

*The author highlights fifteen years of research in this tour of her Swiss homeland.*

## Anabaptist Families from Canton Zurich to Lancaster County, 1633 to 1729: A Tour

*by Jane Evans Best*

**I** invite you to come with me today\* on a journey into the past, to the year 1633 in the Canton of Zurich, Switzerland, where many of our ancestors lived. Using these pictures and your imaginations, we will look at landscapes they knew, examine some of the circumstances they experienced, and discuss some of the ways in which they were unique.

### Hirzel (1)

South and west of the city of Zurich are the Albis mountains, scattered through which are many farms, called *Hofes*, and small villages. In 1614 the parish of Horgen (Fig. a) was divided and the parish of Hirzel (Fig. b) was created from part of it. The church was constructed on land confiscated from Jacob Isler, an Anabaptist.

After Hans Landis (LS3) was executed in 1614 because of his disobedience to civil authorities, the prestige of Zurich in Protestant Europe was greatly diminished. During the next two decades, the state Reformed Church tried to reform itself, emphasize education, especially religious instruction of the young, and improve the moral conditions of its members that made Anabaptism appealing. Anabaptists were tolerated, as long as they paid their annual fine, and by 1633 there were 182 Anabaptists recorded in the Canton of Zurich. The Thirty Years War was raging and Swedish troops had just passed through Zurich territory near Stein am Rhein to the north on their way to attack the city of Constance in present Germany. Because Anabaptists refused military service, the authorities wanted to know their number, and a complete census of the Zurich parishes was started in 1634.

Hirzel was the home of forty-six of these 182 Anabaptists, and three sons and a nephew of Hans Landis lived at Siten in 1633. Hans' son Rudolf (LS33) lived at Siten with his wife, Anna Baumann, and six children aged two to twelve years. One of them, Ulrich (LS331), lived at Unter Siten (Fig. c) with his family in 1649. Hans' oldest son, Hans (LS32), minister of the congregation, lived at Siten in 1633 with his wife, Elsbeth Ertzinger, and eight children. Caspar (LS321) was nineteen years old, Hans Heinrich (LS325) was eleven, and Rudolf (LS326) was ten. By 1650 all three had emigrated with their families to Alsace. Caspar's descendants settled in

Neckarburken, Baden, Germany, by 1678, and later in the German colony in the Russian Ukraine in 1809. Eventually some came to North America.

Caspar's brothers Hans Heinrich (LS325) and Rudolf (LS326) were probably the ones who attended the 1661 Anabaptist meeting in Steinsfurt, Germany. I believe sons and grandsons of these two Landis brothers were in Lancaster County by 1729.

Felix Landis (LS36), another Anabaptist son of Hans Landis, the martyr, lived at Mülibüel in 1633 with his wife, Adelheit Egli from Fischenthal on the east side of Lake Zurich. They were both imprisoned in Oetenbach in Zurich, where Felix died about 1642, and from which his wife escaped after four years. Their property was confiscated and their children were given to strangers. The Felix Landis, Junior, who was in present Lancaster County, Pennsylvania, by 1718, may have been their grandson.

