

Chapter 1

First Mention of Zeissets in Germany

The Zeisset family came from Switzerland settling first at Rauhof sometime between 1660–1670, according to typewritten records dated 1939 from Alfred Funk (1905–1971). Our ancestors were Mennonites. The original spelling of the name was probably Zyßet (Zysset). Several variations on the name followed, including Zeissert, Zeiset, Zeisert, Seizert, and even Zersert.

The first Zeisset at Rauhof was Jakob Zeisset in about 1680, according to Alfred Funk. The only information about Jakob Zeisset is his name, place and date, but we do have documentation that Abraham Zeisset was at Rauhof. He was probably Jakob Zeisset's son.

A review of the history of the Mennonite church in Europe helps us understand why the Zeisset family came to Germany, why they moved frequently, and why they are difficult to trace in written records.

Mennonite History

The Protestant Reformation included three well-known religious leaders: Martin Luther (1483–1546), John Calvin (1509–1564), and Ulrich Zwingli (1484–1531). The goal of this movement was to “reform” the Roman Catholic Church in Europe.

Martin Luther posted his 95 theses on the door of the Castle Church in Wittenberg, Germany on October 31, 1517. The theses challenged the teachings of the Roman Catholic Church, the authority of the pope, and the practice of indulgences. Ulrich Zwingli of Switzerland had arrived at similar conclusions but differed significantly with Luther regarding the doctrine of the Lord's Supper. Zwingli successfully defended his 67 Theses before the Council of Zurich, which then supported him.

The idea of rebaptism has existed since the 2nd century, but the establishment of Anabaptism, an early term that came to include Mennonites, did not occur until sometime between 1525 and 1527. Anabaptists did not recognize infant baptism but believed a person should be baptized when they fully understood the meaning of the baptism. This belief prompted Zwingli to refer to them as *Wiedertäufer* or rebaptizers.

Such was Zwingli's disdain for Anabaptists, that he began a systematic persecution of them in 1525. Täufer-hunts were organized to find Anabaptists, who were driven from their homes, tortured, and even put to death. Their marriages were considered by the government to be void, thus making them guilty of adultery.

Persecution was based on three principles: 1) Preaching without authorization from the government (2) Baptizing without governmental authorization and (3) Refusing to take oaths (to the government). By the year 1530, two thousand Anabaptists had been put to death. Martin Luther was also bitterly opposed to Anabaptism.

Menno Simons, a converted priest organized Anabaptists in the Netherlands in 1536–1537, founding the Mennonite religion. By this time, Anabaptists realized Switzerland was not a good place to live and emigration began. Some went to the Netherlands, and some to Germany. In 1671, many Swiss Anabaptists went to the Alsace, Baden and the Pfalz in Germany. Anabaptist sympathizers fled with them. Persecution continued until another mass emigration in 1709–1717. The first Mennonites known to emigrate to America were thirteen families who arrived in Pennsylvania in 1683.

Baden, a state in Germany at the time, had some Anabaptists as early as 1525. Margrave Philip of Baden (who died in 1535) was not supportive of Anabaptists and issued commands for his officials not to tolerate them. As late as 1581, twenty Anabaptists were executed for their faith in Baden.

The Palatinate is an area in southwestern Germany extending over multiple German states, so it was fragmented politically and religiously. The Palatinate changed its faith five times in the 16th century, following the dictates of its different leaders - Catholic, then Lutheran, then Reformed, then Lutheran, then Reformed. These fluctuations probably allowed increased penetration by Mennonites. Nonetheless, in 1527, several Anabaptists were imprisoned at Alzey and eventually executed, the men were beheaded and the women were drowned.

Over the next century Palatinate Electors were intent on converting Anabaptists rather than executing them. The Thirty Years War broke out in 1618 and by 1648, the Palatinate was almost completely depopulated. The Elector of that time, Charles Louis, was very concerned about the repopulation of his devastated lands. He allowed Mennonites into his land and even assigned a space for Mennonites to meet in Mannheim. Local religious leaders were not as tolerant as their Elector.

