz mentioned in the biography was at one time (before I was born) pastor of the Swiss Reformed Emanuel's church in our community near Bluffton, Ohio. This was during the 1870s. It was before the church had the small pipe organ, and Rev. R. led the singing with his violin. Then, when the organ was installed, my father was the first organist. Later, the pastor's daughter, Bertha Greding, was the organist, as her father, our pastor, Rev. Peter Greding, sent her to Heidelberg in Tiffin, Ohio to study music. My father told her she had more nimble fingers than his, so he gladly turned the organist's job over to her.


I am at the moment trying to finish a short history of the Swiss Reformed pioneer community near Bluffton, Ohio. My parents were children in that wilderness forest during the latter 1850s and the 1860s. So much was told to me of life back then by my parents, also by my paternal Grandmother Schifferly, that I simply must put down in the written word, as I owe it to those hardworking Swiss pioneers to tell their story. It was a hard life indeed. So much for that....

With my very best wishes to you, I remain,

Bertha Louise Goetsch

*****

A look at northwest Ohio as it was 150 years ago, may explain why we do not find any written records of Christmas celebrations until many years later.

Chicago had only 12 families in 1830, when the Swiss Mennonites and the Swiss Reformed church families established their separate communities side by side in Riley Township, Putnam County.
We, who are used to seeing these communities today, with the beautiful farms and comfortable homes, find it hard to realize this was once a part of the flat, water-soaked Black Swamp hardwood forest of northwest Ohio, covering an area the size of the state of Connecticut.

Including a wide area beyond the Black Swamp, this was "Indian Territory" until 1817, remaining unsurveyed until 1820, when counties were created. The region was still called "Ohio's Last Wilderness" during the 1830s.

Then, President Andrew Jackson "mustered out" the remaining reluctant Indians to the sand dunes beyond the Mississippi River. Settlers now arrived in numbers--English, German, Welsh, Irish, Swiss,--to get some of the rich soil they had heard about.

The Swiss families who arrived had been living in east-central Wayne, Holmes, Tuscarawas, and Stark Counties. They came because they were poor and land was cheap. To a poor Swiss, who could never hope to own any land in his native, mountainous, over-populated little Switzerland, it was a wonderful experience to own acreage—even if it was in a swamp forest!

Writers long declared the dismal Black Swamp and surroundings, as "unfit for human habitation," which was an understatement. Even so, the Swiss communities grew rapidly, as more families continued to arrive, some directly from Switzerland. In 1848, the Swiss Reformed church community, and a number of Mennonite families now were in Allen County, as part of Putnam was added to Richland Township, Allen County.

A description of mail delivery from Cleveland to Detroit, via the Black Swamp, detailed what it was like to travel through this fearful region. Six horses hitched to a "wheeled cart" could travel 15 miles in three days! The horses were often mired up to their bridles in the swamp. Not surprisingly, this was called "slow mail!" A jokester of the times quipped," A horse has to be a good swimmer in the Black Swamp!"

One of the Swiss Mennonite newcomers proved to be a real opportunist. His water-soaked acres could not absorb another drop. When it rained, the water stayed on top of the ground, two feet deep, maybe more. He had some logs he wished to move. Instead of using his slow ox team to drag them where he wanted to pile them up to dry out to be burned later, this enterprising individual simply rolled the logs through the water himself, faster than with his ox team.
Both Swiss groups were deeply religious and wished to preserve their Christian faith. The Mennonites built a log church in 1840. In 1857 this was replaced with a larger frame church on the same site. They also had a minister. The Reformed church families held church services in the log school house that stood outside of the southwest corner of today's Richland Township cemetery, facing the then Kenton Road and Kalida Road that passed through the Frederick Gratz homestead. The Swiss called this road "Der Schreg Wäg," because of its peculiar direction from southeast to northwest. An original stretch of this "Slanting Road" remains, named "Schifferly Road," because it was cut through the first Schifferly homestead in 1835.

Visiting clergymen we know of, who came to the Reformed church community, were Lutheran and Reformed church clergymen.

These pastors had charge of several churchless communities, where they made their rounds. If no minister appeared for a service at the log schoolhouse, one of the settlers read a sermon from a Book of Sermons.

The songbooks used then were those they brought from Switzerland. A Christmas Day service was a must for these families. For this very special day, a clergyman was expected to deliver an appropriate Christmas sermon. It was also a time to sing their beloved carols together. The children also expected a gift from the generous Chrischt Chindly (the Swiss Santa).

Swiss children did not hang up stockings. They set out plates, hoping for a gift. The mothers were hard put to provide some small gifts to put on the empty plates during the early years of primitive life in the forest, when doing without was the rule.

Christmas Day, 1861, was a great day in the Swiss Reformed church community. The first Emmanuel's Reformed church was dedicated. A young Swiss, who came to the community in 1856, organized Emmanuel's Reformed congregation (now UCC).

He also taught school, and studied theology in Tiffin, Ohio, making trips there to turn in his work, and to get new assignments. He was licensed to preach and to conduct funerals when a seminarian. When he finished his studies, he was ordained as a minister of the Reformed church in the United States, by Ohio Synod. On this dedication day, he was elected to be the first pastor of Emmanuel's congregation.