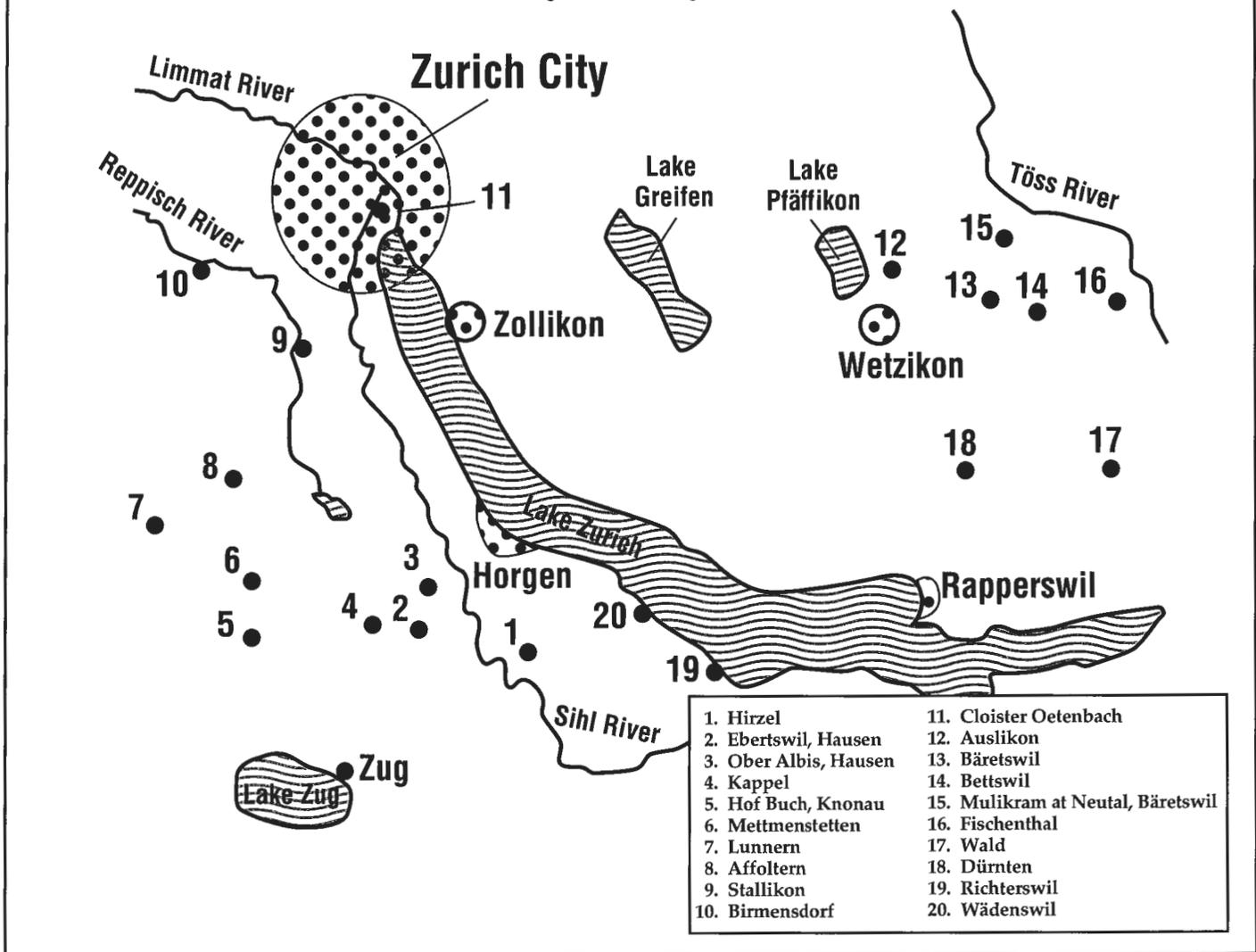
Peter Brubacher (BL11) lived in 1633 in Spitzen with his second wife, Anna Pfister, and their three sons, Hans Heinrich, Peter, and Hans Jacob, aged one to five years. Their two older children had died in 1629 of the pestilence or black death, which had killed many in that area. The Anabaptist congregation generally met in their home, and Peter Brubacher and Hans Landis (LS32), the son, were both imprisoned in 1637. Peter Brubacher and his three sons moved to Alsace in 1648, and in 1661 moved to Ibersheimer Hof, Germany. I believe the two Hans Brubachers in present Lancaster County by 1717 were his great grandsons.

Hans Rudolf Bauman (BU416) and his wife, Margaretha Landis, were servants in 1633 in Boden, Hirzel, of Anabaptist Anna Bär, widow of Jacob Huber. In 1660 Bauman was a deacon in Jepsheim, Alsace, when he signed the Anabaptist Dortrecht Confession at Ohnheim. He may have been the grandfather of the Wendel Bauman who immigrated in 1710, and of the John Bauman who signed the Dortrecht Confession in 1727 in Pennsylvania.

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\* This article is based on a slide-illustrated lecture given at a quarterly meeting of the Lancaster Mennonite Historical Society on December 6, 1993. The key to the alpha-numerical designations after personal names is on p. 20.

## Villages and Farms of Anabaptist Families from Canton Zurich, Switzerland, to Lancaster County, Pennsylvania: 1633 to 1729



Chalbisau in Hirzel was the home of Barbel Suter (SR2236, was SR36) in 1684 when she married Hans Heinrich Huber (HR251). Their son Hans Heinrich Huber (HR2516) is probably the Henry Huber who died in Martic Township, Lancaster County in 1757.

### Ebertswil, Hausen (2)

Ebertswil in the parish of Hausen in Albis is a few miles west of Hirzel, across the Sihl River from Hirzel. Schweikhof, which was the home in 1592 of Jacob Huber (HR), great-great-grandfather of the immigrant Henry Huber, is near Ebertswil.

