

# An Accumulated History

Published June 1992

15 generations of Studers from the 1590's to 1992

Spanning from Alsace, France to Canada and the U.S.A.

## Table of Contents

- Cover: The cover design. The cover was created to compliment the times. A desire to blend the feeling of the past with the look of the new Studer era.
- 2 Credits (financial and otherwise). Disclaimers regarding content.
- 3 **A Studer discovers his European roots.** This is a brief description of Dick Studers story. The journeys that were made, the inspiration that was found. The reason for this book.
- 7 A history of the name "Studer". Which Studers are related and why.
- 9 Life in Switzerland During the Sixteenth Century.
- 10 Alsace, France. A colorful story about the history, the land and the people.
- 12 The Studer name appears in France in 1591. Records found in Sewen parish indicate that the Studer heritage did indeed exist in the 1500's.
- 13 Amandus and Francisca make a change. Their decision to travel to Canada
- 13 The Letter. A translation of a charming letter that was written to Amandus by his sister Therese. We are assuming this is the last known communication between our European relatives and our U.S. ancestors.
- 14 Two Courageous people. The transition between Canada and America.
- 15 Amandus moves his Family to America. This is the story of their passage. It the moves on to the Obituaries of both Amandus & Francisca.
- 16 The children of Amandus and Francisca. Photos & brief histories included.
- 19 A story about Joseph & Catherine and their lineage. This is followed by brief histories of each of their children.
- 22 Joseph A. Studer farms in St. Cloud, Minnesota.
- 23 The children of Joseph and Margaret.
- 25 Two pages of miscellaneous photos. A variety of pictures and people.
- 27 A list of names. A compilation of names that have relationship to the name Studer. All of these names were taken from this book.
- 29 **The primary chart.** A direct lineage chart listing our direct line ancestors.
- 30 William & Matilda and the Key Code. This page is followed by series of pages that will (in order of birth) show the descendants of the children of Joseph and Catherine Studer.
- 96 The children of Nicolaus & Sarah. Two pages of information that were provided to us by descendants of Nicolaus. We thought it appropriate to give them acknowledgement and consideration.
- 98 The children Margaret & Frank Immerfall. Two pages of information that were provided to us by descendants of Margaret. We thought it appropriate to give them acknowledgement and consideration.

An Accumulated History of Studers was published June of 1992. Our expectation in compiling this book was to retain and share the knowledge of our history; that history which is housed in the minds of our dearly loved Uncles and Aunts. It was compiled and assembled with one specific goal in mind, to provide a visual record for future generations of Studers. Particularly descendants of Joseph and Catherine Studer. Our expectation was to create a simple, easy to comprehend document. A document that would give direction to those members of our family who ask, "Aunt who?" We hope that our goals have been achieved and thank you for interest and support.

For additional copies of this book, please write to: Bill or Louise Studer, 230 22nd Avenue North, St. Cloud, MN 56303. • To provide additional information to our genealogical cause, please write to: Dick Studer, 718 15th Street S.E., St. Cloud 56304

**Credits...financial and otherwise.**

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***Rob and Garla Studer***

***For Genevieve (Studer) Mahigan***

***Dick and Gretchen Mahigan***

***Barbara Mahigan***

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***Daniel P. Studer***

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RESEARCHER/GENEALOGIST:

*Richard E. (Dick) Studer*

CHIEF EXECUTIVE WRITER:

*Richard E. (Dick) Studer*

EDITOR/WRITER:

*Richard A. (Ric) Studer*

ASSOCIATE EDITOR:

*Gina Louise Studer*

PUBLISHER:

*Gina Louise Studer*

ILLUSTRATION/DESIGN EDITOR:

*Gina Louise Studer*

HISTORIC PHOTOGRAPHIC COLLECTOR:

*Richard E. (Dick) Studer*

EDITORIAL AIDS:

*Louise, Rosemary, Linda, Dottie, Mary Ellen, Nina, Tracy and Angel*

STEERING COMMITTEE:

*Dick, Larry, Mary Ellen, Louise, Joe, Gina*

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*A photo of the village of Oberbruck as was seen in the early 1900's.*

An Accumulated History of Studers was compiled primarily by Richard E. (Dick) and Gina L. Studer. To the best of our knowledge, the research and information presented herein, is correct and complete. Most of the dates that are shown on the charts were dates and information provided to us by family members from each line. We pray any errors in dates or spelling are minimal. Understand that editorial license was exercised in order to limit the length and enhance the readability of this publication. All photos were chosen for their interest value as well as their ability to visually represent the individual. Please do not view this document as the absolute last word on Studer Genealogical History; rather use this book as a guide, a reference for understanding your birth placement within this family. ©An Accumulated History of Studers. All rights are reserved. Reproduction in whole or in part without permission is prohibited. Please contact Gina Studer via email (gstuder@flyingtigers.org) for consent on reproduction.

## When the American Cousins Came

An English Translation of a French newspaper article written October 17, 1978

*"They married, had a good and great voyage and had many children" This could be the end of a good fairy tale. But it is the beginning of a wonderful adventure of three American citizens in search of their ancestors. These three persons we met at the home of M. Andre Studer; The mayor of Dolleren, Dick, Larry and Genevieve Studer are distant cousins. But take it from the beginning. August 9, 1842 Aime Studer of Oberbruck, married Francoise Bollinger of Soppe-le-Haut. Drawn by the new continent of which we began to speak of around the 19th century, the couple decided to go to Canada in St. Agatha where they established themselves and had 10 children. After staying in Canada, then emigrated to the U.S. and*

*more precisely to Lena, Illinois. Among their children, a boy named Joseph, born 1850 in St. Agatha, Canada. Joseph married in 1872 a woman called Catherine Hoffer. This couple had 9 children among them a boy named Joseph A, born 1881 in Wesley, Iowa. Joseph A. married Margaret Dowling in St. Cloud, Minnesota. Of this union were born 10 children and Larry, Dick and Genevieve are of this family. They have the same ancestors as Andre Studer. The parents of Aime Studer are Sebastien Studer and Anna Marie Fritz. When we asked why they were interested in their ancestors, Larry told us that it is a hobby in the U.S. or a pass time.*

*How did they find Oberbruck? Thanks to a bible. When Aime and Francoise left, Aimes mother gave them a bible inscribed by both his father and his sister, along with a litre of schnapps. If the alcohol never arrived to the new continent, the bible did and was passed down in the family. Larry now possesses the bible. In the bible is written "Sebastien Studer Oberbruck Alsace". Then last year while Dick had made a trip to Switzerland, he passed through Masevaux, and in a telephone booth he found the name of Rene Studer of Masevaux with whom he made contact after his return to the U. S. A. M. Rene Studer put them in contact with Andre Studer where the Alsacien cousins met the Americans with a glass of white wine of the region.*

THANKS TO A BIBLE

## A Studer discovers his European roots

In Richard E. Studers many travels in the western hemisphere and beyond he has checked civic records and telephone directories for traces of his venerated family name in every village and town, finding Studers the world over. From each country and in all walks of life, there seem to be Studers at every turn. Perhaps not all directly related-but indeed carrying a venerated name.

From tracing the families tree, a sense of pride in history now permeates Richards life, making him perhaps more whole and certainly more appreciative of his ancient and exciting heritage. We hope that through this text and the information/stories within, you as an

American descendant of this proud family (or simply as an interested friend) may enrich your own life. That somehow your world will be a larger and more inclusive place because of the knowledge that Studers fill the world.

**Thank you. We love you all.**

Richard E. (Dick) & Evelyn Studer,  
Lawrence (Larry) Studer,  
Genevieve C. (Gen Studer) Mahigan,  
Mary Ellen (Studer) Sufka,  
Joseph M. (Joe) Studer,  
Louise A. Studer  
Gina and Richard A. (Ric) Studer  
Plus

A special thanks to all of you to numerous to mention, without your generosity this book and its contents would not have been possible.



