

**IN SEARCH OF ONE'S GERMAN ANCESTRAL ROOTS: THE PALATINE LOYALIST  
PIONEERS OF STORMONT AND DUNDAS COUNTIES:  
A SPEECH PRESENTED AT THE 240<sup>TH</sup> ANNIVERSARY OF THE  
FOUNDING OF CORNWALL BY THE U.E. LOYALISTS IN JUNE, 1784**

by Murray Barkley

Good Afternoon Ladies and Gentlemen,

Growing up in my hometown of Avonmore, Stormont County, in the 1950s, a young person could easily form a lasting impression that there were two kinds of people in our community -- those with a Scottish Highland heritage -- and everybody else! After all, we had an annual "Scotch" Concert in the Odd Fellows' Hall; Highland dancing, piping, and fiddling at Avonmore Fair; a local Cadet Corps and Highland Regiment that wore kilts; the nearby Highland Games in Maxville; and the pipes on most occasions, solemn or festive. Our two larger Churches were Presbyterian and (largely) former Presbyterian -- even the name Avonmore had a distinct Gaelic ring to it; and half the world seemed to be called MacMillan, MacRae, McIntosh, McIntyre, Macdonald, or Campbell, Cameron, Grant, or Ferguson (and there was nothing wrong with that!).

So it may come as a bit of a surprise -- it certainly did to me -- to learn that by far the largest group of original Loyalist settlers not only in Upper Canada not only along the Bay of Quinté and St. Lawrence; but indeed in what would become Dundas and Stormont counties was not Scottish -- nor English, nor Irish -- nor French, nor indeed Dutch -- but German in origin. Germans who had been forced out of their homeland and had taken refuge in the Thirteen Colonies; and there again within a very few years forced to abandon their refuge and to flee to the Northern wilderness because of their loyalty. And here, twice removed from their

cultural roots, they were Anglicized within a generation or two, including in many cases even their surnames and ancestral memory. Perhaps this address could be fittingly be called "The World We Have Lost".

When I was very young, I asked my father, "Where did the Barkleys come from? -- *"Dundas – Williamsburg"*, he replied. "No Dad, before that?" -- *"They were probably Scottish or Northern Irish."* "What about the Casselmans and Schwerdtfegers and Schneiders? -- *"They were Dutch."* The Merkleys and Chryslers and Loucks?" -- *"They were Dutch too!"* And it wasn't just me -- I've heard this story over and over. I didn't have to ask about my grandmothers, Jennie Ferguson and Annie McIntosh -- or my Cameron or Sutherland ancestors. Whether it was the recent influx of Dutch immigrants in SD & G in the decades following the Second World War, the confusion between *Deutsch* and Dutch, or the stigma of two world wars, Dad had been 100% wrong! My above European ancestors were all from southwest Germany and had come to the Thirteen Colonies in the half-century between 1710 and 1760 -- including the Barkleys -- who, like the Cooks, Shavers, Rosses, Millers, and many others had an Anglicized name. The *Bürcklins* of Weil im Schönbuch am Neckarkreis eventually became the "German Barkleys of Dundas".

The Palatine Loyalist pioneers of Matilda, Williamsburg, Osnabruck, and half of Cornwall Township are the forgotten or ignored "elephant in the room" -- more than half of the first settlers of SD & G! The other half -- mainly Scottish -- after Culloden and the Highland clearances, were determined to preserve their culture and traditions and Highland dress. The German Loyalists, mainly from the Palatinate, Württemberg, Baden, and Bavaria, just wanted a new homeland.