This young man was Rev. Peter Greding, who had proved himself a leader and organizer in a community where he was greatly needed. He also dispensed homeopathic medicines, as
physicians were few and too far away when needed. He remained a lifelong friend of many of the pioneering families whose life he shared.

He was pastor of Emmanuel's (now UCC) congregation twice, the first time when he was 24 years of age, the second time when he was an elderly man. This writer remembers him as an old man occupying his pulpit in the little brick church he dedicated many years before.

The first written report of any kind is an 1874 Sunday School report listing items bought. Nothing was spent for Christmas. Hymn books, New Testaments and ABC books were bought for the Sunday School. Jacob Schäublin was an early Sunday School Superintendent.

The first written report of a Christmas Eve "Fest" in Emmanuel's church is dated 1875.

From this record we know there was a Christmas tree for the children. What kind of a tree this was nobody knows. There were no native evergreens (conifers) in northwest Ohio. Several years later another Christmas tree was constructed for the children from a "born sycamore."

The Christmas Eve festival was intended for the children when they had their own program. All received gifts consisting of candy and a book. At one of these festivals the congregation presented their pastor with a beautiful new leather harness for his horse. In 1890, a Christmas tree was bought for one dollar.

The 1875 Christmas Eve festival was planned that everyone, children as well as parents, should be remembered with gifts. A partial list of items bought is interesting reading, particularly when compared with present day prices. The money spent for the gifts came from free will contributions, totaling $34.00. After this splurge the munificent balance of $7.14 remained.

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<thead>
<tr>
<th>Item</th>
<th>Cost</th>
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</thead>
<tbody>
<tr>
<td>9 dozen paper sacks</td>
<td>37½ cents</td>
</tr>
<tr>
<td>20 lbs. stick candy</td>
<td>$3.60</td>
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<tr>
<td>16 lbs. &quot;round&quot; candles</td>
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<td>12 lbs. hazelnuts</td>
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<td>5 lbs. peanuts</td>
<td>62½ cents</td>
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<td>7 Porcelain and Glass dishes</td>
<td>$1.20</td>
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<tr>
<td>106 tumblers</td>
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<td>6 birds (for the tree)</td>
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<tr>
<td>50 cigars</td>
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<td>8 smoke pipes at 20 cents each</td>
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<tr>
<td>6½ doz. candles</td>
<td>50 cents.</td>
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<td>5 doz. tin candleholders</td>
<td>72 cents.</td>
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<td>2 lamp chimneys</td>
<td>20 cents.</td>
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<td>lamp wicks</td>
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<td>1 gallon coal oil (kerosene)</td>
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<tr>
<td>1 ball of twine</td>
<td>58 cents.</td>
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<tr>
<td>gum arabic (for paste)</td>
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<tr>
<td>1 lb. sugar (for paste)</td>
<td>11 cents.</td>
</tr>
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<td>silk mepher</td>
<td>25 cents.</td>
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<td>1 book for the treasurer's record</td>
<td>925 cents.</td>
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| The half-cent was still in use at that time.
These early settlers had endured privations, hardships, and toil for many lean years of creating farms from a forest of mammoth trees, vines and undergrowth, and digging up the roots of all this vegetation.

Ditches had to be dug to carry away the swamp water from the ground. Life had been unbearably difficult. Now they had finally "come out of the woods," literally and financially. It is readily understandable they would like to make up for those harsh years now gone. The women never had any money then, and could not afford necessities, let alone simple luxuries, such as glassware or porcelain dishes. Smoke pipes and cigars for the men were also done without during the pioneering years.

Today's sophisticated families may smile at the simple pleasures of these long ago Americans and their simple Christmas celebrations.

The decade of 1890-1900, is well remembered by this writer. The children's Christmas Eve festival was then a well-established custom. There was always a real Christmas tree decorated with all kinds of glittering tinsel, ornaments and many candles.

The children always had a program, carols and recitations. We always received gifts of candy, a book, and an orange, the only orange we had all year. A well-rehearsed choir always contributed beautiful Christmas music at the children's festival.

Then there was Margrit too. When it was announced the offering would be received for the support of the denominational Orphan's Home in Ft. Wayne, Indiana, Margrit rose from her seat and circulated among the families with small children. From her deep dress pocket she brought forth handfuls of pennies. To all outstretched little hands she gave some. She wanted to make sure that every child had a gift to drop into the almsbags. She insisted the children should learn to share with the needy no matter how little they had to give.

Little by little families began to bring their children's Christmas Childly gifts to the Christmas Eve festival. Finally there were two "schools of thought!" The for-and-against ones.

My parents did not believe in carrying our gifts to the church and assured me not to look for any gifts under the Christmas tree in the church. Oh, how I wished my name might be read from a package just for me!
One little Swiss Mennonite boy who attended our Sunday School must have felt the same way. He solved his problem by packing six apples into a bag, wrote his name on it and put it under the tree! He grew up to be a Sunday School Superintendent.

At one Christmas Eve festival a family wheeled a sewing machine from behind the tree which proved to be the straw that broke the proverbial camel's back. The older ones said this was going too far. One old Swiss said in his best English, "Diss wird G'schtopped!" And it was.