## A Beginning

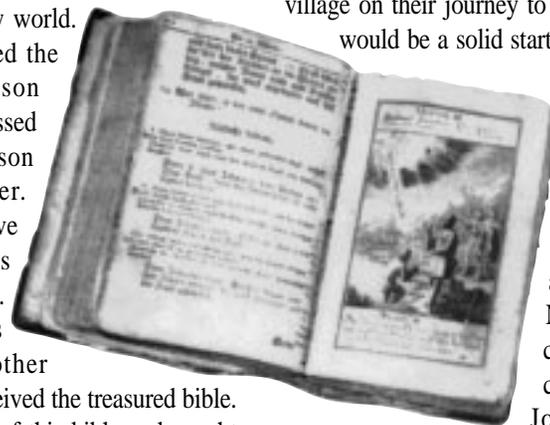
There was little direct knowledge regarding the Studer family history. No official documents or any certain information was available. The only known physical evidence was a (very old) family bible which had been passed down through the generations. It had been given to Amandus Studer by his mother upon his

departure for the new world. Amandus then passed the bible on to his son Joseph, who later passed the bible on to his son Joseph A. Studer. Joseph A. Studer gave the aged bible to his eldest son James A. Studer. Upon James A.'s death, his brother Lawrence (Larry) received the treasured bible. Dick had knowledge of this bible and sought out his brother Larry hoping to find valuable information within the bibles pages. Together Dick and Larry examined the bible and found that it contained some handwritten German messages which were clearly from the hand of an older time. Part of the text was already

translated; it said that the bible was the property of Sebastian Studer and his wife Anna Marie Fritz of the village of Overbush!

The revelation of the name of a village was an exciting discovery. It would be a simple thing to look up the name of the village and then plan to visit the location. But alas, no one was able to find a village named Overbush on any of the maps of France. Undaunted, Dick and Larry decided to have another translation made of the text and the translator (a gentleman educated on the continent), told them that the name of the village was actually Oberbruck, located in the Alsace region of France. Armed with this new knowledge the brothers had little difficulty locating the village on the maps. Oberbruck lay in a sleepy little valley in the Vosges mountains near the Rhine River just northwest of Basel, Switzerland. Excited about this new information, Dick and his wife Evie made plans in 1977 to visit this small village on their journey to Switzerland. This would be a solid starting point for Dick.

A way to research the limited information that his father had passed on to him about his roots. Now Dick could clarify his father's comment, that Joseph's own grandfather had come to America in 1847 from this very region. Dick could not resist the opportunity to explore his family's history and was determined to discover more knowledge while visiting the area.



After landing in Geneva, Switzerland, Dick and Evie searched the phone book for the name Studer and found many. Virtually all were French speaking. From Geneva they traveled to Interlachen which is at the foot of the Jungfrauoch and the Bernese Oberland mountains. Here they found a large stone monument in a small park which was dedicated to a Bernhard Studer who was an early explorer of the area. They also discovered many living Studers in the area, among them a liquor distributor and the operator of a small chalet type hotel. In the Swiss capital of Bern they found hundreds of Studers listed in the phone book, including many professionals and entrepreneurs.

Moving on to Luzern, Dick and Evie visited with a Dr. and Mrs. Max Studer. Max was a retired physician. He and his wife were a wellspring of information regarding the Studer heritage. They taught the American Studers about the history of the Studer name and provided them with a copy of the authentic Studer crest. Max also gave them a book about the history of Studers from the Entlebuch valley area of the canton of Luzern. Max then advised them to visit the village of Murbach while in Alsace because many Studers from the Luzern area had apparently settled there.

The next stop was Zurich. The travelers found there several hundred Studers listed in the city directory, once again this included numerous business professionals. Dick and

Evie discovered that people with the name Studer had inhabited the city since the time of the crusades in the year 1200. From Zurich the excited duo boarded a train which took them through Basel and then on into the Alsace region of France, to the city of Mulhouse. At last Dick was in the region of his European ancestry.



*Dick and Evelyn Studer, the first explorers.*

After arriving in Mulhouse, Dick and Evie rented a car and drove on to Murbach, a small village built around the ruins of a Benedictine monastery. Finding a family with

the name Studer they asked for information and were told that the Studers in the area had come here in 1600 from Luzern, Switzerland. When Dick told the Studers of Murbach, that he and Evie were headed for Oberbruck (in the Masevaux-Doller valley area) they replied that the Studers of Oberbruck weren't related to the Murbach Studers. This surprised Dick but he remained undaunted. He and Evie continued their exploration of Murbach. In the cemetery next to the monastic ruins Dick and Evie found that nearly half the graves bore the name Studer. They also found a large monument dedicated to the memory of those who perished in both of the great wars of the past century. Among the honorees were two Studer names.

Driving on along the Rhine River valley the intrepid pair turned into the Masevaux-Doller river valley traveling through many



*The church in the village of Oberbruck in Alsace, France. This was Dick and Evelyns first stop in Oberbruck.*

picturesque villages before arriving in Oberbruck. The first stop in Oberbruck was the church. Located next to the church was a small general store. At the store, Dick and Evie were given information on how to locate the parish house. Arriving at the parish house they discovered that the priest spoke no English. Subsequently they were taken to the nearby school where the teacher spoke English. Our travelers told the teacher of their desire to find the birth record of Amandus and were promptly lead to the office of the mayor, which conveniently was located in the school building. In the mayors office a clerk examined a large leather bound book of records and found the handwritten entry recording the birth of one Amandus Studer, Dick's great-grandfather. Dick and Evie now knew that they were indeed standing upon the same ground that Amandus had trod upon so many years ago.

When it was discovered that the American visitors were not actually strangers but in fact long lost relatives of their friends and neighbors, the villagers were quick to offer the information that several families of Studers still lived in Oberbruck and some of the surrounding villages. In Oberbruck, they were informed that many Studers lived in the next village Dolleren. Dick and Evie proceeded to Dolleren and there examined the church and cemetery. Once again they found many Studers from the past. Because of the late hour and their need to rise early (to reconnect with the train back to Switzerland) the weary couple decided not to make any further investigations. Their trip was nearly over, they choose instead to take down names and addresses from the phone book so that they might contact their possible relatives by mail after returning to America.

Back in the U.S.A. Dick and Evie wrote to several of the addresses they had gathered and quickly received a response from the Rene and Rose Studer family of Masevaux who said that they would be happy to assist them in their quest to find blood relatives in France. Dick's excitement was renewed by this information. He shared his European experience with his brother Larry and was able to ignite a fire in him as well. When their sister, Genevieve, agreed to accompany them, the three siblings decided to tour the area where Dick and Evie had made their discoveries in the fall of 1977.

The American Studers then wrote to Rene Studer informing him of their plans. To prepare for their visit the family did further research. Larry ordered a copy of the microfilmed records of births, deaths, and marriages for the village of Oberbruck from the Mormon Genealogical Library in Crystal, MN. With the assistance of their brother Joseph M., Dick, Larry and Gen perused the records for two days. Every time the name Studer was mentioned the document was photocopied. When these documents, which were handwritten in French and German, were translated they proved to be very fruitful. Among the records were those of the birth and marriage of Sebastian Studer born 1776, as well as the birth records of his sixteen children from two wives and the death records of several children as infants. The marriages of Sebastian's children and the births of their children were noted as well. A large chart was prepared showing relationships from Sebastian and his son, Amandus, down through the generations, connecting Dick, Larry, Gen, Joe M., etc. to the Studers of Oberbruck. This chart was completed and brought with them on their next great



*A gathering of French and American Studers: Rose, Larry, Dick, Genevieve (Mahigan) and Andre Studer.*

adventure to Europe.☺

## "When the American cousins came" The 1978 Journey.

In early September of 1978, the three siblings, Gen, Larry and Dick, flew to Frankfurt, Germany. They rented a car and drove down the Rhine Valley to Strasbourg. They crossed the Rhine into France and Alsace, taking the "Route Du Vin" (or wine route of Alsace) south through the beautiful wine-making village of Obernai and past the monastery of Mont Saint Odile, the patron saint of Alsace. Soon the American Studers came to the tiny village of Rodern. There they met with a parish priest,



*Rene Studer. A European cousin.*

Father Litzler (he spoke English), who had been recommended to the family by friends in Minnesota whom he had also assisted in their search for their European roots. Father Litzler accompanied Dick, Larry and Gen to the home of Rene and Rose Studer where a historic meeting was about to take place.