Between 1710 and the Seven Years' War over 111,000 of them emigrated to the British North American colonies -- the largest group of immigrants to the Thirteen Colonies. From among this group, all of whom had left southern and western Germany during that half-century and settled in the Thirteen Colonies, a small portion (perhaps 10%) had settled in the Mohawk, Schoharie, Hudson, and Normanskill valleys of New York. From among these, between 1784 and 1791, the German families that settled *Dundas* included the surnames:

Ault; Allbrandt; Baker (Becker); Bouck; Beckstead; Brouse; Barnhardt; Baxter; Carman; Casselman; Cross (Kraus); Cole (Kohl); Collison; Countryman; Cryderman; Cook (Koch); Coons (Kunz); Crowder (Krauter); Crysler; Curran; Dockstader; Dunbar (Damberg); Dingman; Faeder; Fischer; Flegg; Froats; Freymire; Garlough; Haines; Hess; Loucks; Link; Merkley (Merckel); Parlow; Ross (Rauss); Richmire; Rosenberger; Saddlemire; Schell; Shoemaker (Sheuemeger); Schwerdtfeger; Snider (Schneider); Silmser; Stata; Strader; Stoneburner; Van Allen; Weaver; Weagant; Weegar; Winegard; Young (Jung); and Whitteker.

Even closer, the Palatine German Loyalists of *Osnabruck and Cornwall Townships* included such names as:

Clements; Eaman; Gallinger; Farlinger; Farrand; Hart; Hawn; Heagle; Hellmer; Hoople; Markell (another variation from Merckel); Mattice; Meek; Moss (Maas); Moke; Meyers; Otto; *Presley*; Rombough; Rupert; Snetsinger; Sommers; Vollrath; Waldroff; Warner (Werner); Webber; Zeran; Zufelt.

And in *Gaelic Avonmore* itself, eventually settled Loyalist families with names including:

The three founding families: Hough; Shaver (Schaeffer); Tinkess (Dönges); Alguire; Bender; Bush; Dillabough; Eamer; Empey; Fetterley; Feek; Fickes; Hartle; Miller (Mueller); Poapst; Steele (Stahl); Wert; and, believe it or not, Barkley (Bürcklin). And on Avonmore's cenotaph, 40% of our war dead, from each World War, were clearly German in ethnic origin.

Ethnic diversity – with the Palatine Loyalists – was already becoming a Canadian trait! Well, where did they all come from and when and why? Our story begins in the 1680s in what is now south-western Germany -- Germany of course did not exist as a unified nation-state until 1871 -- and in the 17th and 18th centuries was a patchwork of hundreds of principalities, electorates, ecclesiastical domains, and city states, collectively known as the "Holy Roman Empire", which Voltaire quipped was neither Holy nor Roman nor an Empire! Now, it is difficult to leave the world one has known: to abandon forever the homeland of one's ancestors, family, friends, and neighbours and undertake an *arduous* journey to a *dangerous* wilderness in a *strange* land, under a *foreign* government, speaking a *different* language. You may be wondering why anyone would make such a decision to leave. But perhaps after I briefly describe the circumstances, you may be wondering why anyone would choose to stay!

Weakened by the religious persecutions, vicious brutality, and almost total anarchy of the Thirty Years War, in which one in every three German males died, the situation became intolerable with repeated French invasions by the armies of Louis XIV, with widespread depredations and destruction, especially in Pfalz -- the

Palatine area along the Rhine around Heidelberg, Speyer, Mannheim, and Worms. The "scorched earth" policy of the invading French generals; the excesses of their soldiers; and the burdensome contributions extracted to finance defence caused many inhabitants to flee. The Casselman hometown of Adelshofen in the northern Kraichgau, between the Rhine and the Neckar, was repeatedly plundered and set ablaze in the 1670s and the 1680s. Particularly devastated was the political centre of the Rhineland Palatinate, Heidelberg, laid waste in the brutal campaign of 1689 and completely destroyed by fire in 1693. The term Palatine came to mean the highest medieval overlords in the Holy Roman Empire. By 1356, the ruler of the Rhenish Palatinate, the Count Palatine or *pfalzgraf* became one of the seven electors of the Holy Roman Empire and the Electoral Palatinate became one of the most cultured states in Europe]. Because the Palatinate probably lost more of its population than any other region and because the massive outmigration down the Rhine to Great Britain in 1708-09 marked the true beginning of the German diaspora, the growing flood of German emigrants from southern and western Germany to North America during the 18th century came to be referred to generically as "Palatines", even though strictly speaking, greater numbers later in the century came from Württemberg, the Westerwald area of Hesse, Baden, and Bavaria.