Christmas festivals will continue as long as there are children to be thrilled with the joys of Christmas.
Richard D. Gloor:

125 Years Gloor Family in the United States

Enclosed is a copy of a narrative dated 14 July 75 about my GLOOR family. I have pieced it together by research and travel to Tell City Ind. Casper GLOOR, the immigrant from Switzerland, was a member of the Swiss Colonization Society. He journeyed from Cincinnati down the Ohio River and helped found Tell City Ind.

I am writing for advice on how to continue my research. I have seen at the Tell City Library microfilms of the records of the Swiss Colonization Society. Do you know whether or not LDS in Salt Lake City has the film and what its number is?

I have read Will Mauer's article "A Historical Sketch of Tell City Ind." Are there other articles or publications on the Swiss Colonization Society?

Can you suggest other sources of information in this country or Switzerland? Does your organization have memberships and publications available? Is there a GLOOR Family Organization? Do you know of any other GLOOR'S doing family research?

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Casper Gloor was born in Schöftland, Canton Aargau, Switzerland on 29 July 1828. His father, grandfather, and great-grandfather, all named Jacob, had lived there since the 1700's. This village of only a few thousand inhabitants had been the home of four generations of Gloors. The Gloors were so numerous that school teachers had to assign numbers to Gloor children with the same first name in order to differentiate amongst them. Documentation for the Gloor coat of arms design can be found in Siebmacher's Wappenbuch. The surname Gloor appears to be patronymical in origin and is believed to be associated with the Germans, meaning "descendant of Glorius, (Hilarius, the serene)."

Casper sailed to America on 20 August 1854 and settled in Cincinnati, Ohio, where he started a confectionery store. It was in Cincinnati on 16 November 1856, a group of Swiss-German people organized a society known as the "Swiss Colonization Society." Its objectives were to obtain cheap homesteads for mechanics, industry, and small farming projects with each of these branches harmonizing to bring best results.
Its purpose was furnishing mutual aid in founding homes and places for business for Swiss settlers in the West. The constitution was adopted 14 December 1856 and on 10 January 1857, Professor J. C. Christian was elected first President; Charles Steinauer, Recording Secretary; Richard Luetley, Corresponding Secretary; and J. Goldenberg, Treasurer. Afterward, branches of the parent organization were planted at many places in the Mississippi Valley and as far as Idaho. Annual conventions were held in the interests of the society in turn at the various colonies.

The first general convention was held 19-21 April 1857, at Cincinnati, with fifteen branches being represented. Up to this time the total receipts amounted to $35,255, and the expenses to only $180. It was decided this amount was adequate to look for a suitable site for colonization. Early in 1857 a special committee was sent West to seek terrain that would recall, in a small way, their homeland. They looked for land suitable for a colony, but returned without finding any which the society would accept. In July 1857, C. Tuffili, M. Oehlman, and Charles Rebstock came down the Ohio River on the same errand, stopping at numerous places and inspecting the country. Efforts were made by them to engage large tracts of land at Rome, Cannelton, Hawesville, and perhaps elsewhere, but either the prices were too high or the quantity of land required was too small, so that no purchases were made. Finally it was decided to purchase a tract of land three miles square to be surveyed into a town or city plot. The commission was also to bear in mind a healthful climate, fertile soil, good water, timber, a location on a navigable river, and, if possible, on a railroad. They selected a large tract where Tell City, Indiana, now stands and bought extensively on 29 July 1857. This purchase was made by a branch of the parent society and contained 4,152 acres, including Judge Huntington's estate of 700 acres. The funds were raised by an assessment of $15 on each of 8,192 shareholders at first and $5 a little later. Each shareholder was entitled to two lots of land in the new colony to be drawn by lot. This fund amounted to $163,840, of which about $20,000 was never realized. Plans for streets and homes and business sites through this forest were conceived. The town was laid out in 392 town blocks containing 7,328 lots and 294 garden lots having 794 lots.

In 1858 Casper joined the Swiss Colonization Society in Cincinnati and records indicate that on 13 March 1858 he was the second man to land in Tell City in company with Charles Steinauer and Alois Kaelin. Casper helped survey the new city.

Before the settlers commenced to arrive, a name for their new town was selected. For a while it was called Helvetia (a poetical name for Switzerland). But in December 1857,
the name Tell City was substituted as it was easier for the English speaking people to remember and pronounce. It was named for the 14th century Swiss legendary hero and liberator, William Tell.

Realizing there would be need for an Inn, Charles Steinauer who with his brothers August and Andrew had arrived in New York from Switzerland in May 1852, made application to the Colonization Society to rent the Lodge and outlying buildings for the duration of two years, 1 April 1858 to 1 April 1860, for a yearly rental of $200. It became known as Hotel Steinauer in March 1858, and was in Judge Huntington's old residence at the south end of Eighth Street. Casper Gloor became a baker at this hotel.

According to records, the leaders of the Colonization Society conducted their meetings and held their conventions at the Hotel for two years. Available original minutes of some of these meetings written in beautiful German script, are dated from 20 March to June 1859. The first Colonist Convention met there 18-25 September 1858.