The group was warmly greeted by Rene and immediately invited in for Alsatian white wine and appetizers. In this relaxed setting they were able to compare research, deciding at last that although it appeared that most of the Studers in the valley were related to the Americans and more research would be necessary to prove this conclusively. That evening they were served a traditional Alsatian dinner and fell asleep eager to find out more about this wonderful place.

The next day the three drove further down the Doller to the old yet still beautiful village of Oberbruck. They stopped to explore the cemetery (of course) where they met a woman who directed them to the home of Aloise Lemble. They discovered that his mother was a Studer. Aloise was thrilled to meet the Americans, and together they were able to establish a common ancestry through Sebastian Studer. It was an exhilarating moment. Aloise, the new found cousin, led Dick, Larry and Gen to the oldest parish in valley which was located in the village of Sewen. They again did research and discovered many more Studers alive and well in the peaceful little village.

Later that same day (back in Oberbruck), a young boy they had met near the church, took them to meet a Pierre Studer and his family. One of Pierre's children spoke English



*Andre Studer. Our cousin and Mayor of Dolleren.*

and with his assistance, communication flourished. Our travelers were informed that Studer was a very old name in the valley. It was explained that the Studers had come to France from Switzerland and that many Studers lived in the village of Dolleren. So on

to Dolleren.

With the aid of one of Pierre's sons they traveled to the village of Dolleren. There they sought out Andre Studer who was the mayor of the village. Dick, Larry and Gens' meeting with Andre and his family was aided by the translating skills of his daughter Jeannene. Without delay they were able to establish their common bloodline. Andre and his family were thrilled and eager to "talk" with their "new family" from across the sea.

The next day Larry, Gen and Dick drove to the village of Murbach where they visited the monastery. They then traveled on to St. Amaran, a small village where the sister of Amandus Studer, a Franciscan nun had lived and died. They were able to obtain a record of her death and found out that in the Franciscan custom she was buried at the convent of the Congregation Des Soeurs Du tres St. Sauveur in Oberbronn (a city north of Strasbourg). The following day they visited with a woman named Teresea Paris whose mother was a Studer. Later in the evening the weary travelers had a sumptuous dinner at the home of Andre and Rose Studer in Dolleren. They were warmly invited to return the next week after their trip through Switzerland. They happily accepted and went to sleep, dreaming of what might lie ahead on their Swiss adventure.©

## Studer research in Switzerland

**M**uch of the historical information used in this text came from Dr. Max Studer of Luzern, Switzerland. Max Studer had also told Dick a great deal

about the activities of Studers throughout Switzerland from the past to the present. He had mentioned that a large number of Studers lived in the Entlebuch valley between Luzern and Bern and especially in the village of Escholzmatt. It was in this village that our intrepid trio first stopped upon their arrival in Switzerland.

In Escholzmatt the Americans visited with Werner Studer who operates a liquor manufacturing company which was started many years ago by his grandfather. He informed them that there were many other Studers in the town and introduced them to the family of Hans and Rosie Studer who managed a bakery and grocery store. Hans was very helpful in researching the Studer name in the area and had found a copy of the



*Studer street located in Bern, Switzerland.*

family crest in the local archives. Hans gave a copy of the crest to Dick as well as an explanation of the images on the crest. Thanks to Hans assistance, Dick, Larry and Gen were able to discover many interesting facts about Studers. For example, in Bern there is a Studer street, a park and a monument

dedicated to the memory of Gottlieb Studer (1804-1890) who was an early explorer of the mountains in the vicinity. Earlier we had told you about the monument at Interlachen, dedicated to Bernhard Studer, another famous mountain explorer. Evidently, the Swiss Studers were big on exploring mountains, although if one thinks about it for a moment there isn't much else in Switzerland to explore.

As the tired explorers began their return to Alsace they found Studers virtually around every corner. In the city of Visp, in the Rhone valley, everywhere they looked they found Studers listed in the directories. They spoke to a family who told them that there had been Studers in Visp for hundreds of years. In the Village of Zermatt, nestled in the foothills of the Matterhorn, they found many Studers but no motorized vehicles, the latter being banned by a local ordinance. Also in their travels the three Studer siblings found their namesakes in western Austria, Northern Italy and Lichtenstein. In Lichtenstein they met an art dealer named Studer who traced his heritage to tall, thin Studers from southern Germany.. Passing through St. Gallen, along Lake Constanz, they crossed the Rhine Falls into the Black Forest area of Germany and then on to Alsace. There was no way to avoid it; they simply "had to" visit the peaceful little Doller River valley one more time before returning to America.

Dick, Gen and Larry were exhausted from their arduous travels but pressed on as they arrived for their final day in their ancient homeland. They were welcomed once again in to the home of Andre and Rose Studer. They attended mass together at the Holy Cross Catholic Church where Andre's daughter, Maire Anne played the organ. Andre also sang

in the choir. After the service they had refreshments at a local bistro where they were introduced to more local Studers. They had another traditional Alsatian dinner and Maire Anne played the accordion. Everyone danced a waltz or two. After this delightful repast, Dick, Gen and Larry were feeling a bit more refreshed and decided to make one last trip of discovery. Driving to the wine village of Ribeauville, north of Colmar, they stopped at a Franciscan Convent with the intent of discovering information regarding Sister Cesaree (Amandus' sister). They were unable to discover anything further about her. However they did find out that one of the retired sisters in residence, a Marguerite Studer, was from Dolleren. They spoke with Marguerite and she related to the Americans through Andre Studer. The Sisters had records of four Studer women who had served their God as member of the community over the last two hundred years.

The reunion of the American and European Studers in Alsace, 130 years after their common ancestor had left France for the new world, was a great thrill for all involved and the adventure of a lifetime for the three Studers from Minnesota. It established a link between the old and new world family that will enrich both continents for generations.

It was difficult for Larry, Dick and Gen to say goodbye to their newly discovered cousins and the scenic region of Alsace. But they managed to pull themselves together and pack for the return journey. They each carried with them new and interesting information which needed to be shared with their own families back in the U.S.A. With both joy and sadness they embarked on their return passage.

Upon their return to America the travelers (Dick, Larry and Gen) shared their acquired knowledge and information with Irene Studer and Lyle LaRose (of the Frank M., branch of the Studer line). Irene and Lyle live in Canada. Both have done extensive research of their own into the heritage of the Studer family.

Obviously, this account would not have been possible without the historic journey of the children of Joe A., and we thank them.📷

## Studers visit France again in 1982, 1984, 1986

**A**fter the trip, word spread among the children of Joe A. Studer (and through them to Studers in Minnesota, Iowa, etc.), of the wonderful discovery of living blood relatives in Europe. Other members of the family became interested in visiting these far off places. The American Studers wanted to meet the people whose blood-ties the years could not forget. Plans were made, savings started accumulating and within several years another trek was underway. This time brothers Joseph M. and Daniel joined Dick in crossing the Atlantic, returning once again to the lovely Alsatian countryside.

On this trip they had planned to visit Studers in other areas of France as well as the Alsace area. Along with meeting their long lost relatives in Masevaux and the Doller valley, Joe M. and Dan were able to accompany Dick to Normandy where they called on the family of Roger Studer in the village of Domfront. With Roger were his father, Emile-age 92 and Uncle Robert-age 87.

These men proved to be a wellspring of knowledge, regaling the Americans with tales of their ancestry and their own fascinating pasts.

