

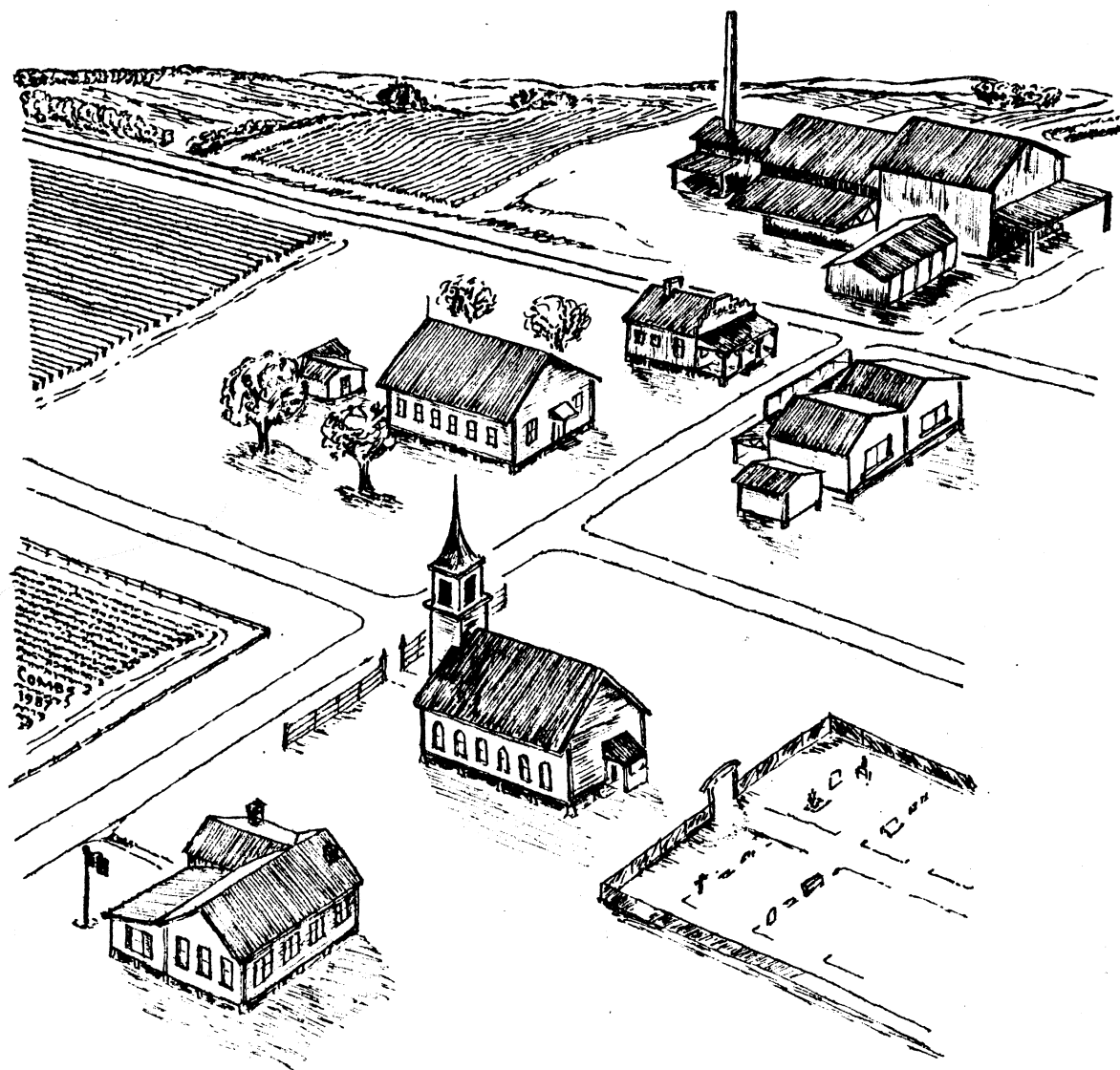
# The Richland Community

Travis County

Texas

110 Years

1878 - 1988



## AT YOUR SIDE THERE WERE GERMANS TOO

Not as burdens to these shores we throng,  
from our cherished German Fatherland.  
Indeed, we have brought so much along,  
Unknown to you, yet by our hand.  
And from the dense forestal shields,  
and the open wilderness you  
wreath'd your vast and verdant fields,  
At your side there were Germans too.

So much of that which in earlier days  
you brought here from across the sea,  
We taught you how to prepare, and ways  
to produce more goods, yes, 'twas we.  
Dare not forget this, deny it n'er -  
Say not that we did not so do,  
For a thousand forges witness bear;  
At your side there were Germans too.

And though your art and your science now  
bring their strength and power to this land,  
Their fame rests still on the German brow,  
'Twas mostly done by German hand,  
And when from your songs melodies ring  
memories of hearts once so true,  
'Tis known to me, in the songs you sing  
is much put there by Germans too!

Thus, with great pride on this soil we stand,  
Which from the wilds our strength brought claim,  
Ever wonder then, what kind of land,  
'twould be if n'er a German came!  
And so we declared in Lincoln's day,  
And that day freedom's horn first blew -  
Yes, we dare undeniably say:  
At your side there were Germans too!



## FORWARD

How does one begin to write about the Richland Community, a place that in reality, does not exist? It is shown on no maps, has no "Main Street", post office, railroad or city limit signs. No great battles were fought on its hallowed grounds and there is not a natural wonder to break the symmetry of its undulating hills. But yet it exists and has a uniqueness of its own.

If a sample of people were to be asked to define the boundaries of Richland, there would be an equal number of differing answers. A compromise might consist of the following rather non-legal description: "the northern boundary is approximately the Williamson County line depending on the relative ease of getting to Coupland, Hutto or Richland for supplies and ginning; the western edge is a mile or two east of Pflugerville; Manor is more or less the southern extremity and abutment with the Swedes at FM 973 its eastern edge.

How those sons and daughters of Odin who came from such diverse Kingdoms like Hannover, Mecklenburg, Posen, Brandenburg, Pomerania, Oldenburg and Schleswig ever found this little spot of virgin blackland prairie is like asking how all the ants found your favorite picnic spot. They just did! Most came from the more agricultural northern kingdoms with a topography similar to Richland. It was a good match - the Deutschlanders wanted opportunity, what lay directly beneath that sea of prairie grass was the answer and the route to them was tolerable - loss of a homeland, back-breaking hard work and infinite patience. What they wanted in return was to hold on to their language and customs and this they did by clustering. Because of their diverse dialectic backgrounds, the language was modified to become German Texan and after a score of years, Germans from Harris to Kendall Counties could communicate with each other. Even though they learned English and insisted that their children do likewise, it was only used when all else failed!

One thing is apparent from scanning the census records between 1860-1900. The "Germanness" of Richland was due more to propagation than it was to immigration! There were less than fifty pioneer family names and yet today, in the fifth generation, it is estimated that there are roughly 10,000 descendants (ninety percent still living) who can trace all or part of their roots to this little community of some 15,000 acres. This then is Richland.

The material presented in this history came from many sources - books, diaries, minutes, periodicals, documents and recollected accounts. However, it was the personal effort and contributions of many that made this a reality - LaVerne Engelmann, Waldine Pfluger Rust, Hildegard Steger Gebert, Marvin and Marilyn Weiss and Rev. Jewel Johnson plus the numerous other Richland descendants who provided accounts of their own families and were most generous in the loan of their most priceless photographs.

Mel Steger  
12514 Riva Ridge Ln.  
Houston, Texas 77071

Fredericka Richter-DeBerry  
1023 Kemberton Dr.  
Houston, Texas 77062

## DEUTSCHTUM A SENSE OF GERMANNESS

### German History

Over the past 2000 years, Germany's history has been one of endless division and recombination. One thrust of population after another forced its way into what is called Germany today which lay across the path of nearly every invasion originating in the tremendous open areas of the East.

Neolithics who had learned the art of settled cereal farming began to appear in the southern and eastern reaches of Europe some 3000-4000 years after the end of the last ice age. Their agriculture was known as "slash and burn" and required frequent movement. Trees were first cut to clear the land for planting. The felled trees were used for dwellings and for heating, the excess being burned and the ashes strewn across the fields to sweeten the soil. After 2-3 seasons, the soil became depleted and the settlement moved on to repeat the cycle taking with them their seeds, animals and wheeled carts. In this manner, the tribal societies spread westward along the axis of the river plains moving at the rate of about one mile a year, finally reaching the western seaboard about 4000 B.C..

Over the next three millenium, migratory groups continued to push to the west and north and by the beginning of the Iron Age (700 B.C.), familiar tribal names began to appear: Angles, Saxons, Frisians and Jutes in the north; Goths and Vandels to the east; Lombards, Burgundi and Franks in the central region with Teutons and Suebi (Alammani and Bavarians) bordering the south.

With a growing population, the Germanic tribes inevitably came into contact with the civilization of Rome and in 9 A.D., General Varus and his legions were routed by the Cherusi under Armenius (Herman) on the slopes of the Teutoborg hills.

In the 5th century, the Roman Empire collapsed and the Germanics surged forward. With the collapse of Rome, towns were destroyed and what remained of ancient learning was hidden away in monasteries.

In 800, Charlemagne (Karl der Grosse in German) was crowned emperor by the Pope, thus beginning the "Holy Roman Empire of the German Nation" (First Reich) that continued until the time of Napoleon. Forests were cleared, roads built, arts and letters flourished and a school system was instituted.

During the Saxon, Salian and Hohenstaufen dynasties, German rule and Christianity were extended to the Slavic territories of Poland, Bohemia, Austria, Lithuania and Silesia in an expansion known as Drang Nach Osten (drive to the east).

In 1356, Frederick II recognized the autonomy of the German princes and for the next 150 years, Germany's history was one of cleavage between warring groups. Ironically, it was during this period that Germany experienced some of its greatest prosperity. Life was busy; festivals and religious celebrations provided frequent entertainment. The city walls offered protection against marauding bands and a freedom to pursue a trade. The Hansa was formed as a trade protection and it spawned the cities of Bremen, Hamburg, Lubeck and Stettin.

In the 16th and 17th centuries, Germany was the scene of a bitter

and prolonged conflict stemming from social and political injustice and religious abuses. It finally erupted on October 31, 1517, when Martin Luther, shocked by the conduct of worldly popes in Rome, posted his ninety-five theses on the church door in Wittenburg. The north German princes and the peasants, believing that a new era of freedom had arrived, rose in rebellion. The struggle for freedom, undecided in Luther's lifetime, was renewed in 1618 and brought havoc to Germany and the remainder of Europe. The Thirty Years War ended in 1648 with the Peace of Westphalia leaving most of Europe with a predominant Catholic or Protestant majority while Germany remained religiously split. The Northern Confederation was Lutheran while the southern kingdoms remained true to Rome. Germany was again fragmented with over 300 independent local states.

During the religious wars of the 17th century, Prussia, a militarist state had grown powerful under the leadership of Frederick the Great. The expansion was temporarily checked during the Napoleonic Wars (1803-1815) but economic degradation set aflame a national spirit in Germany and Prussia became its center. Demands were made for a new constitution and for national unification. Revolutions swept Europe; the most notable were in 1837 and 1848, both leading to mass emigrations.

The power of Prussia reached its summit under Otto von Bismark whose goal was the unification of Germany under Prussian leadership. After war with Denmark, Austria and France, Germany finally became a unified empire in 1871 under the King of Prussia. With the founding of the Second Reich, a spirit of imperialism was awakened. The new emperor, Kaiser Wilhelm II, considered Bismark's policies too cautious and the aging Chancellor was dismissed in 1890. As Prussia dominated Germany, Germany should dominate Europe and it plunged Europe into war in 1914. The Treaty of Versailles deprived Germany of its colonies and created the Polish Corridor to Danzig between East Prussia and Pomerania.

The Weimar Republic established in 1919 continued to smart under the stigma of defeat, never reconciled the loss of territories and was made desperate by the collapse of its post-war economy. In 1933, Germany entrusted its fate to Adolph Hitler and his Third Reich policy of expansionism (Lebensraum) finally erupted into World War II. In 1945, Germany lost Prussia to the Russians, East Pomerania was taken over by Poland and Germany was again divided becoming the German Democratic Republic in the east and in the west, the Federal Republic of Germany.

## Languages

A study of linguistics has revealed that all languages from Asia (excluding Chinese) through Europe began some 8,000 years ago from a common root known as Indo-European. This language was developed by the tribes that moved northward from the fertile crescent of the Near East, settling in the open lands where Europe and Asia meet. A number of key words such as ice, turtle, beech tree and lox (salmon) have almost identical pronunciation in all languages from Icelandic to Sanskrit and are believed to have come, untouched, from the mother tongue. Eastern Europe between the Black and Baltic Seas is the only area of the world where these things could have coexisted. Southern

words such as sand, camel, hot and palm tree are not of common derivation.

When the Indo-Europeans began their western movement in search of new farm land, the "proto-languages" started to appear as the tribes drew further apart. Thus began the Baltic, Slavonic, Germanic, Italic and Greek dialects.

The German language (most widely used through English) was a late comer on the linguistic scene. The spread of the nucleus was carried on the shoulders of the great migrations, known as the Volkswanderung after the collapse of the Roman Empire. The North Germanic branch spread from Denmark to beyond the Arctic Circle and to Iceland and produced today's Scandinavian languages; the East German or Gothic tongue ranged transiently from the Black Sea to Spain and North Africa before it vanished completely. The West German group had a further linguistic split into High and Low. High German (the dialect of Luther's Bible) became modern German while the Low German further divided to become English, Dutch/Flemish, Frisian and Plattdeutsch - the language of northern Germany that is rapidly disappearing.

The word German comes to us through the Roman historian Tacitus who first described the Teutonic tribes in his book "Germanicus". The French word for German is Allemand derived from the Alamanni tribe that occupied southern France, Switzerland and Austria. The German word for their own nationality either came from "Teuts" that has become Deutsch, Dutch and Teuton or from an old German word "Diustic" meaning "of the people".

### **The German Immigration**

The year 1683 is recorded as the beginning of the German immigration to America - the first organized shipload to maintain an identity. This first mass migration of Germanics (65,000-70,000) were peoples of the Rhineland-Pfalz (Palatinate) who settled in Pennsylvania with the encouragement of William Penn. One of these emigre groups were the Anabaptists who originated in Zurich in 1525 and were driven from their Swiss homeland to the Palatinate only to be caught up in further religious strife, war and heavy taxation. The Amish and Mennonites are offspring of this religious sect.

One group of Germans who came to America did not do so on their own volition. These were the Hessian soldiers who were conscripted into British Army Service when they were "sold" to George III by their German rulers.

Economic conditions in Germany went into a decline as the nineteenth century opened. Jobs were scarce and laborers were poorly paid. The real problem stemmed from a population too large to be supported by the resources of the land. By law, farms and businesses could not be divided so the eldest male in the family inherited the secure income. Girls had but one choice - marriage and it was hard to start a new family without even a house to live in. Food was scarce and meals were monotonous. Weighing their own situation, many Jung Volk opted for a chance in the relatively unknown Neu Welt and a slow but steady stream of laborers, farmers and craftsmen began to leave their homeland.

The second mass migration started in the 1830's as a result of political persecution brought about to suppress a growing democratic

movement among professors and students. A large number of Germans who had been educated in the Universities and Gymnasias, began settling "Latin Colonies" such as Sisterdale, Texas. Some survived - others did not.

The largest wave of emigration started following the German revolutionary movement in 1848 by those who either participated in or were hurt by this conflict for reforms in governmental control. As German communities grew in the U.S. and glowing reports of freedom and opportunity were sent home, relatives and friends (later known as forty-eighters) shut down their businesses, picked up what worldly possessions that could be put in trunks, sewed their money in the lining of their coats and headed for the nearest "Auswander" port such as Hamburg, Bremen or LeHavre.

Similar conditions prevailed throughout the rest of Europe during the 1800's. A total of 35,000,000 immigrants entered the U.S. in the century preceding 1920 including the Orientals who came in through the western ports. By far, the largest ethnic groups to leave their homeland were the Irish following the potato famine and the Germans. By 1890, northern Europe had stabilized and yet another wave of immigration began - this time from the Slavic countries and southern Europe.

Uprooted by intolerable conditions, the emigrants trekked from their homes to the nearest port city - a distance of perhaps 500 miles. They came mostly on foot with the more fortunate traveling by cart or riverboat and later by train. They carried all of their worldly possessions with them knowing that nothing could be stowed aboard ship during the journey. Once arriving in port, the emigrants were forced to spend days or weeks in strange harbors, easy prey for gamblers, swindlers and thieves. Many lost their passage money by purchasing tickets from some broker only to discover that the ship did not exist or the ticket was invalid. In later years, the major ports set up centers to provide food, housing, medical care, police protection and counseling for up to 5,000 immigrants.

The earliest vessels to carry emigrants on their westward journey were known as packet ships. They had square sails, ran 1,000 tons, were 170 feet long and possessed three masts. These early ships carried about 100 passengers; the later 3,000 tonners would handle up to 800. The trip took 35-40 days or longer depending on the weather. In 1856, 96 percent of the Atlantic crossings were by sailing ship, but by 1866, almost 80 percent were by steamer (side-wheelers followed by twin screws) and by 1878, the sailing ship lines were closed. Iron hulled steam ships cut the journey to about 14 days with regular sailing schedules.

The ships were constructed with a lower cargo hold. The upper deck was equipped with cabins for the fortunate first-class passengers (Kajute). In between was the steerage (Zwichendeck) that housed 90 percent or more of the immigrants. On the return trip to Europe, cotton, grain, tobacco and cattle were stored in the cargo hold and in steerage. In most cases, steerage was not even cleaned before on-loading the next ship load of passengers.

The emigrants waited in port until space became available and the shipping company had loaded a sufficient amount of cargo to make the journey profitable. Steerage fee was about \$30 including a "full dietary" but as competition increased, an emigrant could make the crossing for as little as \$12.

On sailing day, the steerage passengers struggled with water barrels and battered chests crammed with their belongings while children dragged trusses of straw on which they would sleep. The Zwischendeck ran the length of the ship, about 25 feet wide and 5 1/2 feet high. It was poorly lit with lanterns and if it had portholes, they did not open. Curtained water closets were at either end and in between, several open cook stoves and tables. The 5 foot aisle was formed by two rows of bunks that ran to the sides of the ship. The bunks were partitioned horizontally and vertically to create two decks, 5 feet long, less than 3 feet high and slept 6-10 persons. Ventillation was from overhead hatches that would be closed in poor weather. "Between decks", wrote one historian, "was like a loathsome dungeon. When the hatchways were opened, the steam arose and the stench was like that from a pen of pigs".

Food rotted, water became rancid and stove space was not sufficient for the once-a-day meal. Disease was rampant: cholera, dysentery, yellow fever, smallpox and typhus. Death rate was about 0.5 percent, but ran as high as 10 percent. This then was the life of an immigrant aboard ship for two weeks or more that would be, depending on his luck and stamina, either his coffin or his ferry to a new life.

During the earliest times, port facilities in America were not able to handle the number of ships arriving. In 1855, New York set up Castle Garden in Manhattan's battery to process arriving ships. With a pressing need for improved facilities, Ellis Island opened its doors in 1892. Emigrants were medically checked, mentally surveyed and interrogated about political views and job prospects. Those that were classified as "unfit" were sent home. Those that cleared were given maps, sold railroad tickets and provided with food and lodging for a night. They were then literally dumped on the streets to fend for themselves. The receiving stations were also gathering places for every manner of swindler with a clever scheme for separating the immigrant from his money.

A recent survey shows that more Americans claim German national ancestry than any other ethnic group.

Once landed, the Germans tended to settle close by kinfolk or other families from the same region. With time, the admixture of cultures blended themselves together like a fine patina to form thousands of unique institutions--rural townships such as the Richland Community that quickly became the backbone of American character, know-how and growth.

## **The German Texans**

The word "wanderlust" best describes the presence of Germans in Texas before 1800. In 1818, traveler and author J.V. Hecke urged the Prussian government to buy the Tejas territory from Spain as a colonial venture. However, conditions changed in 1821 when Mexico won her independence from Spain and an Epresario grant was given to Moses Austin to colonize the "fertile area between the watershed of the Colorado and the Brazos" In 1830, Austin expressed his opinion about bringing German and Swiss immigrants to Texas, saying, "they have not in general, that horrible mania for speculation and, above all, they will oppose slavery". Sam Houston's favorable attitude

toward immigrants from central and northern Europe is also a matter of record.

In 1831, Frederich Ernst received a league of land in Austin County. His letter back to Oldenburg was published and in 1832, friends and relatives began arriving to help create the first German settlement - Cat Spring, founded in 1834 by Robert Kleburg. Frelsburg (1837) and Industry (1838) soon followed. The Germans quickly began a westward movement forming New Ulm and Shelby and then into Fayette County with settlements at Round Top, LaGrange, Ross Prairie and High Hill.

In the early '40's, Germans began establishing settlements along the lower Guadalupe - Victoria, Yorktown, Seguin and Meyersville. Many moved into San Antonio and the new capitol, Austin while others debarked and remained in Galveston or moved inland to Houston.

With economic conditions in Germany worsening, a group of noblemen met at Biebrich on the Rhine in 1842 and formed a society to promote German settlements in Texas known as the Mainzer Adelsverein. Purchase of property was the next step and in a series of comic-opera business deals, the naive noblemen were fleeced by several sets of scoundrels and wound up with a tenuous claim on vast but uninhabitable lands. First, was the purchase of a worthless tract near San Antonio from two Frenchmen, Bourgeois and Ducos. Next, they bought the three million acre Fisher-Miller Grant (both Germans) that was largely unsuited for farming and wholly occupied by hostile Indians with only ten months left before their concession expired. With immigrants on their way, Prince Carl of Solms-Braunfels purchased property on Lavaca Bay as a debarking port, naming it Carlshafen (later Indianola). With three shiploads of Germans arriving in December of 1844, the Prince bought, from the prominent Veramendi family, a beautiful tract of well-watered wooded land on the Comal River to serve as a temporary settlement for the horde of immigrants. In March, 1845, the remnants of his bedraggled party reached this tract naming it New Braunfels. Located on the edge of the Balcones Scarp, it was only marginally suitable for farming.

When affairs of the colony became desperately muddled, the Society then chose an intelligent, learned and practical man as their leader - John O. Muesebach. With over 5,000 new immigrants on their way, he straightened out the tangled finances and bought on credit 10,000 acres in the hill country, 80 miles northwest of New Braunfels. For the ones who debarked at Carlshaven, sickness broke out and nearly 1,000 died in camp. The trek to New Braunfels was a tragedy-marked road. Clothes, bedding, trunks, tools, sick, dying and dead were all scattered along the way. Some stopped and formed their own settlements, others came directly from Galveston and in May, 1846, Muesebach led 120 immigrants to the new site on which he founded the town of Fredericksburg. A year later, Muesebach concluded a treaty with the Comanches that permitted Germans to explore and settle the Fisher-Miller Grant.

In the ensuing years before the Civil War, German intellectuals established Latium in Washington County and a German communistic farm was organized in the hill country as Tusculum, later changed to Boerne.

The Civil War was a time of great anxiety for the German Texans who thought that they had left war behind. They loved their new unified country and disliked slavery. Many remained neutral but most



of those who fought, did so for the Confederacy. One notable exception was the band of German Union sympathizers who were killed in a battle along the Nueces River in 1862 as they attempted to make their way to Mexico from Comfort.

After 1865, Germans began spreading out from their original settlements while new immigrants bought land in the same communities. When the windmill appeared in the 1880's, German farmers began settling west Texas in Falls, Clay, Archer and Stonewall Counties. The last colonization attempts were made in the period 1905-1918 when German Mennonites organized communities in Bee and Dimmit Counties.

A map of the German population in 1900 shows a wide belt running almost the length of Texas from the Red River to the Nueces River and is almost an exact overlay of the eleven million acres of Blackland Prairie. There is no doubt that the Germans came to be farmers!

The Germans had one thing in common, their Deutschtum or sense of Germaness that bonded them together by their proximity, language and customs. Pictures and Germans were made for each other. They had themselves photographed again and again. Babies, confirmations, weddings and homes were preserved for all times in tintypes, carte-de-visites and other paper prints.

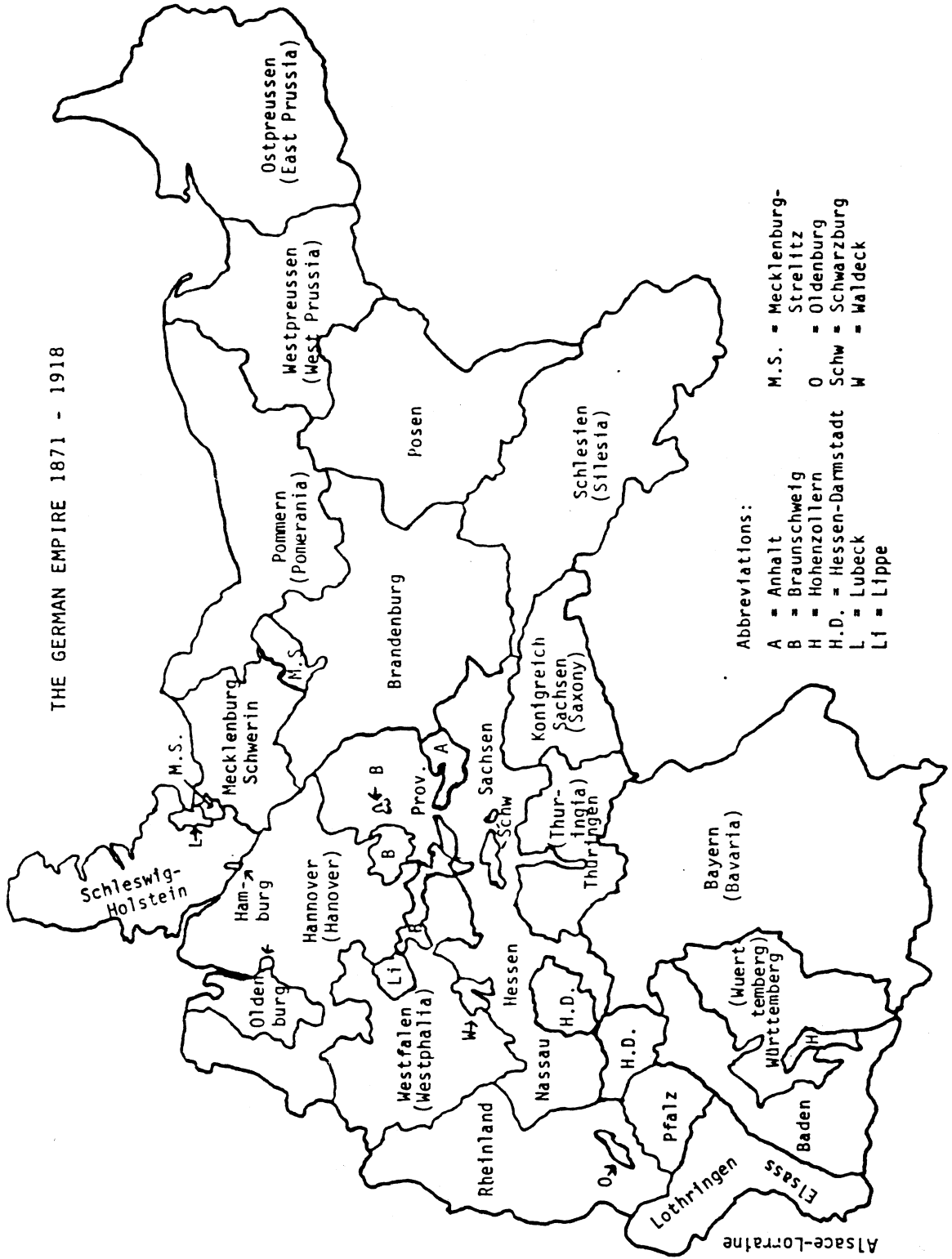
They loved festivities---Maifests, Oktoberfests, Kindermasken Balls, Sangenfests and the Fourth of July. The whole family enjoyed their fun-loving Gemutlichkeit but behind it all was the extended family spanning three or more generations including aunts, uncles, cousins, nieces and nephews. The family were patriarchal where older relatives occupied a position of honor. Home and land management passed gradually from Opa to Papa and from Oma to Mama. Family life was seen as a model of a larger pattern of life in which every part had its purpose and its time.

The German Texas culture has given us the traditional Christmas tree and Yuletide gift-giving, the Easter Bunny, barbecue, coffee cake, sauerkraut, asparagus, dill pickles, the Holstein cow and crop rotation, to name but a few. The customs and language were preserved almost intact for nearly 100 years in many communities.

Nearly 500,000 persons of at least one-half German descent were living in Texas in 1975. Excepting the large Anglo element in the population, German Texans are outnumbered only by black and Mexican Texans. In all fields of endeavor, German Texans have contributed substantially to the state's general prosperity. While melding into the general pattern of Texas life, their folklife retains in a number of regions the traditional German customs that recall a distant heritage. Their small towns and well-kempt farmsteads, however testify to their love of this land. They believed in this land and its future - fought for it, hallowed it with their labors, respected it - and it rewarded them abundantly.



THE GERMAN EMPIRE 1871 - 1918



Abbreviations:

- A = Anhalt
- B = Braunschweig
- H = Hohenzollern
- H.D. = Hessen-Darmstadt
- L = Lubeck
- Li = Lippe
- M.S. = Mecklenburg-Strelitz
- O = Oldenburg
- Schw = Schwarzburg
- W = Waldeck

## THE SETTLEMENT OF RICHLAND AND TRAVIS COUNTY

The geology of Travis County presents a marked contrast in physiographic features with the Balcones Escarpment fault (overlaid by Interstate Hwy 35) serving as the dividing line. The west is dominated by a thick uplift of Comanche Peak limestone, while the eastern half is composed of a dark-colored, crumbly lower cretaceous clay deposited hundreds of millions of years ago when the area was part of a vast, shallow inland sea. Evidence of the marine life that existed in eons past can still be found in the freshly plowed fields. It is not uncommon to find farmhouse flower beds bordered with large "oyster shells" plucked from the fields. These are, geologically speaking, called *exogyra ponderosa* from a family of cretaceous pelecypods. The area west of the scarp is a restless crust, having alternated between deep sea and rising mountains. The beginning of the hill country also marks the western extreme for natural crop farming as limited by a sufficient annual rainfall of some 20-25 inches per year.

The blackland prairie was once a vast, unending sea of savannah grass. The rivers and streams were bordered by a variety of oaks as well as elm, bois d'arc, pecan and ash. This was the panorama that the Paleo-Indians first viewed when they began to migrate into this area some 8000 years ago.

The Indians who inhabited the Richland area since the time of recorded history were more or less independent tribes, and they called themselves TICKANWATIC, a name which meant "the most human people". Perhaps that Indian word is a clue as to how they liked to picture themselves. The Indian neighbors to the north called them TONKAWEYA which has a similar sound but a different meaning - a clue, perhaps to the way they were viewed by their closest neighbors. The word means "they all stay together". From these two Indian words TONKAWA is derived, the label most commonly given to these people by historians and others who study their culture and write about them today.

The Tonkawa Indians were not adept at agriculture though they tried it for a brief period in their history. Rather, they lived a style of life that harmonized quite well with their environment. They were not affluent by our standards or even by Indian standards, but they supported themselves to their own satisfaction by hunting and trapping animals such as rabbit, skunk, rattlesnake, deer, bear and buffalo. Berries, nuts, cactus, mesquite beans and other types of wild vegetables, roots and herbs rounded out their simple diet.

Their clothing was made from the skins of animals; however, they wore only what was required by weather conditions, preferring rather to wear little or nothing at all. The crude shelters they lived in were also constructed of the skins of animals. In 1828, a Mexican citizen, Jose Maria Sanchez visited central Texas and described his impression of the natives in the following way: "Their huts were small and barely numbered thirty, all conical in shape, made of an occasional buffalo skin. In the center of each is located the fireplace around which lie the male Indians in complete inaction, while the women are in constant motion either curing the meat of the game, tanning the skins, or preparing food, which consists chiefly of roast meat; or perhaps making arms for their indolent husbands".

The beautiful creeks that meander through the area - Brushy,

Wilbarger, Gilleland, Walnut and Shoal provided the Indians with an abundance of fish as well as a more or less constant supply of fresh water. Their thickly wooded banks gave a certain degree of protection and these attractions brought the Tonkawa to this area and kept them here through the years.

In recent years when the City of Austin was considering the name of its Town Lake, a suggestion was made that it be called Tonkawa after these central Texas Indian tribes. The idea was dropped, however, when some people complained that these Tonkawa Indians were treacherous cannibals. It was not an altogether fair indictment of these people though it was based on a certain thread of truth. Evidently, on rare occasions, the Tonkawas carried out rites in which they ate the flesh of their human enemies who had been killed in battle. It was a primitive superstition or religious rite through which they thought they could acquire some of the spiritual powers of their foes. An additional idea was that by a frenzied ceremony the whole community could join in celebrating the victory and in continuing to punish or destroy their enemy even after death.

When the itinerant, South Colorado Comanches first came into contact with Spanish horses, a marriage of sorts occurred. The Comanche and the horse were made for each other and it has been reported that no one could ride like a Comanche. They mobilized, began moving south into the plains in pursuit of the buffalo and when they did, a clash occurred with the Lipan-Apaches who were also feeling pressure from the northward moving Spanish mission settlements. As a means of survival both the Comanche and the Apache began a lateral movement to the east and this put them in eminent contact with the Tonkawa nation who were weak and poor in comparison.