The first settlers began to arrive early in 1858. The first payment on the land by the society was $20,000 in gold. The survey was made before the arrival of the first families, as was also the drawing of lots. A few families arrived early in March, and after that continued to come very rapidly. By 24 April 1858, the population numbered over 300, and by 29 May, was 616, as shown by a census taken at that time. There were 96 houses at this time. The rudest plank or log shanties were erected, from three-fourths of which was displayed the sign "Beer." The town was like one of the mining towns of the West. It sprang up in the woods and bogs like a mushroom. Extensive and active work was done on the streets. By 1 June 1858, five miles of streets had been cut through the woods. All streets in Tell City were made 70 or 80 feet wide, including sidewalks, and ran due east, west, north and south. All streets running north and south were named with numbers, while the streets going east and west were named for great men of letters, arts, and science, such as Washington, Jefferson, Gutenberg, Pestalozzi, Humboldt, Fulton, Schiller, Tell, Mozart, Watt, and others.

Appellonia Haug was born in Hohenzollern, Hechtingen, Rahendingen, Germany (near Lipsich) on 9 February 1833. She sailed to America on 21 March 1854. On 7 December 1858 she married Casper Gloor in Cannelton, Indiana, since there was no church or minister in Tell City at the time.

Appellonia was Catholic and was named for a town in the Roman Empire (now Greece) mentioned in the Bible. There was
no Catholic church in Tell City but Appellonia read her bible regularly. She made a pact with Casper. The sex of their first-born child would determine the religion of the family. If a boy, then Protestant; if a girl, then Catholic. Richard Gloor was born to Casper and Appellonia on 28 October 1859. The family has been Protestant ever since.

In about 1860, Casper and Appellonia returned to Cincinnati via Switzerland County, Indiana (or vice versa). Two more children were born in Switzerland County, Albert on 21 November 1861 in Patriot, Indiana, and Adolph on 7 June 1864 in Florence, Indiana. In 1865 Casper and Appellonia returned to Tell City. Three more children were born to them in Tell City: Charles William on 7 October 1866, Amalia Franciska on 17 October 1870, and Hermann Alvin on 10 April 1873.

During the Civil War, the Ohio River was the dividing line between the North and South. People swam the river from Kentucky to Indiana seeking safety from the war. Casper Gloor befriended many such refugees putting them up in his two story frame house in the 200 block of Main Street. Casper started the first Tell City bakery and confectionery adjoining his residence. His bakery was widely known for bread, rolls, holiday baked goods, and especially its rye bread. He must have enjoyed his own cooking because he’s reported to have weighed over 200 pounds. One of the refugees he befriended, a man originally from Europe, gave him a recipe for pretzels. This recipe became the basis for the famous Gloor pretzels from Tell City. These pretzels were large, soft, and chewy and were shipped as far away as Alaska. The secret of their good flavor was the yeast that Casper made in soda bottles fermented in the attic and then stored in the cool cellar. That secret recipe was passed on to Mr. Alex Kessler who worked for Casper and then subsequently to Russell Kessler, his son. Today Russell Kessler is the master baker in the Tell City Pretzel Company where the pretzels are still hand twisted and baked in the old fashioned manner. The secret recipe carried in Mr. Kessler’s head has lasted more than 100 years.

Richard Gloor was confirmed in the church in Tell City in 1874. Sometime thereafter, he moved to Louisville, Jefferson County, Kentucky, where he became a driver for Jacob Gottlieb Lauffer in his brewery and ice house in 1893. He married Gottlieb's daughter, Margaret Katherine on 12 December 1894. He went on to become the manager of the West Louisville Brewery and West End Ice Manufacturing Company at the corner of 34th and Market Streets. He died in Louisville on 24 December 1901.

Albert Gloor became an architect, married Minnie Zahn in Evansville, Indiana, and had 5 children, the first of which
died as an infant. The sole surviving child is Norma Gloor of Oakland, California. Minnie died in 1899 and Albert married Mary Templeman in 1904 in Oak Park, Illinois. Their only child Albert Richard is married and has three grown children, all married with children. Albert died on 2 July 1938 in Chicago, Illinois.

Adolph worked as a baker and bookkeeper in Casper's bakery. He remained single, died in Tell City on 21 December 1908, and is buried in Greenwood Cemetery there.

Charles William married twice and had 6 children. After leaving home (between 1880 and 1900) he made his way down the Mississippi River and finally settled in Brookeland, Sabine County, Texas, where he went to work in a sawmill. About 1904 he married Ola Josephine Chester in Brookeland, and had four children, three of whom are still living in Texas.

Francis Charles, b. 15 June 1906, Brookeland, Texas
Ann Louise (Mary ?), b. 17 April 1909, Leesville, Louisiana, or Beaumont, Texas
Harry (died at the age of 4)
Eleanor Elizabeth, b. 5 March 1914, Jasper, Texas.

Charles lived in many towns in Texas working in mills. He went to Leesville, Louisiana to cut stave timber and finally settled in Jasper, Jasper County, Texas, where he became foreman of the T. B. Allen Co. stave mill. After divorcing Ola about 1925, he married Virginia Almeada Donahoe (born 15 June 1898, previous married name was Langford) on 8 October 1927. They had two children who are still living in Texas:

Frances Marie, b. 1 July 1928, Jasper, Texas
Charles William II, b. 5 February 1932, Jasper, Texas.