The Kraichgau region is in southwest Germany between the Neckar and Rhine rivers, in the former German state of Baden. Before the Thirty Years War there were few, if any, Mennonites in the Kraichgau. After the war, because of the loss

of so many German lives and the need to rebuild, Mennonites were offered refuge and partial religious freedom in the Kraichgau in 1664. Mennonites found tolerance here, at least *some* tolerance compared to what they had at the hands of the Swiss.

Other families who relocated to the Kraichgau from Switzerland included the following names: Baer, Landes, Horsch, Bachmann, Fellmann, Schmutz, Funck, Hege and Kreiter, Kaufmann, Hodel, Heer, Mosemann, Duersstein, Frey. Most of these families were from the area in and around Bern. Members of these families joined communities along with the Zeissets, so these are names found among the Zeisset spouses.

In 1664, Charles Louis granted Mennonites some additional freedoms. They would be allowed to meet in groups of more than twenty, but non-Mennonites were not allowed to meet with them. For this additional freedom, they were to pay a tax of 6 guilders per person, which was considered a hefty fee. This was during a time of significant persecution in Switzerland, so Swiss Mennonites sought refuge in the Palatinate, including our Zeisset ancestors.

In 1672, there were about 360 Mennonites west of the Rhine and 160 on the east. Charles Louis died in 1680, and subsequent Electors were not as tolerant as he had been, slowing immigration into the Palatinate and speeding up emigration from the Palatinate.

Three hundred Palatinate Mennonites left through the port of Rotterdam, Holland in 1717 to go to Pennsylvania, USA where religious freedom would be theirs. By 1732, three thousand Palatinate Mennonites had arrived in North America.

Margrave Karl Wilhelm (1709–1738), founder of the city of Karlsruhe in Baden, promoted tolerance of Anabaptists. Mennonites of Bern sought refuge in Baden in 1710. Land ownership was forbidden, and they were required to pay a protection fee. Families had to pay a death fee when a Mennonite died to compensate for the loss of income from the deceased.

Based on favorable experiences Baden citizens had with Mennonites over the next century, more rights were granted to Mennonites in 1809. Records of births, weddings, and funerals were required of the churches, as all other citizens were required to do. Mennonite children were excused from religious education in public schools. Mennonites are pacifists, so men were not required to do military service. In return for excuse from military service, they were required to pay a fee. Eventually Mennonite men could pay a substitute to do military service for them.

Mennonites who remained in the Palatinate established a reputation for excellence in farming. They contributed greatly to local agricultural and craft markets and were viewed as industrious workers who could turn poor farm ground into profitable land. Political leaders recognized that, except for their religious practices, Mennonites were valuable members of society.

By the mid-18th-century, Mennonites were allowed to build meetinghouses, but they were required to look like a farm building on the outside. The Palatinate was under French rule from 1792 to 1813, but it was officially dissolved in 1806. The Palatinate was divided between the German states of Baden, Bavaria, and Hessen after Napoleon's defeat in 1814. Under French occupation, almost all restrictions on Mennonites were removed.

In 1821, a census of Mennonites in Baden enumerated 1,512 members of the faith. Over the next one hundred years, the number of Mennonites in Baden decreased to about 1,200.

This was the background and setting for our Zeisset ancestors. Mennonites can be difficult to trace since they were not allowed to own land, and for a time, they were not included in church records.

Abraham Zeisset (1718–1787) – direct line



Visiting the Rauhof on the Zeisset Family Tour 2006

Abraham Zeisset is the first documented ancestor of our Zeisset family, reportedly born at Rauhof in 1718. Rauhof is not a town but a large farming estate. Abraham Zeisset later rented the Rauhof estate from two women, Frau Von Moser, and Frau Von Liebenstein.

