



KNOW YOUR ROOTS

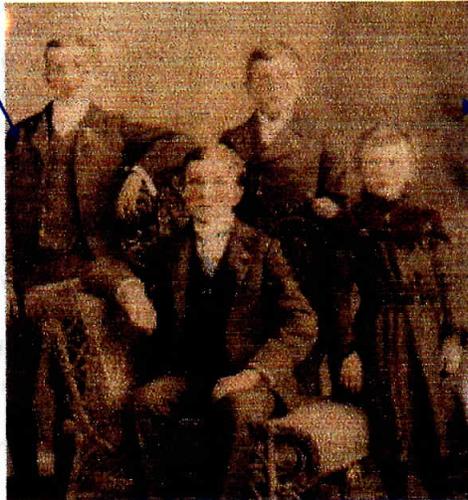
***“A Family That Doesn’t Understand Its Past
Doesn’t Know Itself”***

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CARL KUHNERT married WILHELMA WIGGENHORN

Wilhelmina (Minnie) KUHNERT married John Schuenemann

John Charles - Henry Joseph - Leo Aloysius - Elvera Ann



**CARL AND WILHELMA’S GRANDCHILDREN
TIME PERIOD 1820 TO 1900 c**

MORE ABOUT CARL KUHNERT

Carl Kuhnert must have liked to have his picture taken. Existing are several photos which depict different times of his life. Even though he was photographed often, it doesn't solve the mysteries. The photos don't reveal where in Germany he was born: Or they don't reveal his birth date: Or his reason for coming to the Chicago area. All that is known about his past was in the first story about him in the 1996 *Know Your Roots* entitled *The Enigma of Carl Kuhnert*.

Very little more has been discovered since that story. The pictures in that article showed a young handsome clean shaven Carl and an old Carl bearded but still a most handsome man.

Below is a photo taken from a group picture of his family. Gauging the time from when his wife died in 1871 and his youngest daughter was 12, Carl might be in his early forties



Carl Kuhnert c. 1871

This is a strong face. One can see that he has deep set piercing eyes but they do not have a mean expression. Although his mouth looks forbidding, it is not cruel. Without a doubt he was a fine looking man. In this picture he has a very interesting beard. Could it be a measure of his individuality nature?

This face does not tell us that he

was an adventurer. Yet, when he arrived in this county he was not married. He married a catholic girl and his daughter Minnie said he was Lutheran. How was this possible 150 years ago when one did not marry out of one's religion especially since his wife was from a very catholic family in Watertown Wisconsin. This mystery continues.

Before his marriage to Wilhelma Wiggernhorn in 1850, there is an account of the *Old Settlers of McHenry County* taken from the secretaries' book with the dates listing when the members of the association arrived in the county. Chas. Kuhnert was listed as arriving August 10, 1848.

There is a story to be told about where the marriage occurred in 1850. Watertown, Wisconsin has an incomplete record showing it took place June 10 in the Irish catholic church even though Wilhelma's family was strong in the German catholic church. This is believable because remember Carl was a Lutheran and in 1850 mixed marriages were usually forbidden. They evidently had to go to a strange parish.

Nevertheless, subsequent records place the marriage in Woodstock, no date, no record, but his first child, Carl Jr. was born September 1, 1851 in Woodstock.

Wilhelma's sister Rosalia was married in Watertown, Wisconsin in 1850 also. She and her husband, Rudolph Diesel moved to Woodstock in 1861. Did they move there because Wilhelma was there? Rudolph Diesel became quite prominent in Woodstock, Carl did not.

However, land records show that Carl bought land in Woodstock in 1855. Since Woodstock is in McHenry County and Carl arrived in the county in 1848 he must have gone to Watertown to get married and returned to buy land. The question remains - how did he meet Wilhelma and where - she from Schöppinham, Westphalia, and he from

the north as his daughter Minnie always said - and above all, she a Roman Catholic, and he a Lutheran? these questions were also asked in the 1966 newsletter, *KNOW YOUR ROOTS*.