Emiles' great-grandfather, born in Oberbruck and a direct relative of Sebastian, had left home in the middle 1800's for Normandy, where he worked as a steel



*This is but one of many views of the lovely Alsatian countryside.*

worker. Emile resisted the occupying Nazi forces in the late 1930's and early 1940's. Eventually he was apprehended and held at the infamous Buchenvald concentration camp for over two and one-half years before his liberation by Allied forces. His brother Robert, was forced into labor in Berlin for the German Bundestadt as a streetcar operator. Roger was made to hide out on a remote farm to avoid conscription into the National Socialist army.



The group hated to leave Normandy. It was a town that held both cherished and poignant memories. For Dan, Normandy was the area where he had participated in the great operation "Overlord" during the Nazi conflict. But Joe M., Dick and Dan were also eager to make the journey to Cavaillon, a very old, picturesque community near the fabled Riviera, in southern France. There they were to meet with Maurice Studer and his cousin Louis who operate a photographic studio. Both Maurice and Louis were born in Dolleren, Alsace, and are related to their American guests. The group reveled both in the glorious climate of Cavaillon and the company of Maurice and Louis.

Once again the close of a trip was both a welcome and saddening experience. Joe M., Dan and Dick Studer were nearly spent as they returned to their homes back in the U.S.A.

One would think that the emotional intensity of 4 trips to Europe within a span of 8 years would have slowed Dick Studer's pace considerably. But No! In 1986, the dedicated Dick along with Joe M. and Dan ventured forth to Europe once again. This time

accompanied by David Studer. David is the son of Joseph M. Studer.

By this time the American and French Studers had become old friends and enjoyed four full weeks of tale telling, wine drinking, and laughing. They were once again, revitalizing a centuries old bond of blood relation. A unique bond between all those the world over who proudly bear the name Studer.

This was the last of the European journeys that the American Studers would take. Current contact is maintained through letter writing and phone calls. In fact, several years ago our young European cousins took interest in visiting us in Minnesota and have done so on a few occasions.



## Stude • Staude A history of the name "Studer"

**T**he development of family names in Europe can probably be traced to the expansion of the early Roman Empire. Previous to this time in history, a single name was normally sufficient to identify and differentiate individuals within a village, tribe, or clan. This was generally attributed to the small populations involved in these groups.

The early Romans (descendants of the first city building peoples the Etruscans), used single names. However, as their empire grew with more cities and tribes coming under one jurisdiction, accurate record keeping became more important. As a result of this growth

and the efficient Roman bureaucracy, Roman citizens found themselves referring to their city name or clan name to separate themselves from other individuals with the same single name. For example, if a Centurion showed up at the door of young "Livinius" of the village of Rostus, demanding payment of past due taxes, Livinius might protest that surely the Centurion must be mistaken and perhaps is really looking for the know tax dodger Livinius of Prastis, a village some miles down the road. After much persuasion the Centurion would exit, leaving a visibly shaken Livinius who vows forevermore to be known as Livinius Rostus so as to avoid similar confusion, a possible long stretch in the local dungeon, or worse.

Many different factors were used to determine additional names in these times. Such variables as tribal names, physical landmarks or regions; fathers name, mothers name and occupation were considered in establishing an identity in the community and empire as a whole. Some free thinking individuals even took on fourth, sometimes fifth names to commemorate some remarkable event or to call attention to a particularly unique ability or physical attribute. As the empire approached its latter days the litany of one man's name could and sometimes did become a ridiculous, long winded affair. If our friend Livinius Rostus had a father named Gregorius, who made swords for a living and walked with a noticeable limp, he could conceivably burden himself with the cumbersome name of: Livinius Rostus, son of Gregorius the lame, the creator of swords.

Fortunately for us, the breakup of the Roman empire allowed people to slip back into their old habit of using one name. More than likely they were inclined to this so as to avoid wasting time on introductions.

During the remainder of the dark ages the use of a single name continued to be the custom among European people of all classes. This custom continued until about the late 900's AD.

Towards the close of this time period several noble families (from an area which is now considered to be Northern Italy) chose to revive the Roman custom of taking on a second name. Their motivation was simple- to separate and elevate themselves from the masses of common folk. A second name seemed to suit this purpose quite well and over the next several

centuries the practice grew and was refined. As a result of this refinement, a belief developed that if a father was a powerful man, then he might seek some measure of immortality by passing on that power to his sons. The second name of this powerful man was a symbol of that power, and by passing it on to each succeeding generation the weight of this symbol lent a type of legitimacy to the dynastic designs of the parent. In this way a family could strive to maintain their status in the community over the course of many generations, often amassing great wealth and possessions not through competence or merit

but simply because of their name.

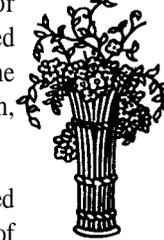
By the 1200's AD these "family" names had become very common among the rich and were being taken on by more and more commoners who were seeking status for themselves and their progeny. This prevailed until virtually an entire population in some regions would have similar names. (Sigh, back to square one)

There seemed to be little hope of varied last names at this point in time. Enter one of the most significant events in European history to change the path of naming. The Crusades. A succession of wars waged by Holy Christian warriors against the "infidels" who occupied the holy land of Palestine, in particular the city of Jerusalem. As misguided, ill advised, racist and ultimately inconclusive as these ventures may have been, they did serve to open up the (mostly stagnant) sates of Europe to a world of new and exotic things. This in turn eventually led to the blossoming of the Renaissance and the spread of European culture around the globe.

As a result these noble, high minded yet misguided warriors brought with them an exposure to the practice of assuming family names. Soon nearly all Europeans had adapted the practice of using two names, one a given name and second a family name.

There were many methods available to the European patriarch of the middle ages to use in naming his family. Names sprung out of a family's environment, such as Brook, Stone, Forest, Lake etc., from one's occupation i.e.,

Butcher, Taylor, Cooper, Baker, because of an identifying trait as in Barbarossa (red beard in Italian), Swift, Short, or Grosse (German for large) or simply from the father's given name, Johnson (John's son), or Pavlova (daughter of Pavel). Across modern America one can find an endless variety of surnames, arising from many different languages and cultures. Each has a unique and interesting story behind it. The meaning of a word lies in the feeling of its creation and a family name can give us clues as to the origins of the family itself.

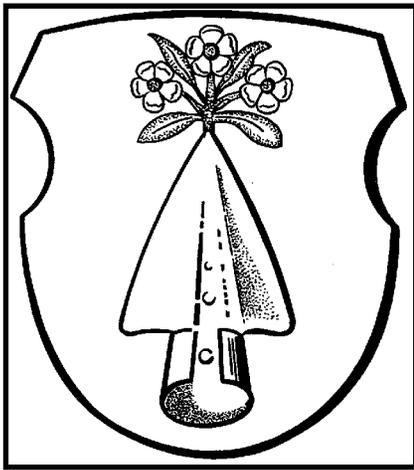


One such story involves the poor but proud peasant farmers of the beautiful little country of Switzerland. These poor peasants tilled the rather impoverished soil of the small valleys and hillsides of this often intimidating mountainous country. They eked out a meager living, surviving only through the protection and benevolence of their feudal lords. They fought the rocky soil on their miniscule plots of land, holding on as tenaciously as the many short, stubby, flowering bushes and shrubs which grew amongst the crags and the tors. In Schweisser-Deutsche or Swiss-German, the word for this type of low, ground hugging shrub is called "stude" or "staude". During the time period when everyone (including peasants) was taking a second family name, many of these Swiss farmers found that they could relate strongly to the persistent, stubborn little shrubbery of their homeland. These peasants took its name as their own., adding an "R" to the end of "Stude" personalized the noun and created the name Studer, which meant, quite literally "of the bush".



**To Date, this is considered the most authentic Studer crest.**

**The representational symbols located on the crest indicate the:**



- Flowering bush or brush (at the top)
- Hand plow (underneath the bush)

**The bush represents the Name "Stude" in German...meaning (brush or bush).**

**These symbols were typically assumed by peasantry before the 1200's in Europe.**

**Therefore, in Europe there are many bloodlines that carry similar surnames.**

According to a prominent Swiss genealogist from Basel (a city in the northeast portion of Switzerland), there are numerous flowering shrubs in Switzerland and nearly as many peasant families that took on the name of Studer as their own. As a result, not all Studers are related by direct bloodline. In order to determine whether any two American Studers are related by blood, one must follow the family genealogical line all the way back to the exact valley where the family originated. This writer has himself met

several Studers for whom there appeared to be no known blood connection to his branch of the Studer bush, even when the bloodlines could both be traced directly to European ancestors.