Charles contracted cancer and was operated on in Galveston, Texas. After unsuccessful treatment in Hot Springs, Arkansas, Charles died in Jasper, Texas, on 31 March 1933 and is buried in an unmarked grave in the City Cemetery there. His first wife, now seriously ill, lives in Beaumont, Texas and his second wife in Jasper, Texas.

Amalia remained single and lived her entire life in the Gloor house on Main Street. She was confirmed in the Evangelical church in 1886. She was 5 ft. 5 in. tall with grey hair, grey eyes, and light complexion. She was a member of the Order of Eastern Star and was a past worthy matron of that order. She was an accomplished artist of oil paintings, having been taught
to draw at the Chicago Worlds Fair by Minnie Nebelmesser. She was active in Sunday School work all her life. Her voice in the church choir is well remembered. She took a great interest in Bible Study and was a kind Christian lady. She was a most sentimental person and lived in the past to a great extent, always holding in reverence the death days and birthdays of friends and members of her family. She was known for her fine disposition. She was brave even when faced with problems that might have caused her to give up in despair. Many friends mourned her death on 2 March 1940 when she was struck and killed by an automobile. She is buried in Greenwood Cemetery in Tell City.

Hermann Alvin passed away in an Evansville sanitarium at 7:30 p.m. on 10 September 1923 after an illness of several years. He remained single and had spent his early years in Tell City and later took up mechanical drawing in Chicago and other cities. However, he came back home often enough to form fast friendships with many of the younger people of that time. He possessed a jolly disposition, as well as the finer attributes of a gentleman and made friends wherever he went. The funeral was held 13 September 1923 from the Gloor homestead opposite the William Tell Hotel. He is buried in Greenwood Cemetery in Tell City.

Appollonia (which is variously spelled Appollonia, Apolonia, Appollonia, Apollona, Apalonia, etc.) came to this country at the age of 21 and settled in Cincinnati. When the Swiss Colonization Society came down the Ohio River seeking a location she was one of the two women among the original settlers. When the survey was being made of the present town of Tell City, Appollonia and Mrs. August Steinauer did all the cooking for almost a hundred men who were making the surveys and building the first homes of Tell City.

Appollonia was not directly affiliated with any church but was a genuine Christian lady. She read her Catholic Bible everyday, took a nap every afternoon, and helped Casper make wine from the grapes that grew so abundantly on the arbor on their property. Many times the Ohio River overflowed its banks and flooded their home, but Casper didn't want to move his bakery up the hill off of Main Street from behind the wrought iron fence under the shade of the magnolia trees. Appollonia was short and there are those who say that she didn't weigh over 75 pounds. However, slight of build, she was the type of women who had made the civilization of America possible by forging ahead and daring the trials and tribulations of the wilderness.

Casper was a charter member of the Tell City Lodge Number 623, Free and Accepted Masons. He died at 8:15 p.m. on 11 August 1912 at the age of 84 years. Burial services were

https://scholarsarchive.byu.edu/sahs_newsletter/vol16/iss1/1
held by the Lodge. Appellonia died at 11:00 a.m. on 14 February 1921 at the age of 88. The funeral was held from the residence on Main Street and the Evangelical Church. Both are buried in Greenwood Cemetery in Tell City.

In 1971 there were approximately 200 heads of households in the United States with the old and distinguished Gloor name. The Census Bureau estimates that there are approximately 3.1 persons per household in America which would yield an approximate total of 620 people in the United States carrying the Gloor name. Dictionaries of surnames indicate probable spelling variations such as Glohr, Klor, Glori.

Some of the living descendants of Casper Gloor's children:

RICHARD

Richard D. Gloor
4843 Blackhorse Road
Palos Verdes Peninsula, California 90274

ALBERT

Albert Richard Gloor
545 N. Kenilworth Avenue
Oakpark, Illinois 60302

Norma Gloor
251 28th Street, Apt. 1009
Oakland, California 94611

Laura Anne Gloor
24 Ramona Way
Novato, California 94947

CHARLES

Frank Charles Gloor
1209 Wrenway
Orange, Texas

Mrs. Annie Gloor Hawthorne
320 Adams Street
Beaumont, Texas

Mrs. Eleanor Gloor McCollough
PO Box 217
Deweyville, Texas 77614

Mrs. Frances Gloor Warner
Victoria, Texas
REFERENCES

History of Warrick, Spencer, and Perry Counties, Indiana; Goodspeed Brothers and Co. Publishers, Chicago.

Prepared by: Richard D. Gloor
4843 Blackhorse Road
Palos Verdes Peninsula
California 90274

Great-Grandson of Casper Gloor
Carl J. Olson:

A Swedish American in Search of
His French Swiss Roots

Gentlemen:

I recently noted your name and address when looking up another item of interest in a local library book (reference section) entitled: "How to Find Your Family Roots," a 1977 publication, authored by Beard-Demong.

I am a first-generation American of European parentage. My mother was Louise Henriette Lavanchy of Lutry, Canton de Vaud, born May 6, 1881, youngest daughter of Louis Aimé and Anna Lavanchy. Both were Lavanchy cousins, born Lavanchy. I do not know my grandparents' date of birth. Aimé was the son of an innkeeper. Anna was the daughter (there was one other child, a son) of a wealthy vigneron whose land adjoined the Château de Montagny. He leased the land and Château (empty) from a French nobleman. Because my maternal great-grandfather married again, after the death of his wife, his son and daughter (Anna) received nothing to speak of. This unfortunate state of affairs has plagued many in this direct line of Lavanchys. Hence 5 of the 7 children of Anna and Aimé came to America: Constant, Charles, Marie, Hélène and Louise. Marie became first in her field in this country, a millionaire in time, and succeeded in destroying financially, and two through death, the other four. A sad tale which does not bear on this inquiry. Elise remained behind in Lutry, and married.