What is new since that newsletter is the knowledge that Carl bought and sold land in Woodstock until 1858. From there he must have gone to Waukegan, Il. The first record of the family in Lake County is the 1870 census.

The City Directory of 1874 in Waukegan, Il. shows Carl owning a vinegar factory and his oldest son working with him. There were no editions before that year so there is no way of knowing exactly what year he moved to Waukegan. A newspaper account reports that Mena Kuhnert died there July 14, 1871 and is buried in St. Mary's cemetery in that city. Mena evidently was his pet name for Wilhelma.

Minnie always said that Carl went back to Germany when his mother died because Minnie and her sister Josephine were placed in a convent school temporarily in Waukegan. This had to happen between 1871 when Minnie's mother died and 1872 when Carl married Bertha Zeese also in Waukegan.

The next move for Carl was to Johnsburg, Il where his children with Bertha were born. The first births occurred in 1876. There is a four year period where the family cannot be placed in either Waukegan or Johnsburg.

The legend in the family is that in Johnsburg, Carl Kuhnert had a general store and post office on the corner of Main and the street which leads to St. John the Baptist Catholic church. A favorite story of his grandchild Elvera is that he was famous for his matched white horses which drew his carriage.

This property is shown on a McHenry County Johnsburg Plat of 1892.

Two daughters, Minnie and Josephine, from Wilhelma were married from St. John the Baptist Church in 1882 in a double ceremony. The conclusion is that he and the family all lived in

Johnsburg at that time.

He died in 1893 and is buried in Waukegan. There is some mystery about that date too. On his tombstone it says he was 72 years old and died in 1895 but his grand-daughter Elvera says he died the year she was born which was 1893. Could the 3 have been misread as a 5?

So I leave you with the mysteries of Carl Kuhnert, in birth, in life, and in death. The search goes on but it is highly improbable that all the questions will be answered.

There is a book by the genealogist Henry Z. Jones who says that serendipity and intuition are all genealogists are left with after they have exhausted all research channels. These are all there is now to solve the mystery of Carl Kuhnert.

The picture below is an example of his comtemplative expression which adequately mirrors all the mysteries which cannot be solved at this time.



Carl Kuhnert c.1890

THE WOMEN IN CARL KUHNERT'S LIFE

Carl's mother remains a mystery. Nothing can be found of her existence. The only clue in the family was that after Wilhelma died Carl returned to Germany for a short period because his mother was ill. How long he stayed, whether she died at that time, or anything else about her, her name or where she lived in Germany is not known.

There is a record of a Carl August Kuhnert born May 6, 1821 to Marie Christiane Kuhnert but all the records of Carl Kuhnert in Illinois use the name Carl Friedrich. There is no record of a Carl August although Carl Friedrich named a son August.

This is too flimsy a connection to be accepted until more proof is found. There is a story attached to this Marie Christiane but cannot be told until there is proof she really is Carl Friedrich's mother.

The next woman in Carl's life is Wilhelma Wiggenhorn from his first marriage. The picture below is almost certain to be Wilhelma as she resembles a family picture taken just before she died.



Wilhelma Kuhnert nee Wiggenhorn

She was born in Schöppingen, Germany the 23 of July 1822 to Wilhelm Wiggenhorn and Josephine Brockhaus Wiggenhorn. It is obvious she was

named after her father. She was destined to be the eldest of 8 children.

Wilhelma, with her sisters and brothers, helped her parents run her parent's hotel in Watertown, Wisconsin until she married Carl Kuhnert in 1850. Leaving her family behind she went with Carl to Illinois.

In this marriage she had five children, three boys and two girls. Her first girl was named after her mother Josephine and the second girl was named after her and her father.

Unfortunately she died at age 49 and is buried in Waukegan, Il.

The next two women in Carl's life were his two daughters Josephine and Wilhelmina (Minnie) both born in Woodstock, Il.



On the left is Josephine and Minnie on the right. They were very close throughout their lives. Josephine was born April 17, 1858 and Minnie, August 17, 1859.

Both Josephine and Minnie were married in a double ceremony in 1882 in Johnsburg, Il. Their dresses while not alike were both the same color, black, but their small veils were white.