Langrüti was the home in Ebertswil (Fig. c) of Oswald Bär (BA3) and his wife, Barbara Bidermann, also Anabaptists in 1633. Their daughter Anna Bär (BA33) was married by 1637 to Martin Meili (ML23), a widower with three children. He later became known as an historian of the persecution. According to *Martyrs' Mirror*, Anna was imprisoned in Oetenbach prison in Zurich in 1638 while still nursing their daughter, Verena, and

escaped when she went into labor with their third child, Jacob (ML236). This Jacob is probably the son of Martin Meylin who lived in Dühren, Germany, when he attended the Steinsfurt meeting in 1661.

Oswald Bär's (BA3) nephew Oswald Bär (BA12) was married in 1638 to Elsi Lamprecht (ML58), whose widowed mother, Barbara Meili (ML5), was also imprisoned in 1638. Barbara was a sister of Hans Meili (ML2), the Anabaptist minister in Birmensdorf. In 1641 and 1642 both Oswald Bär's lived at Langrüti while they kept Katharina Meili (ML271), infant daughter of Hans Meili (ML27), brother of Martin Meili, during his imprisonment. The house (Fig. e) on the Langrüti farm in Ebertswil was the home in 1987 of Thomas Baer (Fig. f), who may be an eleventh cousin of some of you.

### Ober Albis, Hausen (3)

From Langrüti, Ober Albis can be seen in the distance, and it was there that four Wäber brothers were hereditary tenants in 1569 on a dairy farm. Hans Bär

(BA), Anabaptist, lived there in 1603, and some of his descendants still live on this farm. From the south side of the house Lake Zug and the snow-capped Alps can be seen in the distance (Fig. g).

Oswald Bär (BA12) and Elsi Lamprecht (ML58) took Katharina Meili with them when they moved in 1643 to Chneus in the parish of Richterswil nearby. In 1649 Oswald sold his share of the family dairy farm on Ober Albis to his childless uncle, Hans Jakob Bär (BA0) and two first cousins, Hans Bär (BA51) and Hans Jakob Bär (BA53). I believe this Hans Bär (BA51) was the grandfather of the John Henry Bear (BA5187) who came to present Lancaster County in 1717, and that the younger Hans Jakob Bär (BA53) was the father of the elusive "Old" Henry Bear (BA536) of Earl Township whose ancestry I have been trying to trace since 1979.

About 1650 Oswald Bär (BA12), the nephew, moved his household of six people from Richterswil, and by 1661 lived in Ittlingen, Germany, when he and his wife attended the Steinsfurt meeting. I believe their son was the Heinrich Bär (BA123) of Streichenberg who attended the Steinsfurt meeting in 1661, and in 1662 married the daughter of Michael Meyer (MA12, was MA1) of Birmensdorf. I believe some of their grandchildren also came to Lancaster County.

#### Kappel (4)

Adam Näf (NF13) and his Anabaptist wife, Kleiann Wäber (?WB5) lived at Kappel in 1588. In 1571 he and two of his brothers had been granted rights to the *Sennhof* (dairy farm) at Kappel because of the heroism of their father in the battle of Kappel on October 11, 1531. Their grandfather was killed in the battle, as was Ulrich Zwingli, founder of the Reformed Church. The Cloister at Kappel (Fig. h) was begun in the twelfth century, and after the Reformation the farms under its control were sold to the hereditary tenants, including the Näf family.

#### Hof Buch, Knonau (5)

The cause of the last Anabaptist persecution occurred in 1635 when Heinrich Frick (FR316) from Hof Buch in the parish of Knonau (Fig. i) resigned his office of *Fandrich* (standard bearer or ensign), to join the Anabaptists. His refusal to bear arms came less than two years after invasion of Zurich territory by the Swedish army, and officials feared others might follow his example. He was imprisoned for three years, and emigrated after 1654. He is probably the Heinrich Frick who lived in Kunheim, Alsace, in 1660 when he signed the Dortrecht Confession. His cousin, Jacob Frick (FR334), was a servant in his household from 1634 to 1640, and was an Anabaptist living in Mussig, Alsace, in 1684. He was probably the grandfather of the Jacob Frick (FR3341.1) who came to Lancaster County in 1733.

#### Mettmenstetten (6)

In 1634 Heinrich Funk (FH1) was married in Mettmenstetten nearby to Cathrina Meylin (ML26), daughter of the Anabaptist minister. They had fourteen children, and some of their descendants came to North America.