The name Studer is a very old and respected name throughout Switzerland as well as the surrounding countries of France, Italy and Germany. The Studer name is mentioned in the records of the city of Zurich as early as April 26, 1287. In the canton (state) of Luzern (Lucerne) it has been common since the beginning of the 15th century. There are a large number of people bearing the Studer name in the following Swiss cantons: Zurich, Bern, Luzern, Schwyz, Zug, Fribourg, Basel, Solothurn, Aargau, Thurgau, St. Gallen and Wallis. In 1977 there were 475 Studers listed in the Zurich telephone directory. An even larger number were listed in the directory of the city of Bern. As of the late 1970's, "Studer" ranked as the third most popular surname in all of Switzerland, giving credence to the fertility and staying power of both the shrubs and the strong people who carry their name.



This old and revered name can be spelled and pronounced in several different manners, often dependent on the path taken by the migrating family to arrive at their final destination. Or perhaps the disposition and listening skills of the various clerics and clerks who had desire to record items such as names. The standard spelling is S T U D E R, which is normally pronounced "stew derr" with the accent on the first syllable. In both France and Italy the name is most often spelled the same but

pronounced as "stewed air" with an accent on the second syllable. In Germany the name is sometimes spelled S T U T T E R and pronounced "stewt terr" with only slightly more emphasis on the first syllable than on the second.

In the experience of this writer the most common mispronunciation of the name is "studd urr" with a soft vowel sound replacing the hard "U" as in "five card stud". There is no grammatical basis for this error, as a single consonant following a vowel almost always means that the vowel is to be pronounced with a hard or long sound. Perhaps the confusion can be traced to the legendary romantic reputation of Studer males, although this evidence is based primarily on hearsay and therefore should not be considered as scientifically accurate enough for inclusion in any book, with as high a level of factual integrity as this work aspires towards.☺

## **Life in Switzerland During the Sixteenth Century**

**P**rimarily because of its geography, Switzerland has remained isolated from the rest of the European continent. Both politically and socially it has little or no tradition as a place of great change. Perhaps the most significant departure from this history of inertia is its pivotal role in moving European religion (research Catholicism) into a period of dramatic reformation. Early in the sixteenth century several Swiss theologians challenged the dominant Catholic Church. This led to numerous adversary situations between theologians and the Church. Simultaneously, the physical limitations of the

mountainous country and the growing population created a scarcity of arable land. These factors in combination, were instrumental in forming the atmosphere of desperation which permeated certain regions of Switzerland in the middle 1500's.

As the feudal system reached its logical limits to sustain society, a new class appeared. Merchants, craftsmen and other specialists and "middle men" appeared to provide the supportive services necessary for life. In the meantime the castle based city states became more



cumbersome and crowded and the noblemen could no longer manage the entire community. Families grew and villages sprang up separate from the castles. There the specialists set up their shops and homes. The strain on the limited farming land in various areas became unbearable. Many peasants, faced with the prospect of working less and less land to feed more and more mouths, revolted against their noble landowners. Amidst this climate of chaos many families chose to move to other cantons of Switzerland and some even made the difficult journey to surrounding countries.

In 1519 Huldreich Zwingli, a priest from Zurich, began preaching a reformed concept of religion. He and other clergy had become disillusioned with the Catholic church, citing an emphasis on matters material and political, accompanied by an equal drop in the level of pious behavior of the papacy as a reason to reform the church into one which more closely met the needs of the common sinner. These new religious ideas spread out from

Zurich to include the cantons of Bern, Basel, Glarus, St. Gallen, and many people were converted to Protestantism. Ruling lords and barons were quick to embrace the new religion (probably to the chagrin of the scholarly men who had initiated the reforms), and immediately forced all of those within their sphere of influence to do likewise. Many families of simple folk had no need or desire to change the religion that had served them for generations. They were suddenly faced with a dilemma that could rend the very fabric of their lives. Rather than abandon Rome and her church, many of the Swiss poor chose to move to cantons which still allowed Catholic worship or leave the country entirely. As a result many settled in Italy, Austria, Germany or the Alsace and Lorraine regions of France.

In the latter half of the century, for one or perhaps both of the above reasons, possibly two families of Studers living in the northwest corner of Switzerland (near the French boarder) decided to pull up their roots and look for the proverbial greener pastures. They had heard of a small valley which branched off from the main Rhine River valley in the Alsace area of eastern France. This pretty valley was not very far away and was surrounded by forest covered mountains with lakes, wild boar, deer and an abundance of wild berries, herbs, and flowers. Because of the Great Black Plague of the early part of the century only eight people were left living in this little vale. There was fertile farmland aplenty in this valley, just waiting to be settled and tilled once again. Verily this must have seemed to be the Garden of Eden to the oppressed Catholic farmers from Switzerland. With prayers and sweat the small band of Studers made their way west Alsace.☺

## ALSACE, FRANCE

**A**lsace is a province of France. Located in the northeastern corner of the country, it borders on Germany, along the Rhine River, to the east and with Switzerland to the southeast. Along with Lorraine (its neighboring province to the northwest), Alsace has been an area of considerable contention between France and

when the empire was divided among his grandsons, Alsace was partitioned to a German prince. It remained a German state until the middle 1600's when it became part of France. In 1871 Bismarck, in his war to consolidate the German states, considered the province one that rightfully belonged within the German sphere of influence and he expended great energies in conquering it.

establish a Pan-Germanic, Reich, or super-state, which was obviously to include Alsace-Lorraine. When France was over run and occupied in 1939-40 by the German army, Alsace once again came under German dominance until it was liberated by Allied forces in 1944-45. It remains part of France to this day.

Perhaps the primary reasons that this famous region has been the subject of such fierce dispute and desire are its large amount of natural resources and its broad range of agricultural and industrial products. Geographically, the region is home to the Vosges (Volzh) range of mountains, which run along the western edge of the Rhine River Valley. Many Rhine tributaries run through the region, creating a series of valleys, each with their unique attributes. The mountains, valleys and foothills teem with an abundance of lakes and trees, and are home to many game animals, such as deer and wild boar. Fishing and hunting are important to the local economy and also to the quality of life in the area. Naturally, timber is a vital local resource, as well as the mining of potash, coal, iron ore and salt. Alsace has long been recognized as an important center for the manufacture of textiles. Along with these varied products the area also grows wheat, rye, barley, oats and hops.

Perhaps the most significant result of the unique blend of French and German influences, has been the development of an extensive wine making industry. Neither fully French or German in style, it draws on the best elements of both, resulting in dessert wines of great character and delicacy, both dry and sweet, as well as table wines of both German



*A map of the Alsatian area, highlighting the village of Oberbruck in Alsace, France.*

Germany throughout the last century. Due to the strong influences from both cultures, over a duration of many years, both countries have felt justified in claiming the area as its own. Several wars have been fought between the two nations in the recent past, with the prize being the possession of this important region.