As the years went by the Tonkawa life and culture were gradually squeezed out as between the two jaws of a vice--the raiding parties of their more war-like Indian brothers on the one side, and the advance of the white man's civilizations, his diseases and his bullets on the other. As a matter of necessity, they cast their lot with the encroaching Anglos, but by the 1840's most of the Tonkawa had been destroyed or pushed out of the area. A hundred years later only a handful of Tonkawas were left in existence, and they had long since been moved to a reservation in a northern state.

The first European to set foot in Travis County was Domingo Teran de los Rios who skirted the southwest corner in 1691 as he proceeded on his inspection tour of East Texas. In 1730, three of these Tejas missions were moved to a site near the Colorado at Barton Springs; one later becoming Mission Concepcion in San Antonio. Spanish troops crossed the terrain in 1732 and again in 1754 to campaign against the Apache. Exploration of the area intensified in the latter 1700's and glowing reports were written about the fertile fields, wild game and even wilder horses. As early as 1770, these mustangs were being herded and sold.

As early as 1815, the William Cannon family, first known Anglo settlers in Travis County, were operating a trading post called Comanche, south of the Colorado, near present day Austin. Later it was incorporated into the settlement of Waterloo. One of his step-daughters, Susanna (Dickinson) was the famous survivor of the Alamo attack.

In 1821, Josiah P. Wilbarger became the first permanent settler to move above Bastrop. Wilbarger, in search of headrights was scalped

alive by Comanches near Pecan Springs in 1833 and not only lived but continued to run his cotton gin near Bastrop until his untimely death in 1845.

Stephen F. Austin was given an additional Empresario grant in 1827 - the "Little Colony" that encompassed all of Travis County and parts of Williamson, Bastrop, Blanco & Hayes Counties. On June 12, 1832, Santiago del Valle was given the first Headright land title in Travis County; a huge tract of some 36,000 acres. Before the end of the year, Duty, Webber, Toulson, Gilleland, Hornsby, McElroy, Burleson and Tannerhill were granted all of the First Class Headrights fronting on the northside of the Colorado from the Bastrop County line to the present day Montopolis bridge crossing in Austin. In 1833, Jose Navarro was given a 12,000 acre tract on the southside of the Colorado between the del Valle grant and the county line. In less than one year, ten settler families had obtained control of 24 miles of the most important waterway in central Texas. Other settlers began venturing into the county after Texas won her independence in 1836 but the newcomers generally selected sites that were in close proximity to one of the forts. The most interesting land grant in the county was a 30 league tract given to T.J. Chambers in 1835. It was roughly a tract with the base running along the Colorado from the mouth of Bull Creek to about a mile south of Shoal Creek with its apex near the Williamson County line. It was later overlaid with smaller grants including all of what is now the City of Austin. The case of Chambers versus the State of Texas remained in the courts until the 1920's when the heirs received final settlement.

In 1839, Mirabeau B. Lamar and the Texas Republic chose a new site for its capital. The location selected for Austin was several miles upstream from Burleson's Waterloo settlement and the town was laid out by Judge Edwin Waller.

Merrilltown - a store, post office and stage stop was established in 1837 and became the county's northern most outpost on the headwaters of Walnut Creek between Pflugerville and McNeil. Prior to 1860, this section was often in the path of pillaging Comanches and the early settlers wore guns in the fields and at church. Many were killed, scalped or both and cemeteries all over the county attest to these facts.

In contrast to the resident docile Tonkawas, the itinerant Comanches were aggressive and hostile toward the white settlers. One story passed down through the generations is about a battle that took place a few miles north of Coupland. On January 25, 1839, word was passed around the white communities that a band of Comanches were encamped on the San Gabriel River. Captain John D. Moore organized three companies of volunteers from Colorado River settlements to conduct a search and destroy mission against them. The noted Indian fighter and folk historian, Noah Smithwick, took charge of a company from Bastrop. An allied Lipan Indian group led by Chief Castro also joined the whites in the operation. This little rag-tag army finally located the Comanches on the San Gabriel River on February 14, 1839. They inflicted some damage on the Indians, scattering the survivors.

A few days later a large number of the surviving Comanches retaliated by raiding a number of white settlements near Hills Prairie and Webbers Prairie. The settlement of Hogeeye (now Elgin) was also hit by the raiding party. One white woman was killed, one of her sons was killed, and another of her sons was taken captive by the Indians.

This attack so enraged the citizens of these settlements that they quickly organized a small army of about 80 men and boys and set out in hot pursuit of the Comanches. They chased the Indians through the area that is now Coupland and caught up with them near Brown's gin and Battle Ground Creek. There followed a confusing and bloody confrontation known in history as the Battle of Brushy. When the tumult was over a large number of both Indians and whites had been killed. In recent years Taylor school students have erected a brown marble monument to mark the spot where the battle occurred.

James Manor, who in 1832 was the first settler to build a home on the east bank of Gilleland Creek, commented about the Indians in his memoirs:

"In 1839, a young Negro slave was killed and scalped in the Walnut Creek bottoms some 3-4 miles from Manor. In 1841, a Negro slave was killed on the Manor property and in 1842, James Boyce was slain by Lipans about three miles north of Manor. About 1852, a band of Lipans were spotted coming down Walnut Creek but only took stray horses. The only way to prevent Indians from stealing horses was to chain several of the more prized animals together and run the chain through the house and fasten it to the bed. One night, the rattling chain alerted that thievery was in progress. An Indian was shot but the expected attack never came".

Not all Indians, however were bad. Frequently, Lipan and Tonkawa Chiefs would stop by Nelson Merrill's or Webber's stores for supplies and a friendly chat. The Indians began a slow withdrawal and the last of the Comanche to be seen in the county was a small group on horseback in 1864. Otto Janke recalled seeing an isolated family or two living on Wilbarger Creek as late as the 1880's.

After Texas had won its independence in 1836, large areas of northeast Travis County were awarded to veterans of the Texas Revolution. Most of the Richland Community can trace their land back to these bounty warrants (marked with a "B" on the map). The two surveys in the name of James P. Kemp were awarded to the widow of Kemp who served in the Texas Revolution for 38 days, fought at Coleta Creek and was executed with Fannin at Goliad on Palm Sunday, 1836. The John Liese warrant was later sold to Liese's brother-in-law, Henry Pfluger, Sr. The Pflugers arrived in Travis County in 1849 and were the first known Germans to settle the area and work the land.

In those days, the county was still covered with tall sage grass. Buffalo were numerous and would cause excitement when they got in the pens with the milk cows and Indians, searching for food, frequently caused problems.

Early pioneer homes of a dog-run style were constructed of stone and split logs, nailed with wooden pegs and chinks filled with clay. The smokehouse and porch had wooden floors; other rooms were earthen. Cooking was done on a fireplace with skillets and Dutch ovens. They broke the land with a walking plow and oxen to plant corn, wheat, rye,

cotton, fruit trees and vegetable gardens. Sugar cane (Zucher rohr) was grown for molasses. The juice was pressed out through homemade wooden rollers and cooked in washpots. They also raised cattle that were driven to market on the nearby Chisholm Trail. The main early source of livestock was the Longhorn that developed from the original Spanish stock.

Wild cattle and untamed mustangs drifted at will over the rugged prairie. The laws of the Republic of Texas had made unbranded stock "public property" so they became the private property of any cattle hunter who put his brand on them. This "free for all" system raised about as many thorny questions as it settled. For example, who owns the unbranded calf of a branded cow or the unbranded colt of a branded mare? The Richland farmers were careful to pen their stock during the great cattle drives through the area keeping a watchful eye for trail riders who wandered through the pastures rounding up "strays".

Once a month, family members traveled with an ox team to Austin for supplies, bartering butter, lard, chickens and corn for staple goods such as coffee and flour.

The early pioneer women made all of their clothes by hand. Wool and cotton were carded and spun into thread then woven into cloth. Walnuts, sumac, pecans and barks were used to dye and finish the cloth, then sewn into garments.

At the beginning of the Civil War, the Travis County census showed that most of the settlers were Anglos and the few Germans present were in the rural areas. The Anglos sold their land to incoming Deutschlanders and moved on to new lands - generally moving to the west or north. This census also showed the presence of a few slaves in the county. The Pflugers had a girl named Martha to help with the household chores and in later years she was present when Grandmother Pfluger died.

Criminals were an ever-present problem. The notorious cattle rustler, Neil Cain and his gang frequented this area. He was later killed and is buried at Taylor. Sam Bass was shot in Round Rock and eventually captured along Brushy Creek in Travis County before he died.

Before the barbed wire fence became an ever present sight, frequent conflicts arose when ranchers attempted to drive their cattle across habitated farmland. In 1876, two Germans were pistol whipped by Bob Olive when they objected to the damage caused by his cattle. Charges were filed but Olive skipped town and was killed in a Nebraska shootout. Twelve years later, the states attorney moved to dismiss criminal action against Olive for the following reason: "to wit that the defendant is dead".

When a German marriage was to take place, the wedding invitations would be handwritten and delivered to the addressee on horseback by a relative known as a "Hochzeitsbitter." As an acceptance, a lengthy ribbon was pinned on him and by the time he had fulfilled his mission, he resembled a flying colored bird, for everyone in the community had been invited! On the wedding day, the bride's wagon or carriage was decorated with these ribbons.

The first religious services in the Pflugerville area were held as early as 1852 by a circuit rider named Pastor Kugel. In the late 60's, a log school was built on the Henry Lisso farm and in 1874, Immanuel's Evangelical Lutheran Church was organized. In 1890, a country store was built by Louis Bohls and in 1891, the mutual fire

aid society was founded as was a social club known as Der Schuetzen and Kegel Verein. Pflugerville was platted in 1904 and in the same year, the M-K-T Railroad built a line from Granger through Pflugerville in route to Austin and San Antonio. A cotton gin was erected in 1904, an oil mill in 1910 and an ice plant in 1913. By 1907, Norton and Ward were partners in the first telephone system and about 1915, H.H. Pfluger purchased an electric plant and the town started snuffing out its kerosene lamps and candles.

The area to the northeast of Pflugerville lagged slightly behind in its development. Manor was founded in 1850 as a railhead watering stop and New Sweden was incorporated in 1873. The "Coupland City Company" was organized in 1887 when the Taylor, Bastrop and Austin Railway bought a 100 foot right-of-way from Major Coupland to extend the rail line south from Taylor to Boggy Creek in route to Houston.

It is believed that most of the land east of the Pfluger property was not homesteaded until after the Civil War. The original plats were traded and subdivided numerous times by speculators before the permanent Richland settlers like Schmidt (1867), Hoherz (1867), Sakewitz (1869), Hodde (1871), Mahlow (1872), Prinz (1872), Henkes (1873) and Steger (1877) broke the soil for the first time. Prime farmland was selling for about \$3.00 per acre in the decade after the Civil War.

In the early 1870's, circuit pastors such as E. Ernest, Max Puhl and J.G. Lieb traveled through the Richland area holding worship services, marrying couples and baptizing infants. The community recognized the need for education and in 1877, Franz Schmidt offered his home for use as a school. Known as "Brushy Knob", his place was also used for Sunday worship in the community. On January 6, 1878, under the leadership of Rev. G. Haenelt, the Deutsche Evangelische St. Johannes Kirche was founded with nineteen charter members. Later in 1878, a school house was constructed on the Schmidt farm.

Problems arose in 1879 when the country uncovered an error in their original survey that created a public domain strip of 275 acres between the western boundries of the Kemp and Hancock Surveys and the eastern property line of the Austin and Liese Surveys. The land owners along the edges of this strip had fenced and otherwise improved what they thought was their property. By petition, on June 30, 1880, Schmidt, Schlittler, Steger, Prinz, Sakewitz, Hamann, Henkes and C. Pfluger requested that they be given their share of this unappropriated land, however, the state sold the property to land agents Zimpleman and Bergan on August 28, 1880 for \$137.50. On November 22, 1881, Wilhelm Steger paid \$175.00 for 58 acres in the strip adjoining his property and on the very next transaction, the trustees of the church acquired the 20 acres to the south for \$60.00.

A state-supported schoolhouse was built on one acre of the church property in 1882, a sanctuary constructed in 1883 and the cemetery plotted in 1886. A road project that failed in the 1880's nearly closed the church doors, however ten members weathered the tribulation and eventually the congregation began to prosper. After being badly damaged by a storm in the early 1920's, a new sanctuary was built in 1925 - the one standing today.

The community grew as new roads were constructed primarily with local farm help. Each commissioner's precinct was divided into county roads, each road had a straw boss, who would "warn" out all men living on that road that they were to report to a certain spot on certain day

or days to work roads. Henry Steger was the Richland road overseer during the 1890's. These men could be excused from road work if they would pay \$1.00 a day for time they were supposed to work up to \$5.00. Some few objected to working, but most men would turn out with teams of mules, dirt scrapers, axes, picks, shovels, grubbing hoes, crowbars, wagons and other tools and put in a good day's work, filling bog holes, spreading dirt over rough places, in general improving road even to building culverts. Culverts were made by using materials at hand, such as rocks for abutments then placing long straight poles across from one abutment to the other high enough above the ground to allow flood waters to flow under the roadway. The poles were covered with dirt for if left bare, horses and mules would not cross over them. The road bed crossing over a culvert was no more than ten feet wide and on many places the roads were so narrow that two wagons could not pass. County prisoners were often used on road projects and in many instances, local farmers would pay off the fine and have the use of one or more prisoners for the time remaining on the sentence. The prisoners were glad for the field work for with it came good food and a warm place to rest.

By the early 1900's, a post office/saloon, cotton gin, blacksmith shop and mercantile store were in operation at the intersection of present-day Cele and Cameron Roads. This cluster of businesses was called Cele, so named by the saloon owner in honor of his daughter, Lucille. No German community was complete without its gathering place for festivals, meetings and dances so a Germania Hall was built a mile or so south of Cele. A local telephone company was started in 1909 and the "Central" was moved from Skogs farm to New Sweden in 1910.

During the 1920's, the "town" of Cele was quite active and its residents were the families of Amsler, Becker, Schmidt, Steger, Weiss and Wendland. During the cotton season, wagons were lined up to be processed, the ice house had a steady flow of customers, the saloon was doing a brisk business, horses were shod and iron parts repaired or rebuilt, corn was ground into meal once a week and on Saturdays the whole community turned out to buy supplies and goods at the store. On rainy days when it would be too wet to work in the fields, a group of three or four men could always be found in the saloon or store playing dominoes.

On cold winter days hog butchering was often done with relatives and neighbors helping each other. Before sunup, water in the wash pot was boiling to scald and scrape the hog. There were many things to do. Casings had to be cleaned, meat was ground and prepared for blood sausage, liver sausage and brat wurst. Hams and bacon were cut to be smoked later. Lard had to be rendered. The next day a wash pot of homemade lye soap was made with the fat scraps while sausage was being smoked.

There was no electricity and kerosene oil lamps were used for light. Nor was there any running water in the house; it was carried in buckets from a well or cistern.

Baseball games were played in a pasture on Sunday afternoons against other area teams. Some of the players were Henry (Smokey) Hees, Ernst Hees, Eldor Kuehner and his brothers, Oscar (Doc) Berstrom and Alton Weiss, Fritz and Otto Melber, Ernst and Lawrence Olson among others.

One of the best remembered by the Richlanders was their postman, Frank Ashmore, who made his rounds over ruts and through muck for an

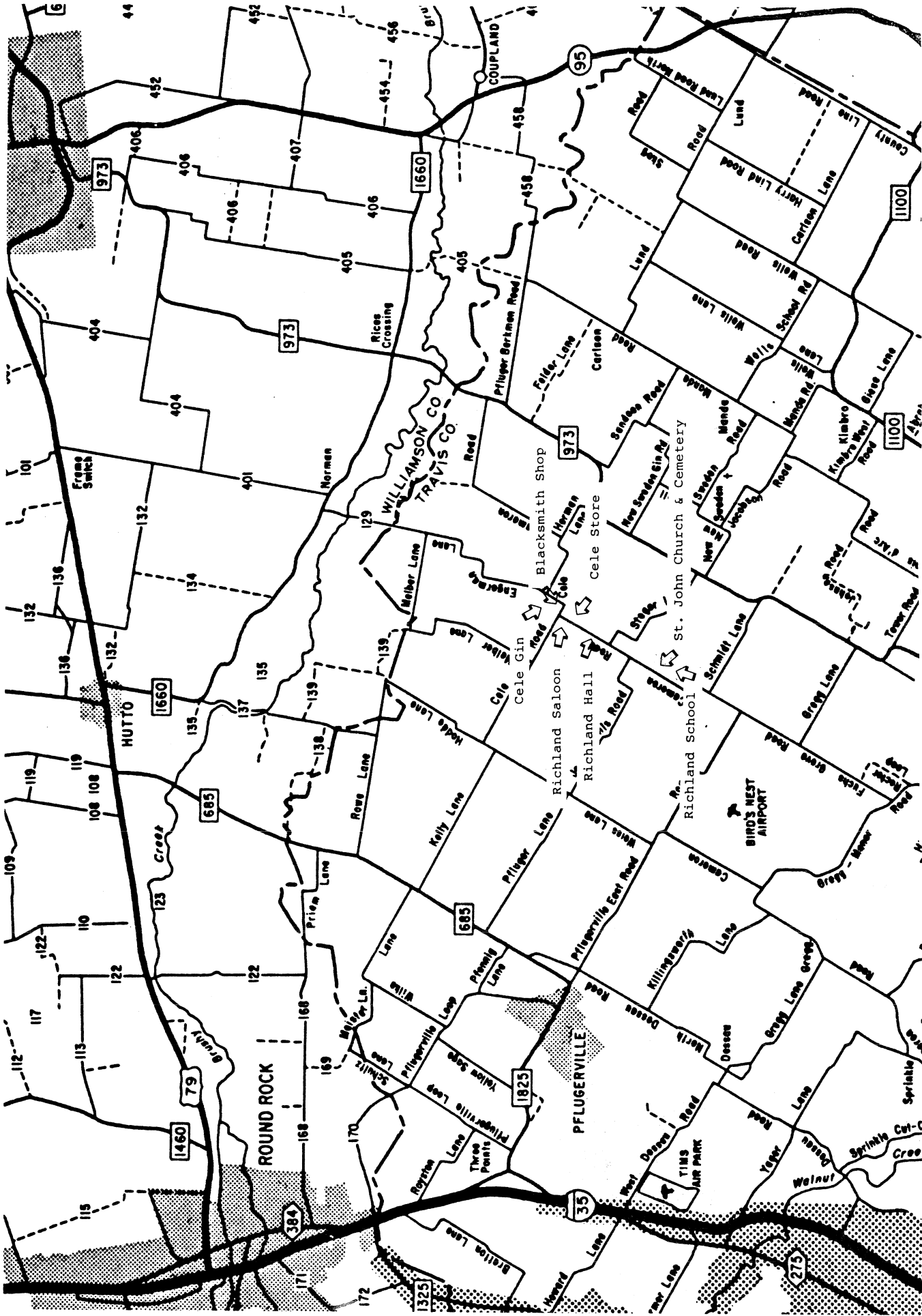


untold number of years, first on a one-horse gig and later in a new-fangled automobile. Everyone anticipated as to what the latest mail would bring (it was almost never a bill since no one ever "charged" anything). Perhaps it would be a letter posted with a red two cent stamp or a penny postcard from a neighbor vacationing in Galveston, an issue of the Kirkenblatt or Hausfrau, the current tabloid of the Pflugerville Press, a day-old Austin Statesman or the new Sears catalog (the old one went immediately to the outhouse).

Richland community life was hard but rewarding and busy but uncomplicated as two generations grew to maturity with fond memories of planting and harvesting, the two-room school house, canning, links of sausage in the smokehouse, quilting, confirmation pictures, buggy rides to Maifests at the Hall, the put-put of the first automobiles, Sunday afternoon visits with family and friends, home remedies, Jungen Verein outings, crystal radios tuned with a cats whisker, the aroma from a wood stove baking bread, sermons in German and picnics on the church lawn while listening to "Under the Double Eagle", played by the church orchestra.







THE RICHLAND COMMUNITY

# Pflugerville Pflag

Serving the residents of the Pflugerville Independent School District

## Richland Eagles won a spot in baseball lore

In the annals of baseball history there are the '27 Yankees, the Gas House Gang and the Oakland A's of the early '0s. One name left out is that of the Richland Eagles.

The Richland Eagles were a bunch of farmboys from east of Pflugerville who took central Texas baseball by storm in the 1930s. They featured such pitchers as Peacher Hodde, Smokey Hees, Fatty Hees, and Cap Kuehner who heard hundreds of their ardent fans holler in German "Speilen ze ball, Peacher Speilen ze ball, Smoker."

And, speilen they did, leading their community team to five Cup Race championships in that decade.

In those days the, then, Austin American, sponsored a Cup Race for community baseball teams. But, this was no rubber clear sitball game. They wore spikes and played hard -- as in hard ball.

From April until September, Sunday afternoons at 2:30 means baseball. Richland played their games east across the road from Cele Store or traveled to play such teams as Buda, State Hospital, Weverville, Elgin Brickyard, Noack, Structure, Byersville, Hoxie, New Sweden, Rice's Crossing, Hutto, Bertram, Pflugerville and Dessau.

Many communities had a team. This wasn't the big leagues--it was bigger. The teams belonged to their people. They played in pasture that had been graded by some farmer

Pay was often in beer, cheers and sheer pleasure and the equipment had to come from the players. Each player had to find a sponsor. Peacher Hodde's uniform came from the Magnolia Beer Company. Others found sponsors in gins and garages.

Monday through Saturday they worked on the farm. On Sunday, they went to church and then they played ball.

And the Eagles played themselves to five championships in the Cup Races.

These were boys with no great aspirations to be big-time ball players. They weren't allowed such aspirations.

Hodde had impressed some people with his play at Richland School and the Manor schools wanted him, in a version of early day recruiting, to come play for them. But, at 13, his father died and his mother needed him on the farm to help take care of the family, which included an infant sister. So, that was that.

Then at 16, weighing in at a mighty 145 pounds, Hodde began pitching for the Richland Eagles. The year was 1931.

There were a great many games to remember, but Hodde remembers one in particular.

"It was a game against Hoxie and I was to pitch," he said. "we all got on a trailer truck for the trip over

"Well, I happened to be lucky. I pitched a no-hitter

"We had all the free beer we

wanted from the Hoxie Store. All we wanted. We couldn't hold no more."

Whether it was the beer or the no-hitter doesn't matter because "we were feeling awfully happy when we came back."

Hoxie wan't too happy, plus they were missing some beer.

Things weren't always happy. Sometimes they were tough.

Perhaps the greatest, or at least, the best remembered victory came in 1935. And, all the excitement wouldn't ever show up in a box score.

The newspaper sponsored a playoff tournament--the Cup Race. Teams played a series of best-of-three meetings.

In the second game of a double-header with Buda at Cele, bars ended up meeting other things than horsehide.

Around the third-inning of the second game what is variously described as a brouhaha, rhubarb, "shenanigan" and a "rigamarole" started. Whatever it was, all hell broke loose.

In those days, the umpire who called balls and strikes stood not behind the catcher -- "the hind catcher" as it is still called in these parts -- but, behind the pitcher.

Marvin Weiss, who was ten at the time, was sitting on a barn roof watching the game. The umpire behind the pitcher called a pitch "a ball or a strike, or a strike or a ball, I don't know. Then the umpire at first called it a strike or a ball, whichever, but, then they started arguing. One was from

Buda and the other was from Richland.

"Then the catcher came out and it began."

Peacher Hodde remembers that some of the fans were arguing, too, and the umpire came over. "Somebody called somebody a name, and that was it." He remembers that two fans grabbed an ump and a third hit him.

"Yeah," Weiss says, "they bopped him over the head with a bat."

About that time, various stories go, everybody started hitting everybody else over the head with bats.

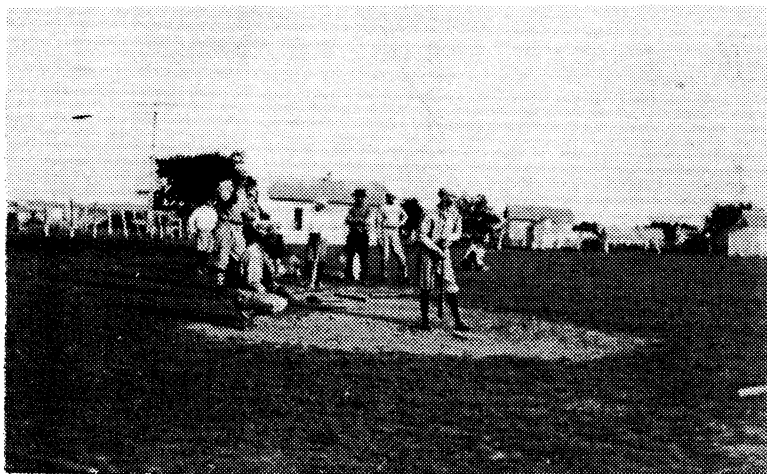
Weiss said he came jumping off the roof and his uncle yelled something like "Get in the car, we're getting out of here" and they left the meles behind. The game ended at that point -- many hits, no runs, and a herd of errors.

Reportedly, the game resumed, only under armed guard, at the State Hospital in Austin.

The end result was that Richland won and ended up in the finals facing the doctors from the State Hospital.

There, the Eagles proved they could play ball.

That was 51 years ago. People around here probably couldn't tell you who won the World Series that year or who was on the team. Yet, they know who won the cup race - The Richland Eagles.



THE RICHLAND EAGLES IN ACTION

## Here's Proof 'Little' Team Can Win

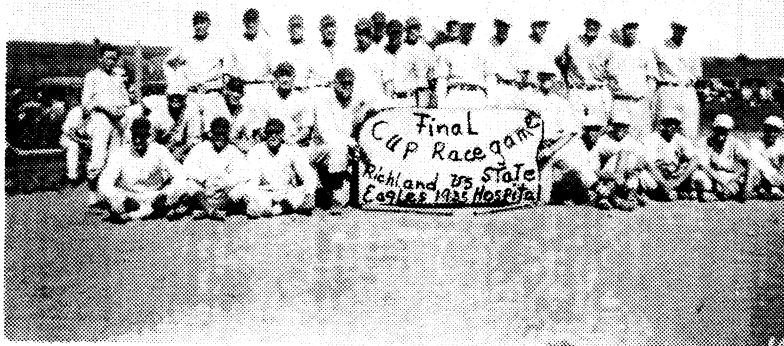


Photo by Jensen Studio

By trouncing State Hospital to win The Austin American baseball cup for 1935, these Richland Eagles proved that all the fast Central Texas teams don't hail from the larger centers. In the picture, from left to right, sitting: Ernest Hoyle, Mgr. Alton Weiss (holding trophy), Alfred Doerfler; kneeling: Fritz Melber, Henry (Smokey) Hees, Ernest Olson, Lawrence Olson; standing: Florenz Mueller, Wilbur Swenson, Alvin Mueller, Otto Melber. Players not in picture were Eddie Heiling, Waldemar Pfluger and Edward Doerfler.



CUP,  
TROPHY,  
BALL  
AND  
MITT  
FROM  
THE  
1930'S



THE RICHLAND EAGLES OF 1935

## Fighting Richland Club Gets 9 to 5 Win Over Doctors

### 'Smokey' Hees Subdues His Rival to Put Mates At Top of Centex Teams

By WELDON HART

The Austin American Staff

Etched on The Austin American's 1935 baseball cup will be the name of the nustlingest, fightingest bunch of country boys who ever drew on a spiked shoe in these parts—the Richland Eagles.

Yes, the Richland Eagles beat State Hospital—bearded the mighty Doctors in their own den and out-did them at their own game of long-range clouting. The score of Thursday's cup race championship game was 9-5, and the Richland Eagles are kings of Central Texas amateur baseball.

**'Smokey' Hees Does Trick**  
Below the team game on the shiny cup the Eagles might engrave another—the name of Henry "Smokey" Hees, who was throwing a baseball by Central Texas hitters when some of the Hospital players were in grammar school. He is still throwing it by them, now that the Hospital players have grown up.

The lanky, confident, grinning veteran of many a diamond duel stood on the mound Thursday and drew circles around home plate with his deceptive curve ball. He took no chances; he traded walks for possible basehits and got the best of the bargain. Not one of the nine men he passed scored, or figured in the scoring. In fact, in only one inning did the Doctors count, scoring their five runs in five hits and two errors in the fourth. Since Hees blanked Hospital last Sunday, 2-0, that leaves him with a record of 17 scoreless innings out of 18 against the team which won the city league title hands down and only this week blasted the powerful Bottlers twice, 10-4 and 11-7.

#### Support Lacking

The Eagles gripped The American-Camp by both handles in the eighth inning. The score was then 5-5, a Richland rally in the sixth having produced the three runs needed to tie.

Ed Price was pitching consistent baseball and only one of the runs against him had been earned. And with perfect support it would have been a different story in the fatal eighth.

Price issued his first walk to Florenz Mueller but Hees and L. Olson flied out and the Hospitalers did not worry as Alfred Doerfler also drew free transportation.

## The Box Score

RICHLAND—	AB	R	H	P	O	A
Doerfler, 2b	4	3	2	5	4	
F. Melber, cf	5	2	2	2	0	
Swenson, rf	5	1	2	2	0	
A. Mueller, 3b	5	0	1	2	0	
Weiss, lf	3	0	0	0	0	
O. Melber, if	2	0	0	1	0	
E. Olson, c	5	0	1	5	0	
F. Mueller, ss	4	2	2	1	2	
Hees, p	5	1	0	0	1	
L. Olson, 1b	5	0	2	6	0	

#### Pollock Misses

Fritz Melber hit a grounder between shortstop and third. Flashy Danny Pollock was on it, with an easy force at third for the last out in mind. But here the unpredictable baseball fates chose to frown on the youngster who a few minutes before had been Hospital's No. 1 hero by virtue of a home run with two on which shut the Doctors into an apparently comfortable lead.

The ball sliced off Pollock's glove and into left field, and Mueller went tearing around third and across the plate to put the Eagles one run ahead.

#### Doerfler Outstanding

Next up was cotton-headed Wilbur Swenson, a large left-handed person who had beaten Price at Richland with a double which drove in the game's only runs. Price pitched and Swenson swung. Everybody started running, but they might have taken their time for that ball wound up in the fish pond beyond the right field barrier. Four runs were across and that was the ball game, for only one Doctor reached first off Hees in the last two innings, he on a walk.

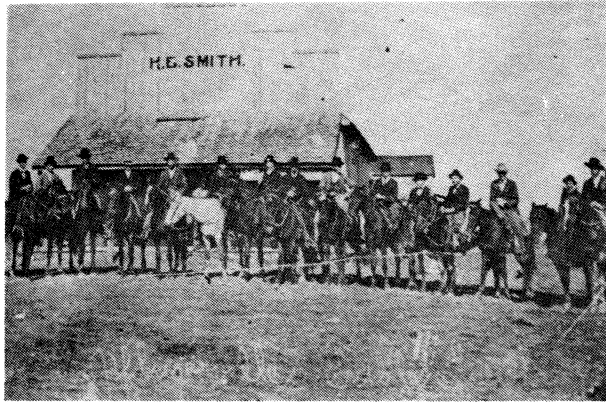
Aiding Smokey in subduing the Hospitalers in these final frames was "Ducky" Doerfler, the Eagles' steady little second baseman who made one of the greatest catches of the season on Ash Perfect's fly into short right. Doerfler took the ball at full speed going straight away. He handled nine other chances, had one error and collected a single, two doubles and a walk in five times up.

#### After Bitter Struggle

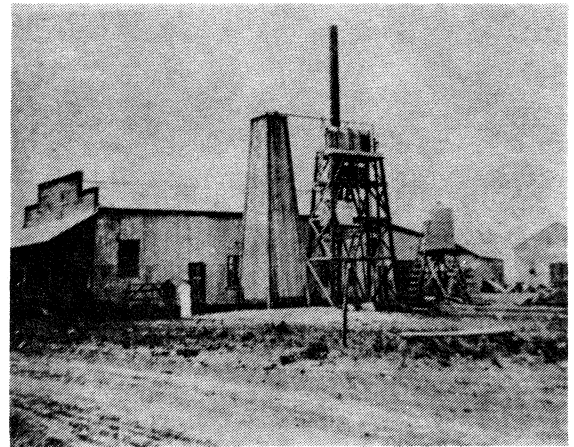
A number of Richland fans were in the crowd which jammed the State Hospital grandstand and spread up the sidelines. They were silent after the game, and justly proud of their scrapping team whose progress through the playoff was a continuous bitter struggle. In two series, the quarter-finals against Buda and the finals with Hospital, the Eagles had to win two straight games to stave off elimination. Their semi-final series with Noack went three games. In each of these three crucial series, it was Smokey Hees who pitched the Eagles to victory in the deciding game.

And so Alton Weiss, who succeeded Ernest Hees as Richland's skipper in mid-season, carried home the trophy which more than 40 baseball teams started after nearly five months ago.