#### Lunnern, Obfelden (7)

In 1633 Heinrich Gut (C6), called Kellerheini, lived in Lunneren, Ottenbach, now in the parish of Obfelden, and had been Anabaptist since 1605. The Peter Gutt who was a forty-one year-old Anabaptist in Dirmstein in the Palatinate in 1671 may have been a grandson (C622), and also the father of Jacob Good (GA) and the grandfather of Peter Good (GC), immigrants.

#### Affoltern (8)

There were four Anabaptist families in Affoltern nearby in 1633, all named Schnebeli, with a total of twen-

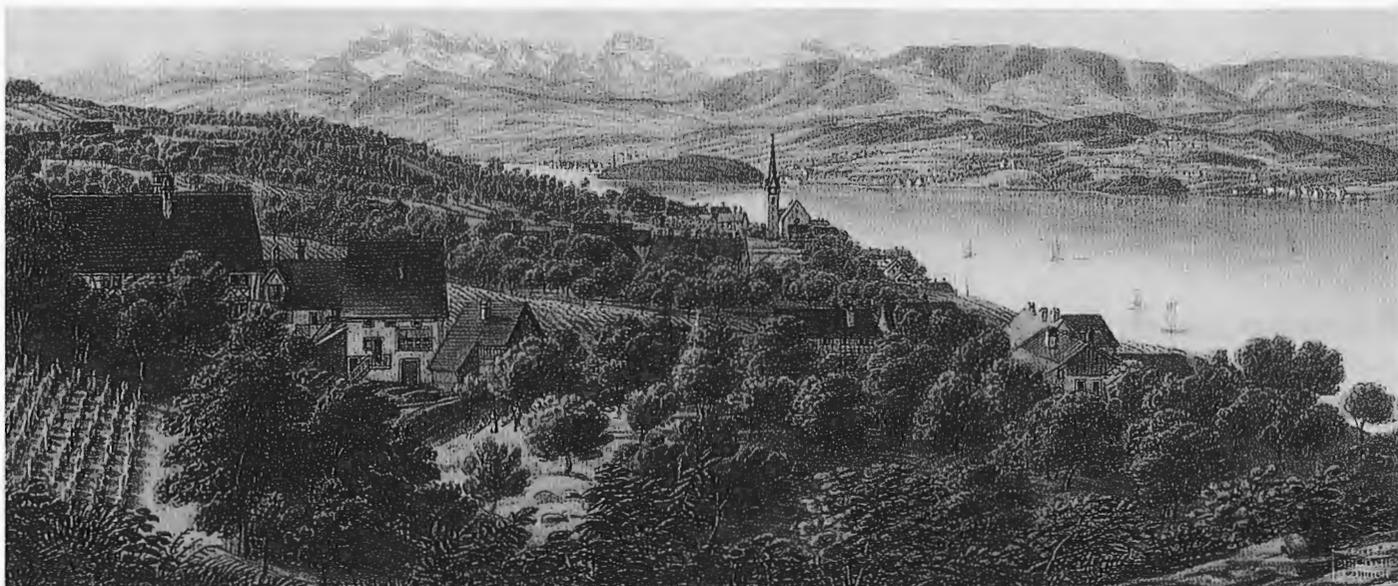


Figure a: This mid-nineteenth century print is a view of Herrliberg on the east side of Lake Zurich in Switzerland, ancestral home of the Swiss Brubakers. In the foreground one sees the spire of the Herrliberg Reformed Church. Across the lake to the south is the Au peninsula (immediate left of spire) and Horgen (far right foreground). The snow-covered Glarus Alps (left background) are in the distance. The village of Horgen and others such as Wädenswil were scenes of heightened Anabaptist activity in the seventeenth and eighteenth centuries.



Figure b: Village of Hirzel, seen from Siten on the northeast



Figure f: Thomas Baer lived at Langrütli in 1986.



Figure c: South side of Unter Siten, Hirzel



Figure d: Langrütistrasse, Ebertswil, Hausen



Figure e: House at Langrütli

ty-six children. Jacob Schneveli (SN6114.1), called *Sagan* (sawyer) was thirty-six years old in 1633, and by 1651 had emigrated to Alsace. He is probably the Jacob Sneuwli of Baldenheim, Alsace, who signed the Dortrecht Confession in Ohnenheim in 1660. He returned to Affoltern by 1661, and his wife, Margaretha Hoffsteter, was called an old Anabaptist when she died there in 1683. The John Jacob Snevely and Jacob Snevely, Junior, who were recorded in present Lancaster County by 1718 were probably descendants of one of these families.