The bitterly cold winter of 1708-09 which ravaged all of Europe, and the complete agricultural failure of the following summer brought the crisis to a head. In January, 1709, the coldest in memory, the Main froze over in four days; the Rhine froze over in eight, and remained frozen for five weeks, during which time there were desperate shortages of wood and flour, as most mills were frozen in. Birds froze in mid-air; casks of wine, livestock, and entire vineyards were frozen

and destroyed by the unremitting cold. A third pressing cause of mass emigration was over-crowding. The population of Europe increased roughly 70% between 1720 and 1800 -- essentially a population explosion -- and southwestern Germany was plagued by overpopulation and land-splintering. For example in the northern Kraichgau, just south of Heidelberg, many settlements were barely two miles apart and the land available for cultivation was scarce.

Added to this were the oppressive taxes levied on small farmers, tradesmen, artisans, and labourers by their local Princes and landowners. Seasonal feudal chores, burdensome military service, and a litany of taxes -- in fee, kind, or service -- heightened the interest in emigration, especially among more enterprising younger families. In the Kraichgau, for example, the von Venningen family sought to re-establish their presence, forcing the residents in Weiler to build for them a grand new estate. Adelshofen began to rebuild after 1700, and the villagers suffered in the process, building a new residence for the von Neipperg family, and a new Church, town hall, and parish school. To pay for all this, authorities instituted a series of new duties, as well as mandatory work requirements -- a leftover from the Middle Ages!

The British government exploited the Palatines' dissatisfaction with these remnants of feudal servitude by waging a clever public relations campaign, extolling the virtues of life in the new world. [A Complete and Detailed Report of the Renowned District of Carolina Located in English America](#), written in 1706 by the Lutheran Minister, the Rev. Joshua Kocherthal, was widely circulated in southern Germany prior to 1709. William Penn had earlier commissioned several such glowing accounts of the American Colonies aimed at promoting immigration there. Kocherthal portrayed the Colonies as the Promised Land, where Palatines

could find a life free from the ravages of war and religious persecution. A revised edition published in 1709 and detailing Kocherthal's trip to New York with an initial group of 50 Palatines, embossed in gold lettering and hence known as "The Golden Book", made a tremendous impact in southwestern Germany. Something in the straightforward character of the Palatines led them quietly from despair to cautious hope for a better life in the New World. While perhaps as many as 5,000 Germans had already emigrated to Pennsylvania, attracted by William Penn's agents beginning in 1683, and while the 1709ers were dwarfed by later massive German emigration in the 19th and 20th centuries, their voyage nonetheless marked the beginning of modern mass trans-Atlantic migration. To summarize, the massive migration which followed resulted from the devastation of war and invasion; heavy taxation; the severe winter of 1708-09; land hunger; the desire for adventure; and aggressive promotion by colonial proprietors. More than 13,500 attempted to emigrate down the Rhine to Rotterdam and from there to England and its North American colonies. Some 3,000 -- the Irish Palatines -- were settled in Ireland. Although only around 1,200 remained there by late 1711, their settlements were successful in County Limerick and County Wexford. Many Irish Palatines later found their way to the Camden Valley of New York and after the Revolution, to the upper St. Lawrence and the Bay of Quinté: Another 3,500 were returned from England either because they were Roman Catholic (and suspected of sympathies with the French monarchy) or at their own request. By the summer of 1710 ten shiploads had arrived in New York: 847 Palatine families comprising about 2,500 individuals: 470 others had died on the voyage from England. It was nonetheless the largest single migration to America up to that

time. The ships were not all that different from slave ships: only the passengers weren't chained!

Following in the wake of the 1709ers, during the next two-thirds of the 18th century leading up to the outbreak of the American Revolution, migration from Germany grew steadily. But once the decision was made to emigrate, one's troubles were only just beginning! Emigrants tended to band together in extended families and friendship networks from the same and neighbouring villages. Increasingly, Princes attempted to stem the tide by imprisoning emigration agents and requiring permits to emigrate, in the absence of which lands and remaining possessions would be confiscated. An emigration tax was imposed, as was a 10% duty on all exported property. In July, 1717, the Pastor of Gemmingen recorded the names of those leaving, showing what he thought of them by listing them in the burial register of the Churchbook. In other cases, letters of commendation were required from the parish, and these testimonials could be far more touching. In May, 1752, the Pastor of Schlaitdorff, for example, wrote of his parishioner Hans Martin Weber:

*I, the pastor ... regret his leaving and certify that of the Christian religion in which above all else he is well trained, he has carefully observed [all rules], loved and honoured God's word and the holy sacraments, and also diligently caused his family to observe the same. May God be their best guide and cause them to find good friends everywhere, and in the end also bring us all together again in Heaven, the road to which is just as long from Pennsylvania as from Schwaben.*

The first ordeal was the Rhine passage, which could take anywhere from two weeks to two months. When the Casselmans left Adelshofen in 1708 they made their way to the Rhine; cut down trees to make a raft; and floated down the



Rhine. But as time passed, this became more complicated. Between Strasbourg and Mainz there were ten toll stations; eleven from Mainz to Cologne; and a further nine customs barriers from there to the Dutch border. Missing documentation could result in lengthy delays. Boats were generally chartered by parties based on calculations for 100 passengers plus baggage, all at the mercy of agents. At Schenkenschantz, the fort on the Rhine that guarded the Dutch border, only travellers who presented valid passports could continue their journey, and only emigrants who could present positive proof of arrangements for transatlantic passage were allowed to board boats to Rotterdam, and all boats transporting German emigrants were escorted by Dutch soldiers. Merchants trans-shipping emigrants had to guarantee that they would be taken directly to ocean vessels ready to sail.

The Atlantic passage wasn't exactly Club Med or a Carnival Cruise -- In fact it had more in common with *Amistad*, except the human cargo wasn't shackled. The passage could be done in four weeks, but usually averaged 8-10 weeks, often longer. Meat, peas, and water were rationed daily; bread, butter, and cheese weekly. Space between decks averaged 4 and 1/2 feet; bunks were 6 feet long and 1 and 1/2 feet wide. Although compartments with hammocks or sleeping platforms were sometimes available, there was apparently no systematic segregation by sex or age. Ships varied in length from 58 to 103 feet. Conditions on board varied greatly, and tended to be the worst at peak periods of emigration, such as the years from 1749 to 1754, during which almost 60,000 Germans migrated to North America. For example, Gottlieb Mittelberger, a German who arrived in Philadelphia in 1750, provided a vivid account not of a typical voyage, but of how *bad* conditions could be. His journey took six months.

The people were packed as closely as herrings. The drinking water was "thick with dirt, and full of worms". Mittelberger's description continued:

*During the journey the ship is full of pitiful signs of distress -- smells, fumes, horrors, vomiting, various kinds of sea sickness, fever, dysentery, headaches, heat, constipation, boils, scurvy, cancer, mouth rot, and similar inflictions, all of them caused by the age and the highly salted state of the food, especially the meat, as well as the very bad and filthy water, which brings about the miserable destruction and death of many. Add to all that shortage of food, hunger, thirst, frost, heat, dampness, fear, misery, vexation, and lamentation as well as other troubles.... so many lice ... that they had to be scraped off the bodies. All this misery reaches its climax when ... one must suffer through two or three days and nights of storm .... all the people on board pray and cry pitifully together.*

Upon arrival, usually in Philadelphia, no one was permitted to leave the ship except those who had paid for their passage or could give good security. The remainder would be visited on the ship by "redemption" agents, usually acting for wealthy landowners, sometimes from great distances, who would negotiate with the passengers to pay their passage in return for indenturing themselves for a fixed period of servitude, usually three to six years. Healthy passengers were naturally preferred, so the sick sometimes died in port; children aged between 10 and 15 had to serve until they were 21 years old. Those with relatives to meet them and arrange credit were indeed fortunate.