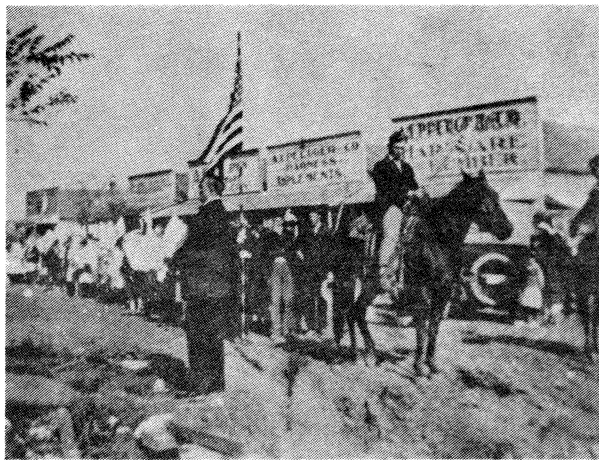




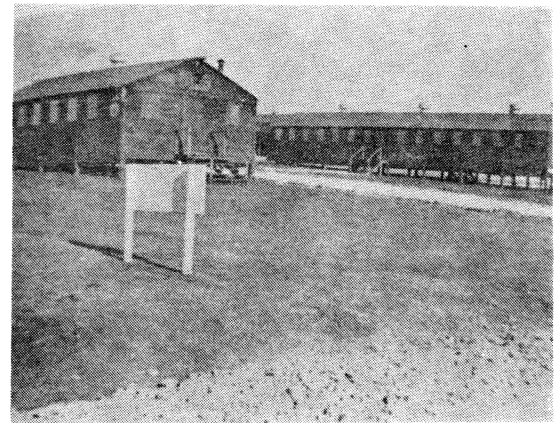
THE FIRST STORE IN PFLUGERVILLE



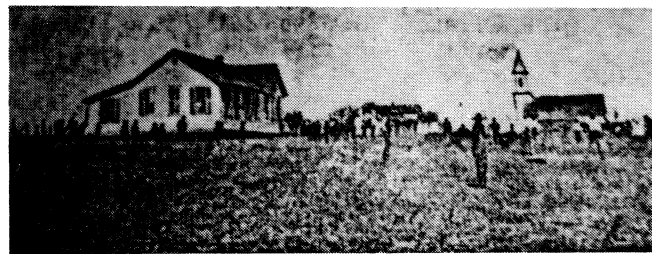
THE ICE PLANT IN PFLUGERVILLE



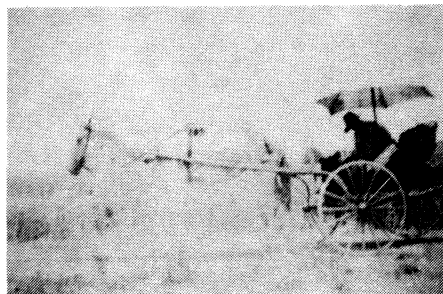
ARMISTICE DAY CELEBRATION-1918



THE CCC CAMP IN THE 1930'S



SCHOOL, CHURCH AND PARSONAGE c. 1910



FRANK ASHMORE-MAILMAN

## THE CELE COTTON GIN

Around 1900, the gin at Cele was built by Herman Meyer and sold in 1905 to the Bauer brothers. In 1922, they sold out to their long-time manager, Ewald Weiss. When the drought hit in 1925, Ewald left for Haskell in West Texas where the cotton crop was successful. He managed a gin there for a time before returning to the Richland Community.

The entire Weiss family, including eleven children, operated the gin. Alton did most of the bookkeeping with help from his mother, Augusta, and sister, Irene. During the depression years of 1929 through 1933, farm families found it difficult to pay for the services at the gin. Land owners settled their bills but the renters were the ones who had the toughest time. Approximately one third of the gin's customers were unable to pay during this dark time. Some farmers took the cottonseed to feed their cattle while others left theirs to pay the ginning bill, but there was never enough to cover the cost. Many gins used the cottonseed to fire the boilers but not "Papa" Weiss.

Eli Whitney's invention made it possible to "gin" cotton or separate the seeds from the fibers less expensively. With this innovation one man could do the work once done by fifty. During the Depression an average bale of cotton, weighing 500 pounds, sold for \$25.00 to \$30.00, while today's market brings ten times that amount.

Various uses of the plant were discovered and are being used in the industry today. The lint, or fiber, is used to make cotton textiles, while cottonseed provides oil and forms the basis of many food products. The linters, or short fuzz on the seeds, are used in lacquers, varnishes and adhesives; and the stalks and leaves of the plant are plowed under for fertilizer.

Paul Toellner hauled the seed from the Cele gin to the oil mill in Pflugerville by a wagon and a team of mules. Mashers would crush the kernels of seed and squeeze out the oil. The pulp that remained, cottonseed meal loaded with proteins, was fed to farm animals. The hull was used in later years for fertilizers and as a chemical ingredient. The oil was shipped in railroad tank cars to Ennis, Texas. Cotton bales were taken by wagon and mules to Pflugerville and shipped by rail to the Anderson Clayton Company in Houston. In the early 1930's, Sonny Weiss helped haul the cotton bales to Houston on a one and one-half ton Model A Ford. Only thirteen bales could be carried making a total weight of 6500 pounds.

Mildred Weiss was an excellent cook, always providing good wholesome food for the gin workers. Leroy Weiss was the helper to the gin stand man, taking the coal to the boiler room by wheelbarrow; Martin Becker was the boiler operator. Coal for the boiler came from Pennsylvania and was shipped by rail in the summer months to Pflugerville. There wagon and mules were used to haul the coal from Pflugerville to Cele where it was stored in a shed near the gin. To estimate how much coal would be needed for the ginning season, the owner and bookkeepers would figure how many acres of land would be planted in cotton and then estimate the probable yield from those acres. Of course, weather, weevils, and work determined the rest, and the yield did not always match the hopeful figures of the gin owners.

Farmers planted cotton in April or May with the mule-drawn single row planters. Later on, two, four and six row tractor mounted planters were used to open furrows, drop the seeds into the ground,



close the furrows and press down the soil. As the plants began to sprout, the extra plants were thinned out of the row with a hoe. Later they were cultivated with a plow on a weekly basis to destroy the weeds.

In an average year a cotton farmer loses about one bale out of eight because of insect damage. In 1930, a farmer worked three hundred hours to produce one bale of cotton. Today it takes him less than one third that long. Picking cotton by hand was a slow, backbreaking job. The pickers removed the cotton fibers and seed from the open bolls, put the cotton in long heavy bags with straps placed over their shoulders and pulled behind them. A good cotton-picker turned in 300 to 500 pounds a day, earning him or her 1/2-1 cent a pound.

Mechanical gins remove the cotton fibers from the seeds. Burr machines remove leaves and other trash. The cotton then goes through gin stands which separate the lint from the seed. The lint is then passed on through the bale press, which packs it into 500 pound bales, about the size of a large home refrigerator. Six yards of jute covers each bale which is bound with six steel ties.

Cotton is judged on the basis of Grade (amount of trash and color of the fiber), Staple (length of the lint) and Preparation (quality of the ginning). Terms used are Good Middling, Middling and Good Ordinary.

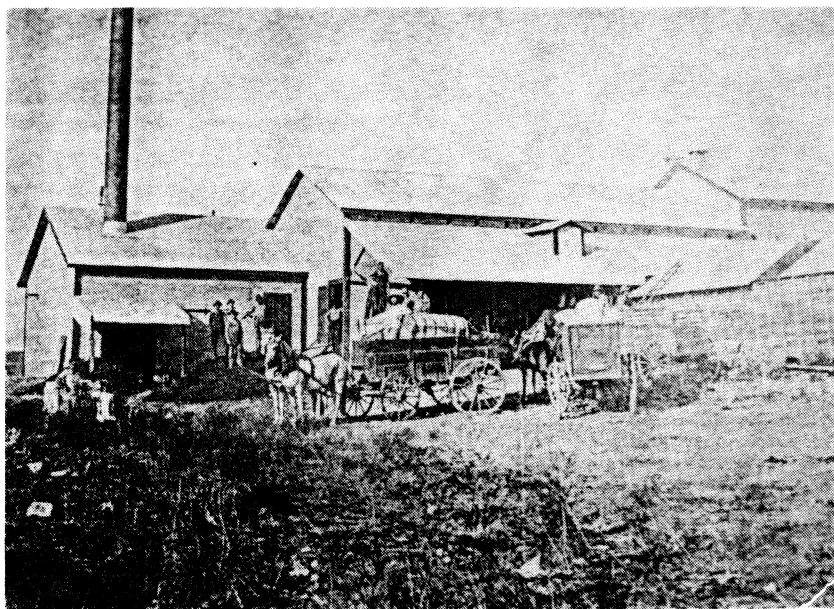
In the early 1920's cotton was brought to the gin in wagons drawn by horses or mules. Later, trucks pulled trailers with high sides constructed of chicken wire stretched over wooden frames to hold the cotton. At the peak of the season, the gin operated two shifts and it was not uncommon to find farmers sleeping atop their wagons waiting for the gin to open in the morning.

The wagon and trailers were driven under a protected area of the gin where a long, round metal pipe about twelve inches in diameter was pulled down into the cotton and vacuumed up into the gin. A "sucker boy" had the job of keeping the pipe operating evenly so that the cotton moved consistently into the gin.

In the early 1950's, the Ewald Weiss home burned while no one was at home. In 1954 when bad health prevented him from running his own gin, Ewald sold out to Alton. A few years later, in September 1959, another fire brought sadness to Alton and Florine Weiss. A norther was blowing while the gin was operating and a spark of fire from the four cylinder Tips engine fell into some oil that had accumulated on the floor. Before it could be extinguished, the fire crawled up the wall and onto the rafters. There were not enough people to help J.B. Marshall, Kermit and Sonny Weiss and the structure burned to the ground. The gin was never rebuilt and the ginning era came to an end in Richland, Texas.

During the decades that spanned the start of the 20th century, cotton was Richland's principle crop. The average Richland farm family owned 100-150 acres and their yearly gross income from cotton, grain, hogs, eggs and milk was about \$2000-2500. The cost for ginning, seed, thrashing, repairs and the living expenses for a family of 6-14 ranged from \$400-600 - a net profit of \$1500-2000. With this, they were able to pay for the property in five years, build a home, outbuildings, fences, purchase farm implements and be mortgage free in 10-15 years and still have enough left to educate their children, support the church, school, community and enjoy some of the amenities

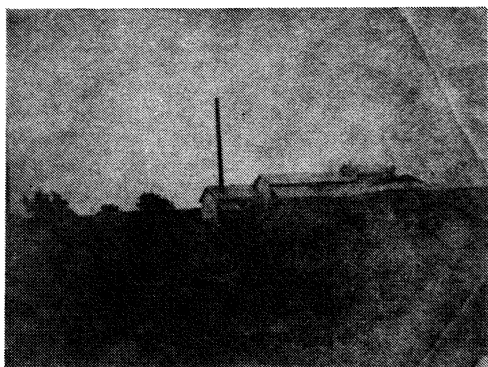
of life. By todays standards, the income was low but the profit margin was high and, with frugal living, they were able to accomplish the dream of every immigrant - independence, worth and a sense of real accomplishment.



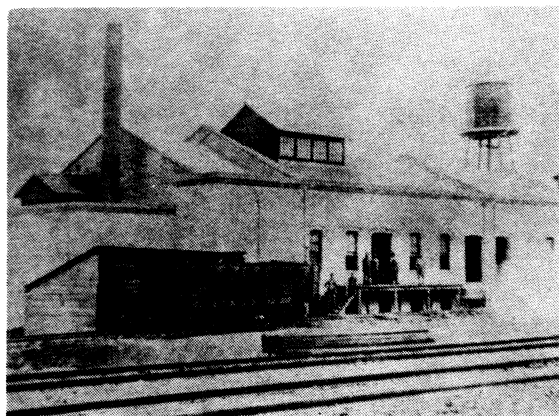
THE CELE GIN c. 1915



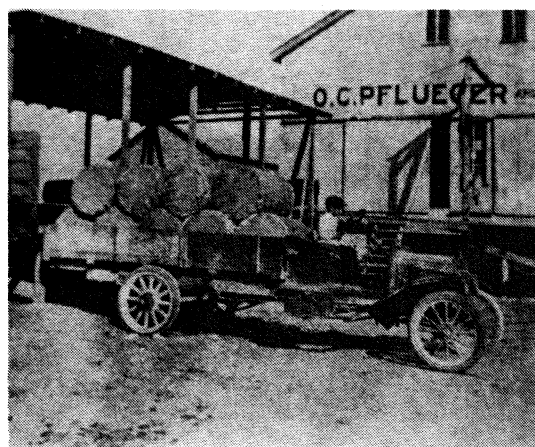
THE GIN IN THE BACKGROUND



THE GIN AT SUNSET



THE PFLUGERVILLE COTTON SEED OIL MILL



EARLY ROUND BALES OF COTTON



A FULL SACK TO BE WEIGHED



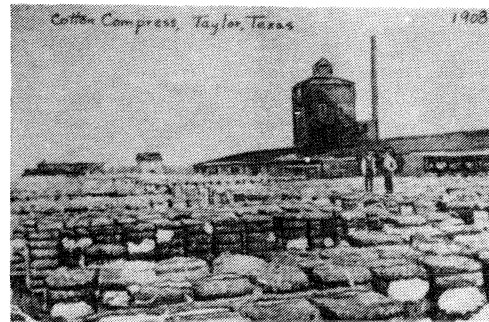
BONNETS AND BRIMMED HATS IN THE FIELD



A FULL FIELD OF PICKERS



BALES OF COTTON AWAITING SHIPMENT



THE COTTON COMPRESS AT TAYLOR

<p>I hereby certify that while this cotton was in my possession no foreign substance of any kind was placed in it with intent to defraud. Not responsible for fire, theft, or Act of Providence.</p>		<p>Gross <u>2720</u> Tare <u>1290</u> Net <u>1430</u></p>	<p>Ticket No. <u>77</u> <b>EWALD WEISS GIN</b> CELE (Rt. 3, Manor), TEXAS</p>
<p>Bale Wt. <u>493</u> Price \$ Amt. \$</p>	<p>Seed Bought <u>930</u> Lbs. @ <u>57<sup>00</sup></u> Amt. <u>26.50</u></p>	<p>Date <u>9-11, 1911</u> <u>1566</u> Farm Serial No.</p>	<p>Operator <u>Geo Schmidt</u></p>
<p>Seed Caught _____ Lbs. @ _____ Amt. \$</p>	<p>Total Purchases \$</p>	<p>Producer <u>Dames</u></p>	<p>Bale No. <u>77</u> Gross Wt. <u>493</u></p>
<p>Ginning <u>4.29</u> Wrapping <u>1.75</u> Amt. <u>6.04</u></p>	<p>Rebate Paid by Check No. _____ Amt. <u>20.46</u></p>	<p>Bagging Used _____ Net Wt. _____</p>	<p>County <u>Davis</u> State <u>Texas</u></p>
<p><u>Ewald Weiss</u> Manager</p>	<p>Ginning Pd. Ginning Chgd. <u>Pa.</u></p>	<p>Seed Cotton Bought _____ lbs. List Wt. Estimated _____ lbs.</p>	<p>Card No. <u>1937878</u></p>

GIN TICKET

## THE CELE STORE

By the end of the 1880's Richland had firmly established itself and A.C. Johnson, a pioneer Swedish settler who wisely recognized that the community needed a local trading post, built such a store in Cele during the Spring/Summer of 1890. The enterprise was somewhat successful but after struggling for over a decade, he sold the business in November, 1903 to Magdalena Steger and her sons Leonard and Fred. The store continued to grow and in January, 1906, the building was enlarged and the existing interior revised using lumber purchased and hauled from Manor. In early 1908, brother Will purchased the store and moved his family into the adjoining 2-3 room house. Almost immediately they built a two-story home next door that still stands today - half-hidden by an overgrowth of shrubs, trees and weeds. The Stegers ran the store for the next five years with the help of their seven children plus hired hands on the weekends. In late 1912, the store was sold to brother Fred and he and his family operated the business for the next thirty years. Fred added a grist mill, ice house and had a blacksmith shop on the property. In 1912 a gasoline pump was installed. The trade was so brisk during those years that an additional 8-10 clerks were necessary to handle the overflow Saturday business. Ollie Jaecks, Ed Smith, Henry Steger and Leonhard Oertli were but a few of those that clerked during those years. Fred bought many of his supplies in Austin; and it is remembered that he always ground corn on Fridays.

The early 1900's General Merchandise or "Mercantile" store, like the Cele Store carried most, if not all, of the following items: Fancy and staple groceries, notions, drugs and patent medicines, dry goods, ready-made suits, shoes, boots, hats, caps, hardware, cutlery, tinware, woodenware, paints, saddles, harnesses, crockery, chinaware, glassware, furniture, coffins, toys, Christmas goods, tobacco, rubber belting, hose, ammunition, string, rope, sacks, chains and ice.

Produce might come from Guggenheimer, Goldsmith, Nelson and Davis, dry good from McLean, Ilers and hardware purchased from the Walter Tips Company.

Because of the nature of the farming business, merchants were often extended credit until crops could be harvested and sold; and on rare occasions, a small debt went unpaid and generally the merchant just turned his back and forgot about it. Farmers often bartered farm produce for store goods when cash was not available.

The blacksmith was established in 1917 when John Sonvison moved from Taylor to Cele. He was also a wheelwright and usually kept in inventory buggies and buggy-tops, stock plows, middlebreakers, cultivators, planters and cornstalk cutters. Horseshoeing was always his specialty, but occasionally one would advertise, "wagons and buggies made to order".

Herman Steger recalls that as children, their Christmas gifts were the toys that were not sold in the store during the season. About 1910, his present was a doll house! On one occasion, Will Steger got ptomaine poisoning after sampling the contents of a freshly opened can of molasses. Looking back in her childhood, Bea Steger Mogonye remembers being told by an older cousin who was in charge, that she could not have any candy. To "get even", Bea took the end of a large ball of twine that always hung above the counters, marched out the back door and far down the road until she was caught. The

tongue-lashing that followed was almost as long as the string that had to be rewound. On another occasion, a carload of gypsies came inside and rapidly moved all over the store. Fred told Bernice to quickly call her Mama. They were talking very fast and attempting to stuff things under all the layers of clothing that they always wore.

The store business began to decline during the depression years and finally closed its doors in '42 or '43, having served the community for over forty years. Fred did keep the ice house business going until the late 1940's.

To the Men



WHEN your thoughts turn to a new Suit of Clothes, Pants, Overcoats, Etc., why not let them wander to our store, and allow us to take your measure for a TAILOR-MADE SUIT? We are agents for the UNIVERSAL TAILORING CO., and can show you a large lot of samples to select from.

*Fit and Satisfaction Guaranteed*

## F. A. Steger

Dealer in

Clothing, Dry Goods, Hats  
Caps, Shoes, Groceries  
Shelf Hardware, Etc.



We confidently invite you to come in and look through our stock, feeling that you will be pleased and satisfied

*With the Quality, Variety and Price*

## Shoes For Ladies

*Our Ladies' Shoes Are of the Best Leathers and Snappy Styles that Are Sure to Please*



You will find our line complete. We are also in position to take care of the

Children in the Foot-Wear Line

We Will Be Glad at All Times to Show You Thru Our Stock

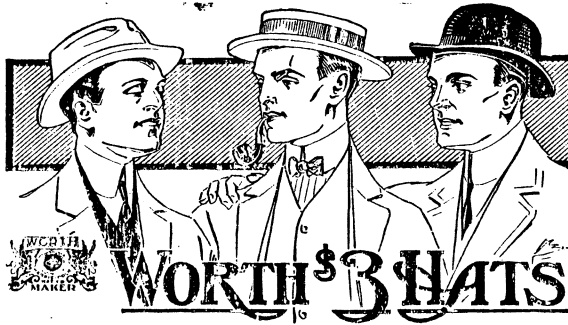
## Mayer Honorbilt Shoes

*Lead in Style, Fit, Comfort and Wearing Quality*



It would be impossible to find SHOES of EQUAL STYLE so dependable for Wear.

*The Choicest Leather is Used in Making HONORBIT SHOES*



## The Young Fellows Know

Thousands of them everywhere are wearing WORTHS. They have the Style and go to them.

Any shape your fancy dictates can be found here.

COME IN AND LOOK THEM OVER

F. A. Steger

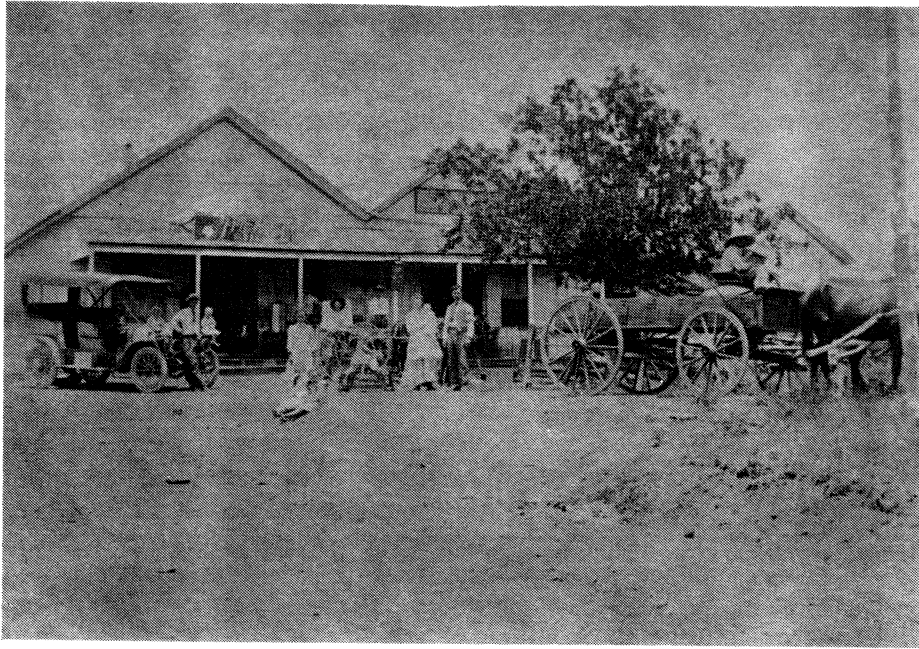
General Merchandise  
CELE, TEXAS



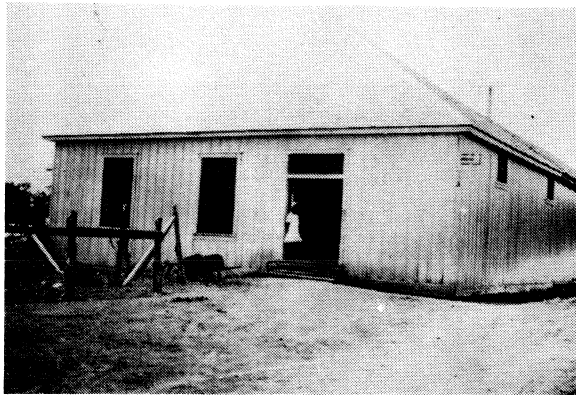
Cele, Texas, 1913  
P. O. Massor Rt. 3  
Mr. \_\_\_\_\_

In Amount With  
**F. A. STEGER**  
Dealer in  
General Merchandise

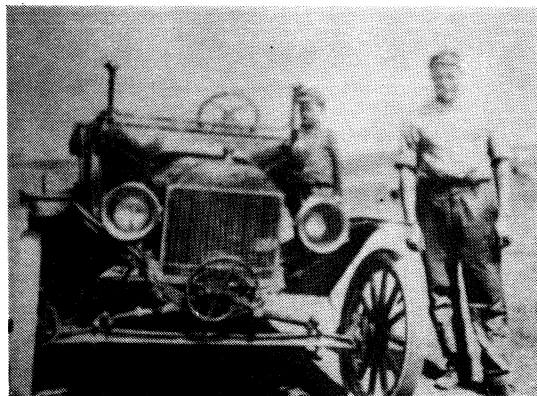




THE W. C. STEGER FAMILY AT THE CELE STORE-1910



REAR VIEW OF THE CELE STORE



JOHN SONVINSON, BLACKSMITH



## THE RICHLAND SALOON

The Cele Saloon/Richland Saloon/Cele Service Station as it has variously been called through the years can trace its history to a land grant given in 1845 by the Republic of Texas to Joseph Moreland as an assignee of Andrew Austin. The land was sold as a Quit Deed (\$6.76) in 1852 and repurchased by Moreland three years later. In 1882, A.T. Moreland sold 229 acres to Rheinhold Mueller, et al. and in the late 1880's it is believed that Seth Custer started the Cele Saloon, naming the crossroads "Cele" in honor of his daughter, Lucille. He may have been related to General Custer and there is evidence that he also ran a small post office, given perhaps as political patronage. Gus Wendland (son-in-law of Rheinhold Mueller) became the property owner in 1889 and the present building, called the Richland Saloon, was constructed in the 1890's.

In January 1920, the last day before National Prohibition was enacted, a grand exodus party was held at the Richland Saloon. Several people rode horses into the building and there was a great outpouring of feeling about Prohibition exhibited on-site.

On February 1, 1921, the saloon and 2.5 acres was sold to the Farmers State Bank and in 1930-1931, the building was moved 100 feet south using wooden rollers, mules and one county tractor so that Cele Road could be graded and widened. Ewald Weiss, Sr. purchased the property as the Cele Service Station in January, 1932. On the 7th of January 1933, the Farmers State Bank was closed and two days later the assets were transferred to the First State Bank of Pflugerville. In December 1933, the saloon went back into full swing with the repeal of Prohibition. After 1947, Ewald Weiss, Jr. and Roydel Rust ran the operation and on October 15, 1951, the present owners, Marvin and Marilyn Weiss, purchased the store and property.

Many tales were told over the domino tables. The old players would come in at a prearranged time, usually 9:30 P.M. The first to come in would ask, "where's everybody at?", to which the response would be, "it's a little early yet," followed by the predictable reply, "they're all getting too old and can't get here on time." After a while, the others would show up and the four-handed straight domino game would progress amid talking and laughter until the Pflugerville or New Sweden crank phone would ring two longs or one long and two shorts announcing that it was time to go home, Momma was calling!

There used to be a back room where the black patrons were served, shot pool on their own table and played their favorite records on their jukebox. On occasions, when the Whites's and Black's jukeboxes were blaring at the same time, the noise could be heard almost to Elgin!

During the 50's and 60's, several local folks sponsored turkey shoots on Sunday afternoons. These were followed at dusk with a sing-along which usually lasted until 10:00 P.M. or later. About 1969, the Cele Service Station began closing on Sundays after eighteen years of operating seven days a week.

Several notables have visited Cele. About 1958, Tex Ritter, en route to a Taylor rodeo, got lost and stopped to ask directions. A few years later, Lyndon Johnson, Homer Thornberry, Jake Pickle and soil conservationists came by for a drink when they were evaluating a proposed Wilbarger Creek Watershed project. Cele has been the

location for several movies, "The Best Little Whorehouse in Texas", a video musical with Bruce Hornby and a PBS short featuring old service stations.

Store merchandise has changed considerably over the years as the old farmers have retired, passed on or sold out - from knee pads, cotton scales, overalls, boots, 100 lb. sacks of beans and flour and 50 gallon barrels of vinegar to refrigerated packages of luncheon meats, hams, etc.

Eugene Priess, Sr. was the storekeeper when Marvin and Marilyn took over but he retired shortly thereafter. Ernest (Preacher) Hodde worked until a four-year drought in the 1950's forced the business to cut back. In 1956, Alfred Hamann, Sr. brought his newly graduated son, Leslie (in overalls), to the store and asked, "can you use this boy?" After 31 years, Leslie is still an employee, handling the fertilizer, barbeque and bar duties besides farming a few hundred acres. Other employees were Lorenz (Boots) Hodde, Larry Vorwerk, H.L. and Don Lee Weiss.

The Fabulous Six Band got its start at the Cele Service Station with Boots Hodde, Fritz Wendland and Walter Priess. Fritz Hodde and his sister (kids at the time), would sing along with the playing. Fritz now heads the band. Another musical group got started around the old wood stove at Cele - August Mills, Jr., Charlie Wendlandt, Donald Wendland, Marilyn Weiss and anyone else present. They played for several reunions and Farmers Youth Barbeques held at the Richland Hall. Marvin and Marilyn both sing with the Deutsche Volk Sangers and they perform at various functions such as the New Braunfels Wurstfest, the Richland Oktoberfest and the Pflugerville Deutschen Fest.

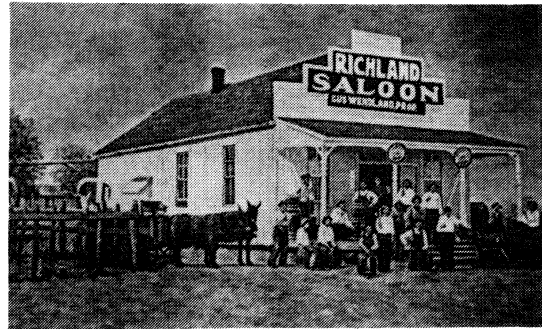
At one time the Cele Service Station had two telephones. The Pflugerville number was 1604-F12 and the New Sweden number was two longs on the crank. Mrs. Robert Holmberg was the operator in New Sweden and Frances Wieland ran the switchboard in Pflugerville. At times, messages had to be conveyed from one phone to the other in the booth. Both the phones and the booth are still in the same place in the store.

Each year during the hunting season, someone brings in a good-sized deer. Marilyn combines this with 75 pounds of beef and customers in the community are informed in advance when the chili cookoff will occur. Many wild hunting stories are told over the chili and a few brews.

Back in the 1950's, the big breweries in San Antonio would sponsor tours. They had a bus that came to pick up people from Cele and Pflugerville and transport them to the brewery for a day-long picnic. On occasion, during the cotton ginning season, a Mr. Tuhlemer and some brewery people would show up at Cele and ask for the tables to be filled with sausage, cheese, bread, condiments, etc. Anyone entering the store that day would have free eats, beer and soda, compliments of Lone Star.

Marvin and Marilyn have lived in the Gus Wendland home since 1951. It was originally built by Albert Pflug who, through the years, built a number of the older homes and barns in the Richland Community. The Weiss' raised three daughters in the store environment and they have inherited a real sense of the community spirit. It is the wish of the Weiss family that whoever has the place in the future will endeavor to keep its atmosphere as they have tried to do over the past years. The Cele Service Station is more than just a thirst stop. It

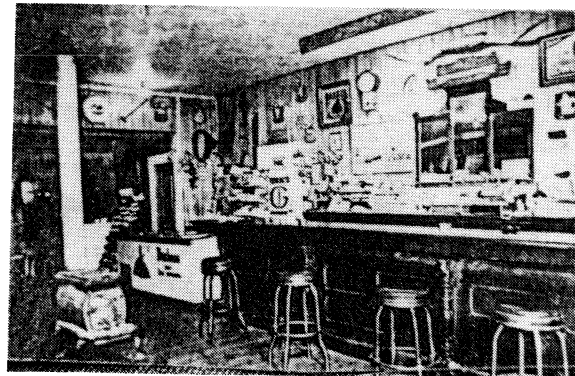
is a gathering place for sightseers and for the community and has its own museum of Richland memorabilia which is being added to as time permits.



THE RICHLAND SALOON IN THE EARLY 1900'S



PATRONS IN THE SALOON c. 1905



THE CELE SERVICE STATION TODAY

## THE RICHLAND HALL

The Richland Hall traces its beginnings to a branch charter granted by the Sons of Herman to the Richland Community on December 30, 1894. The charter was issued to Ferdinand Rolff, Albert Kurth, August Tienert, Gottfried and Dietrich Kirsche, Herman Giese, William Mahlow, Gustav Hackbarth, John Mehnke, Franz Prinz and Joachim and Heinrich Dabelgott.

For the first few years, the Herman Sohn meetings were held at the Richland Church. Then on August 8, 1898, two acres were purchased in the Austin Survey from an unknown landowner. Mr. W.C. Hadler, Sr., a local carpenter, built the Richland Hall shortly after the land was bought. The Germania Lodge, an insurance group, was the first occupant of the Hall.

About 35 years later, in the early 1930's, Ewald Weiss, Sr., bought the hall from the Germania group and rented the building to the public for various functions within the community. In 1947, a number of families in the Cele/Richland area organized the Community Club and used the hall as their meeting place. Four years later, in 1951, Mr. Weiss decided to sell the hall with the understanding that the Sons of Herman could hold their monthly meetings there free of charge. Organizations that have met there in the past were the Germania Lodge, The Home Demonstration Club and some of the sororities from the University of Texas.

One of the biggest events of any German community is the annual May Fete (Mai Fest). Emma Kuempel was the first May Fete queen held at Kuempels Grove in the early 1890's. For a number of years, William Mahlow's pasture, just southwest of the present-day hall was the gathering place for this festival. Alvina Prinz was the first queen of the Richland May Fete.

Every year on the second Sunday in May, which is also Mother's Day, the May Fete is held starting at 5:00 in the afternoon with the crowning of the King and Queen on the east side of the building, weather permitting. In case of inclement weather, the activities are moved indoors. As a climax to the May Fete, a dance is held inside from 7:00-11:00 p.m.

Choosing a queen is the function of the Community Club. At the March meeting, with the members that are present, three or four 10th and 11th grade young ladies who are daughters of the club members are nominated. The one with the largest vote is the queen for the year and second highest is runner-up. The elected queen then chooses her king and court. The only time the queen's king is chosen for her is during a leap year. The "Tiny Tot" king and queen are chosen in a like manner.

About 25 years ago, the hall was enlarged on the south side and a kitchen and indoor bathrooms were added. The interior of the hall is kept comfortable with window and ceiling fans, and heat.

The hall continues to serve the Richland Community as a voting precinct, the meeting place for the Sons of Herman, the 4-H Club, The Community Club and other organizations, and is also rented for weddings, receptions, anniversaries, reunions and dances. Club members who are fortunate enough to celebrate their 50th anniversary may use the hall free of charge.