### Stallikon (9)

Hans Meyli (ML2) and his wife, Elsbeth Hochstrasser, lived in the parish of Stallikon (Fig. j) in 1633. He was an Anabaptist minister who had been with Hans Landis (LS3), the martyr, at Solothurn. In August 1613 he testified that he had been an Anabaptist for about four years, that up to 1610 he had lived in Birmensdorf. His four children had been baptized in the state church, and he said that they were still so small that none of them was able to give the other something to drink. Perhaps for this reason he chose exile in 1613 instead of martyrdom. In 1636 he was accused of performing marriages and baptisms, and was imprisoned four times. In the 1637 and 1640 census lists he was recorded at Tagerst, but in 1640 his property was confiscated. In 1650 he was in hiding in the Zurich highlands, and by 1652 had died. Settlement of his estate took one hundred years because heirs had to prove they belonged to the Reformed Church to collect their share.

Hans' son Martin Meili (ML23) collected a *Martyr Theology* covering thirty years, published in 1658, which was an invaluable source for Thieleman Van Braght's *Martyrs Mirror*. It contained the sufferings from 1635 to 1645 of Zurich Anabaptists, including many in Meili's own family, which became part of the *Ausbund*, a hymn book printed in 1742 in Germantown, Pennsylvania. He

and his wife Anna Bär (BA33) were imprisoned and their children placed among strangers. In 1649 he took his son Jacob (ML236) without the knowledge of his foster father, and by 1650 lived in Dühren, Germany. I mentioned this son Jacob above as the one who probably attended the Steinsfurt meeting in 1661. I believe the Martin Meilin (ML2361) who came to present Lancaster County in 1710 was a son of this Jacob Meilin of Dühren.

Hans' son Hans Meili (ML27) did not become an Anabaptist until 1639, but endured the same fate as his father and brother, and was repeatedly imprisoned. A skilled carpenter, in November 1646 he prepared and directed the escape of a large number of Anabaptists from Oetenbach prison in Zurich, but was captured in Felmis near Bauma. In 1647 he was banished from Zurich, and in 1650 he was invited with Hans Müller (?MR15) to move from Alsace to Dühren. In 1661 he attended the Steinsfurt meeting with his son, who is probably the Hans Milan (ML272) who was recorded in Germantown, Pennsylvania, in 1688. I believe Jan Mayle (ML2722.1), called Brother Amos at the Ephrata Cloister, and the John Myley (ML2721.1) who died in present Lancaster County in 1728, were his grandsons.

Baschi Meyer (MC) was listed in 1633 as a cabinet-maker born in Luzerne who had settled with his wife in Stallikon without permission. In the 1637 and 1640 census lists of Stallikon his wife was Tylli Müller, probably the Otilia Müller imprisoned in 1639 with Barbara Meylin (ML5), Elizabeth Meylin (ML3), sisters of the minister, and Barbara Kolb. Meyer's son Hans (MC1), seventeen years old in 1637, may be the one recorded in 1685 as an Anabaptist at Rudelsheim, Germany, with wife Anna Bauman and nine children, two of whom were married. His sons Samuel (MC2) and Jacob (MC3) are probably the ones recorded as Anabaptists in Dühren in 1671. Their descendants may also have come to early Lancaster County.



Figure g: Lake Zug and Alps, seen from Ober Albis, Hausen



Figure i: Clock on tower of Knonau Reformed Church



Figure h: Cloister at Kappel

### Birmensdorf (10)

Hans Meili (ML2) had been born in Birmensdorf about 1583, and his wife was Elsbeth Hochstrasser. In 1633 there were two Anabaptist Hochstrasser families in Birmensdorf. The first wife of Hans Landis (LS3), the martyr, was Barbara Hochstrasser, who was mother of his first child born in 1580. Hans' second child had no mother named at his baptism in 1581 in Hirzel, but by 1583 Hans Landis (LS3) was married to Margaret Hochstrasser, the mother of seven more of his children and his widow in 1614.

Barbara Meylin (ML5), sister of the minister, was listed as an Anabaptist with eight children in Birmensdorf in 1633. Her husband, Felix Lamprecht, died by 1635, and she was imprisoned in 1638. Their daughter Elsi Lamprecht (ML58) married Oswald Bär (BA12) at Hausen in 1638, and she apparently attended the Steinsfurt meeting in 1661 with her husband and son Heinrich. Heinrich wrote in 1662 that his mother provided one-third of the employed help in the house of Streichenberg before her death.

Altenberg was the Meili homestead in Birmensdorf. Erhard Meylin (ML8), the youngest brother of the minister, lived there in 1634 with his wife and five children, and his deceased brother Jakob's daughter. It was traditional among the Swiss for the youngest son in a family to inherit the homestead.