The "Old Church" in Lutry bears many of the Lavanchy coats of arms. This church appears to have been a Lavanchy project in many restorations. Dated stained glass windows show such inscriptions as: "Nicholas - Fils de Thomas Lavanchy - l, Avril 1535 - J-François E. Lavanchy (et) son épouse"... (illegible in photo). This is the only legible photo I have of the windows. An English friend, on his yearly trip to Switzerland, this year will take photos of all the windows, all or most of which appear to have Lavanchy inscriptions. The three rosaces now all have Lavanchy coats of arms, in red and white (House of Savoy and thus Swiss colours). Originally, in an old description of the church, the three rose windows were composed of the arms of the town, the priory and the Lavanchy Family. Now all Lavanchy! Somewhat un-Swiss, such advertising, I might say.

The family is very Swiss indeed, and long in Vaud and Geneva as well. They are still there, prospering, while other
such old families as the titled Counts of Grandson (Vaud) have disappeared, fled to England and became the Grandissons during, I believe, the wars with Berne by Vaud...at which time the House of Savoy, practically owners of a greater Vaud, also lost ground.

I wonder not only about the origin of this family, is it French, Burgundian, or indigenous Celtic? The name would indicate a French connection. Also there is a reputed "Savoy Connection." Some member or members of the Lavanchys are reputed to have married into this then ruling House of Vaud. Perhaps some other family member in Switzerland has looked into this. But I do not personally know them, and hence have no idea of the results, if undertaken. An interesting thing about this family, about whom I have never read in French or Savoy history, is the fact that seven towns appear to be named after them, all to the east of Montreux-Villeneuve area. The Grandsons left one town, I believe. Also the Kiburgers and Hartmanns, "Counts and Great Lords of Thurgau." But why the Lavanchys seven?---

1. Lavanchy, Château d'Oex. Vaud 1719
2. Lavanchy, Ormont-Dessus. Vaud PT les Diablerets
3. Lavanchy, Villeneuve. Vaud 1082. PT Montbaron
4. Lavanchy-Poy. Ormont-Dessus Vd. 1603 P vers l'église
5. Le Lavanchy, Bex, Vaud. 1502. PT Les Plains sur Bex
6. La Lavanche, Ormont-Dessus Vd. 1110. PT vers l'église (Ormont)
7. Les Lavanches. Ollon. Vaud 1314

The last two named towns, thought the Consul in San Francisco, while enjoying a slightly different spelling, appeared to him to be of the same derivation. Could the naming of these towns, for example, indicate once-great land holdings, again due perhaps to marriage with Savoy? The name is not in the Who's Who of Switzerland. A German-Swiss I know from Zürich was good enough to look up the name in the books dealing with old families, namely, the "Regierungsfähig" and another series of books consisting of a few volumes dealing with prominent families which are not regierungsfähig because they do not reside in the various towns. I notice on my mother's birth certificate for use in this country, and also a testament from the Commune of Savigny, that in 1898 the Syndic of both Lutry and that of Savigny were Lavanchys. I do not know what a Syndic is, other than the dictionary description of Official Trustee, etc.

My interest in the origins of the Family are not for snobbish use, to be sure. I am living on Social Security, and due to health (dependent upon the Veterans Administration...
facilities—Hospital and Clinics) and income, am now unfortunately a prisoner of this country. A particularly bad series of investments landed me in my present position, so that returning to Europe either for a visit or to live is now quite out of the question.

I do recall in my better and younger days, that a Comte de Cleremont-Tonnerre, with whom I became friendly on board ship, and who was extremely proud of the age of his title, around 600 AD, strongly suggested looking into the "Savoy-Connection." While it is of no use now, as outlined, such a connection, if verified, would connect one by blood or marriage to virtually every noble house in Europe. However, my outcome is no doubt that listing—the probably "poorest Lavanchy," hence I have never sought out my prosperous and well-known cousins in Lutry, Lausanne, Geneva, etc. whose activities are substantial in construction, trucking, travel agencies, wine, cosmetics, etc. My command of French is very poor now, for at home we only spoke English, for my father, born in Sweden, spoke only Swedish, German and English. Too bad. I did speak French until I was five, I am told, but refused to continue after that age, when I was enrolled in kindergarten, because "other children made fun of me." A pity, in retrospect. It was my University minor, but through lack of actual practice abroad, it has virtually vanished.

I have run all over the map with digressions, and hope you will understand. Any information you can offer me as to probable costs of looking into this family will be appreciated. Were I able to return to Switzerland, and were my command of French better, I no doubt could accomplish a certain amount on my own. One American 4th cousin, both of whose parents were born in French-speaking countries, and who in turn was fluent, did check out the library (?) in Lausanne and came up with a coat of arms which would be on my paternal grandfather's side, as her grandfather was related to my grandfather. But all Lavanchys are related, nevertheless, clearly. Many thanks for hearing me out.