The old painted sign posted over the back wall is a gentle reminder for those who are not familiar with the standards of the

Richland Community:

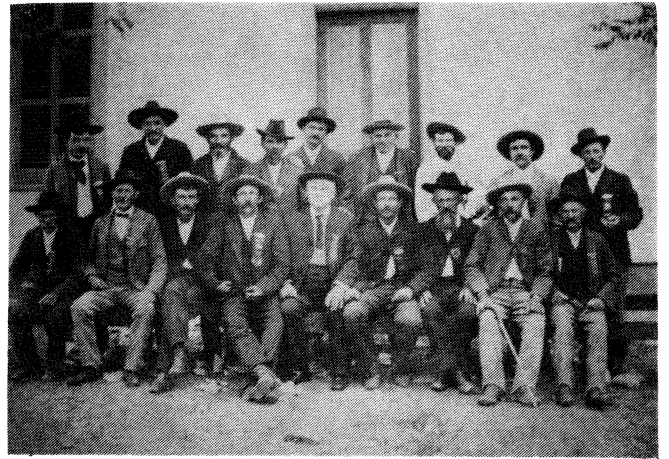
**RULES OF THE GERMANIA HALL**

Admission must be paid at door

Smoking or wearing of spurs and hats is forbidden.



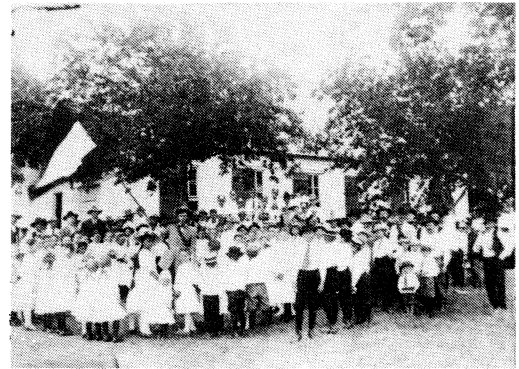
THE HERMAN SONS LODGE c. 1895



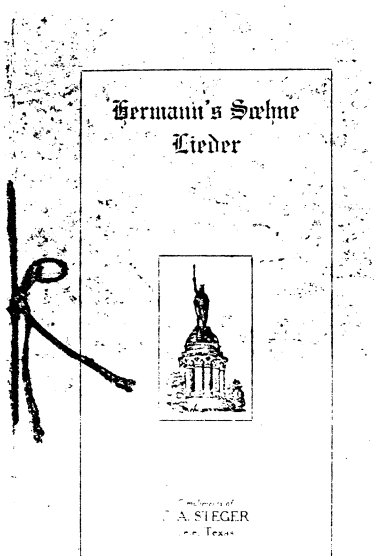
THE GERMANIA VEREIN c. 1905



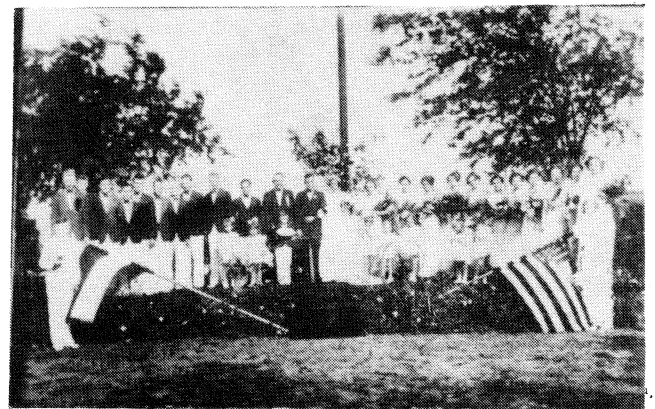
MAY FETE c. 1910



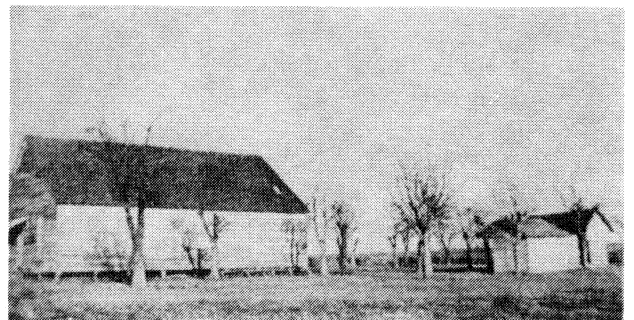
CELEBRATION AT THE HALL c. 1915



THE HERMAN'S SOHNE SONGBOOK-1913

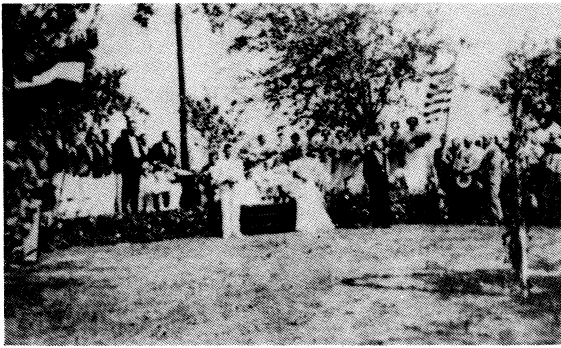


MAY FETE-1934



THE RICHLAND HALL-1935





MAY FETE-1937



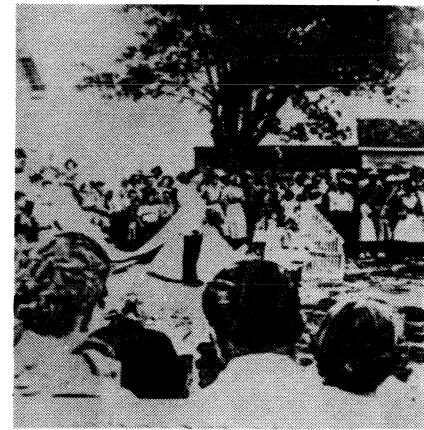
MAY FETE-1953



1937  
ERVIN ROEGLIN  
AND  
GERTRUDE HOLMBERG



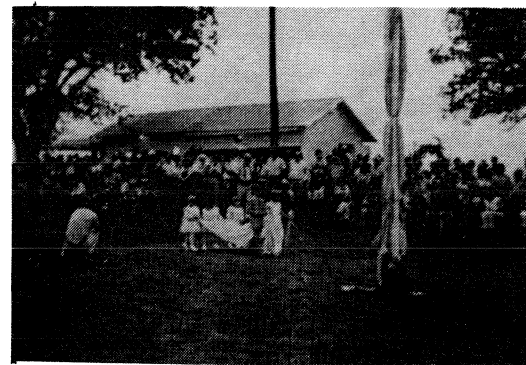
MAY FETE-1947



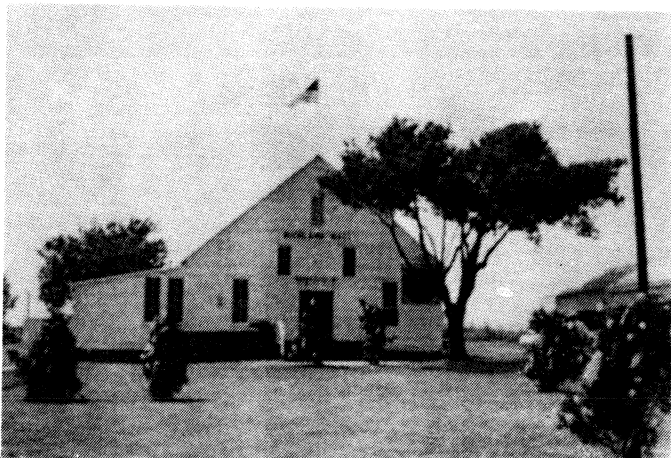
MAY FETE-1958



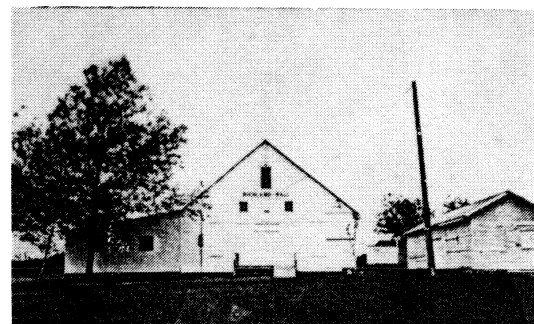
THE RICHLAND MAYPOLE



TINY TOT KING AND QUEEN



THE RICHLAND HALL-1968



THE RICHLAND HALL TODAY

## THE RICHLAND SCHOOL

As more and more immigrants came to settle the area, the people of the community began to recognize the need for education and, in 1877, Franz Schmidt proposed his own home as a place for a school. His farm was known as Brushy Knob and was also used as the meeting house for Sunday worship. Miss Rush taught the first school term.

In 1878, Mr. Schmidt offered an acre of his land for a school house and a joint meeting of the community agreed to sponsor such a school. The county court granted permission and when asked what name they would call the school, they answered, "Richland" in respect to the fertile soil of the area. Later in the year, lumber was hauled from Austin and a simple, single-room box structure with four windows and a door was built by the committee members. The desks were made of one by twelves, one to write on and the other for a seat. Several of the interior wooden walls were painted for use as a blackboard. Miss Catharine Schlittler was the first teacher in the new school house. She taught the 3 R's in English and had pupils from ages seven to twenty-five. Richland had its first Schulgemeinde.

The second teacher was a Mr. Steinberg but in the fifth week, the students discovered a pistol in the schoolhouse belonging to the teacher and he was immediately dismissed by the committee. These first terms were very short and poorly attended.

In 1881, the first trustees were elected and they hired Rev. Emil Schroeder for \$500 to "preach for one year and teach for four months". For recreation, the students used bows and arrows, had a few war dances and played leap-frog and spit-base.

On January 13, 1881 it was decided that a county school should be built on the grounds and that school should begin in February, 1882. On October 18, 1882, the church trustees conveyed "one acre, more or less of land for the purpose of establishing a public school". Since the original school house could not be moved, it was sold in September, 1883, to an individual for \$140 and the money applied to the construction of a new 20' x 30' building which was also used as a place of worship starting in 1883.

In 1888, the community recognized that the German pastors were not well qualified to teach in the English language and after an appeal, the state began to furnish enough funds for a full-time teacher which, in turn, enabled the school term to be extended to six months.

In 1905, the Richland Community voted an extra bond to build an addition to the schoolhouse, and have a two-teacher school. This was the first school bond voted in the county north of the Colorado. On June 2, 1906, the church took back the acre originally donated and gave two other acres on the west corner of the property. Shares sold for \$10.00 each and the lumber was bought in August, 1906 from a dealer in Pflugerville. Mr. William J. Pfennig, Jr. was the principal and Miss Rena Reynolds was the assistant. Earlier, Miss Lela Glimp taught the primary grades.

In 1920, a separate room was annexed to be used for primary grades and the school acquired a third teacher. The faculty at that time was Adele Krueger, principal with Nell Krueger and Theodore Kniker as assistants. Alice Steger also taught in the mid '20's.

In 1927, the Richland Community voted a bond to build a new, modern three-room schoolhouse. The original 1883 building was sold

and moved. The 1905 addition was torn down and the 1920 building was converted to a clubroom. Erna Weber was the principal with Della Pfluger and Wilhelmina Howell serving as assistants.

By 1936, the school enrollment totaled 65 students. The school trustees were Ollie Jaecks, Ernst Steger, and W.C. Melber. Carl Hein, Louise Axell and Alfred Doerfler were the teachers; Irwin Popham was the school superintendent, Zella Peavy, his assistant and Homer Thornberry was the office assistant. The school had both a boys and a girls baseball teams, 4-H clubs, one for boys and one for girls, a drama club and a girls volleyball team. The PTA, organized in 1927 with Miss Louise Wehmeyer as chairman, had 24 members and the Home Demonstration Club was active with twelve participants.

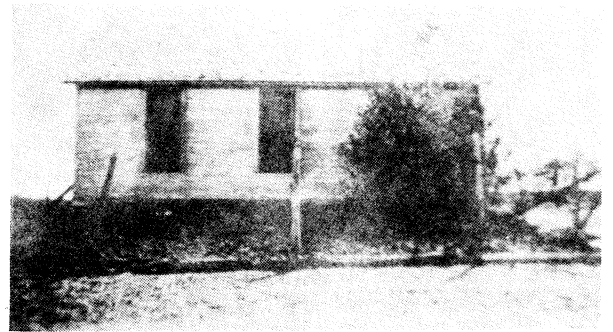
In 1945 the Richland School closed and the students transferred to Pflugerville. Before the closing, the school had nine grades - three classes each in three classrooms with three teachers. The school building was cut apart and moved to Israel's Dairy near Pflugerville; the clubhouse was moved to Pflugerville. In 1959, the two acres were sold back to the church "for the consideration of \$10" and in 1975, the last vestige of the schoolhouse, its foundations were removed.

The total number of students that attended the Richland School is believed to be in the range of 400. In 1986, a Richland School reunion was held and invitations were sent to 250 ex-students.

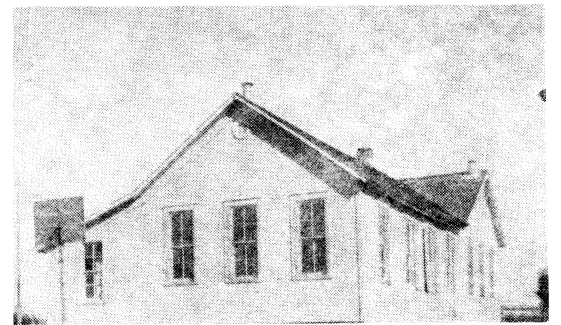
The accomplishments of this small, rural school district were quite remarkable. The first generation, all German-speaking, probably had less than eighteen months of classroom training but yet they could accurately add two and three digit numbers simultaneously by columns, their English grammar, syntax and spelling were correct and they read everything that was available. The second and part of the third generations had eight years of eight-month schooling. Many went directly from Richland to colleges, normals and academies and quite a few have gone on to achieve prominence in professional fields.



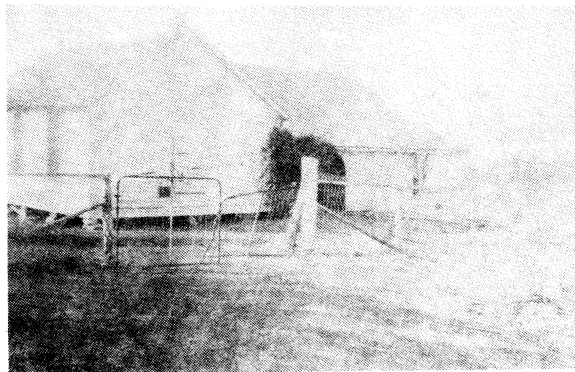
CATHARINE SCHROEDER, 1ST TEACHER



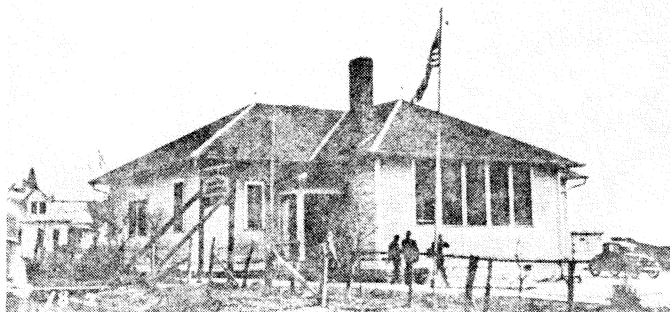
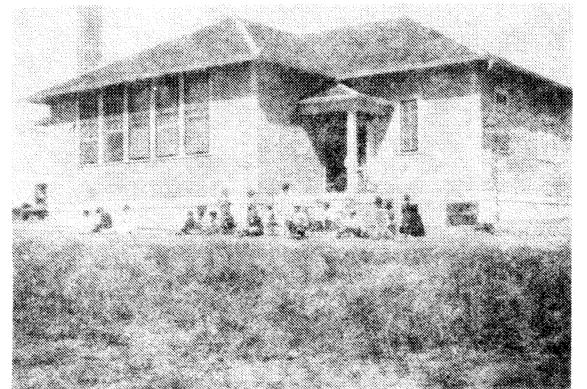
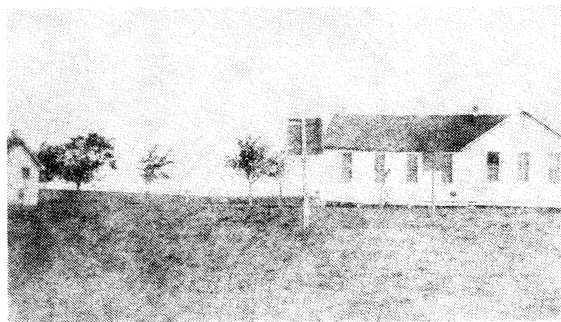
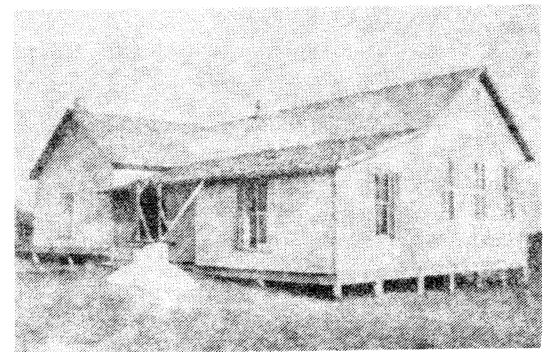
THE RICHLAND SCHOOL, 1878-1883



THE RICHLAND SCHOOL, 1883-1927



THE RICHLAND SCHOOL, 1883-1927

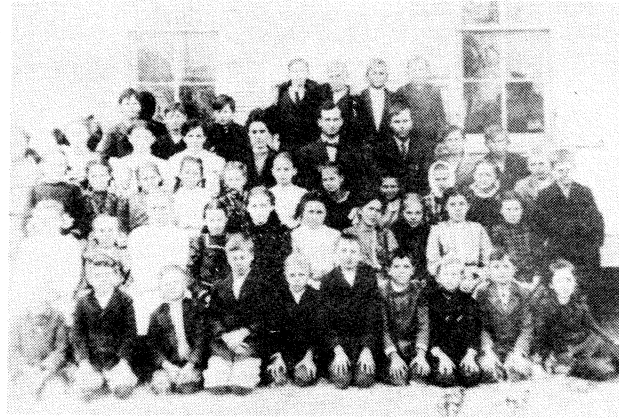


THE RICHLAND SCHOOL, 1927-1945





RICHLAND STUDENTS c. 1890



RICHLAND STUDENTS c. 1900



THE RICHLAND TRACK TEAM-1938

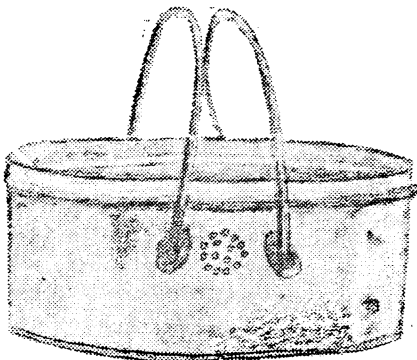


THE LAST RICHLAND CLASS-1945

TUESDAY, OCTOBER 18, 1938

**Richland Club Boys  
Are To Go To Dallas**

Raymond Hees and Wilfred Fuchs  
of the Richland 4-H club, outstanding  
4-H club members of Travis  
county.



A 1920'S LUNCH BUCKET

TEXAS STATE DEPARTMENT OF HEALTH  
BUREAU OF CHILD HYGIENE

To the parents of Wilfred Fuchs (Wilfred Fuchs)  
Age 8 yrs.        mos. Height 47½ in. Weight 52 lbs. Should weigh 50 lbs.  
Physical inspection of this child seems to reveal a condition of Conjunctivitis  
Bad teeth  
(Wash eyes with Boric Sol)  
for which the advice of your family physician or dentist is recommended.  
Date 10 - 9 19 29 Signed RUTH A. BOWMAN  
Form 2845b-S1950-729-50m

IS YOUR CHILD'S BIRTH REGISTERED?  
IF NOT, CONSULT YOUR REGISTRAR OR YOUR DOCTOR.

SUGGESTIONS  
FOR KEEPING CHILDREN WELL

DIET.—From one to two pints of milk daily. Cereal with milk for breakfast. Green leafy vegetables daily. Fruit, fresh or dried, each day. At least four glasses of water daily. Meat not more than once a day. Sweets in moderation, and never just before meals.

SLEEP.—Ten hours sleep every night. Open bedroom windows.

PHYSICAL.—Correctable defects attended to. Daily bowel movement. A full bath at least twice a week. Brush teeth twice a day. Vaccination keeps smallpox away. Toxin-Antitoxin prevents diphtheria.

RICHLAND SCHOOL NOTICES

## THE RICHLAND CHURCH

As the Richland Community began its settlement in the 1860's and 1870's, the Germans who came brought with them only the barest of necessities to begin their new rural life in America. Children were educated in the home with the few books and precious time that was available. Religious services were conducted around the dining table by reading the Bible supplemented in some instances with daily lessons from volumes such as Starck's Tagliches Handbuch. Early in the 1870's the Reverends E. Ernest, Max Puhl and J. G. Leib, all circuit riders, travelled through the Richland area about twice per month, holding worship services, baptizing and marrying couples in homes. The people of the community began to recognize the need for education, and in 1877 Mr. Franz Schmidt offered his own home as a place for a school and it also became the central location for Sunday worship in the community.

On Epiphany Day, January 6, 1878, under the leadership of the Rev. G. Haehnelt, the St. John German Evangelical Lutheran Church was organized. The nineteen charter members were:

Franz Schmidt (president), August Dossmann (vice-president), Friedrich Wenzel, Ludwig Wenzel, August Hoherz, John Hoherz, Wilhelm Mahlow, Julius Hoherz, Friedrich Gorlitz, Michael Wenzel, Friedrich Hoherz, Henry Pfluger, P. Wm. Steger (vice-president), Christina Pfluger, August Pfluger, Julius Kunkel, Charles Brachewitz, Fritz Sakewitz and Carl Prinz. Later in 1878 construction of a school house began. Under Pastor Haehnelt's leadership, St. John Church "instructed in the belief of the Evangelical Lutheran Church," as expressed in the Lutheran Catechism and the Augsburg Confession. He held services and preached on the fourth Sunday of each month, and on the second festive days of the church year (in the old German tradition, two days were held for each festive holy day such as Christmas, Easter, Pentecost, etc.). The pastor drew no salary, but received a free-will offering from the congregation each time he held services, which he recorded himself. During Pastor Haehnelt's leadership, a protokoll (record) book was begun.

In 1880, a constitution, written in German, was drawn up. Of the original charter members, only Mahlow, Steger, Dossmann, F. Sakewitz, Schmidt and C. Prinz signed the Constitution document.

According to records on file in the Texas General Land Office, after a surveying error was uncovered, land agents Zimpelman and Bergen filed an application for an "Original Government Grant" for 275 acres of unappropriated public land, which they had surveyed and sketched, and for which they issued a check to the Land Office for \$137.50, on August 18, 1880. Then, from the deed on file at the Travis County Courthouse, 20 acres of this land was conveyed to the trustees of the St. John Church by Zimpelman & Bergen on November 17, 1881, for \$60.00. According to a tradition, the twenty acres owned by St. John Church was given by Peter Steger, one of the charter members. There is also a tradition which speaks of a letter written by the land agents to the church trustees, explaining that they had set aside approximately twenty acres in their plat for a church. Unfortunately, one page of an early church record book, which might very well provide the evidence that someone gave the \$60 to the church for the purchase of the land, is missing. Also missing is any evidence of the said letter from the land agents to the church. It must therefore be left to the reader to

draw any further conclusions as to the original acquisition of the land owned by the church.

Church members and others in the community decided it would be good to have a state-supported school in the area. So on January 13, 1883, the congregation passed a resolution donating one acre of church land to the state, on which a state school house was to be situated. Then on October 18th of the same year, the trustees of the church conveyed "one acre, more or less, of land for the purpose of establishing a public school." Since the original old school house could not be moved from Franz Schmidt's property to the church property, it was sold to an individual for \$140 and the money applied to the construction of a new 20 foot by 30 foot building on the church land. This building was also used as a place of worship. During the same year a well was dug on the church property by William Mahlow. After Pastor Schroeder resigned, the congregation searched for a replacement for 18 months. The Rev. Max Puhl accepted a call to be pastor of the church on July 16, 1883. His salary was \$350 per year. However, in only three months Mr. Puhl decided he had made a wrong decision in coming to St. John Church and resigned. At that time there were 25 members of the congregation. Also in 1883, a 10' wide backroom and 8' wide gallery were added to the preacher's house.

In 1884 the congregation built a small sanctuary, constructed from the lumber of an old ranch house in the area. During the same year an underground wooden cistern was constructed. The congregation was again without a pastor for 18 months until the arrival of Pastor Pfennig.

Lack of roads in the area was a major problem, especially in bad weather. A comment in the protokoll book, dated June 1, 1884, notes that roads to the church were nothing but trails, many times impossible to travel, and that an important decision to build roads needed to be made. Apparently there were many disagreements as to where roads should be built. Finally it was decided to build a straight road from Wilbarger Creek to the Richland School and to the pastor's house, which would then continue another six miles north. This project failed. Old records indicated that largely as a result of the conflicts and ultimate failure of the road-building project, only ten members remained in the church at that time. This reflects the seriousness of the conflict, because before the ministry of Pastor Pfennig (1884-85), church membership and participation had grown considerably. The church had by now, however, acquired some debts as a result of the road project. The debts were not being paid, since so many members were becoming dissatisfied. There was talk of discontinuing the congregation and selling the property to pay the debts. This was in 1885. However, the decision to close the church was not made. The few remaining members continued to work at holding the church together.

On February 28, 1886, it was decided to lay out a church cemetery, with 20 foot by 30 foot lots. During the same time, membership grew to 38, and plans were made for the construction of a new church building. The old building was then converted to a more liveable parsonage for the resident pastor.

The Rev. E. Schroeder again became pastor and served on alternate Sundays from 1885 through 1888. Pastor H. Rhode served from November 1889 to February 1892. It was during his tenure that the first real sanctuary was completed in 1891. It was a wooden structure, costing \$1,500.50, built by a Mr. Wehring of Hutto, Texas. The building committee was William Mahlow, P. W. Steger, Wilhelm Krueger, Gus



Sakewitz and Carl Prinz. This building served the congregation for 34 years. It was damaged by a severe storm in the early 1920's, which caused it to be pushed off its blocks. Extensive repairs had to be made in order that it could continue to be used.

The bell for the church was ordered from St. Louis, Missouri, and it continued in use in the present building until it cracked in 1956. It was then sold as scrap bronze for \$122.92. The present bell was acquired as a replacement at a cost of \$100, from the Evangelical & Reformed Church of Ben Arnold, Texas.

Many German settlement churches in America were denominationally independent. However, they called their ministers from whatever German-language group they could get them as long as they spoke the German language. Some of these ministers were educated in Switzerland Seminaries which sent out a number of ministers as "missionaries" to American German Settlements.

Most of the folks at Richland came from Prussia where in the early nineteenth century, the Reformed and Lutheran Churches united to form the Evangelical Union of Prussia with the encouragement of King Fredrich William III. So the folks at Richland, with this background, named their church in their constitution and on the cornerstone the EVANGELISCHE LUTHERISCHE KIRCHE RICHLAND BEI MANOR.

In the early years the Richland Church was served by ministers from a Lutheran Synod and the Lutheran catechism was used. There was a neighboring independent German language church at Dessau which was served by pastors from the EVANGELICAL SYNOD OF NORTH AMERICA. A twist of history, involving these two churches and the two denominations occurred in 1892. The Dessau church called an Evangelical minister fresh out of the Evangelical Seminary in St. Louis whose name was J. Horstmann. He was evidently delayed in arriving for some reason, and in the meantime the Dessau church found and called another minister from the LUTHERAN SYNOD.

When Horstmann finally did arrive, the folks at Dessau said, "We have already moved another minister into the parsonage. But there is a little church on the prairie out at Richland that has no pastor at this time. You might go and talk to them about becoming their pastor."

So he did, and the Richland church called Horstmann to be their minister. He was the first minister from the Evangelical Synod to serve St. John Church and the first to have graduated from an American Theological school; the earlier ministers having acquired their theological and other academic training in Germany and Switzerland.

From that time on the Richland Church identified itself with the Evangelical Church and finally in 1952 united with the Evangelical and Reformed Church. The Dessau Church began to identify with the Lutheran Church at that time, though it did have an Evangelical minister, Jaworski (Leon Jaworski's father), in the early 1900's. Still later it called Lutheran ministers again and officially joined that denomination. It became inactive in the mid 20th century leaving an empty building. But in 1987, under the sponsorship of the Immanuel Lutheran Church of Pflugerville, the Dessau church was revived, and called a full time Lutheran minister and it is a thriving, growing church.

While Horstmann was pastor at St. John Church he organized the first Sunday School in 1892. After he left to go to other fields of service, he translated hymns from German to English, and three of those hymns appear in the Evangelical Hymnal. "The Work Is Thine O Christ

The Lord" is one. It has been sung through the years to begin the annual congregational meetings. Until women were given voting rights, the men remained in the sanctuary to carry on the business while the ladies went over to the Parish Hall to listen to the men's voices wafting through the windows and carry on "women's" talk.

Later, in 1900, when Rev. H. Mernitz was pastor, a mixed choir was organized, with practices being held in the homes of members who had either a piano or an organ. In the early 1900's the constitution and bylaws were rewritten.

Pastor A. Romanowski served St. John Church from 1902 to 1906 and after his departure Pastor H. Barnofske arrived. In an official action taken on February 16, 1908, renters were given the right to vote at church meetings and be responsible for financial affairs of the church. Up to that time, only land owners could vote in official business matters. Also during his pastoral service, the "Jugend Verein" (Youth Fellowship) was organized in 1908, and a resolution was passed to purchase a book in which the official records of the church should be set down and kept by each pastor. This record book is still in use today; all its titles and headings are in German.

In 1911 a resolution was passed to build a new two-story parsonage. A clock was purchased in April, 1914 for \$15 by the Youth Fellowship. Pastor Zucher organized the men's choir in 1915, and directed the formation of the "Frauenverein" in 1920, which was later called the "Ladies Aid" and became the "Women's Guild" in 1954. On August 26, 1917 the Jugend Verein purchased the statue of Christ for \$33, which is still in use on the altar. The Jugend Verein also bought a piano for the parish hall at a cost of \$490.10.

It was decided on February 8, 1925, to build a new sanctuary, the same one which stands today. The building committee was; Gus Hamann, Henry Steger, Otto Janke, Ben Kerlin and Henry Arend. The contractor chosen for the project was F. J. Sefcik of Taylor and the architect and planner was John Wuethrich also of Taylor. Lumber was purchased from Spencer Lumber Company of Taylor. The old building was then moved next door and served as a Sunday School unit until 1939, when it was torn down and some of the lumber used to construct the present parish hall. The Frauenverein contributed most of the money for the new parish hall, and the men of the church provided all the free labor. Only two men were hired to help with the building, and they were not members.

A committee was formed to supervise the purchases for the interior decor of the new sanctuary. Pressed tin was selected for the interior walls. Other items included the altar, which cost \$350, and the pulpit for \$199. Construction of both was by a Mr. W. E. Schmidt of Milwaukee, Wisconsin. The handcrafted wooden arch, which cost \$35, was made by a craftsman we have been unable to identify. The stained glass windows were purchased for \$269.43. The cross on top of the bell tower was purchased for \$30. The architect's original bid had been \$13,900. However, after several additional appointments, the completed new sanctuary cost the congregation \$20,000 in 1925. For the new building, the Frauenverein purchased 26 pews and 130 opera seats, and contributed \$2,401.

It is significant to note that in 1925, when the church construction took place, the central Texas area suffered a severe drouth. Farm production was a complete failure. Yet members of the congregation made sacrificial efforts to build and pay for the new structures. E. B. Kasiske remembered talk of some members who actually

borrowed money from the bank to pay their pledges to be repaid in a future, more productive year. Their faith paid off, for future years were productive, and 1925 has not been repeated since.

The Rev. Julius J. Kasiske arrived as the new pastor on May 29, 1928. Almost immediately he set about organizing an orchestra. Membership in the orchestra totalled 36 at one time, and a wide variety of instruments were used. Frequent concerts were performed, the first annual concert being in 1929. A very successful open-air concert was performed in 1935. A wide variety of music was performed by the orchestra including church hymns, light classics, marches, etc. Old records note performances of Wagner's "Under the Double Eagle" and "La Paloma, Spanish Serenade" by Yradier. Tradition has it that Pastor Kasiske was also a composer, and wrote some of the music for the orchestra as well as for the mixed choir. He served as director and organist for the mixed choir.

Membership stipulation for orchestra and choir was begun during his leadership. A person could become a choir or orchestra member after a month's trial, and an attendance record was kept. Performances included German and English hymns at regular worship services, playing for weddings and anniversaries, and at funerals. The choir also performed Easter cantatas and Christmas music, and occasionally sang at surprise birthday parties for the elderly.

It was during Pastor Kasiske's leadership that the practice of receiving morning offerings at worship services was introduced. Up to this time, "dues" were assessed from church members, based on an agreed-upon formula. The new practice caused quite a stir.

A church library was started on June 1, 1930, by the Youth Fellowship. They also purchased a "Hectograph" for copy work. In 1933 the Youth Fellowship dues were reduced from \$1.20 to 60 cents per year, because of the "Great Depression."

On March 28, 1933, it was decided to begin having more worship services in the English language. On the second Sunday of each month services were held in a combination of German and English. Every fourth Sunday there was an evening service completely in English.