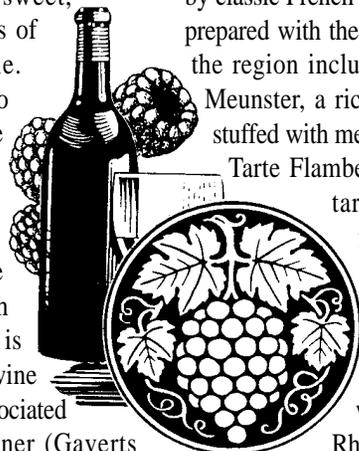
The claims on Alsace go back many years, to the fourth and fifth centuries A.D., when Teutonic bands drove out the Celtic tribes who lived in the area. Eventually the region became part of the Holy Roman Empire as it was consolidated under Charlemagne in the late 700's. Years later,

Alsace remained part of the expanded German state for nearly fifty years, until Kaiser Wilhelm II and his forces were defeated in the great war of 1913-18. Although the war was not specifically fought over Alsace, when France was asked what spoils of war they might desire they quickly asked for Alsace-Lorraine, which they were granted immediately. Unfortunately this peace was once again short lived. The rise of the National Socialist party in Germany during the early 1930's led to a renewed fervor among Adolph Hitler and his cohorts to



and French varietals. The most famous of the many varieties of Alsatian wines is the incredibly dry and fruity Muscat. It far surpasses other wines from this grape, which can be much too heavy and sweet, burying the rich fruit qualities of this well known dessert wine. Alsatian Reislings are also substantially drier and more delicate than their German counterparts, perhaps because of the unique growing conditions of the area. The Pinot Blanc is excellent with Hors d'oeuvres and the Tokay is full bodied and strong. The wine that is perhaps most closely associated with Alsace is Gewurtztraminer (Gaverts trameener). As the name hints this wine is the result of the hybridization of a French grape and a German. It yields a spicy, light bodied yet slightly sweet and fruity wine that is a delight with salads and desserts.

The wine industry of Alsace is centered along the well known Route du Vin (wine road) which runs for 75 miles through the foothills of the Vosges. It runs past the ruins of medieval castles, through vineyards shot with autumn colors, and picturesque flower decked towns and villages. Traveling along the Route du Vin affords one many excellent vistas over Alsatian plains stretching to the Black Forest on the horizon. All of these wonders combine to attract many visitors from the world over, who come to sample the wide variety of Alsatian wines and gastronomic specialties while drinking in the abject beauty with which God has bestowed this magical land.



Because of the presence of Swiss, Austrian, German, and French cuisine's, the food of Alsace is every bit as varied and interesting as the wine. Primarily influenced by classic French cuisine the food of Alsace is prepared with the utmost care. Specialties of the region include Tourte de la Valle'e de Meunster, a rich, oven baked, puff pastry stuffed with meunster cheese. There is also Tarte Flambe'e/Flammekuedie or onion tart, which is a tasty pastry filled with onions and lean bacon. The game of the region dominates local dishes. Local fish, such as pike, perch, trout and fresh water salmon from the Rhine are prepared in Reislings sauces ie. Truite au bleu made with butter and almonds. ham with spring asparagus, chicken in Reislings, pheasant with sauerkraut, saddle of venison, suckling pig and liver dumplings, as well as a variety of pates and homemade royal sauerkraut use the abundant local resources in a special and delicious way. Munster/Meunster cheese, with its soft and delicate flavor is a local tradition. Many Alsatians enjoy a Kugelkopf cake, flavored with dark red plums (quetsch) or a cherry (kirsch) souffle as the perfect finish for the perfect meal.

In Alsace there is a law which allows its senior citizens the right to make their own schnapps and liquors. They are distilled using traditional rural and familial methods, utilizing the fruits, berries and herbs which are grown locally, many coming wild from the pastures and mountain slopes. There are over twenty common varieties of the Eaux de vie (water of life) in Alsace, the most well know of which are: Framboise (raspberry), Kirsch

(cherry), Duetsch (dark red plum), Mirabelle (small yellow plum), Marc (grape), and Poire d'Alsace (pear).

It is said by seasoned travelers throughout the world that the Alsatian people truly know the harmony of good food, wine and liqueur. They are admired for their ability to enjoy life to its fullest. This love of life in the face of constant political turmoil makes Alsace and its people a symbol of hope and fortitude. It is a country where good living is more important than just about anything. Behind Alsaces invitation lies promise, so many reasons for accepting, so much that commands surrender.

The Studer name has been a part of the history of Alsace since the late 1500's when the first Studers left their native Switzerland looking for the promise of a new land and a new day. Over the last 400 years they have suffered through the hardships of both war and revolution.



They have shared in the many wonderful aspects of living in the beautiful countryside of Alsace. Some stayed, some left, generations were born, raised, married, begot, lived and died. Our Alsatian ancestors are and were a hardy, courageous people and every member of this tall and majestic Studer family tree of many branches should be proud that its roots extend deep into Alsatian soil.☺

**"An English Translation Of  
French Newspaper Article"  
THE STUDERS OF THE**

**MASEVAUX VALLEY  
ARE ALL COUSINS**

According to a study made by M. Andre Studer, professor of history at the College of Kingersheim and originally from Kirchberg, the Studers of Masevaux Valley should all be cousins.

A perusal of parish and civil records resulted in determining that all the Studers actually living in the valley, descending from the same ancestor, Jacob Studer, of Rimbach, married in 1647, survivor from the Thirty Year War. The Studer name appears in the first parish registers, at the end of the 16th Century, which confirms the belief that they were immigrants coming to live in the valley after that war.

Jacob Studer had four children, 23 great-grand children, of which seven were boys who in turn had 60 children. Actually in the 12th or 13th generation, there are several hundred Studers descending from Jacob. In Rimbach alone during the 19th century, you can find 300 entries of births, marriages and deaths concerning this family. Entries are well enough numerous at Oberbruck since 1743, Sewen (1747), Kirchber (1792), and Dolleren (the first Studer arrived during the Revolution).

In these documents you can find several interesting events concerning the population of the centuries past: big families of ten or more; a high infant mortality; high hopes for the feeble; practice of in-breeding (marriages with the Ringenbach, Bindler, Ebert, Behra, Kessler, Holstein); professions related to land (more day workers than proprietors); and the wood workers, also some artists (shoemakers and tailors), and a school master...

In brief, a world of modest people leading an existence much more precarious than ours. ☺



The home of Sebastian Studer, Oberbruck. Two cousins stand outside the door.

## The Studer name appears in France: 1591

The church of Sewen (the oldest church in the parish) serves the villages at the very end of the Doller River valley. It also serves the Roman Catholics in the small villages of Oberbruck, Dollern, Rimbach, Ermansbach, Kirchberg and Wegscheid. These Alsatian towns are very close together, within

actual walking distance, and nearly every one of them has a textile mill. This area has survived wars involving France, Germany, Austria, Hungary and Russia. It became a textile center of West Central Europe as well as home to a large foundry and steel mill. It is also home to numerous families of Studers. Documents found at Sewen parish including baptismal, nuptial and funeral records are among the oldest in the valley. These records indicate that the Studer name first appeared in the valley in 1591. The "first" Studer names to appear in these records were, Joannes Sr., Joannes Jr., (whose middle name was Jacobus) and Jacobus, who was the son of Joannes Jr. From these families and their progeny the Studer name and blood line spread throughout the valley and beyond.

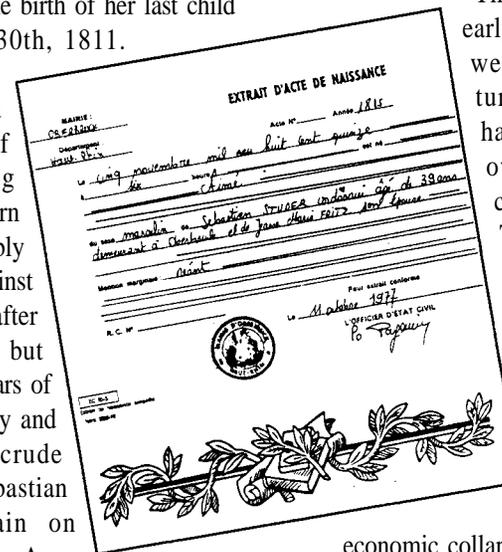
The Studers of the Doller valley had large families. Of these families one in particular stands out. Joannes Antonius Studer and his bride Maria Negelin. Joannes was a cobbler in the village of Oberbruck and one of his son was named Sebastian. Sebastian was raised and educated in the little village. As a young man he joined his father in the business of shoemaking. Sebastian married Anna Maria Ringenbach on the 9th of June, 1800 in Oberbruck. They were blessed with nine children: Sebastian Jr. (born 1800),

Jean Georges (born in 1801), Joseph Antoine (born in 1802), Nicolas (born in 1803), Anne Marie (born in 1805), Jean Javier (born in 1807), Emile (born in 1808), Florine (born in 1810) and Helene (born in 1811). Florine and Helene died 9 and 8 days after their respective births and Anna Maria herself passed on a mere 36 days after the birth of her last child Helene on March 30th, 1811. Possibly Anna Maria died from a combination of grief and childbearing complications. Modern doctors would probably have advised her against the final pregnancy after the death of Florine but this was the early years of the nineteenth century and medicine was a crude science at best. Sebastian married once again on October 18, 1813 to Anna Marie Fritz, again in Oberbruck. Sebastian obviously took great pleasure in impregnating women named Anna Marie, as this couple had seven children of their own. Two of whom died at early ages. Their children were: Florine (born in 1814), **Amandus (Aime born in 1815)**, Catherine (born in 1819), Therese (born in 1823) and Augustin (born in 1825). Catherine, as her half-sisters before her, died only 8 months after her birth.