### Zurich (11)

If we had been traveling by bus today instead of by imagination, we would have covered about thirty miles between Hirzel and Birmensdorf, driving northwest and then north toward the city of Zurich, separated from Lake Zurich by the Albis mountains. In the center of Zurich (Fig. k) was the Cloister Oetenbach (Fig. l) which was used as a prison for Anabaptists in the 1640's. The only remnant of Oetenbach today is in the name of the small street nearby called Oetenbachgasse.

### Auslikon, Pfaffikon (12)

We now go to the Zurich Oberland on the east side of Lake Zurich, to Auslikon in the parish of Pfaffikon. Hans Jagli Kundig (KA34) was born there in 1636, and was probably the Kendig who was married by 1666 to a

### Families Outlined in *Pennsylvania Mennonite Heritage (PMH) and Mennonite Family History (MFH)*

- BA Hans Bär - *PHM* 9 (Oct. 1986): 14-23; *PHM* 10 (Jan. 1987): 21-37; *PHM* 7 (Jan. 1984): 21-36; *PHM* 4 (Oct. 1981): 12-27.
- BL Rutschli Brubacher - *PHM* 16 (July 1993): 22-25.
- BU Grosshans Bauman - *MFH* 10 (Apr. 1991): 48-58.
- C Peter Gutt - *MFH* 9 (Jan. 1990): 22-26.
- FH Jacob Funk - *MFH* 8 (Apr. 1989): 54-56; *PMH* 6 (Oct. 1983): 32-33.
- GA Jacob Good - *PHM* 12 (July 1989): 12-15.
- GC Peter Good - *PMH* 12 (July 1989): 18-26.
- GJ Sebastian Gachnouwer - *MFH* 6 (Apr. 1987): 69-71.
- GR Hans Graf - *PMH* 13 (Apr. 1990): 11-16; *PMH* 9 (Oct. 1986): 23-24; *PMH* 6 (Oct. 1983): 25-32.
- HB Hans Heinrich Hess - *PHM* 13 (Apr. 1990): 16.
- HE Heinrich Hiestand - *MFH* 12 (Apr. 1993): 58-62.
- HR Jacob Huber - *PHM* 13 (Oct. 1990): 29-31.
- KA Peter Kundig - *PMH* 15 (Jan. 1992): 5-10.
- LS Johannes Landis - *PHM* 13 (Apr. 1990): 20-23.
- MA Johannes Meyer - *MFH* 7 (Oct. 1988): 142-144; *PMH* 11 (Apr. 1988): 39-44.
- MC Baschi Meyer - *MFH* 8 (Jan. 1989): 9.
- ML Jacob Meili - *PMH* 16 (Jan. 1993): 2-27; *PMH* 11 (Apr. 1988): 31-38; *PMH* 6 (Oct. 1983): 19-25.
- MR Jacob Müller - *PHM* 15 (Jan. 1992): 10-13.
- NF Hans Näf - *PMH* 16 (Apr. 1993): 25-30; *PMH* 13 (Oct. 1990): 16-27.
- OA Jacob Oberholtzer - *PHM* 13 (Apr. 1990): 24-25.
- RF Jagli Ryff - *MFH* 11 (Jan. 1992): 5-6.
- SR Peter Suter - *MFH* 12 (Jan. 1993): 23-25; *MFH* 10 (Apr. 1991): 58-59.
- WB Father Wäber - *PMH* 13 (Oct. 1990): 28; *PMH* 13 (Apr. 1990): 16-19; *PMH* 9 (Oct. 1986): 24-25.



Figure j: Stallikon Reformed Church

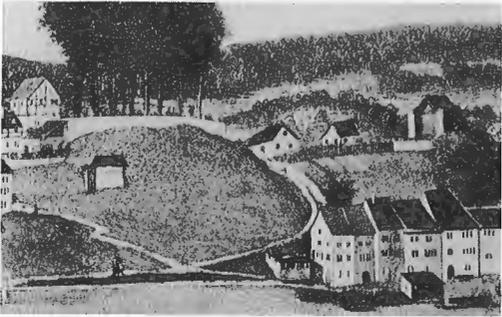


Figure l: Cloister Oetenbach (lower right) in Zurich from fifteenth century print



Figure n: Mill at Mulikram, Nuethal, Bäretswil



Figure k: City of Zurich



Figure m: Wirtzwil, Bäretswil

daughter of Martin Meyli (ML23), the historian of the persecution, and Anna Bär (BA33).