Josephine married to Joseph Heimer stayed in McHenry, but Minnie married to John Schuenemann went to live in Chicago.

From Josephine, Carl had no granddaughters and from Minnie his only

granddaughter was Elvera who was born the year he died so he never knew her.

However, a year after Wilhelma died Carl married Bertha Zeese. This family is almost unknown to Minnie's descendants. They were half siblings but Minnie's account of that marriage was very bitter. It was the classic tale of a cruel step-mother because Josephine and Minnie's mother had died when they were 12 and 13 and very quickly Bertha took her place.

Bertha looks to be much younger than Carl.



She gave birth to at least 4 children, three girls and a boy. Through the records of St. John the Baptist Church in Johnsburg is an accounting of two girls born Oct 18, 1876, twins according to their

birth dates. Their names were Helena and Bertha Otilia.

However in the cemetery records of St. Mary's in Waukegan there is no Helena but a note of a still-born child. Helena could be that child because there is no other record of her anyplace. Otilia lived to be 27 years old and is buried with her father.

Minnie was very proud of her half sister Otilia because she taught school and played the organ at St. Mary's school in McHenry before the nuns came.

One can see that Otilia looks very much like her mother having the same wistful expression.

Minnie always said that her step-mother Bertha was very hard on her and didn't like her. It could be that Bertha was not really cruel but that Minnie, being the youngest of Carl's first family was jealous that her father married so soon after her mother's death. After all Minnie was the youngest in the family with three older brothers who probably spoiled her. The next daughter to be born to Bertha and Carl was named Adelia Emilie. She must have lived a

very short time because there is no date on her tombstone. She also is buried in the family plot in Waukegan.



Otilia Kuhnert c.1890

That is the story of Carl Kuhnert's wives and daughters. Plus these daughters Carl had four sons, three with Wilhelma, and one with Bertha.

Carl Jr. is the only son of Wilhelma buried with his mother in Waukegan. Rudolph, the son of Bertha, may be the Cabbie in the plot although Cabbie is identified as an infant. It could be Adelia who also did not live to more than age 4.

In this cemetery in Waukegan there is no tombstone for Bertha only her children are there. Is Helena the still born? Adelia is identified. Who is Cabbie, an infant. Where is Rudolph and did he die as a child? This is a family never spoken about by Minnie.

All Wilhelma's children lived to be adults.

PANHAS

PANHAS, a type of scrapple, has been a tradition in the Schuenemann family for many generations. At first it seemed that Minnie Kuhnert Schuenemann, wife of John (Lambert) came about the recipe through the Schuenemann family.

However, inquiring of other extended family members, cousins of John, as to whether they also had the custom of Panhas in their respective families, the answer was they were not familiar with it. Since most children are taught to cook by their mothers, the mother of Minnie, Wilhelma Kuhnert, must have passed the custom to her daughter.

Panhas was a ritual in the Minnie Kuhnert Schueneman-Durland household. Every member of the family looked forward to eating it with Minnie's freshly baked bread. Even Minnie's grandchildren and great grand children tried to continue with the tradition. What was needed was a strong wooden paddle to stir the mixture and a very large pot in which to do the preliminary preparation. Soon none of these essentials were available and the tradition has not been revived.

Below is the recipe hurriedly written by Elvera, the daughter of Minnie. It might be said that she undoubtedly didn't think this written account would be preserved in her handwriting for posterity. The original is on an envelope which was found in an old recipe book. The Dad she refers to is Lambert John Schuenemann, her father.

Pan Haas.
1 lb. back fat (cut in thin rounds)
1 lb. lean pork } boil in 3 qts of water
1 1/2" beef liver }
when tender put thru grinder
with 1 large onion add to liquid then add
3 tsp ground allspice 1 tsp pepper
2 tbsp. Thyme 3 tbsp salt add gradually
Buckwheat flour to thicken about 3 hrs.
more or less until mixture leaves spoon
or paddle (Dad made a wooden paddle to
stir the mixture paddle was 1" deep 4" wide 20" long)

Wilhelma's family came from the Westphalia district in Germany so it is reasonable to assume that the origin of Panhas in the Schueneman-Kuhnert family would still be served in the home and in the restaurants in that vicinity. Although the family of Wilhelma came from Schoepingen which is in the Westphalia district, regional dishes such as Panhas were found throughout the area. In Gelsenkirchen, also in the district, there is just such a restaurant serving regional dishes. The example shows a restaurant today and a portion of its menu with the item of Panhas.