## The "Certificate"

The above is a certified copy of the birth certificate of Amandus (Aime) Studer. It was obtained in Oberbruck Alsace France, on the 11th of October in 1977 by Richard E. (Dick) and Evie Studer. This was our most important

breakthrough in establishing the correct location of our heritage in Europe. Note: "We of the Joseph and Catherine line are descendants of Amandus (Aime) who is Sebastian's son, from his second wife Anna Marie Fritz."



The late eighteenth and early nineteenth centuries were a time of great turmoil, upheaval and hardship in France and over the European continent in general. The revolutions in the New World, the continuing wars with England and the never ending descent into decadence of the French monarchy, all in the face of

famine and economic collapse, led France through her own revolution. Unlike America, which was able to effectively "retool" a democracy when it faced its own collapse, France's republic became dominated by the military which led to the formation of a totalitarian empire under the dictator Napoleon. Years of warfare and the ensuing rape of the land accompanied by disease and famine brought a dark cloud over much of France and Europe from which many sought to escape. By the 1830's and the 1840's the emigration of large numbers of Europeans to the Americas had begun in earnest.

It was during this period of depression that the young Amandus Studer came into manhood. Amandus, as well as his half-brother Sebastian Jr. and half sister Anne

Marie, became cobblers as had their father and grandfather before them. Amandus married Francisca Bollinger of Sopp-le-haut (a nearby village) on September 11, 1843. Sebastian Sr., his father, had died two years earlier and Amandus and his new bride were faced with a bleak future. Francisca's uncle, Nicholas Dietrich, had left for a far away place called St. Agatha in Ontario, Canada. There he homesteaded land and wrote to his family (in the old country) of the wondrous opportunities available to those willing to brave dangerous travel and work hard in the new world. Amandus and Francisca chose to face a decision that would change their lives and the lives of countless others forever.☺

## Amandus and Francisca make a change

**A**mandus and Francisca Studer made the decision to go to the Canada sometime in 1846 or 1847. They would leave behind Amandus' mother, his brothers, sisters and many friends, (his father Sebastian had died in 1841).

Just before they left on their journey, Amandus' mother Anna Maria, gave them a bible. This bible had been hand made by Anna Maria's brother George Fritz. It was inscribed with a message written in German, by Amandus' sister, Therese. Therese was a nun of the Franciscan order. She wrote in the bible "Goodbye and good luck to my brother" it was dated March 8th, 1847. **Pause for a moment and recall the reference to a bible with an inscription. This is indeed the said same bible.**



*Sister Cesaree, a Franciscan Nursing Nun who belonged to the order of Saint Sauveur in Overbronn, Alsace, France. Sister Cesaree was born on March 1823 in Oberbruck, Alsace, France to Sebastian Studer and Anna Marie Fritz. She entered the convent on December 8, 1853 and made her perpetual vows on June 30, 1867. She died May 12, 1893 in Saint Amarin, Alsace, Haut Rhin, France. She was a sister of Amandus (Aime) Studer. Her given name was Therese Studer.*

## THE LETTER

This is a translation of the letter that Therese (Amandus' sister) wrote to Amandus. We are assuming that this is the last contact or communication between Alsatian and American Studers since the letter was sent to Amandus in America. It was dated December 10, 1890 post marked St. Amarin. It wasn't until 1978 that Richard Studer made contact once again with our European cousins.

Dear brother and sister-in-law:

Since we again approach the end of the old year and soon start the new year, I present to you, my most precious on earth, my best heartfelt wishes. Again a year disappeared in the ocean of eternity and only the strongest

impressions, happy ones and unhappy ones, remain in our memory. Dear brother and sister-in-law, I wish you a very happy new year, I wish you in this the new year health, contentment, patience in suffering and if the Lord God decides to call us up, which easily could happen, peace in heaven. However I will pray to God that he still will grant you many years. The same I wish your children (the end of the first written page) although most of them did not write to me yet nor gave me any sign of their friendship. I remember you daily in my prayers and ask the dear mother of God (Mary) to protect you. I also pray that your whole family will be blessed and don't forget to raise your children in Christ's Catholic religion and make sure they learn how to pray. I myself am healthy again and am able to work again. God be praised. Oh how happy one is if one can even in old age fulfill ones responsibilities. About our family I cannot tell you much. As far as I know they are all healthy, I only know that August who lives in Bordeaux was sick and of Caroline his sister I have not heard in a long time.

I am curious to know whether you have recovered from the influenza, which occurred in some orders but nobody died of it. Your wife is O.K. too I hope. We here in the Elsass did not have a bad year. The fruits grew well as did the wine. One is content since the prices did not go up. Yet there are daily things brought about by want and laziness. You probably know (the end of the second page) the town or village of Oderen or Marrahilf. there lived a poor family, the husband Arnold 30 years old, his wife 28 years old with five children, the oldest 9 and the youngest one year old. The father had to go to the army for a couple of weeks, came back and worked for

four days a week, in a factory. The mother took from somebody five small pieces of wood (firewood) which were worth a small amount of money. The people reported her to the police and she got consequently a penalty of four weeks in prison. Also they owed three months rent to a Jew who auctioned off their furniture to recover the money. Consequently the mother did not know what to do and went out of her mind. On the 15 November in the morning after the husband left for work the mother took her children, one after the other to a room and cut their throats with a razor knife and finally did the same to herself. The woman was pregnant too and therefor committed sevenfold murder. What made this woman do this awful deed? Distress and misery certainly were contributing factors but lack of faith in Christ also were involved because for years she neglected her duties towards religion and became dependent on alcohol which let her (end of third page) fall into the abyss of eternal damnation. She could have asked for help and one would have helped. But lack of faith and the wretched alcohol were instrumental in her undoing.

I hope to hear soon of you and your children. Tell them if I would not be so old I would come personally to wish them a happy New Year. One hears often that people travel from Elsass to America just as one travelled in earlier times to Paris.

I will now end my letter. I hope you remain healthy and well and don't forget to remember me in your prayers. (And should I die before you remember my poor soul because I have almost nobody but you left in this world). At the time it is very cold here, during the last 14 days much snow has fallen. Otherwise the fall was very nice weather wise.

I don't know what more to write, I greet you all through the holy heart of Jesus and Mary and remain your loyal sister unto death.