The 1709ers had their brush with indentured servitude in the form of the schemes of Governor Hunter to put them to work along the banks of the Hudson producing naval stores for the Royal Navy, in particular tar pitch. In October, 1710 they settled on the Livingston Tract at East Camp, and West Camp. But they hadn't come to America to be reduced to serfdom, and by 1712 the more

adventurous, 50 families in all, were literally "going over the hill" and stealing away to the Promised Land in the Schoharie valley. There they purchased lands from the Indians. In 1718 there were 224 families comprising 1,021 along the Hudson while 170 families totaling 580 persons were in the Schoharie. By 1723 with the aid of Governor Burnet, the Palatines were entering the Mohawk valley, notably around the Stone Arabia patent. The Palatines of New York, although dwarfed by the much larger German population in Pennsylvania, had made their way by the 1750s to the Mohawk and Schoharie valleys. And there they found themselves on the front lines of the American Revolution which would finally shatter the unity of the Palatine community as neighbour took up arms against neighbour, and brother literally fought brother. In passing, the three most famous families from this group, the New York Palatines, in more modern times were the Rockefellers, the Presslers, of whom Elvis was the most notable descendant of Johannes Valentin Bressler, and the Chryslers (of both local and automobile fame!)

During the 65 years following the arrival of the first Palatines in New York in 1710, years that led up to the outbreak of the American Revolution, 111,211 Germans emigrated to the British North American colonies and constituted the largest single source of immigrants to the Thirteen Colonies. They came principally from the Palatinate, Württemberg, Baden, Bavaria, and the Westerwald area of Hesse-Nassau: all these areas were accessible from the Neckar, Main, and Rhine rivers to Rotterdam from which 546 ships filled with German emigrants departed for America between 1683 and 1775 (the vast majority between the late 1730s and the mid-1750s). Of these, 389 sailed to Philadelphia (over 70%); 56 to New York (only about 10%); 36 to South Carolina;

18 to Georgia; 14 to Halifax (The "foreign Protestants"); 9 to Boston; 7 to Louisiana; 5 to Maryland; and 3 to Virginia; and, an intriguing entry, 9 elsewhere! As mentioned, to the repeated devastation of endless wars and agricultural disaster were added by the mid-1700s, the oppressive taxes and feudal burdens inflicted by local princes; the overpopulation and land scarcity of their homeland; and the clever recruitment by the British to lure the Protestant Germans to America to be a buffer against the Catholic French in Canada. Above all, something in the German character led the emigrants to take a calculated risk to improve their steadily deteriorating situation at home and seek land and opportunity both of which were abundant in America. Almost 60,000 Germans arrived in the Thirteen Colonies between 1749 and 1754 and by 1770 constituted almost one-fifth of the non-slave population of the Thirteen Colonies. As many people emigrated from the Rhineland to America between 1720 and 1770 as had been the population of all the colonies together in 1713. [This of course was dwarfed by later German emigration to the United States: in the century from Waterloo to the outbreak of the First World War, 5.5 million Germans emigrated to the United States: in 1854 alone, 215,000, and in 1882, 250,000. In the American Civil War, 1,229,174 persons of German ethnic origin fought in the Union Army -- second only to the Irish.]

By 1776, it has been estimated that 400,000 out of the total non-slave population of the Thirteen Colonies of 2,500,000 were of German origin. Of the 40,000 Loyalists who settled in British North America following the Revolution, perhaps 5,000, the vast majority from New York to Upper Canada were of Palatine German origin: "the chosen of the chosen". And of these, a significant number were settled in the Royal townships of Cornwall, Osnabruck,

Williamsburg, and Matilda, as a result of Governor Sir Frederick Haldimand's wise decision to provide for Church support in wilderness conditions by grouping the Loyalists by ethnic background and religious affiliation within the Royal Townships. So if during the Revolution only a small portion of the Palatine Germans remained loyal, it was largely due to the fact that only in the royal province of New York did they have the logistic ability to extricate themselves from their Patriot enemies and to organize themselves strategically for self-defence, counterattack, and eventual removal to Canada. But small can be a relative term, and when we come to SD & G it was large -- the German Palatines constituted over half of the original Loyalist settlers.