PANHAS AM SCHWENKMAST, knusprig gebratener Panhas mit "Apfel-Kartoffelplempe" (Püree) und Schmorzwiebeln	DM 11,90
BRAUERSCHMAUS (ab 4 Personen), mit Steigerschaufel (das Beste aus der Schweineschulter), Altbierschinken, Mettwurst, Sauerkraut und "Kartoffelplempe" (Püree) in der Riesenfanne serviert, pro Person	DM 19,90
SURHAXENPFANNE, gepökelte Riesenschweinshaxe, Wirsinggemüse, "Kartoffelplempe"	DM 18,90
KUMPEL ANTON'S LIEBLINGSPFANNE, knuspriges Schweineschnitzel mit Rahmchampignons, Mandelbroccoli und Röstkartoffeln	DM 18,90
KOHLNPOTT, deftiger Wirsingkohleintopf mit Kartoffeln und Brühwurstscheiben	DM 10,90
PLAATEN IN DE PANN, Bratwurstschnecke vom Grill mit Braunbiersoße, Speckrosenkohl und Röstkartoffeln	DM 12,90



The first item on the illustrated menu is PANHAS AM SCHWENKMAST, Crunchy Fried Panhas with Mashed Potatoes and Apples and Fried onions. Other regional dishes also are listed.

In a German cookbook, called MAHLZEIT, which contains recipes for the Rhein and Ruhr, Panhas is featured with a small introduction. Translated it reads "Many thought Panhas was from the German word for rabbit but this is incorrect. The word is taken from the French word "panache". The book went on to say that in former years they only served Panhas when they slaughtered the pigs. Today there are many butcher shops that continue with the tradition and the ingredients can be bought easily.

The recipe is as follows: Go to the butcher and buy blood liverwurst. Fry it. Add bacon for the fat and sauté 15 minutes. Add salt, pepper, margarine & cloves. While stirring, add buckwheat flour. (The amounts were given in the metric system.) Cook on low heat for about 20 minutes. Pour the mixture into individual loaf tins and cool. To serve, turn upside down and slice in finger thick slices. Be sure to dust the slices with flour before browning. Serve with sautéed potatoes.



Here you have the origin of PANHAS-PANHAAS in Germany and the U. S. version of the Kuhnert-Schuenemann family.

HISTORY OF SCHÖPPINGEN

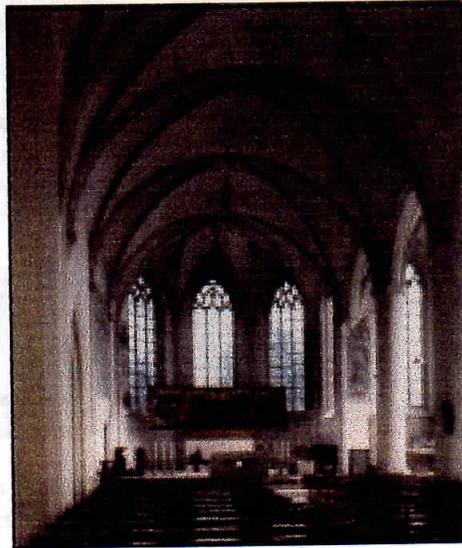
The family of Wiggenhorn that migrated to Watertown, Wisconsin left a small town in Westphalia, Germany called Schöppingen. This family included Wilhelma Wiggenhorn, our ancestor, her siblings and her parents. They left a town which had an old, old history.

The first settlers of the area appeared in the area approximately 2800 BC. This date is authenticated by the the urns the archeologists found in 1961. These settlers were called Schoeppingers. That is the earliest mention of the name of the colony.