In 1934, there were 100 active members of St. John Church. However, in those days, only the head of the family, usually male, was officially a member of the church. Others were members through him or her. Thus 100 active members meant 100 active families.

In 1934 the mixed choir had its German constitution translated into English.

On December 28, 1941, shortly after "Pearl Harbor," it was resolved to alternate services in German and English. On April 2, 1950, it was decided that the first Sunday of each month would be a German worship service, and all other services of the church would be in English.

In 1950 a committee was appointed to work with the pastor to write a new constitution for the church in English. In the same year, a tin cistern on a metal tower was constructed, and paid for by the Ladies Aid.

On March 1, 1952, "single membership" was introduced, meaning that people other than heads of households could become voting members. Thus anybody who had been confirmed and had reached a certain age could become an official member of the congregation, with all rights, privileges and obligations.

Following World War II was probably the most vigorous period in

the church's history for benevolence giving. Old records reflect a tremendous effort to render war relief, especially to Germany. Some of the activity was carried on through a German war relief organization and some through CARE. Apparently this effort generated a benevolence enthusiasm that lasted for some years to come. The congregation over-paid its apportionment during its first year as a member of the Evangelical & Reformed Church.

For several years there were annual "Mission Fest" Sundays, in which the whole day was devoted to making members aware of mission activity and the need for benevolence giving. Frequently there were three worship services and an all-church dinner at these events. This benevolence enthusiasm seemed to die out, however, and such giving declined severely over the next several years.

Life style changes came rapidly in the 1950's and 1960's. Young people left the area to go to cities where they could find work. The whole style of farming changed with greater usage of machines and less dependence on human labor. Roads were built by the County. Telephones came to the rural area. The first electronic organ, a Wurlitzer, was purchased as a memorial and given to the church for its 75th anniversary. On April 1, 1954, the congregation officially decided it would no longer require a pastor to be able to conduct services in German. Construction on the present parsonage began on November 8, 1954, and was completed in 1955. During this same year, the Rev. E. H. Wierth served as interim pastor.

The Evangelical Synod of North America had merged with the Reformed Church in the United States in 1934, thus forming the Evangelical & Reformed Church. This was while Rev. Kasiske was pastor of St. John Church. However, it was in 1951, under the leadership of Pastor Edwin Eiben, that St. John German Evangelical Lutheran Church of Richland officially voted to affiliate with the Evangelical & Reformed Church, thus connecting itself with a denominational body. In 1952, St. John Church was officially voted received into membership of the Texas Synod (a regional judicatory of the E & R Church), and became a voting member of the E & R Church. At this time the adult Sunday School class presented the church with a missal stand, and the Young Peoples' League erected the church's road sign. Acting on advice from an E & R denominational official, the president of the congregation secured an engineer for \$50 to draw up a map of the church property, which was to be filed along with other necessary papers, to apply for a charter to incorporate the church.

During the tenure of Pastor Albert Petrich, the Evangelical & Reformed Church merged with the Congregational Christian Churches, forming the United Church of Christ. Official ceremonies for the merger took place at Cleveland, Ohio on June 25, 1957. South Central Conference of the UCC replaced the old Texas Synod of the E & R Church in 1960. The Rev. Jewel Johnson served as interim pastor for a few months after Rev. Petrich's departure. Shortly thereafter, during the leadership of Pastor E. H. Schwengel, St. John Church officially became a member of the United Church of Christ.

Pastor E. H. Schwengel was installed on December 7, 1958. Several programs and improvements were initiated during his sixteen-year tenure. The circulating heating systems were installed in the sanctuary and parish hall. Up to this time the minister or a designated layman was selected to build the fires in the stoves in the sanctuary and parish hall on cold Sunday mornings. Concrete slabs were

poured in front of the sanctuary and parish hall, and a concrete walkway was laid between the parsonage and sanctuary. It was also discovered that in the church cemetery there were 74 unmarked grave sites. This situation resulted in the establishment of a Maintenance Fund for the cemetery. Altar paramounts, using the four liturgical colors in season (white, green, red, purple), began to be used during Pastor Schwengel's leadership.

In 1968 the church purchased 425 square varas from W. S. Steger to give addition room on the northwest side of the auditorium.

For a few months in late 1974 and early 1975 after Pastor Schwengel's retirement, the Rev. Edwin Kloppe served for the second time as interim pastor.

Some days prior to this, the church had decided to sign up as a future customer for a city water system, which was activated in the summer of 1975. Following its installation there was a virtual explosion of new housing in the Richland area. With this major factor, Richland had essentially ceased to be a rural area and was for all practical purposes now a suburb of greater Austin.

The Rev. Harold L. Rucker arrived at St. John Church as pastor on June 15, 1975. He had reflected a strong interest in Christian Education and working with children. The church library was re-created, and currently has over 700 volumes, plus magazines and periodicals. A Stewardship Council was organized, and benevolence giving was again on the increase. Lay people became involved as liturgists and lay preachers in regular worship services. Special sermons for children, utilizing the laity and youth as leaders, was begun as part of the regular worship services. Two filmstrips were produced as part of a program to help children develop some of their own educational curriculum. In the latter filmstrip, the children wrote their own script, did their own art work (which was copied onto slides), and narrated the recording of their script. Both filmstrips were shared with the congregation.

Some physical improvements were made to the parsonage prior to Pastor Rucker's arrival--addition of wall to wall carpeting and a central heating and air conditioning system. A new garage was completed in early 1976, at a cost of \$4,000. The Dougherty Foundation had contributed \$3,500 earlier, which aided in these improvements. The old garage was torn down, and a small implement shed built on the cemetery grounds with materials from the old garage. A new sound system was donated and installed in the sanctuary in late 1975. This is especially helpful to alleviate hearing difficulties.

The 100th anniversary of St. John's Church was celebrated on June 4, 1978. The day-long celebration was attended by many past members, friends, neighbors and neighboring communities and churches. During the morning service a Texas historical marker was unveiled on the front pillar of the church.

During Rev. Rucker's service the Pfolk Pfhest (Bazaar) was re-instated, also a variety of fellowship activities such as volleyball, dominos and the annual Halloween party were started on a regular basis. Minutes for Pastor Rucker's time in Richland are missing and all events during his time at St John's Church were difficult to reconstruct. Pastor Rucker left soon after the 100th anniversary to serve a church in Kansas.

Rev. Jewel Johnson from Coupland was contacted and agreed to serve as interim pastor to St. John for the second time. Services were held

at 8:30 a.m.

Rev. Bryon Wells was called to serve as pastor beginning December 1, 1978. Pastor Wells was associate minister for a church in Missouri prior to coming to Richland. Pastor Wells and his wife Margaret were instrumental in reorganizing the church choir. Margaret had a music degree and served as choir director during their time in Richland. In the late 1970's the possibility of a new airport for the city of Austin, being located in the Manor area was started. Pastor Wells spent a great deal of time researching the airport subject to see what recourse the congregation had. The airport referendum was defeated by the Austin voters. In 1980 the walls of the parsonage, the ceiling in the parish hall and church were insulated, and ceiling fans were installed in the parish hall and church. In 1981 a Blood Bank under the name of St. John U.C.C., Richland Community, was started. An Allied fence was installed at the parsonage.

The year 1983 brought an extremely cold winter causing damage to the interior wallpaint of the church, which required repainting. A different organ was purchased on December 4, 1983. The Women's Guild, Improvement Fund, Memorial Fund and individual contributions helped pay for needed repairs and other items. Pastor Wells accepted a call to Round Grove United Church, Lewisville, Texas, and left St. John on March 31, 1984.

On April 15, 1984, Rev. Jewel Johnson gave a trial sermon and accepted the call to serve as pastor beginning August 1, 1984. He had left Coupland in 1981 and was serving in the Sandhills of Nebraska. Howard Pitts served as interim pastor until June 30, 1984, and Rev. Frank Dietz served from July 1, 1984 thru July 31, 1984.

Pastor Johnson began his ministry at St. John on August 1, 1984. The Undershepherd Program was established February 12, 1985. A new metal roof was put on the church and the towers have had work done on them. Mini blinds were put in the parish hall and parsonage. A new copier and electric typewriter were purchased with memorial funds. In 1987 new wiring was put in the parish hall, also a new metal roof was installed on August 2, 1987. The new cemetery fence was dedicated on November 22, 1987 with the marker inscribed Ev. Luth. St. John Friedhof 1886. Eighteen new choir robes were purchased. Earlier, when the horn speaker failed, a new system was installed in the sanctuary with a two-column speaker on each side. The amplifier which was replaced was moved to the education building which with a two column speaker completed a new sound system there.

Many members and former members of St. John Church are scattered throughout the country, though most of them return periodically. Only a few church families continue to make their living exclusively by farming or ranching. Most combine farming with other jobs for their source of income. Some newer residents do what might be called recreational agriculture, working with livestock, gardens or row crops on their small acreage homesteads.

The church and the community are composed of talented people of a wide variety of professions such as school teacher, factory worker, government worker, engineer, air traffic controller, lawyer, business, etc. We have undergraduate and graduate college students, and a number of our people have one or more degrees in higher education.

On November 3, 1987, Austin voters passed the referendum, which had been defeated years earlier, to move their airport east of Manor. This plan places St. John Church about one mile from and in a direct

line with a runway. The airport and its accompanying industrial sprawl will probably devastate the church at its present site, the residential environment, and the life style of the entire Richland community.

Notwithstanding all the disenchantment and difficulties of the perplexing circumstances, we all believe ("God help our unbelief") that with the help of God, St. John Church will meet the challenge concerning the airport issue because of the rich heritage of the congregation and of the strong faith of its members.

We today draw from their faith and from the faith of that great cloud of pioneers who witnessed through the past 110 years and from the word and spirit of God who is present in trial and rejoicing. We affirm that St. John Church is the people and is still alive. It shall continue to grow in all of that which is left of the historic Richland Community.

Praise the Lord, All nations!  
 Praise him all peoples!  
 His love for us is strong,  
 and his faithfulness is eternal  
 Praise the Lord!

#### PASTORS WHO HAVE SERVED ST. JOHN CHURCH

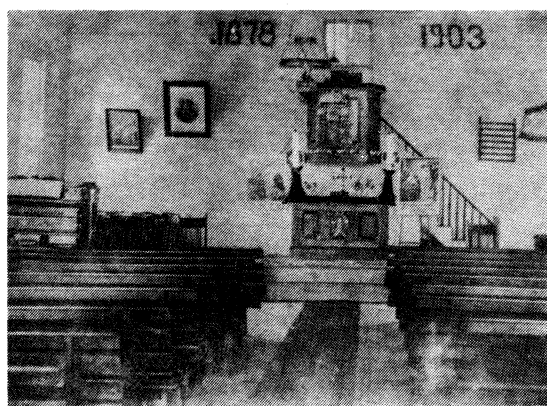
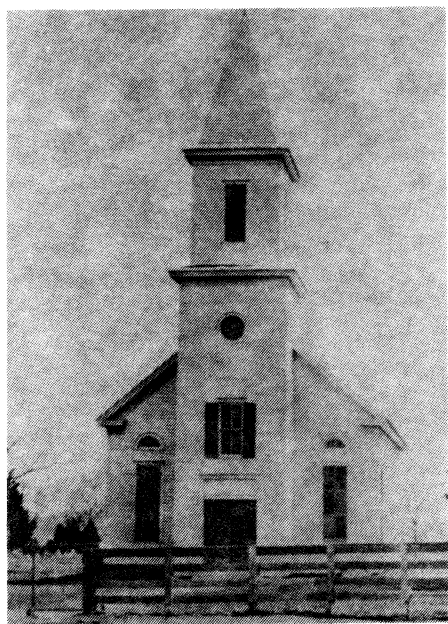
Rev. E. Ernest	1861	Rev. G. Zucker	1914-28
Rev. J. G. Lieb	1861	Rev. J. J. Kasiske	1928-49
Rev. G. Haehnelt	1878	Rev. E. Eiben	1950-53
Rev. F. Frankenstein	1879	*Rev. E. Kloppe	1954
Rev. E. Schroeder	1881-82	*Rev. E. Wierth	1955
Rev. M. Puhl	1883	Rev. A. Petrich	1955-58
Rev. W. Pfenning	1884-85	*Rev. J. Johnson	1958
Rev. E. Schroeder	1885-88	Rev. E. H. Schwengel	1958-74
Rev. H. Buttermann	1888-89	*Rev. E. Kloppe	1974-75
Rev. H. Rhode	1889-92	Rev. H. L. Rucker	1975-78
Rev. J. Horstmann	1892-95	*Rev. J. Johnson	1978
Rev. C. Neuhaus	1895-1900	Rev. B. Wells	1979-83
Rev. R. Mernitz	1900-02	*Rev. H. Pitts	1983
Rev. A. Romanowski	1902-06	*Rev. F. Dietz	1984
Rev. H. Barnofske	1906-11	Rev. J. Johnson	1984
Rev. J. Endter	1911-14		

\*Interim Pastor









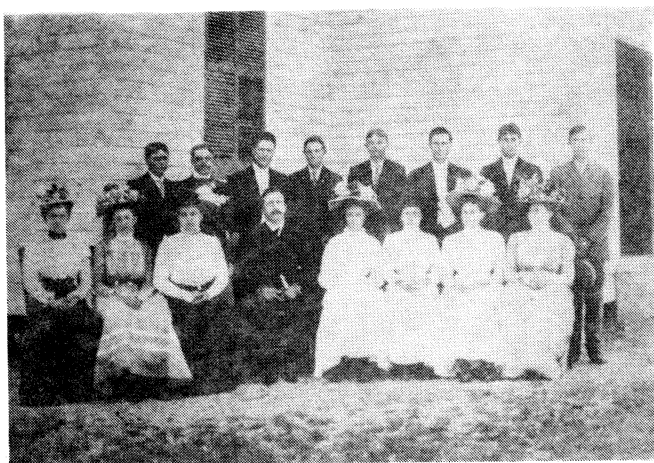
THE RICHLAND CHURCH, 1891-1925



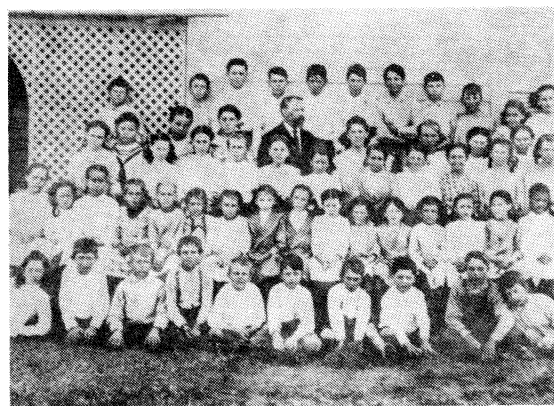
REV. H. BARNOFSKE AND CLASS c. 1908



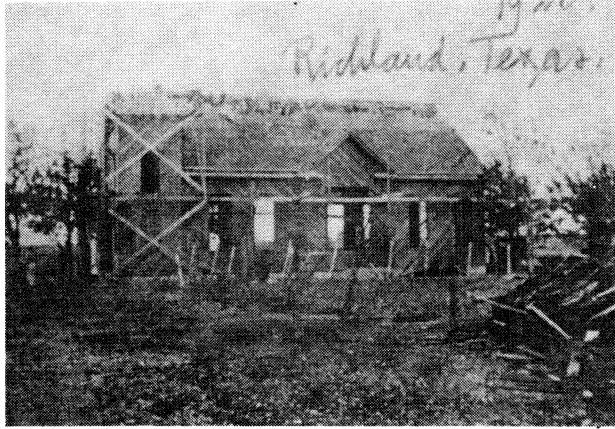
ALTAR CLOTH CROCHETED BY  
MAGDALENA STEGER c. 1910



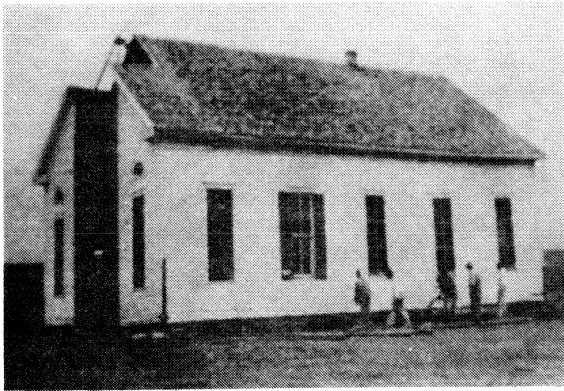
REV. H. BARNOFSKE AND JUNGEN VEREIN  
c. 1910



REV. J. ENDTER AND GERMAN  
SCHOOL CLASS OF 1911



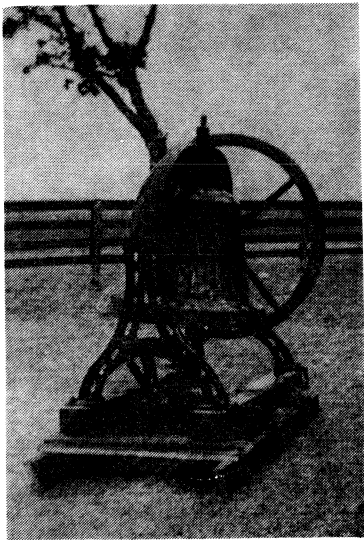
THE RICHLAND CHURCH UNDER CONSTRUCTION-1925



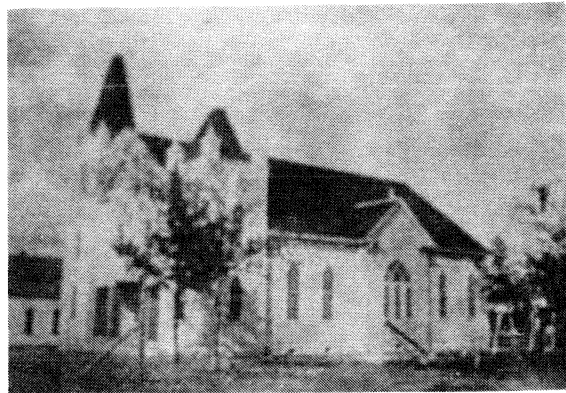
MOVING THE OLD CHURCH



MARTIN MENK AND CONSTRUCTION CREW

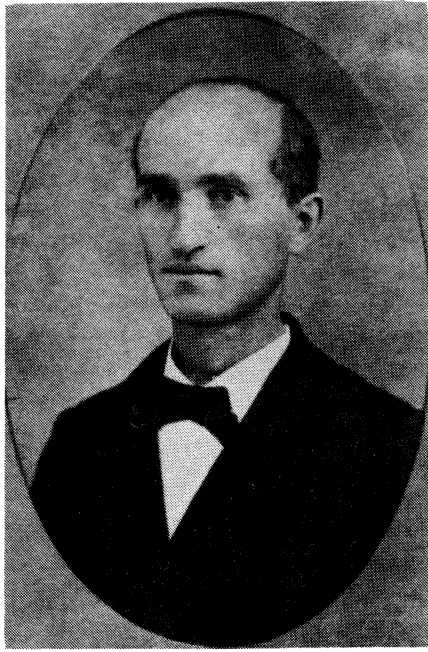


THE CHURCH BELL, 1891-1956



THE RICHLAND CHURCH-1925

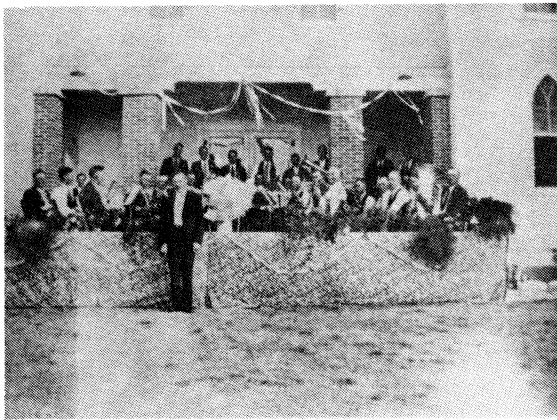




PASTOR EMIL SCHROEDER



REV. G. ZUCKER AND CLASS-1918



REV. J. KASISKE AND ORCHESTRA



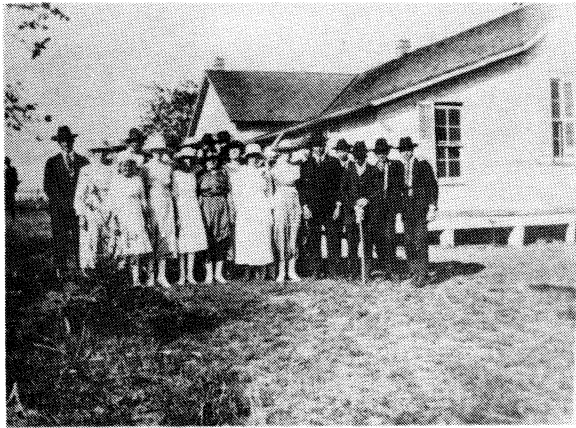
REV. J. KASISKE AND CLASS-1929



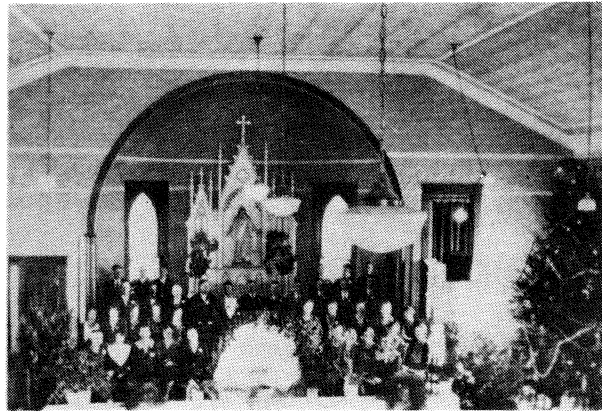
THE RICHLAND ORCHESTRA-1935



REV. E. EIBEN AND CLASS-1950



YOUTH FELLOWSHIP EASTER EGG HUNT  
1918



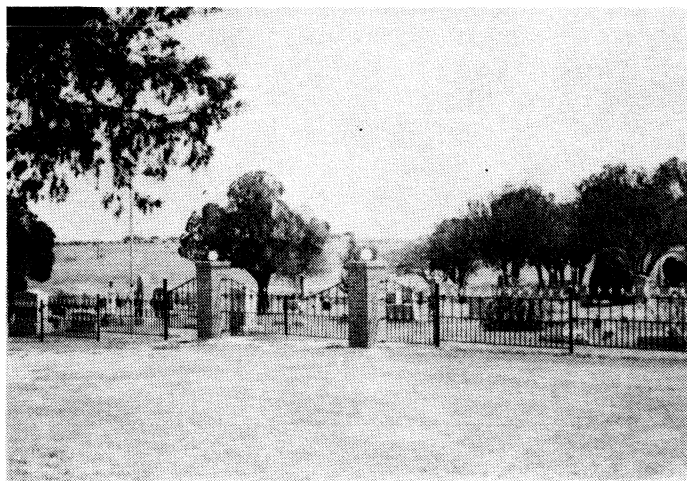
MIXED CHOIR CHRISTMAS CANTATA, 1930'S



50TH ANNIVERSARY OF THE WOMEN'S GUILD



ST. JOHN UNITED CHURCH OF CHRIST-1978



EV. LUTH. ST. JOHN FRIEDHOF-1987

## THE RICHLAND FAMILIES

The Richland Community was settled in an almost continuous manner but yet can be divided into two distinct phases; the true pioneer families who arrived prior to the mid-1880's and those who followed until the turn of the century. Almost without exception, the settlers were in their twenties and thirties, a necessary requirement to perform the arduous tasks that lay ahead. In general, individuals in the first group were born between 1830-1850 and in the latter, about 1860-1880--almost a generation apart.

A cross(+) after the family name indicates that one or more of the original family members are buried in the Richland Cemetery.

### THE ST. JOHN CHARTER MEMBERS OF 1878

#### Brachewitz

Carl (Charles) Brachewitz was not enumerated anywhere in Texas on the 1880, 1900 or 1910 censuses. It can only be assumed that he left Richland, or died sometime between January 1878 and June 1880. His signature does not appear on the 1880 Constitution. He was the only charter member to sign in the old German Gothic script indicating that he may have been a very recent immigrant. The penmanship is that of a younger person with some degree of formal education.

#### Dossmann +

August Dossmann, Sr. was born in 1842 at Braurdorf bei Tiefer, Kreis Gerichof, Sachsen, Germany. He came to America in 1868 to avoid conscription, landing at Galveston and thence to Brenham. In 1871, he married Wilhelmina Gussow Kramer (born 1843) at the Salem Lutheran Church. Two of his sisters also immigrated; Carolina married August Weiss (1874) and Louise married Wilhelm Mahlow. A few years later, the Dossmanns moved to Richland and purchased 600 acres of prairie land. August worked hard to get the land in cultivation and put up fences. A tank was built in a creek bottom, with the help of neighbors, using mules, handscrapers and shovels. August brought along his own spinning wheel and cotton carders from Germany and these were used with cotton and wool sheared from the sheep to make their own material for clothing. Once a year, the family went to Austin for supplies and either stayed with friends or slept in the wagon.

About 1875, Phillip Bond (born at Suisdorf near Bonn) came to the Richland area along with his wife Wilhelmina (born at Odersbach, Nassau, Germany) and four small children. Wilhelmina died in 1880 (buried at Pflugerville) and Phillip, having no money or work, put the children up for adoption. The Dossmanns were childless so they adopted the three younger ones. The oldest, Fritz, went with his father to San Antonio where Phillip had gone to work for the railroad. The younger three children were Emma (Adolph Wolff), Pauline (Fritz Haberlein) and August, Jr. (Alvina Mueller).

After the three children were married, August, Sr. divided the 600 acres equally among them. Wilhelmina died in 1910 and August, Sr. six years later.

#### Gorlitz

Friedrich Gorlitz (Goerlitz) immigrated from Germany in 1869. His first two wives are believed to have died in childbirth but it is not



known whether the children lived. Friedrich's second wife's name was Caroline and by her they had two sons, Willie and Herman. Herman Goerlitz married Ida Grosskopf about 1897 and they had three daughters; Dora, Lizzie and Hilda (Christian Janke).

In 1877, Friedrich owned 100 acres in the Hancock Survey but by 1880 had sold and moved to a farm between Dessau and Pflugerville. Son Willie lived on an adjoining farm. The Dessau property was in the Goerlitz family for over 100 years and was sold about 1982 during the short-lived "land boom" that occurred around Austin.

Friedrich's third wife's name was Dora and nothing further is known about her except for the fact she immigrated from Germany in 1879. Friedrich and Dora are both buried at the Dessau Church Cemetery.

#### **Hoher(t)z +**

August and Karoline Ninnerz Hohertz were both born in Province Posen, Prussia; August in 1830 and Karoline in 1833. They immigrated in 1868 followed by brother Julius in 1873. The August Hohertzs lived first at Brenham for several years, then migrated to Travis County and from there to Williamson County for five years before settling in the Rose Hill Community between Manor and Gregg. Their 200 acre farm was located on Bois D'arc Lane. August bought the farm by trading two oxen and one hog for the property that was covered with prairie grass and a dense growth of trees--so thick that one couldn't run a rabbit through them. The trees produced inedible horseapples that were supposed to eliminate fleas when laid around in the grass.

August and Karoline raised a family of five children in the Richland Church; Gottlieb, Gus, Johanna, Paul and Martha. After August died in 1913, Karoline continued to run the farm. She would hitch up two, big black horses to her wagon and go to Manor for business all by herself. Upon her death in 1925, the farm was divided between the two sons. August and Karoline are both buried at Richland.

Johann Hohertz (1841-1888) and his wife Otilie (1847-1919) are both buried at Rose Hill along with a son, Adolph. Nothing is known about Fredrich Hohertz but it is presumed that he was a brother to August, Julius and Johann.

#### **Kunkel**

Julius Kunkel (born 1854) and wife Mary (born 1862) are shown to be in Richland on the 1880 census. They were farmers and both had come from Germany. By 1900 they were enumerated in Archer County and since there is no further mention of them in any church records, it is assumed that they left Richland in the early 1880's.

#### **Mahlow +**

Wilhelm A. Mahlow was born in Bramsdorf, Sachsen, Germany in 1840, married Louise Dossmann in 1867 and arrived in Texas (Galveston) in 1871. Louise died in April, 1875--one son, Wilhelm, Jr. (age 5) survived. Louise is buried at Pflugerville. In September, 1875, William married Sophie Rheims Janke who had been widowed the summer of 1875. Sophie died in childbirth in 1877 and was survived by a son, Otto Janke (age 3). She is also buried at Pflugerville.

William's third marriage in 1878 was to Maria Schroeder (Wittenburg) Amsler who was born at Brankhusen, Mecklenburg-Schwerin, Germany in 1856. In 1869, she immigrated through Galveston with her

mother, step-father (Fritz Wittenburg) and other step-relatives to Cat Spring. In 1875-1876, she married John Amsler, a Swiss emigre and moved to the Noack Community in Williamson County. They farmed the Ceisching place and while plowing one day he was accidentally shot and died later of gangrene poisoning. He fathered two children; Lisetta (Herman Meyer) and Carl (Hedwig Werchan) before his death in 1878.

The Mahlows acquired 150 acres in 1880 from Mrs. Christina Pfluger which had been homesteaded more than three years before that. Later the farm was increased by an additional 224 acres.

William and Maria would raise an additional five children; August (Olga Klattenhoff), Anna (Alfred Johnson), Alwina (Willie Hodde), Mary (Willie Vorwerk), Sophia (Willie Hees).

William died in 1897 and Maria took over the running of the large family and farm. As each child married, they were given forty acres of land.

In 1923, Maria married Gustav Ganzert, a widower who was born at Koethen, Anhalt, Dessau, Germany in 1857. He died in 1936 from a car-train accident and is buried at Pflugerville beside his first wife Hermine Wilke (1857-1913).

Mutter Mahlow lived on her farm until her death in 1943. She is buried next to her husband, William A. Mahlow at the Richland Cemetery.

### **Pfluger**

Henry Pfluger, Sr. was born in Hessia, Germany in 1803 and married Catherine Liesse. They lived in Altenhasungen and had six children before Catherine died. Henry then married Christina Kleinschmidt (born 1820) of Balhorn, Germany and this union was also blessed with six children; the last five were born in Travis County.

Conrad and George came to America in 1849, landing at Indianola. The remainder of the family arrived in January 1850 and travelled by wagon-drawn ox teams to Travis County to stay with John Liesse (brother of Henry's first wife). They made several land purchases near Austin which were later sold to buy the Liesse bounty warrant of 960 acres in 1853. This property now belongs to the J. A. Pfluger estate.

Henry Pfluger, Sr., troubled by rheumatism, was unable to work for the last fifteen years of his life and finally passed away in 1867. Christina, with the help of her family continued to run the farm operation. In 1878, Christina became the only female charter member of St. John and in 1880, she deeded one acre of land for the Pfluger Cemetery. In her latter years, she went to live with her daughter, Elizabeth (Braker) near Taylor until her death in 1897. The Henry Pfluger descendants now number over 2500.

Henry Pfluger, Jr. was born in Altenhasungen, Hessia in 1847. He met and married Wilhelmina Henze in 1867 and in 1872, they bought a farm east of Pflugerville in the Center Point Community. By 1880, he had erected a cotton gin and later co-owned the first steam thrasher in the community. In 1890, the family moved to a more liveable home on the south side of Wilbarger Creek. Having raised a family of three boys and seven girls, Henry died in 1904; his wife in 1917. Both are buried in the Pfluger Cemetery.

August Pfluger, born 1855 was the youngest son of Henry and Christina Pfluger. When he was fourteen years of age, his horse stumbled in a hole and fell while he was driving cattle in front of the family home. Dr. Fields found it necessary to amputate his right arm which had been broken as a result of the fall. In spite of his

handicap, August continued in the livestock business and was known as the champion cowboy roper of the community. One day without apparent reason, August was kicked by his favorite horse. Soon afterwards, he developed double pneumonia and within three days he passed away on February 18, 1879. He owned acreage in the Austin Survey and was the youngest charter member (22 years old) of St. John.

#### **Prinz +**

On 3 September 1809, Christian Friedrich Prinz was born to Johann Heinrich Prinz and Sophie Lonrens in Senst; Anhalt-Dessau, (East) Germany. He married in Weiden in 1844 to Auguste Heinrich, daughter of Karl Heinrich and Johanne Ahle. They were the parents of nine children. In 1873 they left Germany and came to the Richland area. Six of their children and their families also became members of the community at Richland.

Carl married Fredericka Sterdt in Germany. They were the parents of eight children. Carl was a charter member of St. John Church and lived longer than any other charter member. He died in 1928, having lived long enough to see the new church being built. He and Fredericka are buried in the church cemetery at Richland. Fritz married Henrietta Goerlitz. They were the parents of four children. Fritz died of throat cancer at the age of thirty-three and is buried at Dessau. Albert married Henrietta Lange and they had five children. Both Albert and Henrietta are buried in the cemetery at St. John Church in Richland. Wilhelm married his brother Fritz's widow, Henrietta (Goerlitz). They had one child. Wilhelm and Henrietta are buried in Dessau. Frank married Karoline Melber in Texas. They had ten children. Both Frank and Karoline are buried in the cemetery at Richland. Otto married Franzizka Bandelmann in Richland. They were the parents of nine children. Otto died in 1966, having lived to be one hundred years old. He and Franzizka are buried in Elgin.

The descendants of Christian and Auguste Prinz number over 1,000. Many of these come together to honor their ancestors and get to know their relatives at a reunion each year in Elgin during the Labor Day weekend.