One source says that Abraham was appointed pastor of the Hasselbach Mennonite

congregation in 1731. If that is true, he would have only been 13 years old when he was named pastor. It is more likely that his father was also named Abraham and was an elder of the Hasselbach congregation in 1731. Abraham (1718) also served as elder at Immelhausen and Hasselbach beginning in 1749 and lived at Rauhof.

Abraham Zeisset (1718) was documented in the *Mennonite Encyclopedia*, the first four volumes of which were published between 1955 and 1959. Because it is a detailed published reference to our early Zeisset ancestor, and because it shows his religious leadership and the controversy surrounding him, the entry is included in full. The *Mennonite Encyclopedia* reads:

Zeisset, Abraham (d. c1786) From 1749 an elder of the Immelhausen (*q.v.*) and Hasselbach (*q.v.*) Mennonite congregations in Baden, Germany. In 1783 (not 1773 as stated *ME* III, 14) he moved to Willenbach (*q.v.*) in Wuerttemberg and served the Willenbach congregation until his death. He played a role in the strife that developed among the South German Mennonites to the left and the right of the Rhine in the 18th century. The occasion for the disputes was the activity of the strongly pietistic Mennonite preacher Peter Weber (*q.v.*) of Hardenberg. Weber's justified interest in awakening new life in the Mennonite congregations which were in many cases congealed in tradition met with opposition to the left of the Rhine under the leadership of Jacob Hirschler of Gerolsheim and a strongly conservative group; on the right of the Rhine from 1766 on, Abraham Zeisset was his most active opponent. Contemporary documents and letters about that quarrel indicate that Zeisset certainly had the honorable intention of preserving the old Anabaptist individuality and of representing it with conviction. On the other hand, it cannot be denied that he was guilty of personal obstinacy and unbrotherly attitudes.

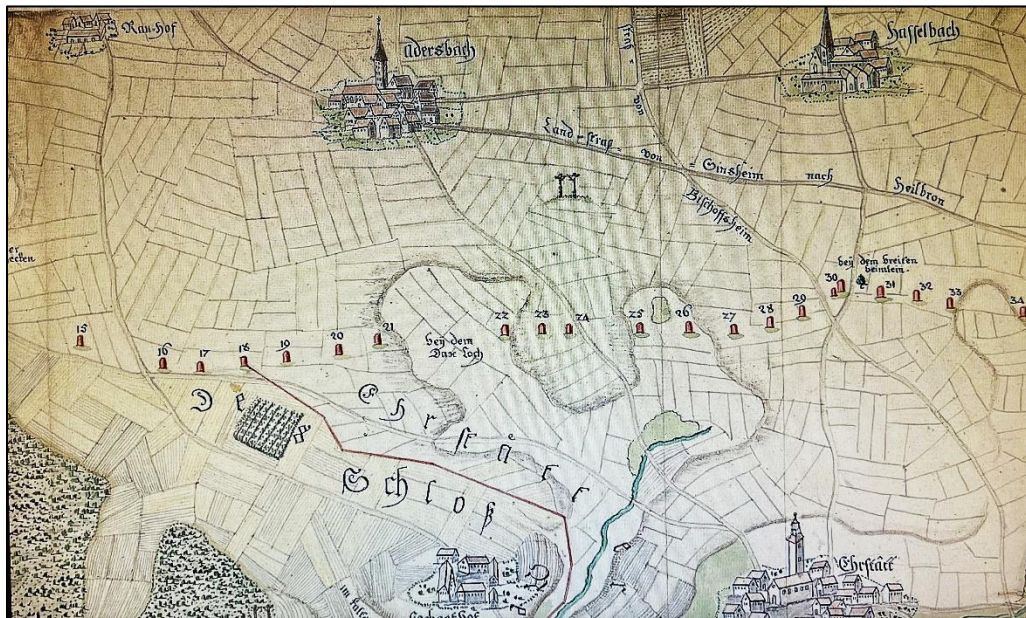
The quarrel began when Zeisset deposed from their office on the strength of his own authority the preachers Georg and Abraham Bechtel, Jost Glueck, and Jakob Krehbiel, who were spiritually alive and were friends of Peter Weber. This created great offense in the congregations of these men. They feared a division similar to the one caused by Jakob Ammann (*q.v.*). On Oct. 14 and 15, 1766, a conference took place at Rauhof in which three Swiss Mennonites participated besides the ministers of Baden and the Palatinate. Zeisset himself had invited them. The peace that resulted from this meeting was unfortunately of short duration. The newly awakened disunity was so severe that in 1767 the spring communion was not observed in North Baden.