Soeur Cesaree (her signature)

There is no doubt that it is Therese who is writing to Amandus. She at 67 and he 75! She writes well, such a letter!☺

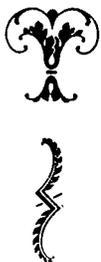
## Two Courageous people

Little is known of how Amandus and Francisca accomplished their passage to Canada. All we are certain of is that they arrived in St. Agatha, Ontario, Canada, soon after crossing the Atlantic. We are presuming that upon arrival, they sought out Francisca's uncle, Nicolas Dietrich, who had several years earlier started

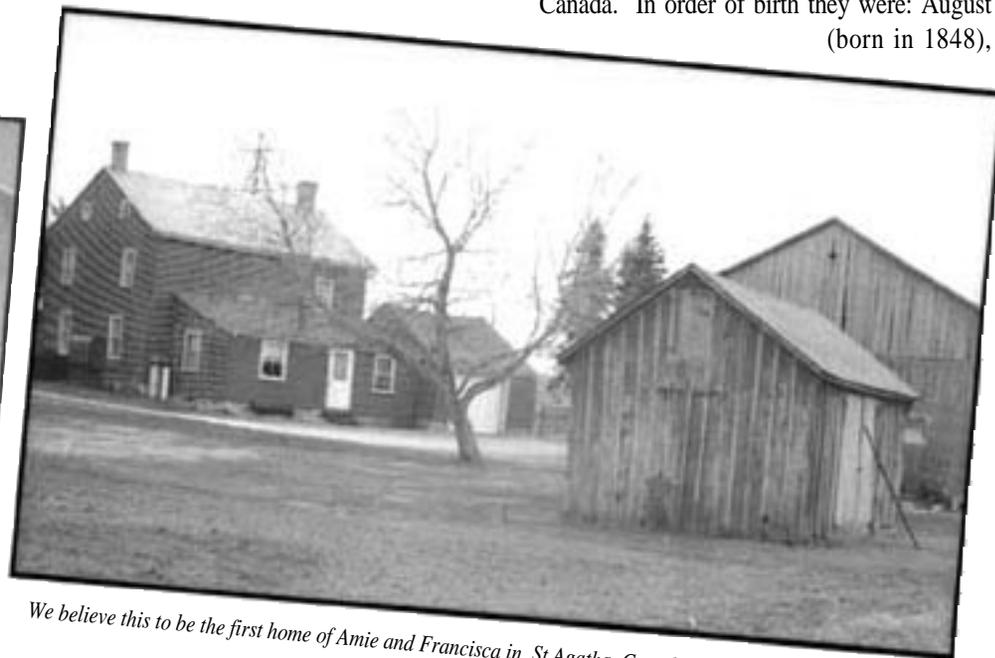
a homestead in that city. St. Agatha was a small colony of German speaking peoples, many from the Alsace and Lorraine regions of France. Located Northwest of Toronto the colony was, according to the 1967 St. Agatha centennial book, started by groups of Amish and Mennonite farmers escaping religious persecution in 1824-26.

emigrated from France and was settled in St. Agatha with her husband, August Bruxer. Perhaps the uncle, Nicolas Dietrich, persuaded both sisters to take a risk and emigrate to Canada.

Each of Amandus' and Francisca's ten children were born while the family resided in Canada. In order of birth they were: August (born in 1848),



*Amandus and Francisca Studer, the courageous travelers from Europe.*



*We believe this to be the first home of Amie and Francisca in St. Agatha, Canada.*

These farmers were soon followed by a large number of Catholics such as the Studers, who were searching for the same sort of religious freedoms. Here, census records indicate that the Studers resided at Erbs Road, lot #5, Wilmont township, in a two story house.

During this period in Ontario they may have lived at another address which is not known. Also found in the above mentioned records, are references to a Fritz family that may or may not have been related to Amandus' mother. Also mentioned was Francisca's sister, Agatha Bollinger, who had

Joseph (born in 1850), Ignatius (Nate, born in 1851), Theresa (born in 1853), Maria Agatha (born in 1855), Nicholas (born in 1856), Amandus Jr. (born in 1858), Gregory (born in 1860), Margaret (born in 1862), and Frank M., (born in 1866).

It is believed that the Studers had always harbored a desire to go to the United States. Several of their children were approaching marrying age and the U.S. civil war was over. Because of strong religious beliefs and concerns regarding the mixing of faiths, it

became apparent that the family's "door" to emigrate to the vital land of opportunity was closing rapidly. If they hoped to keep their family intact and fruitful in faith they would need to move on. With the reality of time pressure clear in their minds the Studers gathered the clan together and prepared for the second major move of their lives.☺

## Amandus moves his Family to America

In about 1868 or 1869 Amandus, Francisca and their ten children made their way from Ontario to the small farming community of Lena, Illinois. There were many German speaking people in the vicinity and one hypothesis offers that some earlier immigrants from the St. Agatha area had informed them of the opportunities in this region. Hence forth the move to Lena, Illinois which is located just northwest of Freeport in the northwest corner of Illinois. It is believed that the Studers were accompanied on their journey by Franciscas' cousin, Aurelia (Heaner) (she was an adopted child) Dietrich and her husband Nazarus Hoffer, along with their children. Nazarus had also been a cobbler in St. Agatha and the two families were very close. After the move to Lena, the Studers made a change in their lifestyle and began farming.

Four of the Studer children were married during the time period that the family lived in Lena. August married Mary Margaret Paul and his sister Mary (Maria Agatha) married Mary Margarets brother, Peter Paul. Ignatius also married during this time period. There must have been quite a path trod between

those two households. Theresa married a gentleman named George Spengler, who evidently had no sisters. Joseph married someone he had undoubtedly know most of life, Catherine, the daughter of Nazarus and Aurelia Hoffer. They were married on January 21, 1872.



*Pioneer farming at its best. Note: Three steers, One mule and One horse comprise the team.*

Perhaps it was the promise of greener pastures or simply wanderlust, but after approximately five years the Studer and Hoffer families undertook another move. In the year 1873 or 1874 they moved to the Ackley, Iowa area and resumed farming.

Ackley is located midway between Waterloo/Cedar Falls and Fort Dodge in central Iowa. This time the move did not include the entire family as Mary, Theresa and their husbands remained in the Lena and Freeport areas. Records show that Amandus' son Joseph owned a farm in Ackley and that five of his children were born while living there. Very little else is know about the life of the two families during the eight or nine years that they farmed this part of Iowa.

For reasons unknown the two families of German speaking French pioneers moved themselves, once again, West. About 1882 they arrived in the Wesley and St. Benedict, Iowa area. These two small farming communities are located west of Mason City near Algona in northcentral Iowa. It was here,

in the midst of some of the most glorious farm land on the planet, that the families settled on a mostly permanent basis. The remainder of Amandus and Franciscas' children married and settled in the Wesley, Corwith and St. Benedict areas. They did considerable begetting and by the early 1900's the Studers were both numerous in number and in acreage of rich farm land, much of this land remains in the family to this day.☺

Amandus and Franciscas lived what we can only hope to be rich and satisfying lives. The following are the obituaries of both Amandus and Francisca. These obituaries were taken from the text of newspapers of the area and are typed in exactly as they were typed in the original newspaper of the time.

The obituaries are taken directly from newspapers

## Obituary of Amandus Studer, SR.

July 9, 1904 aged resident passed away. Amandus Studer, Sr., who moved to town three years ago is dead at the age of 89 years, after almost a year of suffering from a complication of diseases. The end came Friday night and the funeral services were held Monday morning at the Schillermoeller of Wesley attended by Rev. Erdman. The remains being laid to rest in the family lot.

The deceased was born at Oberbruck, France, November 5, 1815 where he was married to Francis Bollinger in the year 1844. They came to America in 1846, settling in Canada. In 1869 they moved to Illinois and six years later to Iowa. The past three years he has resided in Wesley, living across the street from his son Nathan. He was the father of 10 children, nine of whom survive him-six sons and three daughters: August of Sexton, Joseph of St. Cloud, MN, Frank of St. Benedict, Nathan, Amandus, Jr., Gregory and Mrs. George Spengler of Wesley, Mrs. Peter Paul of Lena, Il., and Mrs. Frank Immerfall of Avon, MN., all being present at the funeral services.

He led an upright Christian life and was much devoted to his church. All who had the pleasure of his acquaintance could be counted as friends and this was shown by the large funeral procession, there being 57 teams in line.

Almost 61 years he and his devoted wife walked together life's way in the bonds of wedlock, mutually sharing its joys and its sorrow, its successes and its disappointments,