### Bäretswil (13)

The minister of the Anabaptist congregation in 1633 in Bäretswil nearby was Hans Jacob Hess (HB2), blacksmith, aged forty, who had been Anabaptist for five years. He was imprisoned in Oetenbach in 1637 and 1639, and his smith, which stood on the site of the present elementary school in Bärestwil, was confiscated. His wife died in prison. The Hans Jacob Hess who attended the Steinsfurt meeting in 1661 with his wife was probably his son, and the father of the Hans Hess who was in present Lancaster County by 1717.

### Bettswil, Bäretswil (14)

In 1633 Elsbeth Peter was the forty-five year-old widow of Jakob Graf (GR), and lived in one of the five households in Bettswil with her four surviving children, aged ten to nineteen. She had been an Anabaptist for seven years, and died before 1640. According to the church record, when her son Jacob's (GR3) eighth child was baptized in 1645, her son Hans Jacob (GR5) took the child to church because the father was opposed to infant baptism. This is the only instance I saw in Zurich records in which infant baptism was opposed by Anabaptists.

In 1651 Jakob Graf (GR3) left nearby Wirtzwil (Fig. m) with his wife and seven children, and his brother Hans Jacob, his wife, and one child. They moved to the Palatinate near Sinsheim, and the brothers attended the Steinsfurt meeting in 1661. I believe these two brothers were the grandfathers of the three Hans Groffs who were in present Lancaster County by 1717, as well as other immigrants to Pennsylvania. I believe Jacob's son Marx

(GR34) was the father of the Hans Groff (GR343) who was in Germantown by 1704, and in present Lancaster County by 1714.

### Mulikram, Neuthal, Bäretswil (15)

In 1633 Kleijorg Weber (?WB41, was WB), a fifty-five year-old widower who had moved about three years before from Albis, was living in Mulikram at Neuthal, Bäretswil (Fig. n), with two children. He and his wife, Elsbeth Schnebli (?SN6127), had a son Heinrich (WB412, was WB2) baptized in 1621 at Hirzel. In 1639 Kleijorg was imprisoned at Oetenbach for seventy weeks, and his property was confiscated, although some of his descendants still lived at Mulikram in 1682. Between 1670 and 1671 Heinrich Weber had moved to Hamm, near Ibersheim, and was a member of the Reformed Church. Heinrich's twenty-eight year old son Jacob Weber was baptized at Ibersheim on April 21, 1671, by the Anabaptist elder Hans Löscher. Heinrich's son Hans Weber (WB4128, was WB28), born in 1658, was probably the Hans Weber who went to Friedrichstadt with other Mennonites in 1693, and who died in present Lancaster County in 1724.

### Fischenthal (16)

Jorg Peter and his wife, Barbara Meyer, were Anabaptists in Fischenthal in 1633. His family had been Anabaptists since the beginning, perhaps when Conrad Grebel spoke in the Bäretswil church in the summer of 1525. His daughter Margaretha was married in 1624 to Jacob Gachnouwer (GJ39), and they had five children by 1633. Jacob was imprisoned in Oetenbach in 1639 for about eighteen months, his farm confiscated, and his children placed in foster homes. In 1660 he was a deacon in

the congregation at Ohnenheim, Alsace, and signed the Dortrecht Confession. The Gochenours of early Lancaster County may have been their grandchildren.

### Wald (17)

Margaret Schollenberger, wife of Marti Oberholtzer (OA26), was an Anabaptist in Wald in 1633 and also in 1644. Six of their sons emigrated by 1663, and Hans Jagli (OA262), Marx (OA269), and Marti (OA26a) were listed as Anabaptists. Marx attended the Steinsfurt meeting in 1661, and is probably the father of the Martin (OA2694) and Michael Oberholtzer (OA2695) who immigrated in 1710 on the *Maria Hope*.

### Edikon, Dürnten (18)

Hans Müller (MR15) and his wife, Anna Peter, were Anabaptists in 1633 in Edikon, in the parish of Dürnten. In 1640 the Reformed pastor wrote that she was more in error than her husband, was unbridled, but otherwise very commendable. They received permission to emigrate before 1650 with their six children, and later moved to Alsace, where the mother died. I believe he is the Hans Müller who, with Hans Meili (ML27), the son, was invited by the Barons of Venningen to move in 1650 from Alsace to Dühren in the Kraichgau. The Jacob Miller who immigrated in 1710 probably is a grandson.

Jacob Kauffman was a miller's servant in 1633 in Dürnten, and he and his wife, Sara Brunner, were also Anabaptists. Their son, Heinrich, born in 1633, may be the Kauffman who married Verena Meyli (ML235),

daughter of Martin Meyli (ML23), historian of the persecution.