Christian Prinz has the earliest date of birth of anyone buried at the Richland Cemetery.

#### **Sakewitz +**

Lebrecht Sakewitz (born 1823), his wife Wilhelmine (Meissner, born 1824) and five children immigrated from Riesigk, Anhalt-Dessau, Germany in 1869, landed in Galveston and travelled inland on lumber wagons drawn by oxen. They first settled at the Jordan Place near Sprinkle. Lebrecht died in 1874 (buried at Dessau) and by 1877, Wilhelmine and her children had moved to Richland and purchased 240 acres in the Hancock Survey. The five Sakewitz children were; Gustav (Julia Wenzel), Friedrich (Bertha Zieschang), Wilhelmine (John Pfluger), Herman and Augusta. Friedrich (Fritz) Sakewitz was the 1878 charter member of the church and Gus was one of the early signers of the 1880 constitution.

Wilhelmine died in 1913 at the age of 89 and was buried beside her husband at Dessau. Lebrecht's brother, Friedrich (1818-1903) and his wife Sophie Schutte (1821-1882) immigrated in 1852 and are buried at Richland.

The Gus Sakewitzs raised a family of twelve children in the

Richland Community; Emma (Henry Steger), Albert (Sophie Herzer), Mary (Otto Nauert), Oscar (Augusta Brandenburg), Willie (Bertha Giese), Paul (Ella Groppell), Louise (Ollie Jaecks), Augusta (Edward Nauert), Julia (Anton Rust), Gus (Alice Kruger), Sophie (Walter Carlson), Herman (Ima Thurman). Several of the boys formed the Sakewitz Brothers Band and they entertained at celebrations in and around Richland. They often carried the piano in a wagon to these parties.

#### **Schmidt +**

Frederick Franz Schmidt was born in Germany in 1838 and immigrated about 1855. In 1861, Franz and Maria Pfluger were married by Rev. J. G. Lieb. It is not known where they made their first home but the taufschein of their third child Frank states that he was born and baptized in Falls County, Texas. By 1870, they had purchased land in the Hancock Survey at Richland where their four youngest children were born. For several years, Franz drove an ox cart to Cameron to help operate a flour mill.

In 1877, Franz and Marie offered their home as a place for worship in the community. The following year, they gave an acre of land on which a schoolhouse was built that was also used for worship services. Franz was the first president of the church council.

For many years, Franz worked his fields with the help of his family. The youngest Schmidt son, Rudolph bought part of the homeplace and raised his family there, living all of his life in that one location. Some of the land and the house are now owned by the Ernest Hodde family.

Franz and Maria celebrated their 50th anniversary in 1911 with 62 relatives in attendance. Mrs. William Mahlow made Maria's dress for the occasion and the wreath of flowers in her hair and a bouquet she carried were gathered at her home.

In later years, the Schmidts moved to Pflugerville. Maria was called to her eternal home in 1915. Franz then made his home with a daughter, Wilhelmine until his death in 1920.

Many remember being given peppermint stick candy when visiting the Schmidt home and the late Paul Wolff recalled, "I fiddled for a lot of dances at the Schmidt place." Travelling peddlers and the homeless often spent the night at the Schmidt home. One of the men carved statues on the porch and the gateposts in the yard and also made the tombstone for a Schmidt grandchild. Another did fancy sponge paintings on the ceilings of houses.

The Schmidt children were Anna (Fred Koch), Herman (Sophia Wildegrube), Frank (Hedwig Bretschneider), August, Julia (Emil Zuchnick), Wilhelmine (Jacob Becker), Hugo (Lena Wenzel), Maria (Otto Werchan), Rudolph (Anna Hodde).

#### **Steger +**

Peter Wilhelm Steger the first son of Andraes and Catherina von Elm Steger was born in Altenbruch, Hannover, Germany in 1844. He immigrated to Charleston, Massachusetts on the Saxonia in 1864 under sponsorship of a married sister, Margaretha Schlittler. Through a mutual kinship, he met and married Magdalena Oertli in 1870. Magdalena was born at Schiers, Canton Graubunden, Switzerland and came to the United States in 1868 on the steamship Atalanta to stay with a sister in Somerville, Massachusetts. Three of their children, Henry, William and Leonard were born in Charleston.

The Stegers arrived in Richland in the fall of 1877, purchased 300 acres in the Hancock Survey and stayed with the Schmidts while their home was being built. Wilhelm was the first vice-president of the congregation in 1878 and in 1881, they purchased an additional 58 acres bordering their original plat and the church property. Their last three sons, Fred, Adolph and Ernst were born on the Richland farm.

Wilhelm died in 1901 of pneumonia, leaving an estate valued at over \$30,000 including six lots in Manor and outstanding credits owed to them by fourteen farmers. Magdalena Steger raised her remaining children, ran her farm and purchased additional property, two stores and became an investor in the Manor bank. She crocheted the Richland Church altar cloth and in 1911 gave money for the new church pews. In 1916, she married Paul C. Braun and moved to Pflugerville in 1918. Paul Braun died in 1926 and, in her remaining years, Magdalena spent time with the families of her six sons. She died in 1934 and is buried beside Wilhelm at Richland. Four of her sons--Henry (Emma Sakewitz), William (Anna Stern), Fred (Bertha Luedtke) and Ernst (Alvina Meyer) were life-long members of the Richland Community. Adolph (Clara Werchan, Rosa Figer) moved to Elgin, then Austin and Leonard (Augusta Luedtke) established a store in Pflugerville.

In 1986, the State of Texas honored the P. W. Steger farm for being in continuous farming service by the same family for over 100 years.

#### **Wenzel**

Martin Wenzel (spelled Winseal on the 1880 census) was born about 1809 and was from Wongrowitz, Province Posen. He married Anne Felske and Christine Hoffman and there were at least five children; Frederick (born 1854), Michael (born 1856), Julia (born 1862), Ludwig and August. At some later date, Martin married again and the wife's first name was Ernestine or Josephine (born about 1820) and it is believed that there were two additional daughters from this union; Ernestine, 1868-1945, (Gus Felder) and Pauline (Minzemeyer). Martin and his family immigrated about 1867. Frederick, Ludwig and Michael were all charter members but there is no further record of them in any of the subsequent church records. On the 1880 census, Frederick (died 1890) was married and his wife's name was Ottilie (born 1859). Later, it is known that Michael (died 1942) married (Pauline, 1867-1926), had several unmarried children (Annie and Albert), and ran a store in Elgin. They are buried at the Elgin City Cemetery. It is believed that Martin and Ludwig moved to Hamilton County.

\* \* \* \* \*

The "pioneering phase" of the Richland Community started about 1870 and spanned some fifteen years. Those who arrived after the mid 1880's generally purchased land that was already under cultivation from the farmers who had "extra" land to sell or were ready to move on to another location. The family units that are known to have been in Richland prior to 1885 are noted with an asterisk(\*).



AUGUST DOSSMANN



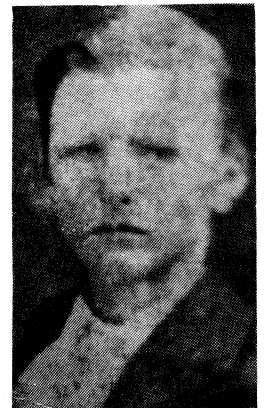
WILHELM AND MARIA MAHLOW



PETER AND MAGDALENA STEGER



CARL AND FREDERICKA PRINZ



CHRISTINA, HENRY, JR. AND AUGUST PFLUGER



FRANZ AND MARIE SCHMIDT AND FAMILY



**Amsler +\***

John Amsler, born about 1826 was Maria Mahlow's father-in-law from her first marriage. John was living with the Mahlows in 1880 along with his grandson, Carl. Carl (1878-1964) married Hedwig Werchan (1885-1916) in 1905.

**Arend +**

Henry Arend, at age eighteen, arrived in America, in 1894, with a group of other young men from Germany. Henry's father and oldest brother had both been soldiers. One came home with pneumonia and died, while the other died on the war torn fields. Henry's mother took him out of the nuts and bolts factory machine shop, where he was employed, because she did not want all of her sons to be sent to war, and instead sent him to America.

Henry did various jobs for different farmers in the Richland Community, and found good employment with Christian Henkes, a local farmer. Henry married Emma, (born 1877), one of Christian and Rosa Henkes' daughters, in 1898, and they set up house on what is presently the Marvin Hamann place. Henry became very active in the local church, holding various offices including deacon. In the community he served as a Richland School Trustee for many years and wrote German editorials for the New Braunfels and Taylor news papers. Henry and Emma had six children; Lena ((Paul Vorwerk), Emma (Ben Vorwerk), Herman (Marie Grohe), Rosa, Walter and Sedonia (Leroy Knetig).

As Henry prospered, he purchased approximately 700 acres of land, spreading from his farm, north of the Richland community, employing many hired hands. In 1912 he was one of the first to purchase a "Sterling" auto (with leather curtains). The Henry Arends were the first in the Richland community to have electric lights in their ten room house (Delco installation in 1914), allowing the purchase of an electric washing machine and an electric iron. In addition, he was the first to have a cane "lift" operated by mules to store feed in the high barns.

Henry began to speculate in land but suddenly Emma died in 1925 and he additionally suffered through the Depression along with everyone else. He continued to live in the same house until late in years, lastly residing in a rest home in Taylor, Texas, where he died at the age of 87 in 1963.

Herman Arend immigrated in 1894, married Emma Henkes sister, Lena and had three children; Herbert (Helen), Regina and Arnold.

**Becker +**

Jacob Becker (1872-1950) married Wilhelmine Schmidt (1873-1950) and they had four children; Franz, Christine, Martin and Martha (William Appel).

**Bohls \***

The Bohlses were among the very first to settle Travis County. Dietrich Bohls (originally Bohlsen) was born in Oldenburg, Germany in 1793 and came to Texas as a widower in 1842 with two sons, William and Charley. Dietrich then married Annie Kramer, purchased property in Bee Caves and reared another family of seven children. The Bohls' log cabin group and cemetery is situated on the banks of Barton Creek and is one of the few such clusters in existence in Texas.

William Bohls was born in 1827 and stowed away on the boat until

its arrival in Indianola. William first worked for a rancher at Salado and while en route to Austin, he and Charley had a run in with some Indians and finally lost them after crossing Walnut Creek. William was so grateful for their lives having been spared that he purchased this land and later gave five acres for the Pflugerville Lutheran Church.

William married Catherine Pfluger in 1852. They first lived in Bastrop County and later farmed on Wilbarger Creek in the Richland Community but the family home for most of their lives was located near Pflugerville. William and his wife moved to Taylor in 1894 to spend their declining years. He died in 1907; his wife having preceded him in death in 1905. Both are buried in the Pflugerville Cemetery. William was a veteran of the Mexican-American War of 1848.

#### **Braker \***

August Braker (1852-1914) married Elizabeth Pfluger (1861-1924) in 1878. The wedding was performed by Rev. Haehnelt in Richland. In 1879, they moved to the Pfluger homestead and in 1889, purchased a farm northeast of Taylor. The Brakers had nine children.

#### **Bruder**

John Bruder married Emma Nauert and they had two daughters, Alma and Emma.

#### **Dabelgott**

Henry Dabelgott, the son of Fritz and Charlotte Schroeder Dabelgott, was born in Krons Kamp, Mecklenburg-Schwerin, (East) Germany. He sailed from Bremerhaven to the port of Galveston with his parents, brothers and sisters, arriving 15 January 1873. They made their home in the Cat Spring community in Austin County where they were welcomed by Henry's aunts and uncles, Sophie and Fritz Wittenburg and Christine and Karl Ladig.

Henry eventually moved to the Richland Community and was employed as a ginner by Carl Prinz. There he met Carl's daughter, Fredericka Anna. They were married in 1893 in the Richland church. They had eight children, all of whom were baptized in the Richland church; Gertrude (William Meyer), Anna (Reinhold Greinert), Fritz (Ella Stuessel), Hertha (George Schultz), Herman, Louise (Rudolph Richter), Adele (Walter Richter), Arthur (Thekla Engelhardt).

The Dabelgott family moved from Richland to Ft. Bend County in 1914.

#### **Dosky +**

Willie Dosky (1877-1952) married Caroline (Annie) Wendland (1895-1977). They were Richland farmers and had four children; Edith (Otto Rohde, Arthur Hebbe), Edlin (married, deceased) and two who died young.

#### **Engelmann +\***

The first recorded name of the Engelmann family was that of Johann Martin Engelmann born in 1776 in the small town (Dorf) of Lietzo, located near Lindau in the central part of what is now East Germany. His son, Friedrich Johann, was also born in Lietzo in 1822 and died there in 1896. One of his sons, Martin (born 1860), came to Texas in 1882. He married Maria Melber (born 1869) who had previously immigrated from Germany with her mother, Margaret Kuehner. They first

made their home on the Weiss place near Pflugerville before purchasing a farm in the Richland Community. Ten children were born to this couple and the family were all actively involved in the church and community life. Martin passed away in 1939 and Maria survived him by eleven years.

Martin's brother, Otto, married a Prinz in Germany and their son Ernst, Sr. came to the Richland Community in the early 1920's. Otto died in Germany in 1913.

#### **Felder +**

John and William Felder immigrated from Germany in 1881; brother Gus in 1882. Gus (1863-1920) married Ernestine Wenzel (1868-1945) who had immigrated to Richland in 1872. They had four children; Herman (Emma Hees), Albert (Lydia Prinz), Bertha (Edwin Zwernemann), and Minnie (Albert Klotz). William Felder (1872-1925) and his wife Bertha (1871-1938) also lived in Richland. John Felder married Henrietta Albrecht.

#### **Fuchs**

James Fuchs, the fifth of thirteen children of Lorenz Fuchs (born 1826 in Peguitz, Bavaria) and Friedericke Keil (born in Wuerzlow, Hannover) was born in 1856 on a farm near Carmine, Texas. The Lorenz Fuchs family was very successful and prominent and their achievements are well documented in various Fayette County books and journals. Lorenz and his parents arrived in Buckhorn, Austin County in 1847.

Young James grew up there in his Lutheran home and his education consisted of the rudiments of the three R's, which he acquired at a nearby public school. At the age of twenty-five, he told his parents that he wanted to journey westward. His father gave him one thousand dollars and wished him success. He left home on a big dun horse in company with two other companions. The first night they camped on the prairie where the grass was four and five feet tall. The town of Taylor, Texas, now stands on that particular site. He often stated that he could have bought a thousand acres of land for a dollar an acre, the price asked for land in some sections at that time. They traveled on and finally settled at Walburg, Texas, where he bought a farm and improved it.

In the course of time, he met his fiancée, Marie Pfluger, daughter of Conrad and Elizabeth Wuthrich Pfluger and they were married in 1883. After three years of farming, a cyclone destroyed their home. Luckily, both were unhurt and able to go to a neighbor's home. After this experience the Fuchs family decided to leave, so they sold out and reinvested in a farm in Travis County. They moved into the Richland Community in 1886. In this venture they were very successful and prosperous. Later, they acquired many good Texas acres in various counties. They were members of the Richland Church but later transferred to Immanuel Lutheran in Pflugerville.

Five sons and three daughters added happiness to their life's journey. These children were Alfred (Rosa Bohls), Adlai (Ottillie Krienke), Walter (Mary Jaworski), Emmitt (Minnie Pfluger), Olga (Henry Bohls), Laura (Otto Bohls), Elgar and Emma. Their eldest son, Alfred lived to be 101. All of the children made their homes and engaged in farming in the Pflugerville-Richland area. The original home place at Fuchs Grove is still being operated by son Walter and his wife Mary.

In 1933, James Fuchs lost his wife, Marie, in death, and so he

made his home with his eldest daughter, Mrs. Henry Bohls, until his death in 1939. Both were laid to rest in the church cemetery at Pflugerville, Texas.

#### **Gebert +**

In December 1878, the Gebert family (Christoph, Maria and children August, Wilhelm, Auguste, Maria and Anna) along with Christoph's brother John arrived in Galveston on board the S. S. Braunschweig. They were from Perleberg, Kreis Brandenburg, Prussia. From Galveston, they went to Cat Spring and later settled in New Ulm, Austin County--the final resting place for Christoph, John and their wives.

August Gebert (born 1864) married Karoline Luedteke (born 1864 in Meinsdorf, Anhalt-Dessau, Germany) in Fayette County in 1886 and brother Wilhelm married Mary Lala in 1885. The Wilhelm Geberts came to Richland about 1891 but moved to the Copeland area several years later because a saloon was being built in Cele and they thought it would be too hard to raise a family so close to such an establishment.

The August Geberts arrived in Richland about 1895 and at first rented a farm belonging to Gottlieb C. Pfluger at the intersection of Jesse Bohls Lane and Cameron Road. Their first home was the old Richland school house that had previously been moved. Seven of their twelve children were born in Richland. Karoline died of a heart attack in 1932 and August passed away twenty years later. Both are buried at the St. John cemetery. Many of their descendants, now numbering over 200 remain in the Richland area.

#### **Gonzenbach +**

Emma Kuempel, born in 1873, was the first daughter of George and Kate Kuempel. She was born in Austin and at the age of four, moved with her parents to their farm north of Manor. She went to school in Austin for the first two years, staying with her grandparents, the John Henningers. Later she went to school at Rose Hill, riding horseback across the open prairie to and from school.

Emma played the organ in the Richland Church for several years. She was also the first Queen at a May Fete held in the Kuempel grove.

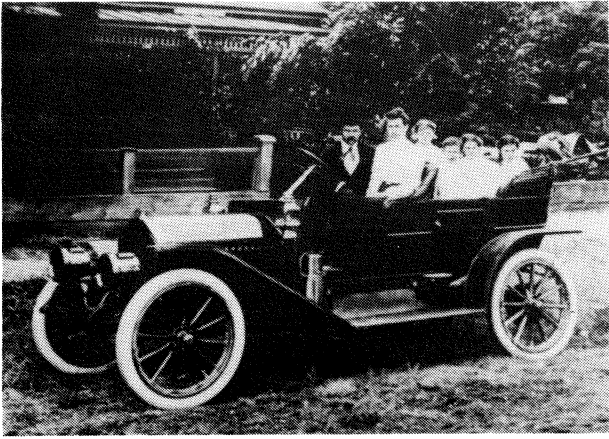
In 1891, Emma married Edward L. (Leps) Gonzenbach, who was born in 1865. In 1939 they celebrated their 48th wedding anniversary at their home in Rice's Crossing. They continued to live here until Leps' death in 1941. Emma made her home with her youngest daughter, Katherine, in Taylor until her death in 1961. Emma and Leps were members of the Richland Church. Their marriage was blessed with seven children; four boys and three girls.

#### **Hackbarth**

Gustav and Bertha Hackbarth and daughter Helena immigrated from Altwalde, Kreis Neu Stettin, Pommern in 1885. They made the voyage on the Donau with the Carl Stern family. Gustav's aunt (Roeglin) sent them three steamship tickets but since the baby did not need one, the ticket was given to a friend, Ameila Wudthe and her child.

At first they lived with some folks named Grimm, then Gus rented a place from a Mr. Darlington. For chairs, they used boxes and mattresses were stuffed with corn shucks.

They became members of the Richland Church where Gustav served as church secretary in the early 1900's. He was also one of the charter members of the Sons of Herman Lodge in the 1890's.



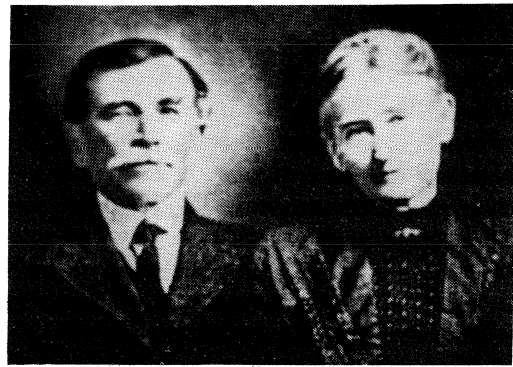
HENRY AND EMMA AREND AND FAMILY WILLIAM AND CATHERINE BOHLS AND FAMILY



HENRY AND FREDERICKA  
DABLEGOTT



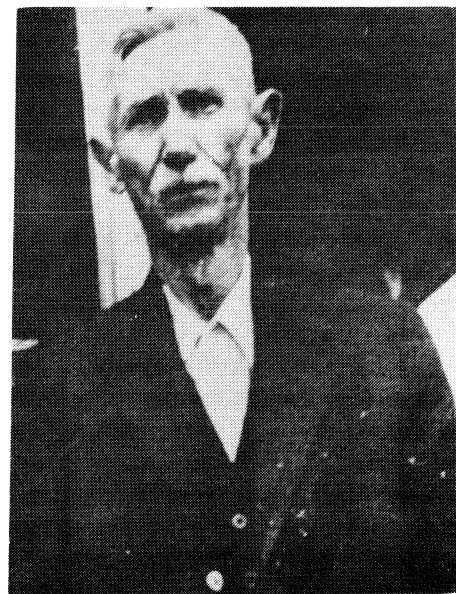
MARTIN AND MARIA  
ENGELMANN



JAMES AND MARIE FUCHS



LEPS AND EMMA GONZENBACH



AUGUST GEBERT

All ten of the Hackbarth children were baptized at Richland (three died as infants) and four were confirmed at St. John.

In 1914, they bought two farms in far northeast Travis County and moved with their family to Taylor where they spent the remainder of their lives.

#### **Hamann +\***

Gus Hamann (1867-1930) was born in Galveston and later moved to Richland. He married Alwine Roeglin (1869-1957) in 1890 and they had six children; Alfred (Pauline Prinz), Herbert (Hertha Steger), Richard (Lydia Stern), Augusta (Eddie Kerlin), Ewald (Olga Anderson) and Emma (Walter Gonzenbach). Gus's father, Albert (1826-1912) who was born in Bahst, Pommern, is also buried at Richland.

#### **Hebbe +**

Gustav Hebbe (1870-1946) was from Marienwalde, Posen and his wife, Maria Bertram (1866-1940) was born in Marienburg, West Prussia. They immigrated to the Richland area in 1898 with two sons, Eric and Kurt. After coming to the Richland area, six more children were born; Martha, Bertha, Fritz, Hilda, Otto and Lottie. Kurt left Richland for Bastrop, La. in the 1920's and Eric married Clara Hodde in 1922. They farmed in Richland and raised a family of eleven children. One son died in infancy. Eric died in 1955 and Clara finally gave up farming and now lives in Austin. Adolph Hebbe, Gustav's brother was also a member of the Richland church.

#### **Hees +**

Wilhelm Hees (1865-1937) was from Eichenfoln, Kreis Siegen, Westphalia, Germany and was a bricklayer by trade. He married Louise Voelkel (1866-1942) from Erndtebruch and their first two children were born in Siegen; William (Ida Mahlow) and Herman (Julia Kerlin). They immigrated to Rehburg, Washington Co. in 1893 and arrived in Richland in 1900. Three children were born in Washington County and the last three at Richland; Emma (Herman Felder), Charlie (Bernice Hughes), Henry (Lorraine Johnson), Ernst (Dora Prinz), Ida (Ernst Vorwerk) and Louise (Herbert Kerlin).

Wilhelm went back to Germany before World War I to visit his parents and when the war broke out it cost him triple to get back out of Europe! The Hees farmed some of the Steger land and later bought a farm bordering the Fuchs place. Henry (Smokey) and Ernst (Fatty) were two of the leading baseball players in Central Texas in the '20's and '30's.

#### **Henkes +\***

Christian (1838-1928) and Henry Henkes were born at Nordhausen, Germany, two of the nine children of Conrad and Elizabeth Siebert Henkes. Christian and Henry immigrated in 1872 along with two other brothers. Christian was a teacher and found employment in the New York City school system. It was here that he met Rosa Haberlein (1853-1932), a waitress who had immigrated from Baghof, Ellrechshausen, Germany in 1872 with her parents, two sisters and a brother. The Henkes moved to Mississippi for a few years and tried truck farming. They found out about Richland through their local pastor who corresponded with Rev. Pfennig. After arriving they bought land one mile west of the Cele Store that had a two-room house. The house was moved with a



team of oxen to the middle of the farm and is now a part of the two-story Ben Vorwerk home. Christian and Rosa had five daughters; Elizabeth (Carl Stern), twins Bertha (Otto Janke) and Emma (Henry Arend) and twins Lena (Herman Arend) and Rosa (died young).

Henry Henkes went back to Germany, married and then returned to Richland. His wife, Sophia died in 1896 and later that year he married Ella Obermiller Gaue, whose husband had also passed away, leaving a daughter, Ida. The Henry Henkes' first lived near Taylor but later moved to Miles in Runnels County and raised an additional family of four children; Henry, Emmett (Clara), Herman and Lillie (Piel).

#### **Hodde +\***

Fritz Hodde, the son of Phillip and Marie Fenne Hodde, was born in 1856 in the industrial city of Bochum, Province Westphalia, Germany. Fritz immigrated through Galveston in 1873 at the age of seventeen. He was a farmer and purchased land and by 1880, owned his land outright. Another brother, William, immigrated in 1871.

In 1884, Fritz married Louise Felder Abraham. She was born in Budzin, Province Posen in 1849 and immigrated to the U. S. in 1881, along with her three children, Gustava, Bertha and Emma after her husband, Gustav Abraham had died in Germany.

They first lived in the Prairie Hill Community, northeast of Pflugerville but later purchased property at Rose Hill. The Hoddes had three children; William (Alvina Mahlow), Anna (Rudolph Schmidt) and Mary (Johnson).

Fritz died in 1913 while he was delivering meat to a neighbor. His horses spooked, dragging him to his death just a short distance from home. Louise died in 1947 at the age of 98.

William Hodde had five children; Walter (Dora Wendland), Herman (Lottie Hebbe), Florenz (Miller), Lillie (Alvin Foerster) and Eldom (Frieda).

#### **Jaecks +**

Albert Jaecks (1874-1975) was born in Wisconsin, came later to Richland and married Anna Roeglin (1874-1928). They had four children; Willie, Ollie (Louise Sakewitz), Delvin (Elsa Steger) and Selma (Arthur Grosskoph). His brother (William, 1870-1952) and sister-in-law (Mary, 1868-1926) are also buried at Richland. They had three children; Edna (Riney Hamann), Richard and the third married Willie Plattow.

#### **Janke +\***

Otto Janke (1874-1967) was born at Greenvine, Texas. His father died when he was an infant and his mother, Sophia Rhimes Janke, married William Mahlow. Sophia died in 1877 and Otto was raised by William Mahlow and his third wife, Maria Schroeder Amsler. In 1900, Otto married Bertha Henkes (1877-1942) and they raised two children, Christian (Hilda Goerlitz) and Sophie (John Koch) on their farm northwest of the Richland Community.

#### **Kasiske +**

Pastor Julius Kasiske was born at Baldenburg, West Prussia, Germany in 1880, arrived in the United States in 1904 and graduated from Eden Theological Seminary in 1907. The same year, he was married to Miss Louise Kasiske in Saginaw, Michigan. They came to Texas that fall where Pastor Kasiske accepted a call to Zion Church, Kurten.

Louise died in 1911 leaving two children.

In 1912, he was united in marriage with Miss Minnie Mohr, born 1891. In 1928 he terminated his pastorate at Kurten and came to St. John, Richland where he served the Lord for another 21 years, retiring in 1949. He was made pastor emeritus upon his retirement. Pastor Kasiske died in 1952 and Minnie Kasiske in 1975. They raised nine children, most of whom remained in the Richland Community. They are Emanuel, Gretchen, Eibert, Selma, Leonhard, Thekla, Helmut, Norma and Edelweiss.

In addition to his preaching and pastoral work, he was noted for the development of the choirs and orchestra at St. John. Under his leadership, the church grew both spiritually and in attendance. He had an unusual understanding of the work of the rural pastorate. He served Eden Home as a Director for a number of years and was secretary of the Texas Synod from 1914 to 1918 and Vice-President in 1933-1934.

#### **Kerlin +\***

Julius Kerlin born 1863 in Wongrowity, Posen was the first son of Gottlieb and Julianna Wentland Kerlin. He came to America at the age of eighteen and went directly to his sister, Wilhelmine Kerlin Vorwerk, in Dayton, Michigan.

Julius came to Richland in 1883 along with the Vorwerks, his parents and six brothers and sisters. Gottlieb lost his life as a result of a wagon accident in 1886 and is buried at Richland. Julius and his brother Edward made a return trip to Germany in 1888 and upon his return was married to Anna Heintze. Anna was from Anuaderus, Germany and came to the United States in 1881 at the age of ten.

There were ten children born to Julius and Anna Heintze Kerlin. One child died in infancy and is buried beside Julius at the Richland Church Cemetery. The oldest child, Alwine died at the age of three and she too is buried at Richland. The other children were all reared in the Richland community, attended school and church at Richland and most of them remained in that area for many years and reared their own families. Julius owned his own farm in the Richland community.

Julius and Anna Kerlin celebrated their 50th Wedding Anniversary in 1938 at Richland. Julius died in Taylor in 1946; Anna in 1950. The ten children born to Julius and Anna Heintze Kerlin are: Alwine, Edward, Emma, Julius, Amanda, Julie, Herbert, Bernhard, Infant Boy and Wilhelm.

#### **Klotz +\***

Friedrich (1844-1923) and Fredericka (1842-1928) Klotz had seven children, Albert (Minnie Felder), Fred, Gottlieb, Annie (Eiben), Carrie (Fuchs), Ricke (Kerlin) and Mary (Stauffer).

#### **Krueger +\***

Johann Krueger (1849-1912) came to Richland about 1880. His wife, Wilhelmine (1849-1911) was originally from the Province of Posen.

#### **Kuehner +**

George Kuehner married Martha Hebbe and they had eleven children: Bertha, Ernest, Eldor, Emgard, Wanda, Marie, Alfred, George, Clarence, Vernon and Julia.

### **Kuempel +\***

George Kuempel, Sr., son of George and Eva Gilbert Kuempel, was born in Klings bei Kalt nordheim, Thering, Germany in 1840. As a youngster, he worked for four years as an apprentice to an organ builder. At the end of this time, he had become of age to enter the German army but decided instead that it was time to leave his homeland. He borrowed money from a friend and left his home and family to come to America. He landed in New York City in 1859 and for two years remained in that city working as a cabinet maker.

When war was declared between the States, he enlisted in the Union Army and served under the command of General McGruder. During his period in the army, he was slightly wounded and he also had an accident with his horse which resulted in deafness during his later years.

After his discharge, he came to Austin to make his home and to continue his carpenter trade. Here he met Miss Kate Henninger, born in Austin in 1853, daughter of John and Magdaline Hornberger Henninger, both formerly of Germany. In 1869, George and Kate were married.

In 1877, George and Kate left Austin and moved to a new home about 5 miles north of Manor, known as Brushy Knob. Here they reared their family of four sons and two daughters. A son, Walter, died at the age of three and is buried in the Oakwood Cemetery in Austin.

In 1894, George and Kate celebrated their silver wedding anniversary and in 1903 they built a new home on their farm. This was an artistic two story structure, set high on a hill, with a beautiful view in every direction. Here they lived until their deaths, Kate in 1915 and George in 1920. This home is now owned by a grand daughter, Winnie Mae Murchinson and was the site of the filming of the movie, "The Best Little Whorehouse in Texas."

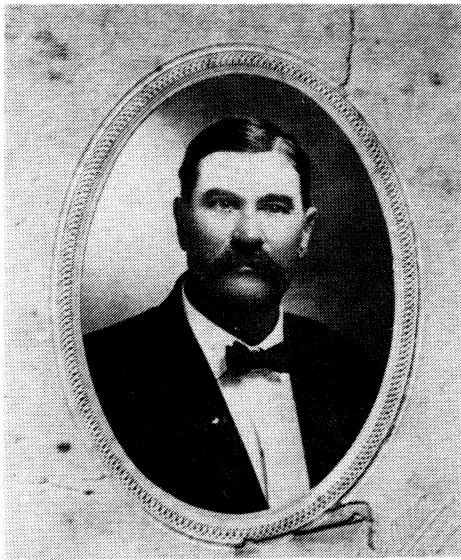
### **Melber +\***

John Melber (1866-1948) was born in Velburg Oberant Hall Wurtemberg, Germany. He came to America with his parents, Johann and Katarina Melber Thren in 1883, landed first in New York, travelled by ship to Galveston and on to Manor by train.

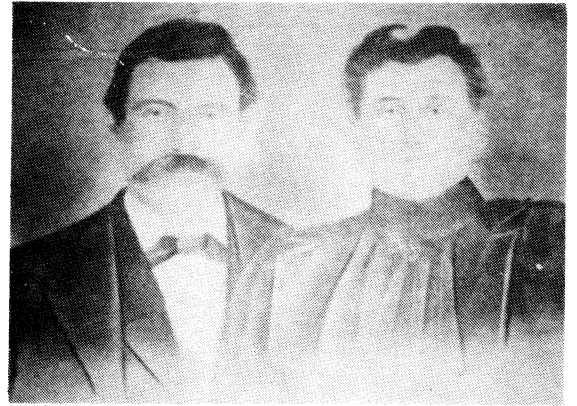
John Melber married Bertha Wendland (1872-1911) in 1891. They first lived on the Henkes place in an old box-type house, renting ten acres of land. John bought a pair of yoke oxen, a wagon and a load of cottonseed and started farming. Later, the Threns bought a farm where the Melbers are still living. The first house was down in a flat close to a creek and in 1914, it was moved up the hill and several rooms were added. The Melbers had thirteen children; Willie (Lena Hodde), Louise (Louis Siegmund), John (Katie Pecht), Herman (Emma Kerlin), Bertha (Ernest Schoen), Gus (Elnora Gebert), Henry, Dora (Frank Marx), Walter (Blanche Werchan), Fritz (Belle Pittman), Otto (Mildred Gebert), Pauline (Leroy Gebert) and Bernice.