Well, within this historical context, I just really want to share with you some of my historical detective work in tracking down my German ancestors. So many local families have very similar backgrounds -- in many cases half-forgotten or completely lost -- and as they say, "shrouded in the mists of time". In many cases only the village and the family name are different. And these families -- the largest group of first settlers of Stormont and Dundas over two centuries ago didn't exactly die out -- They were indeed "fruitful and multiplied". For example, it is estimated that there are over 100,000 direct descendants today of Hans Dietrich and Anna Casselman, who arrived in New York in June, 1710 aboard the *Midfort* -- not Noah's Ark! (but almost!) And this is only of one-of the above-named families! [As someone in the Store reminded me, "You know, Murray, they didn't have any television back in those days!"]

Today many of us are fascinated with our ancestral roots, so it is little wonder that genealogy is the fastest growing hobby in North America. My direct

ancestors included the Casselmans, Merkleys, Loucks, and Chryslers on my mother's side and the Schneiders, Schwabs, and Schwerdtfegers on my father's side. I was told, as was the case in so many local families, that they were Dutch -- which may have come down as a corruption of "Deutch", but more likely reflected sensitivity to prevailing anti-German sentiments surrounding the two world wars. After all, Berlin, Ontario was renamed "Kitchener"; their hockey team was called the "Kitchener-Waterloo Dutchmen"; Schneider's Meats logo featured a Dutch girl; and even the overwhelming German population of Pennsylvania were referred to as "the Pennsylvania Dutch"! Historical forgetfulness had proceeded to such a stage that not only were the Palatine Loyalists and their descendants robbed of their homeland, their wilderness refuge, and their cultural heritage, but even of their true ethnic identity. Until recently many of the German Loyalist half of the original pioneers of SD & G had all but forgotten their own history. Preoccupied with the pioneering experience and survival in the northern wilderness; their Lutheran churches were encroached upon by the Church of England in the early years and by the Methodists as the 19th century wore on; and overwhelmed by later waves of English-speaking immigrants; the Palatine settlers of Dundas and Stormont gradually, after three generations lost as well their native language and acculturated to the English-speaking world around them. And German unification under Prussia, the Franco-Prussian War, and two world wars did little to strengthen their affinity to their native land.

I met my first truly professional genealogist in the person of Klaas VanderBaaren of Riverside in the early 1980s. He produced three volumes of Barkley genealogy including my line through Peter Barkley, Loyalist and Butler's Ranger, and proved conclusively the Barkleys had come from the small town of

Weil im Schönbuch in Württemberg south of Stuttgart. Through his research I was able to trace the original Barkley homestead to a farm just east of Altamont, in Guilderland Township, Albany County, New York. Eberhard and Margaretha Bürcklin had arrived there in 1753, a little over 270 years ago with their five remaining sons [three sons and one daughter had died in infancy]. They built their homestead and cleared their land, and produced three more sons (Thank Heavens they didn't quit after seven, as my ancestor was their youngest son, Johann Peter Bürcklin -- Peter Barkley, UE, born April 24, 1760!)

Five of their sons fought with the renowned and feared Loyalist corps, Butler's Rangers, during the Revolution (Eberhard, Jr., Christian, Peter, Andrew, and Joachim); one with the Patriots on the other side (Michael); and two looked after their farms (Henry and Jacob). The first Barkleys, Eberhard and Margaretha, were laid to rest in the family cemetery beneath a grove of weeping willows 150 feet behind their log cabin. I was able to locate the original Barkley homestead in the New World with a considerable amount of research and even more blind luck! I found the original survey done by John Bleecker in 1767, on his Map of the Manor of Rennselaerwyck, with the Homesteads Thereon. It features a sketch of the Barkley family's first dwelling in North America just east of the present village of Altamont, Town of Guilderland, Albany County, New York. The location of the Barkley family cemetery with its twelve gravestones, including those of Eberhard and Margaretha I found on a DAR pamphlet from 1940, and in a survey of local cemeteries done by antiquarian William Brinkman in 1946.

Well, the flourishing of the computer age and internet research over the past two decades have opened broad avenues for accessing, researching, and sharing family history. There are literally thousands of genealogical websites on

the Internet, and through many my ancestral forebears began to "come alive" once more with the rich detail available on some. This was possible in German ancestral research because the Germans have been meticulous in maintaining parish records, especially in the past 500 years since Martin Luther and the Reformation. And there are very good guides to Palatine family history, notably those by Henry Z. "Hank" Jones. Hank Jones was a child actor who appeared in almost every Disney movie and sitcom of the 1960s and 1970s; starred on the Tennessee Ernie Ford Show; and retired very wealthy at age 40 around 1980 to devote his life to Palatine family research. Together with his German research staff he has visited virtually every parish archives in southern and western Germany and produced almost a dozen large compendia of Palatine family histories, including over 600 of the 847 families of 1709ers.