The next proven dates about the area, are 772 to 804 AD when the troops of Charlemagne went through the settlement. History reports that these troops brought the Christian religion to the area.

However, the first mention of Schöppingen was by Ludwig the Pius in 838 AD who was the son of Charlemagne. He gave authenticity to the religion by bestowing the 10th rite to a cloister close by.

Inside of the present church today is a mural to remind everyone of Charlemagne's 16th century founding of the faith.



INTERIOR OF ST. BRICTUS TODAY

Around 1100 AD a tower was built for St. Brictus and was made higher in the 13th century. That tower remains the same today as it was constructed then.

The crusades when they passed through in the search of the Holy Grail. are given credit for bringing the Madonna to the church.

Pilgrims began to come to the area and a chapel was erected. At that time Pope Benedict XII was giving indulgences to these pilgrims for their journys

The settlement was formerly name Schöppingen in 1426.

Just a few years later, some warring troops attacked the town and burnt the church. However, the mural was saved. Eventually the church was reconstructed in

the gothic style and the mural was placed in back of the altar.



Sr, Bricus today with the original tower.

During the time of the marauders, those Christians who rebelled were tortured and put to death by being hung in iron cages. This continued during the Thirty Years War.

After this war those in the town were rebaptized as born again Christians with their Holy See in Munster.

The name of the town was changed briefly when an aristocratic count named von Schöppingk constructed a castle surrounding the area.

Many old maps of the area have the name Schöppingk instead of

Schöppingen.



City Hall of Schöppingen built in 1583

It was not until years later when the aristocrats fell out of favor that the town reverted to its original name, Schöppingen, as it is today.



Old, old house in Schöppingen today



MARY'S MESSAGES

My thanks once again to my son who is a master on the computer. I think that I have finally learned how to scan pictures but I need to learn more about sizing and color processing. Thanks for your patience.

And thanks to Joan Larkin who was visiting me for all her proof-reading skills.

I was reading a book titled "PSYCHIC ROOTS" by Henry Z. Jones and I came across this poem.

*Genealogy begins as an interest,
Becomes a hobby;
Continues as an avocation,
Takes over as an obsession,
And in the last stages,
Is an incurable disease.*

There is no doubt about it. I have been afflicted with the disease. Mr. Jones goes on to say that serendipity and intuition play a big part in discovering one's roots. So far I have not been struck by any unusual happenings but I keep hoping that one day I may find the clue to our ancestor Carl Kuhnert. His background remains as elusive as when I started this hobby and since he died the year my mother, Elvera was born, she knew very little about him.

I'm leaving once again to go to Salt Lake City to the Mormon library and hope to find more in my search. I wish the old coins which Elvera had, passed down from her mother Minnie, could be found. I remember they were from

Minnie's father in Germany but who has them now is a mystery.

I have a whole week in Salt Lake to search for clues. The library is magnificent and the staff is very helpful.

During my last visit to Germany, I visited Schöppingham, the town the Wiggerhorns emigrated from. It is very colorful compared to the others. I hope you enjoyed the article about it. It seems to have more character than the other towns of our ancestors.

My good German friend has gone to Schöppingen recently to look for our Wiggerhorn roots. This is the man who took his entire family of eight children to Watertown, Wisconsin where he purchased a hotel. My friend tells me that the Wiggerhorns were originally from a town named Metelen. With each letter I receive, he opens new doors to enter.

In one of his current columns, George Will, the syndicated columnist, made a very interesting statement. It seemed to answer the question about why our ancestors left their homelands to brave a long sea voyage to the U. S. Yes, they were looking for better economic opportunities but they left their families, their surroundings, their support groups, and their roots to start anew. In his column George Will wrote that "passive, risk-averse people do not immigrate." Certainly our ancestors were not passive nor averse to risk taking.

This is an important factor of our heritage and one that was no doubt passed down from generation to generation today. As I look into the family more and more, I find cousins all over this country. Maybe not close cousins, but kin nevertheless so would one say generally, our family today is "not passive and not averse to risk-taking?"