### **Meyer +**

Gus (1862-1940) and Louise (1868-1914) arrived in Richland from Rehburg in 1909. Gus was born in Austin County, the son of Wilhelm and Wilhelmine Meyer who had earlier immigrated from Winzlar, Hannover Germany. Louise Dierson Meyer immigrated in 1881. Also coming to Richland at the same time was Gus' sister, Minnie (Felder). Gus and Louise had five children; Ida (William Prinz), Robert (Louise Mahlow), Alvina (Ernst Steger), Minnie (George Denkeler), Ella (Gerhardt Denkeler).



GUS HAMANN



HENRY AND ELLA HENKES



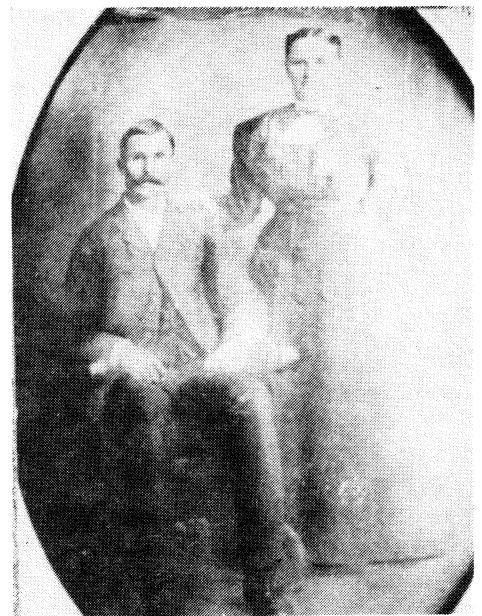
FRITZ AND LOUISE HODDE



GEORGE AND KATE KUEMPEL



JULIUS AND ANNA KERLIN



GUS AND LOUISE MEYER

There were two other Meyer families in Richland; Herman (1866-1941) and his wife Lisetta Amsler (1877-1961). Their children were Lisetta (Walenta), Fred, Henrietta (Thoene) and Faye (Buaas). They had the Cele Gin until 1905. Herman's brother Gus and wife Clara had four children; Ida, Lena, Elizabeth and Willie. Hermann and Gus came from Dessau, Germany.

#### **Mueller +\***

Rheinhold Mueller and a brother came to America alone in 1866; they were ages 15 and 16 years. Rheinhold was born in 1851 at Finsterwalde, Kreis Luckau near Leipzig. The two boys landed in Galveston in 1867, and went to Gonzales for a brief period of time. The brother remained there and Rheinhold moved to Richland by the end of 1867. He married Maria Marwitz in 1876 and they had four children; August, Mary (Gus Wendland), Alvina (August Dossmann, Jr., Louis Hodde), and Willie. All four were baptized, confirmed, and married at the Richland Church; all are buried in the church cemetery. Rheinhold Mueller and his wife, Mary, were life-long members of the Richland Church.

Rheinhold bought a farm of 112 acres between Cele and Richland Hall, now owned by the Robert Witte family. Rheinhold's wife died the day their house burned on March 31, 1890. A baby boy was born that day, and lived until June 8, 1890. The mother, attempting to put out the fire, gave birth to the infant.

Rheinhold then married Dina Albers from Waldeck, Texas. They had no children and she died in 1924; Rheinhold in 1930. Family members continue to write to Mueller kin-folks in Germany.

#### **Oertli +**

Leonhard Oertli (1842-1927) was born in Switzerland and was a brother to Magdalena Steger. He is buried at Richland with his two wives, Anna Aebli (1844-1886) and Wilhelmina Siebert (1857-1932). Leonhard and Anna had three children; Anna (Friedrich Wendland), Leonhard, Jr. (Emilie Krueger) and Lena (William Hassenpflug).

#### **Pflug**

Albert Pflug was a journeyman carpenter who had immigrated from Germany and lived at Cuero, DeWitt County before moving to Richland. He had three children; Augusta (Ewald Weiss, Sr.), Albert and Gertrude, both unmarried. Albert built many of the homes and barns in the Richland area.

#### **Priem +\***

Four Priem brothers, John, Gustav, Adolph and August, came from Posen, Germany to the Richland Community. John (born 1839) and his wife Julia Splitt Priem (born 1841 at Birkin bei Royowo, Posen) immigrated in 1879 with their six children, purchased a farm, and became early, life-long members of the Richland Church. John died in 1908 and Julia in 1913. It is believed that Gustav (born 1882) also came with the John Priems and in 1880, he was living with the Dossmanns. August Priem (born 1840) and his wife Henrietta (Dicks--born 1840 near Bomberg, Germany) and their four children along with August's brother Adolph arrived in Richland in 1882. In 1887, the August Priems moved to a farm five miles northeast of Pflugerville and resided there until their deaths, August in 1931 and Henrietta a year

later. They are buried at the Pflugerville Cemetery. Adolph (born 1870) married Bertha Hebbe in 1895. He died in 1958 at the age of 87.

#### **Priess**

The Eugene (1888-1964) and Mary Pfluger (1879-1937) Priess family lived southeast of Cele on a farm. They had four children; Gilbert (Ruth Ehst), Harvey (Mary McMuriem), Ella (Ray Baker), and Eugene, Jr. (Lorine Kneten). Three of them went to the Richland School. One of the sons became a minister and is now in Pennsylvania.

#### **Roeglin +\***

August Roeglin was born in 1840 at Dummeritz, Kreis Neu Stettin, Pommern. He participated in three different wars, the first in 1864 against Denmark. On the day of his wedding to Ulricke (born 1844), he received orders to report for duty against Austria and in 1870-71 he had to fight against France. He came through all three wars without getting hurt. At one time, he found a bullet in his Tornister (Knapsack) which had entered from the side without injury to him.

August and Ulricke along with most of their seven children emigrated to Texas in 1884. They lived at Dessau for the first five years then purchased a farm in the Richland Community on which they lived for the remainder of their lives. They raised cotton, corn, hay and had a few cows, hogs and chickens. They became members of St. John in the 1880's and remained active until their deaths; August in 1925, Ulricke a year later.

#### **Rust +**

Frederick Rust, third child of Frederick and Carolina Fischer Rust was born in the Rehburg Community, Burton, Texas. He was christened by a visiting pastor or layman and confirmed in 1877 by Pastor Huber in the Lutheran Church.

In 1891 Frederick married Annie Wilkening and began farming in the Burton area. Later they moved to Richland and then, finally, to Ledbetter. They are both buried in the Giddings' City Cemetery. Two of their children, Antone (1892-1939) and Fred (1894-1963) remained in Travis County and purchased farms in the New Sweden area. Antone married Julia Sakewitz (1896-1958) and raised a family of six children. Fred and Pauline Vorwerk (1894-1968) had five children. Fred was, for many years, the organist at St. John Church, Richland. Antone's children were; Florine (Alton Weiss), Roydel (Irene Weiss), Lula Belle (Winford Allen), Waldine (Michael Sabella), Grace (William Farris), Janelle (George Williams). Fred's children were; Evelyn (Gus Schmidt), Lillian (Albert Pemberton), Ruby (Robert Helton), Vernon (Waldine Pfluger), Wilburn (Christine Youngblood).

#### **Schlittler \***

Johann Heinrich Schlittler was born in Niederurnen, Canton Glarus, Switzerland in 1832 and immigrated in New York in 1853. He married Margaretha Steger in Boston in 1856. Margaretha was born in Altenbruch, Hannover, Germany in 1838 and came to the United States in 1854. The Schlittlers moved to Charlestown, Massachusetts in the late 1850's and over the next eighteen years, John Henry worked as a cabinet maker. Six of their children were born during these years; Catharina, J. H., Jr., Natalia, William, Albert and Edward. Natalia died as an infant on a return trip from Switzerland and William was a diphtheria

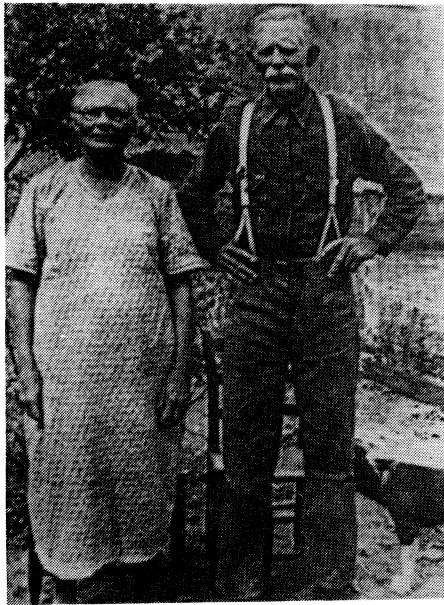




RHEINHOLD AND MARY MUELLER AND FAMILY



AUGUST AND ULRICKE ROEGLIN AND FAMILY



FRED AND PAULINE RUST



GUS AND JULIA SAKEWITZ



CARL AND IDA STERN AND FAMILY



JOHANN AND MARGARETHA SCHLITTLER

victim in 1876.

In 1878, the Schlittlers purchased 150 acres adjoining the Steger property and their last child Walter was born a year later.

John Henry Schlittler died in 1880 and was laid to rest in the Pfluger Cemetery--the only non-Pfluger in this eighteen grave cemetery. By 1900, Margaretha had turned over the farm operation to her family and was living with the Stegers. She died in 1903 and it is probable that she is buried in the one unrecorded site in the Pfluger Cemetery.

Catherine Schlittler, the first teacher at the Richland School, married Pastor Emil Schroeder in 1882. Pastor Schroeder served St. John twice (1880-1882, 1885-1888) and was the school's third teacher. Emil (died 1894) and Catharine (died 1944) are both buried at Richland. The remaining Schlittler and Schroeder children left Richland but numerous Schroeder/Overstreet descendants remain in the central Texas area.

#### **Stern +**

Carl Stern (1835-1923) and his wife Ida Scheunemann (1838-1924) were both from Kreis Neu Stettin, Pomerania, Prussia. Carl was born at Pielburg; Ida, near Barwalde.

Carl and Ida were married in 1864 and moved to Nemmin where all seven of their children were born. About 1883, Herman Stern immigrated to Travis County. In the next two years, he saved enough money to pay passage for his parents and six brothers and sisters. The Sterns travelled from Bremen to New York on the Donau and then by ship to Galveston arriving in 1885. Initially, they stayed with the Wielands near Dessau then share-cropped for William Bohls. In 1890, they bought a 150 acre farm on Cele Road from August Smidt--a part of the Jame P. Kemp Survey. In 1913, they sold their property to William and Anna Stern Steger and remained in their own home until their deaths in the 1920's.

Carl, Jr. (Elizabeth Henkes) and Anna (William Steger) remained in Richland; Herman (Lydia Bohls/Draeger), Augusta (Louis Pfluger), Theo (Kate Eiben) and Louise (Fred Fritz) settled in the Taylor/Coupland area and Maria married Rev. Carl Raase and they served Evangelical churches in the Midwest.

#### **Thren +\***

Johann Thren (1845-1914) was born in Velburg, Wurtemberg, Germany. He married Katarina Melber (1841-1911) who was born at Eschemann, Wurtemberg, Germany and immigrated in 1883.

#### **Vorwerk +\***

Friedrich (Fritz) Vorwerk was born in 1848 in Stanganfurta, Posen, Germany. In the early-to-mid 1870's, he married Wilhelmine Kerlin (born 1857) of Wongrowity, Posen.

Fritz and Wilhelmine came to the United States in late 1877 or early 1878. They first lived in Dayton, Michigan, where Fritz worked for the railroad. Several children were born to Fritz and Wilhelmine while living in Michigan and it is understood that one or two children died on the ship and were buried at sea.

They came to Travis County in 1882 to make their home for the rest of their lives. Fritz eventually bought his own farm of 300 acres located about three miles below New Sweden and Coupland but prior to this they lived at Rose Hill on a farm owned by the Voelker family for

five years.

Nine more children were born to Fritz and Wilhelmine after they arrived in Texas. Wilhelm Wentland, an uncle to Wilhelmine, sponsored the Fritz Vorwerk family in order that they could come to America.

Fritz Vorwerk had lost both of his parents from a sickness in Germany. He had one brother, Wilhelm and a sister who remained in Prussia. The Wilhelm Vorwerk family also came to America but to Gibbon, Minnesota, to make their home.

Fritz and Wilhelmine Kerlin Vorwerk continued life on their farm near the Coupland-Richland-Manor area. They reared their twelve children there and attended the community school and Richland Church. Fritz passed away in 1931 at the age of 82 years, Wilhelmine lived to be 82 years also and she passed away in 1940.

#### **Weiss +**

Ewald Weiss, Sr. (1884-1958) was born at Gay Hill, Washington County and came to Richland in 1909 as a cotton ginner for Bauer Bros. Gin Co. In 1911, he married Augusta Pflug (1889-1957) who was born at Cuero and later moved to Pflugerville. They bought the gin in the 1920's and the saloon and Hall in the '30's. Augusta taught school at Dessau (German) and in Williamson County (English) and later was the bookkeeper at the gin. For many years, Ewald was the chief chili cook for all church and school social affairs. They had eleven children; Leroy (Doris Frederickson), Alton (Florine Rust), Irene (Roydel Rust), Mildred (J. B. Marshall), Ewald, Jr. (Emma Zimmerhanel), Kermit (Emma Mott), Gilbert (Mary Hutting), Ruth (Victor Pfennig), Waldine (Claude Franklin), Janell (Manual Heine), James (Kay Killingsworth).

#### **Wendland +\***

Herman Wendland (1844-1921) was born at Aberwalden, Kreis Marienwerder, West Prussia and immigrated in 1871 to Pflugerville with money sent to him by George Pfluger. In 1880, his brother Frederick, Sr., wife Ernestina (Gesch) and six children arrived in Pflugerville under sponsorship of William Pfluger.

Herman married Augusta Frost (1848-1878) in Germany and they had three children; Bertha (John Melber), Carl and Augusta (died 1878). Augusta and the baby are buried at Pflugerville. Herman then married Mary Haberlein (1856-1944), Rosa Henkes' sister, and they had seven children; Ludwina (Barth), Gus (Mary Mueller), Mary (Rolf), Caroline (Dosky), Dora (Hodde), Lizzie and Fritz. The Wendlands owned a farm and two-room house near Cele.

#### **Werchan**

Julius Werchan (1850-1926) was born in Schacken, Province Posen, Prussia. In 1868, he left Germany bound for Galveston. From there he hitchhiked to Brenham to live with an uncle where his first job was working at a horse-operated cotton gin. He married Sophia Sternberg at Round Top and they had two sons before Sophia died in 1880. Two years later, in Washington Co., he married Emma Petrich (1863-1949), who had immigrated from Schacken with her parents in 1879. Their marriage was blessed with five more children. The family moved to Travis County and settled in the Kimbro Community. He was a charter member of the Evangelical Lutheran Church at Rose Hill which was organized in 1891. After retiring, Julius and Emma moved to Elgin. They are buried at the Elgin City Cemetery. The Werchan children were; Earnest (Emma

Schwartz), John (Alvina Prinz), Otto (Mary Schmidt), Hedwig (Carl Amsler), Clara (Adolph Steger), Lydia (Willie Voelker), Hildegarde (Arthur Franke).

#### **Wiruscheske +**

Joseph (born 1855) and Augusta Stelter Wiruscheske (born 1863) immigrated from Province Posen, Germany in 1900 along with eleven children to settle in the Richland Community. Augusta died in 1905, Joseph in 1939. The Wiruscheske children all attended the Richland School and were life-long members of St. John Church at Richland. Son, Adolph (born 1884) married Emma Prinz who was born in Richland in 1890. They raised a family of four children on their Richland farm. Adolph died in 1960 and Emma passed away in 1987 at the age of 97; one of the longest lived in the Richland Community.

#### **Witte**

Robert (1903-1971) and Elizabeth Ruger (1908) Witte purchased the August Mueller farm at Cele Hill in 1935 and moved to the Richland Community in 1937. They had previously lived at Thrall, farming the Witte estate until the death of Robert's father. The family recalls that they purchased the first John Deere tractor with steel wheels to come to Taylor. Robert is remembered for having clean, neat fields with high terraces and good fences. Elizabeth is well known in the community as a professional seamstress. She sewed the first parchment set for St. John. Robert and Elizabeth have two children; Wilbert (Alice Mehner) and Vera (Calvin Hamann).

#### **Wittenburg +**

Fritz Wittenburg was born at Braukhusen, Mecklenburg-Schwerin, married Maria Mahlow's mother, Sophia Schroeder and immigrated to Katzenquelle (Cat Spring) in 1869. They had nine children including Herman who married Ida Braesicke. From this union were born two children, Elmo and Ethyl. Elmo came to the Richland area in the 1920's as a carpenter and married Selma Hodde. They had one daughter, LaVerne (Ernest Engelman, Jr.). Ethyl Wittenburg also came to Richland to take care of Mrs. Mahlow and married Ernest Hodde. Their children were; Dorothy (Fred Maas), Harvey (Donna Rhode), Vernon (Georgia Law), Calvin (Jearldine McDonald), Darryl (Rita Heickman).

#### **Zucher**

Rev. Gotthelf Zucher (married to Gertrude Weese) served the Richland congregation for fourteen years (1914-1928). They had a daughter, Margaret who married Rev. Smith.

#### **Zwernemann +**

Albert Zwernemann's (1863-1919) place of birth is believed to have been in Germany. He married Wilhelmina Wolff (1868-1939) who was born in Kleine-Breeze, Wittenburg, Germany and confirmed at the Ebenezer Church, Long Prairie, Fayette County. The Zwernemanns had several children that died as babies and three that lived; Edwin (Bertha Felder), Mary (Eddie Felder) and Wilhelmina (Alex Wuthrich).

Before coming to Richland in 1902, they lived at the Wuthrich Hill Community east of Taylor. Their Richland farm was two miles east of the Cele Store.

The following were also residents of Richland and, in most cases, members of the Richland Church.

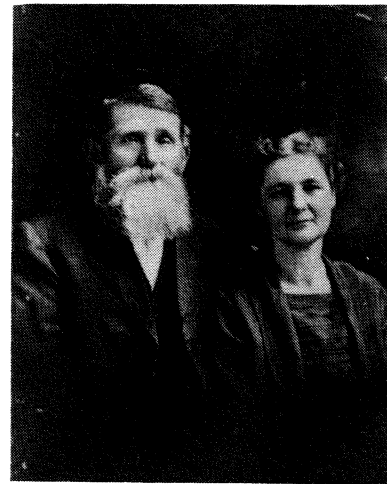
Herman Albert, Friedrich Barth\*, Wilhelm Belz, J. Bruder, Friederich Curth (1838-1945, Reckenzin, Brandenburg), John Diebel (1855-1893) and Emma (1856-1938)+, Gottfried Diesdering, August Flin\*, Herman Giese, August and Fritz Haberlein, Johann Hein, G. Huber, J. Ihlenfeld, Friedrich, Dietrich and Gottfried Kirsche, Friedrich Koppe (1841-1894)+, John Krill (1847-1914)+, Albert Kurth, August Lehmann, William Luedtke, William Marwitz (Kleine-Breeze, Brandenburg)\*, Walter Matthys, John Mehnke, Karl Mohnke (Posen), G. Muller, Fredrice Naumann (1832-1894)+, Emil Naundorf, Gottlieb Nehring\*, Gottlieb Niemann (1866-1884)+, Friedrich Richter, Johann Riehtmeyer, Ferdinand Rolff (1849-1917)+ Andraes Sassler, Johann Schoen (1826-1900)+, August Spieker, August Stelter, Herman Stobner\*, August Tienert, William Tohler\*, Albert Wieland, W. J. Wilke, Adolf and George Wolff, Thomas Zimpelmann (1835-1910, Hussdorf, Rheinland-Pflatz).



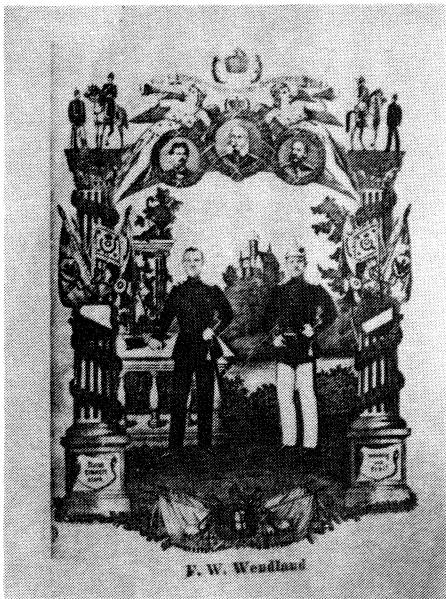
FRITZ AND WILHELMINE VORWERK



EWALD AND AUGUSTA WEISS AND FAMILY



JULIUS AND EMMA WERCHAN



FREDERICK WENDLAND, SR.



ADOLPH AND EMMA WIRUSCHESKE



## MEMORIES OF RICHLAND

as told by

Hildegarde Steger Gebert

### Fieldwork

A farmers day started long before daylight. Sometimes lanterns were used in the morning and again at night to do chores. Corn tops were cut and tied by moonlight. The tops were cut when the stalk was still green but the ear was already matured. You used a large butcher knife and cut as many tops as you could hold and then lay them on a pile, taking two rows at a time. Six rows of corn tops were put in the middle space on piles. They were dried by the sun the next day. Early the following morning, binders twine was used to tie the stalks together. Generally the older people in the family did the tying and the younger ones carried these bundles together, spaced apart in rows. These groups of bundles were called shocks. When the time was right, the corn in these rows was broken and put in another row so that a wagon could go down the row to gather the shocks. They were put in the barn and the cows loved them. The corn was then ready to be put in piles on the ground or it was pulled and put directly on a wagon pulled by two horses or mules. It was stored in the corn crib. Corn was fed to the horses, mules and chickens. When the horses were finished eating the corn, the cobs were used to build a fire in the cookstove or the heater in the winter. The cobs from the corn grinder were nice and clean, so they were used in the outhouse like we use paper now. Corn was also fed to the hogs. Later we had to get the cobs out of the hog pen to be burned.

### Hegari Heads & Shocks

Hegari is feed for cattle and fowl. It was planted fairly thick and grew about four feet tall. We would cut the heads off and put them on a wagon or we would fill a sack about 5 or 6 feet long and then empty this sack on the wagon. It was then fed to the chickens. The stalk was cut with a rowbinder. The rowbinder tied the stalks into bundles. The bundles were then put into shocks, teepee style. As time became available these shocks were hauled into barns or were ground up with a threshing mill and fed to the cattle, horses and mules. This threshing was done at a mill owned by a neighboring farmer.

### Buggysheds and Shoes

Up until the time that we owned a car, we had buggy houses. We kept our buggy and wagons under this shed. It really came in handy when we had cotton on the wagons. Often times we had two wagons under the shed. Later on when we got a car, it was kept in the buggyshed. A tool room and workbench were also located in this shed. Our father re-soled our shoes and he did this chore on his workbench. He would

cut the shape of our shoes out of a large piece of leather. Then he would use a punch to make holes where he would sew through. He used a heavy thread that was waxed with beeswax that had been melted into a block or other mold. He would run the thread on the wax until it was heavy with the wax. This made the thread last longer and would keep the water out of the thread. He would use a large needle and pliers to sew the sole to the shoes. We could buy the heel to replace it when necessary.

### Cotton Picking

In early August every summer, families in the Richland Community got all set to harvest their money-making crop. Cotton-picking sacks were sewn from material called ducking. These sacks were from 4 to 6 feet long and about 2 feet wide. They had a strap sewed onto the sack. This strap went over one shoulder and the cotton was picked with both hands, but it was put in the sack with one hand. If we were lucky, we got a pair of knee pads. These were made of leather and on the inside there was a lining of felt. These knee pads had two straps that criss-crossed behind the knee and adjusted to fit. We wore these because after an hour or two of stooping over, your back got tired and you would kneel awhile and pick. Some of the farmers would try to get the first bale at the Cele Gin. There were always gifts from local merchants in Cele and Pflugerville for the farmer with the first bale. The Willie Gebert family had that honor several years. Children, lots of times made a game of who could pick the most cotton in one day. If you were a fast worker you could pick over 400 lbs, but the average was 250-300 lbs per day. This was all cotton, without the hulls. In later years, we pulled cotton where you pulled the whole open boll, with the hull and all.

We would take a short break in the field when the mothers would bring cookies or sandwiches at 10 and 4 o'clock. Sometimes in the busy season, mothers would go home out of the field to butcher a couple of fryers and have them ready to eat at noon.

Picking would start at daybreak or soon thereafter. Sometimes the cotton was wet from the early morning dew. Of course we were glad that the cotton weighed more, but wet cotton has a terrible smell. Occasionally when it had rained and it was too wet, we would have to pull weeds in the yard. They pulled easier when it was muddy.

The picked cotton was put on a trailer and when about 1600 lbs was picked and loaded, it was ready to be taken to the Cele Gin. After it was ginned into a cotton bale it weighed around 550 lbs. Some farmers made smaller bales so they could brag that they made more bales than their neighbors.

The Cele Gin was located near the Cele Store and saloon. The only gin owner I ever knew in Cele was Ewald Weiss. He, his family, plus neighboring men ran the gin. It burned during ginning season a number of years ago.

A few bolls on each cotton stalk opened at different times, so we had to go over the field again and again. At last we would pick the last bolls when they were still green and lay them out to dry and the fathers would pick them out, sometimes in the house, because by then, it had gotten really cold. It wasn't unusual to pick cotton from August till Christmas. Occasionally you would make a top crop. The

cotton greened out from the top of the stalk and made another small crop.

The children had to be taken along to the fields. When there was a baby that had to be breast fed, the mother would stop picking, rest a few minutes, nurse the baby and then go back to work in the field. The other children watched the baby while the mother worked. Small children loved to ride on the cotton sack. It wore the sacks out faster, but the kids enjoyed it. The children would play in the cotton on the trailer and their parents really worried that they would fall off the trailer. There were accidents such as when someone lowered the scales over the trailer side and one of the children got hit on the head with it. The scales would weigh at least 100 lbs, because I remember my brothers picking 80 and 90 lbs in one sack.

For water, we would sew burlap bags around a gallon jug and make it wet. As long as the burlap was wet, it kept the water nice and cool.

In addition to working in the fields, the mothers also found time to wash, cook, sew and bake. The fathers also had their chores to do at sundown. They milked several cows, fed hogs, chickens, horses and mules. Of course the whole family helped. The boys helped their fathers and the girls helped their mothers.

## Chickens

Chickens were raised for eggs and to be eaten. Imagine hundreds of eggs in 100-degree heat - fertile eggs to boot! That was a way of life. Many times baby chicks hatched right in the grocery store. We raised too many laying hens to keep their eggs in the ice box. Eggs were taken to town once or twice a week and were sold to buy groceries in return. In those days chickens were fed mostly corn. Later on laying mash, shorts and bran were bought for chicken feed. The laying mash came in printed cloth bags that were used to make dresses, aprons, pillow cases and curtains. The beige ones were used for sheets. Five of these were sewn together. Four were sewn in a square and the fifth was cut in half and sewed at one end to make the sheet longer.

Baby chicks were either bought or we incubated them at home. The largest eggs were saved for this purpose, so the baby chicks would be big. Boiled mashed eggs and oatmeal were a large part of the baby chicks diet. The pullets were saved for layers and the roosters were food for the table. We always saved the best roosters to raise even better chicks. Many times at about 11:00 a.m. our mother would go home from the field and kill a chicken or two and have it fried by lunchtime. Refrigeration was unheard of. We all had large families so there weren't any leftovers to refrigerate.

Chicken houses had lots of nest boxes built with lumber along the sides of the chicken house. These boxes had straw put in them, so that the eggs wouldn't break so easily. The chicken house had to be cleaned regularly and the manure was spread on the fields, near the house. Occasionally it had to be sprayed for fleas and lice. There was a plant called horsemint that we used to keep the fleas out.

Corn was fed to the chickens. This was thrown on the ground and was done sparingly. There never was any left on the ground. When it rained the chickens would get muddy feet and when they laid their eggs

in the nest they would get them all dirty. The eggs had to be washed and dried everyday otherwise the wet hay would stain them brown. We used a vinegar rag to wipe the brown stains off.

### **Turkeys and Geese**

Turkeys were raised to make money and geese were raised for feathers. Baby turkeys were very hard to raise. If they ever got wet they would die. When they got bigger they got tougher. They would roam the countryside over and eat all of the grasshoppers. Around Thanksgiving and Christmas, they were sold on foot to a slaughter house in Austin. In later years there were turkey shoots. Whoever hit the target closest to the bull's-eye would win a turkey. Ten shots were sold for \$1.00 each, so the turkey would bring \$10.00. This was done next to the Cele Saloon. Some days around Thanksgiving there were at least 20 turkeys slaughtered, cleaned and delivered in one day.

Geese were raised for their down to make pillows and featherbeds. The feathers were dry picked from under the goose's wings and only the softest ones were used.

### **Horses and Mules**

Horses and mules were used to work in the fields. They were hooked onto the cultivator or plow to pull when the planting or cultivating was done. A singletree or a doubletree was used to keep the animals apart and to guide the hooked up animals around a corner or to the next rows. Generally two horses, or two mules worked together on one plow. Seldom did you put a horse and a mule together. They were fed corn at least once a day and when they had to work hard they were fed twice a day. They went to the stock tanks to drink water. They had to be curried when they came out of a cocklebur patch to remove the burrs.

Horses were used for transportation, to visit when the roads were muddy and as a ride to school when it was too muddy to walk. They also pulled buggies and gigs. I remember, we had a reddish brown horse named Bill, that we would ride out to the highway and we could turn him loose and he would walk back home all by himself.

At the time of my sister's wedding, a pair of mules hooked up to a trailer pulled through the mud roads to get the bride and all of her finery, plus food for everyone to the church. It had rained so hard and the roads were so muddy, it was the only way we could get to the church. That was over 40 years ago.

### **Hog Butchering**

The day before the hog butchering was to take place some of the neighbors or relatives were asked to help. Everything was scrubbed clean, such as the tables, the meat grinder, the water pot, etc.

Before the cock crowed, the fire under the kettle was lit. The hogs weren't fed the night before so that their stomachs and intestines were empty. The selected hog was first shot with a .22

rifle, then stabbed. The blood was saved in a bowl for blood sausage. The hog was then placed on a sled and dragged up to the smokehouse. The scalding hot water was poured into a barrel that was placed under a block and tackle with a singletree that was attached to a big tree limb. The hog's leg was slit and the hog was pulled up and down until it was just right for scraping the hair off the skin. By this time the hog was really clean. The intestines were removed by cutting a long slit from the top to the bottom of the hog. They were put in a #3 tub to be cleaned by the womenfolk.

The hog's head was cut off and hung on a nearby tree where the eyes were removed and discarded. The bacon from the cheeks was very good to eat, but if you wanted to make liver sausage you used the cheek bacon for that. In the meantime, the big black kettle was cleaned again so that the headmeat and tongue could be boiled for the different sausages.

The hog was cut into two parts and one part was worked on at a time. The hams and bacons were cut out first. The fat was removed and put into a separate container for further processing. The rest of the meat was cut up for pork sausage. The other half was done in a like manner.

In the meantime the women got bowls, pots, knives and scrapers ready. They carried large buckets of very warm water to a place away from the house - preferably out of the cold north wind. They cut a long length of the small intestine and ran water through it to get out any intestinal dirt. They then used a small pitcher of water with a spout to turn the intestine inside out. This same procedure was used with the large intestines and the stomach.

As soon as the intestines were removed from the hog, they were pulled away from the netting and the fat that held them together, being careful not to tear a hole in them. If a hole was accidentally torn, it had to be tied closed with a short strong string.

The scraper was then used on the small intestines to scrape off all the lining of the intestines and only a thin casing remained. The large intestines were rubbed clean with salt or cornmeal. They were then washed clean of the cornmeal or salt and a vinegar solution was poured over them to bleach them white and make them smell better. They were then ready for all the different sausages.

The sausages that could be made from one hog were the regular sausage (bratwurst), liver, blood sausage and head cheese. The liver sausage was made from a part of the liver, cheek bacon, a little of the darker cooked meat, sage, salt and pepper. Green onions were often added for color and flavor. The blood sausage was made of mostly dark cooked meat, just a little of the strained blood and spices such as marjoram, thyme, salt and pepper. Head cheese was made from cooked rinds, some cooked fat chunks, cooked and cubed kidneys, heart, tongue, spices, salt and pepper to taste. This meat was generally best stuffed into the hog's stomach.

The last three sausages were stuffed into the large cleaned casings using a sausage stuffer. They were then simmered for a few minutes, but not boiled as they would burst open. After being plunged into tap water to cool, they were placed on a table, arranged close together with boards placed over them to squeeze out any excess fat. The boards were weighted down with something very heavy such as bricks.

The regular sausage was stuffed with the sausage stuffer into the

small intestines which had been soaking in warm water. They were then cut into links, tied with cotton yarn and hung in the smokehouse to drip dry. The other sausages were hung the next morning and they all got smoked for several hours. Nowadays they are wrapped and frozen, but years ago they were fried just a little and placed in a crock and melted fat was poured over all. The sausage kept for a long time and it was delicious. Bacon and ham were packed like this too but they weren't fried. They were given the salt rub and cured with smoke salt.