### Richterswil (19)

Returning to the west side of Lake Zurich, we come to Richterswil. Anna Luttolt was listed as Anabaptist in 1633, although her husband, Heinrich Hiestand (HE), was not. By 1657, two of their grandchildren, Kleiann (HE14) and Conrad (HE15), were Anabaptists emigrants. I believe Kleiann Hiestand (HE14) was the Hiestand from Richterswil who married Hans Jacob Bruppacher (BL117) by 1662, and lived at Ibersheimer Hof on the Rhine with Conrad Hiestand (HE15), her brother.

### Wädenswil (20)

In 1633 Annali Tanner, widow of Jacob Ryff (RF), was an Anabaptist in Wädenswil (Fig. o) on Lake Zurich with five children. Her grandson, Michael Reiff (RF61), was married in 1679 to Kungold Hiestand (HE114), great granddaughter of Heinrich Hiestand (HE) and Anna Luttolt. Kungold married a second time, to Johannes Stauffer (?ST1025), and came to Pennsylvania in 1710, settling near Valley Forge. Anna Reiff (RF611), daughter of her first marriage, married Gerhart Clemens, and they immigrated to Pennsylvania by 1710.

### Conclusions

We have come almost full circle, and are now within three miles of Hirzel, where we started our journey into the past. What observations can we make about the peo-



Figure o: Wädenswil about 1790 from engraving by Heinrich Bruppacher



Figure p: Moosacher and Ober Durrenmoos, Hirzel

ple whose homes we have just visited, and what factors made them unique?

To me, most important was the fact that so many of these people owned and farmed on their own land, such as the farm at Unter Durrenmoos in Hirzel, which was owned by the Bauman family as early as 1591. In 1525 most of Zurich farmland had been owned by Orders of the Roman Catholic Church, and became property controlled by the Zurich City Council when Zwingli founded the Reformed Church. The farms were offered for sale to the hereditary tenants who had cleared and now farmed them, rather than to the nobility, as was done in Germany.

It was the property of the leaders and more prosperous Anabaptists which was confiscated during the persecutions. As early as 1614 the Anabaptist congregation at Hirzel had a fund for the poor built up out of levies on the members and from legacies. Fear of confiscation must have been a major consideration to those early Anabaptists, and families were divided as some descendants accepted the state religion in order to inherit property, while others remained Anabaptist.

Lumbering and dairy farming enabled these Zurich entrepreneurs to become prosperous, self confident managers of their own property, and later of the property of the nobility or the church when some of them moved to Alsace and Germany. When they came to Pennsylvania, they had the skills, the capital, and the drive to successfully establish the farms on which some of their descendants still live.

A second factor was the cohesiveness of the communities of which they were a part. Many of their farms (Fig. p) were within sight of each other, and their families had been intermarrying for generations. Moosacher was owned in 1633 by Oswald Landis (LS22), and Oswald Bauman (BU346) died in 1673 at nearby Ober Durrenmoos.

United by the persecutions which strengthened them, they defied the church and the state and chose their own leaders, worshiped in their barns and forests, and supported their own poor. What a wonderful preparation for the wilds of Pennsylvania!

In many ways these Swiss Anabaptists were ahead of their time. They insisted on freedom to worship God according to their convictions years before William Penn began his holy experiment in Pennsylvania. They refused to let the state dictate how and when their church should admit its members long before separation of church and state became a principle of the U. S. constitution. Swiss law required that all children had to be baptized a short time after birth, and apparently the Anabaptists complied with this law. They got their name of *Wiedertäufer*, or rebaptizers, because they did not comply with the law that forbade baptizing again.

They were ahead of their time also in their witness to pacificism and alternatives to violence. In the last twenty years that witness has been joined by many other churches, including my own Lutheran Church, which now also emphasizes that we all live under the rule of a peacemaking God.

You have probably noticed that I always use the maiden names of Swiss women. In the Zurich records of the seventeenth and eighteenth centuries which I have studied, a woman's maiden name was used throughout her life, even in widowhood. It is an invaluable asset in the study of these families. Many of these Anabaptists on the 1633 list were women. It was a thrill for me to meet people like Elsbeth Peter, the widow of Jacob Graf (GR3) of Bäretilwil. What courage and strength it must have taken for her to remain faithful to her convictions! Her influence on her many descendants can never be measured.

I hope that our journey today has left all of you with a renewed admiration for the heritage that we share. □