Yours sincerely,

Carl J. Olson
Walter R. Wullscheleger:

From the Kansas Plains to the Kentucky Hills

The News Letters and Bulletin reached me today. I am delighted to have these fine periodicals. I had no idea that your fine society was in existence.

Of course, I shall be very happy to join with you, and to cooperate in any way I can, especially in contributing something to your fine Newsletter from time to time.

The biographical history of Abraham Blumer by Prof. Wm. T. Parsons is very interesting to me because of the reference to Huldrich Zwingli, both very precious subjects to me. I have always considered myself to be a Zwingli type of believer and have always rejoiced in his doctrinal beliefs, having read a good deal about him in my own self-teaching efforts.

I have De Aubigné's History of the Reformation in which appears the very simulated arguments between Luther and Zwingli in regard to the Lord's Supper. I always felt that Zwingli was the victor in that affair. He has ever been my champion.

Imagine my joy this past summer to have the privilege of spending 6 weeks in Switzerland! Ironically, it was a devout Roman Catholic who took me to the Zwingli memorial which stands on the very spot where Zwingli fell in battle! Tears of emotion still well up in my eyes as I relive the scene of standing before that memorial, moved to the point of profound, tearful homage to this hero of the Reformation in Switzerland. Of course, my RC friend did not share my feeling and I did not enter into argument with him....

I am proud of my Swiss heritage and since my visit to my parents' "Old Country" I rejoice continually in it all the more. It was so good that I could still speak the good old Schweizer-Deutsche with them fluently which endeared them to me and made me many friends. I took over a thousand photos!

No doubt, I could write some interesting accounts of my own family life as a Swiss who became aware of life on the Kansas prairie. My new book will have my complete autobiography with many pictures in it to illustrate our family life experiences on the farm in Kansas. My only fear is that it might be boring to some, but I have taken great pains to not let that happen.
Since you have been so kind as to generously send me the Newsletter along with your interest, I will also send you my first book, The Gold of That Land, a deeply devotional book designed to lead devout Christians into frequent personal enjoyment of our glorious God and our Savior, Jesus Christ.

The first edition in 1976 was for 5000, of which I have retained 1000 for my own sale and gift ministry. I was a missionary pastor here in Ky. for 14 years after leaving the farm in Kansas. My wife and I came here in 1948 from the Moody Bible Institute in Chicago since Eastern Kentucky was a needy field for home missions. After 12 years of farming here in Ky. and rearing our family of four, we are now in retirement, but still active in good works.

At the risk of this being a boring letter, to you, I thought it excusable, since we are getting acquainted, to enclose some material on a hobby I have to keep me active in my retirement. Even wheelbarrows can be interesting, useful in many ways and sizes. The enclosed clippings, etc. will tell the story.

I might add that just in the last 30 days I have invented, designed and built a self-propelled, motorized single-wheel wheelbarrow after many years of wondering how it could be done. Since efforts to patent are in process I will not elaborate further, only to say that I continue to research the idea for improvements. This type of wheelbarrow shown in the photo now has a motor to do the work of pushing. Whether it will prove to be more than a novelty remains to be seen. At least the idea is unique for I have never seen or heard of a self-propelled common wheelbarrow, and many others say the same.

In all sincerity and with best wishes, Sincerely yours, Walter R. Wullschleger

Grüset, Grüset dir recht herzlich! I was delighted to have such a fine letter from you and I'll reply while the interest is still warm. You and I have much in common. Most of all we are Swiss, a heritage of which we can well be proud and of a nation highly esteemed the world over.

I enjoyed your Newsletter immensely. We have just had a great Honey Festival here in Jackson that attracted many thousands of people, 16,000, they say. Many Crafts booths displayed a wide range of Mountain Crafts items. Even I had a booth in which I displayed and sold my books and pictures of art. Also my motorized wheelbarrow that was quite a sensation to many who had never even thought of such a thing. I'm trying to find a manufacturing company that would produce it on a mass scale and offer it to the public market. I feel that it would find a ready sale the country...
no pushing or lifting—just guiding. I feel a bit jubilant over being its inventor and designer, and I could even improve on it to make it even more attractive. The Swiss mind is inventive and resourceful. Some of our great thinkers have been the Swiss. I gave your Newsletter to a group of Swiss Mennonites who also had a booth at the festival. Its leader was a Stoltsfuss. He is one of a local church group headed by another Swiss Mennonite named Swarzentrub (Black Grapes). These people have an egg farm in the county located on Turners Creek. Their eggs have a wide market and a good reputation—Turners Creek Eggs are famous. So we can see a good deal of Swiss influence here in these mountains of Appalachia. These people rejoiced in your Newsletter, since it named so many of their people. Now, my people, the Wullschlegers were Lutheran. It is said Switzerland is about 50% Protestant, the rest Catholic.

My FootPrints Ms is written in English, of course, presenting them a chore in translation for the Swiss readership. If you write to Benteli, urge them with the thought that a wide readership is patiently waiting for the book to come to America for its English speaking readership. It will find a good demand here, and many are anxious for it.

Yes, you may indeed quote anything I write. And I wish to join the SAHS. I am a member of the Wisconsin society now and receive its publication, the Swiss American.