With quite a bit of research and a whole lot of blind luck, you can fairly precisely rediscover your family roots in Europe, especially in the small towns and villages of southern Germany, to which the direct ancestral roots of so many families in Stormont and Dundas can be traced back. From the Palatinate, Württemberg, Baden, and Bavaria between 1710 and 1760 came the original German U.E. Loyalist settlers of Stormont and Dundas, many of whose descendants today have lost track of their ancestral roots. These families had a very strong attachment to their Lutheran and Calvinist faiths, which led them to endure persecutions in Germany; pioneer hardships and the bloody American Revolution in Colonial America; and deprivations and isolation in the wilds of Upper Canada.

Absolutely no one surpassed the Germans, especially the Evangelical Lutherans, in keeping accurate and thorough records. The Churches today have



email, internet sites, and professional genealogists to help them. In Weil im Schönbuch, the hometown of the Barkleys, the Martinskirche was built in 1188. We were extremely nervous when we rang the bell of the mediaeval *Pfarreramt*, the parish offices. A voice said something in German. Pilar replied "We're here from Canada." and after a few seconds the voice said in perfect English, "And you're looking for your ancestors! I'll be right down!" The pastor and his good wife, both of whom spoke fluent English, gave Pilar and me a private tour of the Church, and there with the morning sun streaming through the centuries-old stained glass, to the left of the pulpit was the baptismal font where Eberhard Buercklin and his wife Margaretha Höss and their eight eldest sons and one daughter had been baptized. And the Pastor couldn't have been more helpful: he photocopied my ancestral queries for the local genealogist, who four months later forwarded to me a parcel containing my Buercklin Family Tree *beginning with* Eberhard and Margaretha and going back twelve full generations on every branch on the Barkley-Buercklin-Birckle line, ending (or rather beginning) with the first written entry on our family still existing in recorded history: [Which translates: *In the Year of our Lord 1577 Conrad Birckle and Ottilia his lawful wife produced Johannes, christened on 24th November*]

Now history records that in the year 1559, a great fire in Weil im Schönbuch destroyed much of the centre of the town, including 111 houses, the town council offices, and the interior of the Church, including all of the then-existent birth-marriage-death records. [The arsonist, in passing, was caught, sealed in a barrel into which long spikes were driven, and rolled down the highest hill nearby!: Need I add -- he didn't survive!] The above is the bedrock of the recorded history of the Barkley family. And the genealogy also included the professions of my distant

ancestors: peddlers ["Kraemer"], tree surgeons, small farmers, oberburgermeisters, wagon makers, millers, and mail couriers.

The same was true a couple of days later in Burgbernheim, Bavaria of the beautiful Lutheran church in which my 4th Great-Grandfather, the Rev. Johann Samuel Schwerdtfeger was baptized in 1734: in the early 1750s he studied theology at the University of Erlangen and in 1753 he came as a missionary to Lancaster, Pennsylvania where he met his future wife, Dorothea Schwab, who saved his life from a vicious wolf attack. During the American Revolution he was imprisoned in Albany by the rebels for preaching loyalty from the pulpit of his Church in Central Brunswick, and finally he became the founder of Lutheranism in this province and one of the very first clergymen in the province. Besides me, another of his direct descendants is Jane Fonda: her mother Frances Ford Seymour, born in Brockville, was my 5th cousin. And her grandmother, Sophia Bower, lived in Morrisburg.