The fat was cut into cubes and fried in the big kettle outdoors. After it started to get light brown it was strained through a strainer and a towel and we used a rack to keep it steady over the crock. The cracklings were used in different ways. Some people used them in cornbread and if you couldn't eat them you fed them to the dogs and cats or you could use them to cook soap. The next day the grease was cooled solid and was placed in the smokehouse for use in pies, cakes, breads and fried foods such as potatoes and fish.

Liver sausage is good fried whole and eaten with cornbread for breakfast. The blood sausage is good fried for breakfast with scrambled eggs on the side. It is also good as a cold cut for sandwiches. The head cheese is best eaten cold sliced with homemade mustard in a sandwich. Since it has the bacon rinds in it, it spatters considerably. The bratwurst is good any old way. It even gets to be knockwurst if you can save it that long.

## **Beef Club**

Before health departments and deep freezers came along, there was a beef club in our Richland Community. There were three generations of Geberts who were the butchers namely August, Willie F.H., and Waylon.

A beef club had fourteen members, each calf was cut in half and each half had seven pieces. Each member received one piece per butchering plus the liver which was cut into seven pieces. Every other week each member received a piece of liver one time. The owner of the calf received the rest - head, tail and hide. There were four soup bones and they were rotated among the members.

Each member was required to draw a number in which order he had to butcher his calf. Sometimes trades were made among the members if someone had a calf large enough to butcher sooner and the other member's calf was too small. Each member usually got around twenty pounds of meat a week. They all had to have two sacks with their names on them. One was to put meat in the day of butchering and the other was for the next week. It was picked up when the meat was delivered by the owner whose turn it happened to be. The butcher always butchered at the owner's place.

At the end of the butchering, each piece of meat was weighed and then averaged out at the end of the season. If you got more meat than your calf weighed, you had to pay in. If you received less meat than your calf weighed, you got paid a certain amount of money per pound. When deep freezers came along, the clubs disbanded.



## Homemade Soap

The base of homemade soap is 15 lbs of hog lard, 3 cans of lye and 4 buckets of water. This is boiled in an open outdoor kettle for about 4 hours. The hog lard can be fresh uncooked fat from a recently butchered hog or it can be used hog lard such as from French fried foods, etc. The lye dissolves any impurities. It was stirred with a wooden paddle.

The soap wouldn't boil over the pot if you cooked it just a few days before the full moon.

It was used for everything, dishes, laundry, bathing, hair and scrubbing floors. I believe we used Ivory Soap for new born babies though.

## Cisterns

A cistern is an underground water reservoir. It was connected to the barn or house with gutters. When it rained all of the water from the roof ran into the cistern. Of course it had a screen at the entrance to catch all the leaves or whatever else may have been in the gutter.

These cisterns were built by human labor, bucket by bucket. They were then lined with bricks or cement to keep them from caving in.

To get water from the cistern, a pulley was attached to a frame over the cistern and water was drawn out with a bucket on a chain. A water dipper was used for drinking from this bucket. Everyone used the same dipper to drink water.

This rainwater was wonderfully soft water. It got really soapy with the homemade lye soap. It also left your hair shiny clean and no one ever heard of dandruff. It was also used to water the animals and to water the garden.

In later years, we were fortunate to get a hand pump over the cistern.

## Slop Barrels

Every farmer always had a slop barrel. In those days, water wasn't as plentiful as it now is. Every cup of water was saved, whether it was water from washing dishes or the wash basin. Slop buckets were kept at the house and when they were full, were emptied into the slop barrel for the hogs to drink. Of course, other scraps also went into the buckets for the hogs to eat. Such things as potato peelings, apple peelings etc. were fed to the hogs. That is, if the chickens didn't get them first.

At our home, my Dad got real fancy and built a metal box with a lid in the house and this funneled the excess water to a barrel outside the house so Mama or us girls didn't have to carry the water out and pour it into the barrel. I remember having to take charcoal tablets to purify our innards and I never could swallow a pill. Needless to say, that metal box was the recipient of many of my pills. That is until Dad found some undissolved ones in the barrel.

Oh yes, the soap water was good for the hogs. It kept them from having tape worms. The lye in the homemade soap killed the worms. So

the water served a dual purpose.

### **Eating Habits**

Breakfast was always at the crack of dawn, with all of the household eating together; all at one time, and everybody ate the same type of food. If it was oatmeal, everybody ate oatmeal. If it was cornbread, bacon and eggs, everybody ate that. There were no choices, except if requested the day before, then everybody ate that same thing.

When we worked in the fields, we generally always had a mid-morning lunch at 9:00 a.m. and an afternoon lunch at 4:00 p.m. The children got to drink coffee then with sugar. I guess that gave us more energy to work. These lunches usually consisted of homemade bread with jelly and homemade coffee cakes.

At lunch we always had some kind of dried beans or peas, potatoes and meat or chicken. We had cucumber pickles or pickled yellow wax beans or beet pickles.

At suppertime, we ate clabber with a little sugar and cinnamon and crackers. Our mother cooked cheese and we had pork sausage that had been preserved in hog lard and there were always pork and beans that you could buy.

We were all healthy children and grew up to be healthy adults.

### **Homemade Molasses**

Molasses comes from sugar cane. The seeds were planted a few inches apart in rows. When the cane was about six feet it was ready for the mill. Wood paddles were used to wack off the leaves. The stalk was then cut by hand and loaded on a wagon and taken to the person who processed the molasses. He had a mule that went around in a circle, hooked up to this press where the stalks were forced through. That "juice" was cooked until it was molasses. In the summer the finished product would be fluid, but in the winter the molasses would have to be heated up so that it would pour. I remember coming home from school and stirring molasses into breakfast bacon grease and dipping bread into it. It must have been good, we all ate it. Sometimes I guess when money was scarce, we took molasses in our sandwiches to school. I remember how some children made fun of my molasses bread sandwiches.

### **How to make Cheese**

For this you will need two gallons of raw milk. Let the cream rise to the top for at least two days in the refrigerator. Skim off the cream and save it to make the cheese. Place the two gallons of milk outside of the refrigerator for several days until the curd rises to the top. This milk is now called clabber. Pour this clabber into a large pot and heat it until the curds and whey separate (about twenty minutes). Strain and pour away the whey. Dry the curds by letting them drain in a colander for about two hours. Then put in the top of a double boiler, add two teaspoons soda and four tablespoons

butter. Stir and let set for two and one-half hours. Put water in bottom part of double boiler and bring to a boil. Then put top part of double boiler on the bottom part, leaving heat on. Add one and one-half teaspoons salt and all of the cream. Stir with a wooden spoon until all of the curds melt. For a very smooth cheese such as "Velveeta", put cheese in a blender and blend on high speed until smooth. It will get firm as it cools. Pour into small bowls and add one teaspoon of caraway (optional) into each bowl. Put lid on bowl. Cool and refrigerate. This is called Koch Kaese.

### **How to make Butter**

The cows are milked in the morning and again at night. The milk is put through a strainer. It is then put in the refrigerator until the cream rises to the top of the milk. In bygone years we used a cream separator, but there aren't many around to be used anymore. So now we skim the cream off the milk until we have enough to churn. One gallon of cream makes about two and one-half pounds of butter. You pour the cream into a churn and turn and turn until the butter separates from the buttermilk. The buttermilk is good for drinking. You then put the butter into a large bowl and wash it with cold water to get out all the buttermilk. You add salt and mix well and then put the butter into a mold. It slides out easily onto a cookie sheet and you use a knife to make it nice and smooth. The butter is then put in the refrigerator for several hours to harden, so it can be wrapped with handy-wrap. We used to use sheets of paper called butterpaper. Years ago, we had to add butter coloring to the butter to make it more yellow, but now with all the added feed we give our cows, the butter is always bright yellow.

This butter gives a wonderful flavor to anything that calls for butter or shortening. It is out of this world on a slice of fresh baked bread or cornbread and makes the best tasting cookies and cakes.

### **Peas, Beans, Potatoes, etc.**

Peas and beans were grown at home. They were dried on the stalk and then pulled off. They were then placed on a tarp and covered with the same tarp and then stomped on to break the hull from the bean itself. Afterwards the beans still had broken pieces of hull with them, so the beans were poured from a bucket into a large tub. The wind would blow the hulls away. These beans and peas would keep for a long time without being canned.

We would can green beans, but we used vinegar so that they would keep better - like pickles. Sweet-sour green beans were very good then. Tomatoes, pickles, and peaches could also be canned without a pressure canner.

In about 1940, the Richland School purchased a pressure canner and the whole community shared the use of it.

Potatoes were always planted. They were generally fairly easy to raise. We stored them in the barn or under the house where it was cool.

People had large orchards. Each year every child who belonged to the 4-H Club received a fruit tree. So the more children you had, the

bigger your orchard was.

### **Homemade Bread**

For a large family, baking bread was an everyday affair. Generally, three loaves were baked in one day. Early in the morning you would start the bread with a ball of sourdough pinched off from the previous day's dough. This was placed in a saucer and left uncovered until the next baking. Water, salt and hog lard, the yeast and flour were mixed into an elastic dough. This was placed in a large bowl to double in size. After about 2 hours it was punched down, greased again to rise for another 2 hours. It was then baked until when tapped, it would sound hollow. Lard was spread over the loaves if you wanted a tender crust. Some people preferred a crisp crust, so you didn't use the lard. Spread each slice with homemade butter and jelly - a meal fit for a king! The recipe I have always used is:

- 1 cake dry yeast
- 4 cups water
- 2 Tablespoons salt
- 4 Tablespoons sugar
- 4 Tablespoons shortening

Mix these ingredients together and add enough flour for a smooth elastic dough. Let rise 2 hours. Punch down and let rise another 2 hours. Cut into three parts and put in bread pans. Let rise until 1 inch above pan. Bake at 350 degrees F. for 40 to 45 minutes. Cool on racks out of pans.

### **Parlors**

Parlors - today's living rooms- were a beautiful sight. I remember seven pieces of furniture all matching woodwork and material. There was a couch, a loveseat, a rocker, a marble-topped table and three straight chairs. The marble-topped table stood in the center of the parlor and held a music box. The other pieces all had stuffed backs and seats. They were stuffed with refined straw. The parlor also had an organ that had foot pedals for power. It had beautiful ornate woodwork all over. There were huge pictures of immediate family members hanging on the walls. There were flower vases which generally held colorful peacock feathers and cattail reeds. And yes, there was a wall-to-wall carpet. There weren't any vacuum cleaners so we would spread damp coffee grounds all over and let it dry. This would pick up the dust. Then it would be swept up.

Parlors were only used for special occasions such as Sundays, birthday parties and for special guests.

### **Wooden Ice Boxes**

The ice box that we owned had a compartment for 100 lbs of ice. This compartment was on the left side and the other side was used for

food. It had four wire shelves. The food would keep pretty good, like an ice chest does now. There was a hinged door along the bottom where a pan was kept to catch the melted ice. This water was used to water flowers. Sometimes if we forgot to empty the pan, the water would run out all over the floor.

The ice that we used was bought in Cele at Fred Steger's Ice House or at the New Sweden Grocery Store. The ice houses were like today's walk-in ice boxes or freezers. The wooden ice boxes were made from good wood that was nicely varnished and the boxes actually made pretty pieces of furniture.

### **Crocheting**

Every girl learned to crochet back then, except if you were more interested in helping with the fieldwork. Mothers would teach their daughters at an early age, say around eleven. They did really neat work too. They produced all kinds of designs in the patterns, such as a World War I soldier with his rifle and canteen and there is the altar cloth with the cross and grapes design. Each rocker or armchair had crocheted work on the back of the chair and also on the armrests. Each dresser had an embroidered scarf with crocheted edging. Pillow cases were also edged with crochet. Collars and even hats were crocheted and starched in order to keep the shapes.

### **Cornshuck Mattresses**

Some of our families used cornshucks (husks) to stuff material and made mattresses. They were fluffed up each morning and smoothed out so that they would be ready to sleep on at night. Doesn't it make you wonder what a person did if they were allergic to dust? I'm sure that the ends of the shucks were cut off so that there weren't any knots.

### **Featherbeds**

Years ago every bed in the house had a featherbed for those cold winter nights. These were made of hand plucked feathers from tame geese. These feathers are called down. They are the softest feathers from a goose and they are from under the wings and breast areas. The material used is called feather-ticking. It is very strongly woven so that the feathers cannot work themselves through. They had to be fluffed and smoothed to make a nice neat bed. In later years some were made into feather comforters. We sewed long seams the length of the cover, made the feathers wet, so that they wouldn't fly away and then stuffed the feathers into these long narrow strips. The comforters dried easily on the wash lines. Children were often tempted to jump on the feather beds while they were on the beds, because they were so soft.

## Quilting

Choose a quilt pattern according to your taste and ability. Your materials should be of the same weight and the colors should coordinate with each other or it can be a quilt of many colors.

Cut out the pieces and sew together by hand or machine. Have enough blocks to cover a bed nicely with at least one row of blocks extending on each side of the bed and long enough to tuck in the bottom and over the pillows.

To actually quilt a quilt, you will need quilting "sticks". These are long sticks, about one inch by two inches and they have holes about two inches apart. These holes are used to sew the material on to keep it in place. At each corner a nail is put in two holes that overlap each other at the corners. You will also need some strong thread, like cord at each corner to hang your quilt to a staple that is hooked to the ceiling of your room. Some people put these frames on chairs rather than hang them from the ceiling. You can also purchase other quilting frames. You are now ready to attach the bottom of the quilt to the quilting frame. Of course you have to measure the quilt top and bottom so that they will be the same size. Using any color thread, attach the bottom or back side of the quilt, wrong side up to the frame with a straight running stitch. Break the thread and tie knots at each corner. Now place the batting on this to cover the entire quilt smoothly. Place your quilt top right side up on top of the batting. Sew a running stitch around the entire quilt, breaking the thread at each corner and tying knots to secure the thread. This top material should be pulled very smooth and straight before tacking around the edge.

Now you are ready to "quilt" your quilt. Generally you make a running stitch with very small stitches following the seam lines of your pattern or you may sew on each side of the seams or you can sew any design you wish, especially in larger areas. When you have finished quilting all the way around the other edge and in as far as you can reach, you undo the corners by pulling out the nails that you placed in the overlapping holes at the corners. Roll under the long side of the quilt until you have rolled under all of that side that has been quilted. Replace the nails in the corners and continue until all of the quilt is quilted. Remove from frame by removing all the basting stitches. Sew up the edges by using quilting stitches or blind stitches or a binding; whichever way you choose. You are now the proud owner of a beautiful piece of handwork.

## Having Babies

I was ten years old when my youngest brother was born. We were in our big kitchen and after I saw Dr. Reed come and go with his big black bag, I thought, "that's how my brother got here." My sister is four years older than I, and she was sent to get Aunt Emma. She ran all the way (one-half mile), sensing an emergency, but didn't know what was happening. I guess that was normal. Childbirth was a subject no one talked about at that time.

Many babies were delivered by midwives, generally the mother or mother-in-law. I guess this practice was passed on from generation to generation. You learned it like cooking and sewing. Heaven knows



there were enough babies born to practice on. In the case of a delivery by a midwife, the birth was not officially recorded. But there was a very good record of the Richland births kept by Henry Steger.

Women in those days worked in the fields sometimes until the day before the baby was born. This exercise actually made for an easier delivery. The new mother had to stay in bed for nine days after giving birth so that the womb would go back in place, although she may have been up and around already before that time. Some relative, generally the mother, sister, sister-in-law, or mother-in-law would take care of the family until the new mother was able to. The babies were baptized soon afterwards.

### **Birthdays**

Everybody always celebrated their birthdays. Those were large gatherings like a wedding nowadays. All of the cousins, aunts, uncles and friends for miles around would come. There was always plenty of food and lots of activities - dominoes, cards and childrens games.

The mothers and daughters would fix chicken salad sandwiches or ham sandwiches with lots of dill pickles, mashed boiled eggs and mustard or sandwich spread. There were lots of cakes, pies and cookies too. Every family would bring something sweet. The grownups drank beer and coffee and the youngsters had lemonade or hot chocolate. All the sweets plus the hot chocolate often gave me a tummy ache. To this day, I can't have the two together.

The men would play Scat, a card game; and the men and women played "42", a domino game. The children played outdoor games such as "Red Rover", "Drop the Handkerchief", "Mother, May I?", and other games. One night the children chased lightning bugs in my father's cane patch and I never will forget the morning after when all of the cane was stomped flat and my father was so upset at us. We never did that again!

### **German School**

Every year until probably the beginning of World War II, the Richland Community had a German School. For six weeks every summer, we had classes before lunch. We learned the alphabet and we learned to read. We were taught the old script alphabet. We had books entitled "Unterstufe", "Jung Deutschland", "Der Kommende Koenig" and others. We also learned many of the German songs. Songs such as "Ich hat einen Kommerat", "Fumpzig Kleine Madgens", "Roselein Rot", "Die Lorelei", and many other folk songs. Of course we always sang all of the German Christmas songs during the Christmas season. I went to German School when it was taught by Rev. J.J. Kasiske. He had older students help him teach. Pastor Zucher taught the German School before Pastor Kasiske came to Richland. We used the Richland schoolhouse for these classes. Some classes were held on the steps of the clubhouse.

## Confirmation

Up until World War II, we had confirmation in German. Although most of us were German, we sometimes had one or more young people who did not know German. In those cases, those of us who knew German had to write everything in German and English. German was written on one side of the notebook and English on the other side. When I say write, I mean write everything that the pastor wrote on the blackboard. We also had to memorize the Catechism from front to back.

We would go to confirmation classes every Saturday for eight hours and towards Confirmation Day we would have to stay out of school and go to confirmation instead. The days we went to school we would have confirmation for two hours after school turned out. On Judica Sunday, the confirmation class was "judged". There were many students in those classes then. We would sit in a semi-circle with our backs to the congregation. Questions were asked at random. Almost everyone knew the answers. On occasion, when the confirmand didn't know the answer, the pastor called on someone else. On Palm Sunday the class was confirmed.

The girls always got a new dress for these very special occasions. Pastels for questioning Sunday and white for Palm Sunday. The boys always wore suits and ties.

Our sponsors when we were baptized were always invited to the confirmation. Generally, confirmation was celebrated at home with a big noon meal and all the sponsors and other relatives and friends were invited.

Every class member was required to show up at Alfred Otto's Photography to have a group picture made of that particular year's confirmands. One always felt close, through the years, to one's confirmation group. Today, we in Richland have 50th anniversary observances of confirmation classes in the spring of each year at the church.

## German Weddings

When a couple decided to get married, the groom-to-be always had to ask the bride's parents for her hand. After this was accomplished, the couple became engaged. The bride-to-be received an engagement ring if they could afford it, and if they wanted one. The wedding date was set about three months in advance. Preparations were started, such as making at least three quilts; and the hope chest was filled with embroidered pillow cases, kitchen towels, and furniture scarves. Each piece of furniture had to have an embroidered scarf edged with crocheted lace. Bridal showers were given and everyone who was invited to these showers would also be invited to the wedding.

Wedding dresses were either bought or made at home. There generally was a very good seamstress in the community who could sew a beautiful wedding gown. The bride usually wore a headdress and a veil, just as they do now. Rainbow-colored dresses were a favorite choice for the bridesmaids.

The food preparation took at least two days. We didn't have caterers then. There would be barbecue and all the trimmings, homemade bread, cakes and pies. There were tents put up next to the houses so people could sit in the shade or to keep out of the cold

wind. All the neighbors pitched in to help in any way that they could.

At the church ceremony, the service was so long that sometimes the bridal party had chairs to sit on. The preacher had a full sermon, based on verses from the bride's confirmation or some other specially-selected Bible passages.

Later, after the food was eaten, sometimes there was a dance which was enjoyed outdoors on a platform that was especially built. Dances were also held indoors.

After the newlyweds moved into their own home, their friends who wanted to join in making a "shiverie", quietly gathered together in a certain place. Then they banged their sweeps or pots and pans and marched around the house. The newlyweds then appeared on the porch, thanked the group and invited them in to eat supper and join the party. This was considered a status symbol; if you didn't get a "shiverie", you weren't liked as much as some other newlyweds.

You didn't take a honeymoon unless you were well-off. Often, newlyweds spent their first night together in the home of the parents of the bride. Of course, some of the relatives realized this and played pranks on the newlyweds. They would put metal pie plates between the mattress and the springs, sew armholes closed on nightgowns and sew leg holes shut on shorts, etc. Thank goodness, they only mess up cars nowadays!

### **Community Fairs**

Community fairs were held in the fall of the year. Everyone brought all the best of their homemade, home-canned, or homegrown items. These were placed in categories and were then judged. Prizes were awarded to the first place winners in each category. The prizes were donated by the local merchants and merchants as far away as Austin. You would get anything from a fountain pen and pencil set to getting your hair done at a beauty shop.

Games were played and you could buy soda water, candy, chewing gum, and hot dogs and hamburgers. Pictures were taken and they appeared in the Austin newspaper.

These fairs were held at the Richland School House and on the grounds there. Later this event was held at the Richland Hall. It ceased taking place during World War II and was never started up again.

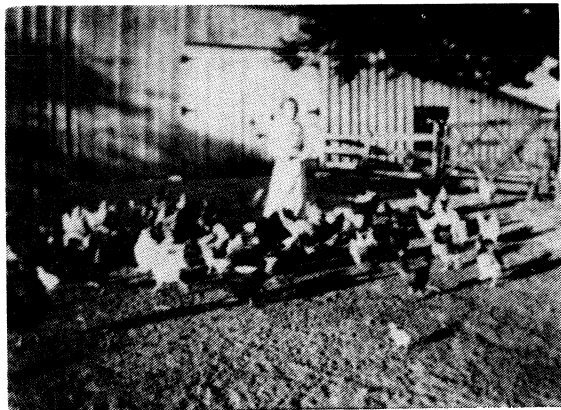
Now we all go to the Austin Livestock Show which has a Youth Fair similar to our community fairs of the past.

### **Christmases of Yesteryear**

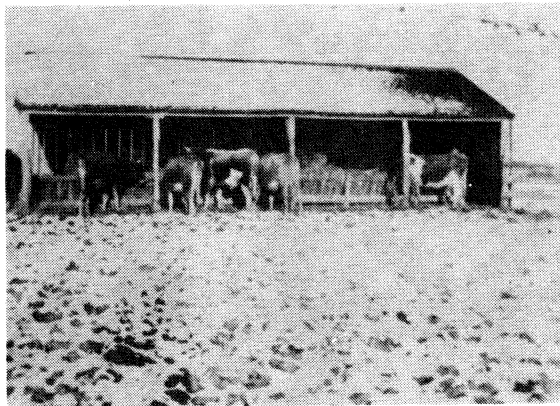
Christmas Eve was celebrated by most Richland families. The night before Christmas Day was when the church had its Christmas program at the Parish Hall. There were angels, wisemen, shepherds and Mary, Joseph and the baby Jesus. All the children had to memorize something to tell the story of the birth of Christ. Christmas hymns were sung and it was a beautiful sight then as it is now. Years ago, children would receive little brown bags that contained an apple, an orange and candy. This was donated by the merchants in Cele. We

always had a huge Christmas tree in church and in the Parish Hall, just as we do today. They always touched the ceilings. The choir of St. John sang several songs. Often times real babies and their parents would play the parts of Mary, Joseph and the baby. The collection from the service was sent to the Eden Home, as it is still done today. The scenery was authentic, with its wooden stable and all of the animals around it. Today, readers tell the story of Christ's birth and the children act out the characters.

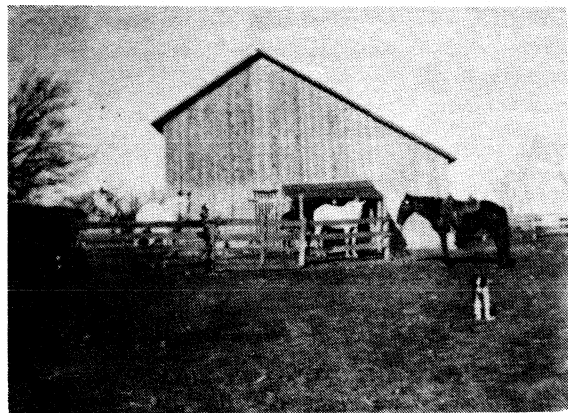
After the drama was over, everyone went home to be with family and to enjoy food and exchange gifts. Songs were sung and music was enjoyed. Santa Claus had come while we were at church. The next day, which was actually Christmas Day, we would go to Grandma's and Grandpa's house. We celebrated by going to church and eating heartily at dinner again. In later years things haven't really changed that much - tradition has remained the same.



CHICKENS



COWS



HORSES



GATHERING AT THE CISTERN

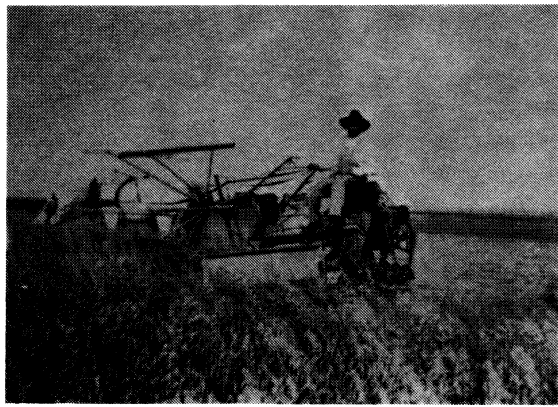


POTATOES

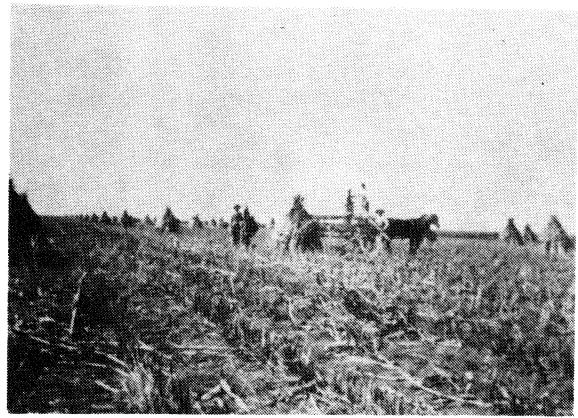


HOG BUTCHERING

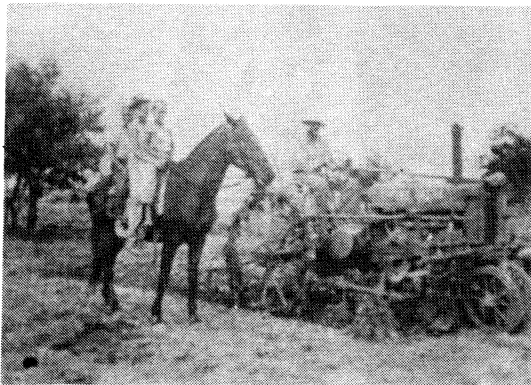




HARVESTING GRAIN



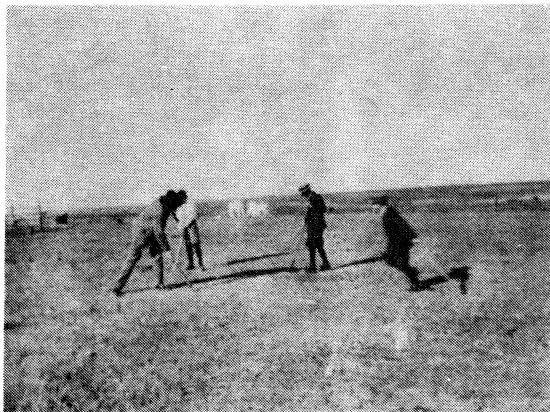
SHOCKS OF CANE



THE OLD AND THE NEW



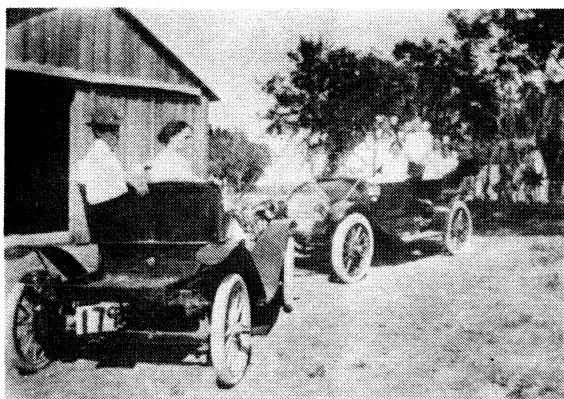
SUNDAY AFTERNOON FUN TIME



STICKBALL



DOMINOES-1943



MOTORING



PLAYING ON THE BALES





A FAMILY OF MUSICIANS



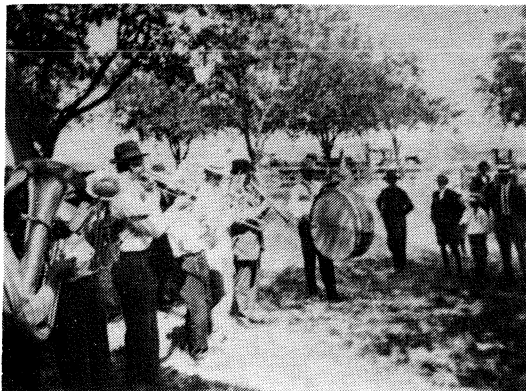
CELEBRATIONS



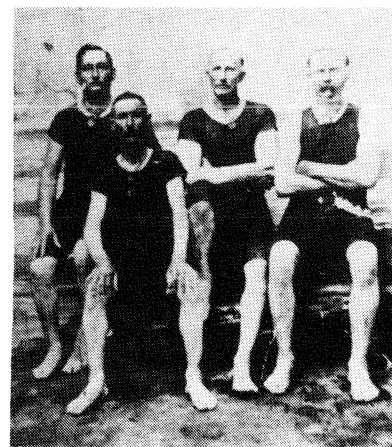
FAMILY PHOTOGRAPHS



AN 1890'S WEDDING



THE BAND PLAYING



VACATIONING AT GALVESTON

## EPILOG

We who are living in today's world - the latter part of the 20th century - use terms to describe our work-a-day activities such as quarks, megabytes, nanoseconds, transistors, lasers, robotics, holography, microwaves and super conductors that were totally unknown to our ancestors. By the same token, things that were in common usage a century ago are seldom seen or hardly even remembered today; middle busters, sweep stock, wiggle tail cultivators, drag tooth harrows, privy, doubletree, hame strings, trace chains, cruppers, mustard plaster, asafetida, gallus, watch fob, serge suits, bustles, fascinators, clothes plungers and sad irons. Nevertheless, the expression of value systems that determines the real quality of life remains unchanged - the same today as it was in the time of our pioneer forefathers - God, church, home, family, love, friendship, concern, respect, responsibility, patriotism and laughter, to name but a few.

All of us have our own private set of memories and this is rightfully so. Willie Kemp in the "Tales of Central Texas" reflects about his in a humorous way: "As I look around and see all of the rush, I feel like I could just chuck the whole kit and caboodle then hie it back to the horse and buggy days when everybody was everybody's neighbor, with plenty of time to be neighborly". Corrie ten Boom, in her masterful book, "The Hiding Place", seems to put these thoughts in proper perspective with her sage comment, "Memories are the key not to the past, but to the future".

Richland has its own monument of sorts - the old Tips cotton gin engine. Over the period of a half century, thousands of cotton bales were processed using the power of that machine. During the fatal fire that consumed the gin, the engine kept right on running till its fuel supply finally blew up. Later, the pistons and other accessories were removed. The block was too heavy to move and unsuccessful attempts were made to cut it up with a torch but all that did was to inflict some pock marks in the massive piece of cast iron. So twenty-five years later it still stands as a proud reminder of the rugged Germans who settled the Richland Community. This book is dedicated to them and to St. John United Church of Christ for 110 years of dedicated service to God and mankind.



## Reunion

—der—

sämtlichen Konfirmanden der ev. luth. St. Johannes  
Gemeinde. Richland, Texas, 18. April, '09.

Fürchte dich nicht, ich habe dich erlöst, ich habe dich bei  
deinem Namen gerufen du bist mein. — Jes. 43, 1.

Könnt ichs irgend besser haben,  
Als bei dir der allezeit  
So viel tausend Gnadengaben  
Für mich Armen hat bereit.  
Könnt ich je getroster werden  
Als bei Dir Herr Jesu Christ,  
Dem im Himmel und auf Erden  
Alle Macht gegeben ist?

Wo ist solch ein Herr zu finden,  
Der was Jesus tat, mir tut  
Mich erkaufte von Tod und Sünden  
Mit dem eignen teuren Blut?  
Sollt ich dem nicht angehören,  
Der sein Leben für mich gab,  
Sollt ich ihm nicht Treue schwören,  
Treue bis in Tod und Grab.

Freut euch daß eure Namen im Himmel geschrieben sind.  
Luc. 10, 20.

H. Barnofske, Pastor.

## REUNION

of the

gathering of the confirmands of the Evangelical Lutheran St. John  
Congregation. Richland, Texas, 18. April, '09.

Fear not, for I have redeemed you: I have called you by  
name; you are mine.—Isaiah 43:1

Could I have it better anywhere  
Than with you forever  
Who provided for me, a poor soul,  
So many thousands gifts of grace.  
Can I become more contented  
Than with you Lord Jesus Christ,  
Who in Heaven and on earth  
All power is given?

Where do you find such a Lord?  
What Jesus did for me  
Who delivered me from death and sin  
With His own precious blood.  
Should I not belong to Him  
Who has given His life for me.  
Should I not swear true allegiance  
Until death and grave.

Rejoice you that your names are written in Heaven.  
—Luke 10:20

H. Barnofske, Pastor

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