Recounting, I was born in 1905. In 1908 my father took the family to the farm. Now in 1978 I have been a farmer for 70 years. I'm still producing food in both Kansas (on the original farm) and Kentucky where right now I could pick 50 bushels of green beans to sell at 8.00 per bu. I will be having a fall & winter crop of lettuce and mustard greens to sell too.

I will send you a brochure of our honey festival. I think you will like it. Call on me any time for any help I can give. And put me on your mailing list for everything.

Mit herzlich Grüße und viele Danke.

Walter Wullschleger

The Chuka, Chuka, Chuka of the Stack

(Chuka, Chuka, Chuka is the sound of the exhaust steam being released in the smoke stack of a steam engine when threshing wheat or other grain. Say it fast to get the idea.)

There's a sound upon the air,
That I'd like with you to share;
For it thrilled my heart to hear it
When it fell upon my ear in days of yore;
'Tis a sound a bit old-fashion'
Of that old steam engine thrashin'
And I'd like to just go back
And hear again the Chuka, Chuka, Chuka
Of the stack!
Of the stack!
Oh, that mighty Chuka, Chuka, Chuka
Of the stack!

In those harvest days of thrashin',
We'd rise up before the flashin'
Of the early mornin' risin' of the sun,
For the wheat fields were awaitin'
To get that engine activatin'
And another day of thrashin' now begun;
I can hear the boiler singing'
And the sizzlin' drops of water spick and spack
But the sound for which I'm longin'
Is the Chuka, Chuka, Chuka
Of the stack!
Of the stack!
Oh, the music of the Chuka, Chuka, Chuka
Of the stack!

Oh, those grand old days of thrashin'
When whole neighborhoods were dashin'
Here and yonder, gatherin' up the bright and golden straw
And tossin' bundles in the feeder
Like two rows of sheep followin' the leader
Disappearin' in the thrasher's greedy maw;
I can feel that engine rockin'
And hear the crank-pin faintly knockin'
But of all the sounds, the one to give me back
Is the undulating Chuka of the stack!
Of the stack!
Of the stack!
Oh, that loud and faithful barking
Of the stack!

Oh, those merry days of yore,
When we were so happy and so poor;
Yet were rich in things that money couldn't buy
And I get to kinda thinkin' of the way it was back then
When the harvesting was done by those hairy-chested men,
How they went to work a thrashin' with the hot sun in the sky
I can smell the coal a burnin'; see a flue a leakin' at the back
But nothing now a stoppin' the Chuka, Chuka, Chuka
Of the stack!
Of the stack!
Oh, that satisfyin', thrillin' music of the stack!

- Walter R. Wullschleger
(Dedicated to his brother, Ernest)
THE WOODMAN® Walter Wullschleger, in his workshop in the basement of his home on Highland Avenue, Jackson. Under construction is another original "Swiss Wheelbarrow" which seems far superior to the everyday iron ones. Wullschleger is producing these for sale in his home factory.

The Story of the Swiss Wheelbarrow

When my father came to America in 1881 from Switzerland, this country was just being transformed from a vast wilderness to a haven of happiness and opportunity for a multitude of new people. It was the world's last frontier. Our government beckoned with open arms for Europe's millions to come and help themselves to all they wanted. And they came! From England, Scotland, France, Germany, Italy, Switzerland and many other lands, scores of thousands came.

The Indians were being pushed back, the vast herds of buffalo were being slaughtered. Railroads were being built, cities and towns were springing up, homes, ranches, farms and businesses were being established.

Opportunity was everywhere. Freedom was unlimited. The world needed America and America needed the world.

My father and a brother who came with him were skilled carpenters. They found plenty of work, building homes and
stores all over the middle west. They first found work in Kansas, then went to Colorado and helped build a gold stamp-mill to crush gold bearing ore; then to Laramie, Wyoming, to build warehouses; to Wisconsin to build a large sawmill; to Nebraska to build huge cattle-feeding sheds and finally back to Kansas about 1895 to a town called Marysville where they settled down with their families. Here they built many beautiful homes both urban and rural, most of them still in use today.

About this time I came into the world, the last of seven children. My two brothers and four sisters composed our family.

In 1907, my father and uncle bought adjoining farms in Marshall County and moved their families to them in 1908.

One of the first things my father did on the farm was to make a good sturdy wheelbarrow just like the ones he saw and used in Switzerland. It was used every day to haul litter from the dairy-barn and feed to the hogs and cattle. I grew up with that wheelbarrow and used it all the 40 years I lived there on that Kansas farm.

A few years ago I decided I needed a wheelbarrow, so I built one just like the one we had in Kansas. Many who have seen it say they had never seen one just like it. Others have encouraged me to build several and offer them for sale. Now that I have retired from my farm, I have time for a new vocation, so I have decided to build wheelbarrows.

The Swiss wheelbarrow is built for both beauty and rugged service. Strong and sturdy for heavy work, yet nice enough to keep in the house like a piece of fine furniture. It has three wheels and will not mar or scuff the most beautiful floors. It has many uses in the house serving as an easy chair; a flower stand; a dry-sink, and even a toolbox or a book cabinet.

It even has the strange feature of pushing itself— if you raise the handles high! Built like a Swiss watch, it is the Cadillac of the Wheelbarrows!