At Weinsberg, just above the Church where some of my ancestors are entombed, above the vineyards stretching up the adjacent hill are the ruins of the fortress of Weibertreu. In 1140 it was besieged and captured by King Konrad III of Bavaria, and because of the inhabitants' resistance they could expect no mercy. After much pleading the King finally agreed to allow the women to leave with only what they could carry -- *what they valued the most -- and they carried out their men on their backs!*

At Steinsberg Castle, overlooking the Casselman hometown of Adelshofen, my ancestor, the Rev. Georg Johann Wolfhardt took refuge within its walls during the vicious Thirty Years' War -- in which one out of three German males died -- At

great personal risk from lawless marauders, he came down to preach in the devastated surrounding towns to Lutheran and Catholic alike. Here in the castle his son, my ancestor, was born on New Years' Eve, 1639, my 8th great-grandfather, the Rev. Georg Johann Wolfhardt: On one cold winter's evening in 1658 he did the unbelievable: He sat down at his desk on that evening over three and a half centuries ago and wrote a brief but detailed sketch of his life and everything he knew about his ancestors as far back as he could go -- back to the 1300s! He just sat down and wrote in the *Duhren Soulbook*: "*I, Reverend Georg Johann Wolfhardt, at present minister to the noble Venningen estate, was born into this world at Nurtingen, in the highly commendable principality of Wurttemberg on 15 December, 1601, a little before six o'clock in the morning....*" And in the following fifteen paragraphs he told his life story and those of his ancestors. And his writings have survived to this day.

Whether you are descended from one of the families of original German Loyalist settlers of Stormont and Dundas or not, in this age of the Internet; of Mormon family research facilities in Salt Lake City; and of armies of baby boomers in search of their roots -- with a lot of research, quite a bit of luck, the patience of Job, and the perseverance of Sisyphus, we can go home again!

Well, so what happened to the Palatine Loyalist Pioneers of Dundas and Stormont? After the War of 1812, their numbers were gradually overshadowed by emigration from Scotland, England, and especially Ireland. Their number, around 4,000 in the 1780s, had represented 50% of the original Loyalist settlers of Upper Canada/Ontario. From the 1830s to the 1850s, over 50,000 Germans settled in western Upper Canada, principally in Waterloo County. By 1911,

152,000 German immigrants had settled in western Canada; a further 100,000 arrived in the 1920s, and another 400,000 since 1945. Canada has had a total of about 770,000 German immigrants, and 3.4 million Canadians (roughly 10% of our population) can trace some German ancestry. In the United States, in 1790, the German population was 360,000; in the 1850s, 950,000 more arrived; and in the 1880s, a further 1.5 million Germans immigrated. About 7 million Germans have emigrated to the United States since the 1700s, where today 46.5 million Americans (or 15.2% of the total population) claim German ancestry.

What is now left of this "world we have lost" in Dundas and Stormont: Well, a lot of surnames, Anglicized or not, and a lot of residents whose ancestors have intermarried and become Canadians. Place names: surprisingly few -- Casselman (just outside SD & G), founded by Martin Casselman; Crysler and Crysler's Farm, both founded by John Crysler, Sr.; and a lot of small towns and very small rural hamlets: Dunbar (Damberg); Aultsville (and Ault Island); Bouck's Hill; Beckstead; Eamer's Corners; Farran's Point; Froatburn; Gallingertown; Hanesville; Strader Hill; and the like. And lots of sideroads in mainly Dundas: Barkley, Beckstead, Casselman, Flegg, Froats, Garlough, Loucks, Strader, Whitteker, and Zeran. And the older cemeteries are just filled with stones with countless German names. Some of the more prominent descendants of this group include: Allan McIntosh (son of John McIntosh and his wife Hannah Doran), and the real developer of the McIntosh apple; Dr. Mahlon Locke (his mother was Abigail Barkley); and the first farmer to import Holsteins to Canada, Michael Cook of Aultsville, Ontario; Some descendants of the Dundas and Stormont Palatines who achieved prominence in the world at large were Walter Percy Chrysler (my mother's 5<sup>th</sup> cousin), who founded Chrysler Motor Corporation and built the

Crysler Building in New York City (briefly the tallest in the world and still one of the most beautiful). And three direct descendants of the first Lutheran pastor in Upper Canada, Riverside's very own Rev. Samuel Schwerdtfeger: Jane, Peter, and Bridget Fonda. Canada eventually became an ethnically diverse country, and perhaps in this diversity lies much of our strength and identity.