In 1770 a new effort was made to bring about peace at a conference of elders and preachers on the Himmelhaeuserhof (today Immelhaeuserhof). Zeisset and other leaders of the dispute were set back from communion "impartially and without respect of person" for Easter of that year, temporarily removed from the office of preaching, and asked to apologize for their previous hostile attitude. But the strife was not yet completely removed. Zeisset even appealed to the civil authorities for help. Not until 1782 was the affair settled.

Abraham Zeisset was also for a time engaged in correspondence between the West Prussian and the Southern German congregations. But after he had offended other correspondents of the South German congregations and did not succeed in drawing the West Prussians to his side, he dropped out of this circular letter. His relationship with the Swiss Brethren on the whole remained clear, although they were by no means on his side. In spite of the differing judgments concerning Zeisset, it must be reckoned as a service on his part that he contributed to the closer union between the South German Mennonites of the time and their Swiss brethren.

Admittedly, this entry makes our ancestor sound like a difficult and forceful personality. He was clearly firm in his convictions, and while the record portrays him as stubborn and argumentative, it acknowledges his honorable intentions. He is credited with improving relationships between German and Swiss Mennonites.

To understand the seriousness of the conflict described in the entry, it helps to understand the role of communion in Mennonite Church life. Communion was not done at every church service. Prior to receiving communion, moral integrity, unity, and peace were required of those who would be communing. The Sunday prior to Communion was set aside to cleanse the congregation so all would be ready the next Sunday. If it was not possible to meet the terms for communion, the congregation would not be allowed to observe communion, or those not at peace with God and their fellow man would be asked to stay away. The congregation could vote on whether all should receive communion.



Map showing Rauhof in the upper left corner and Hasselbach in the upper right, 1790 Source: *Generallandesarchiv Karlsruhe*; accessed June 21, 2026

We can presume from the information about Abraham Zeisset in the Mennonite Encyclopedia that his move to Willenbach may have been precipitated by disagreements at Immelhausen. However, the Rauhof estate was sold to the Von Gemmingen family in 1785, and the records from the sale state that Abraham Zeisset, the tenant, had cultivated the winter crops (vineyards) 1777–1778, and was compensated for that after his departure from the estate in 1778. Rauhof is still owned by the von Gemmingen family.

Vital records (births/baptisms, marriages, and deaths) were maintained by the clergy of local churches. But Mennonites were not recognized as a church, so they were not included. When recording of Mennonite births, marriages, and deaths was required in 1809, their statistics were compiled by one of the accepted local churches: the evangelical (Lutheran), Catholic, or the Reformed Church.

Church records were handwritten by clergymen and may be in Latin or German. The first challenge is to determine which parish kept records for Mennonite families. There are additional frustrations in locating the oldest church records. One common reason for missing records was a fire in which all records were lost. Germany, of course, suffered through two world wars.

To date, no records have been located providing information about the Zeissets at Rauhof aside from mention of Abraham Zeisset as a tenant. When they moved to Willenbach and Lautenbach, Zeisset names were found in the Catholic church records of Ödheim.

Willenbach and Lautenbach

The Zeisset family likely arrived in Willenbach in 1778, based on their documented departure from Rauhof in 1778. Information from the Mennonite Encyclopedia provides 1783 as the year of Abraham Zeisset's arrival there. A son, Cornelius, was thought to have been born at Willenbach in 1773, but this is unproven.



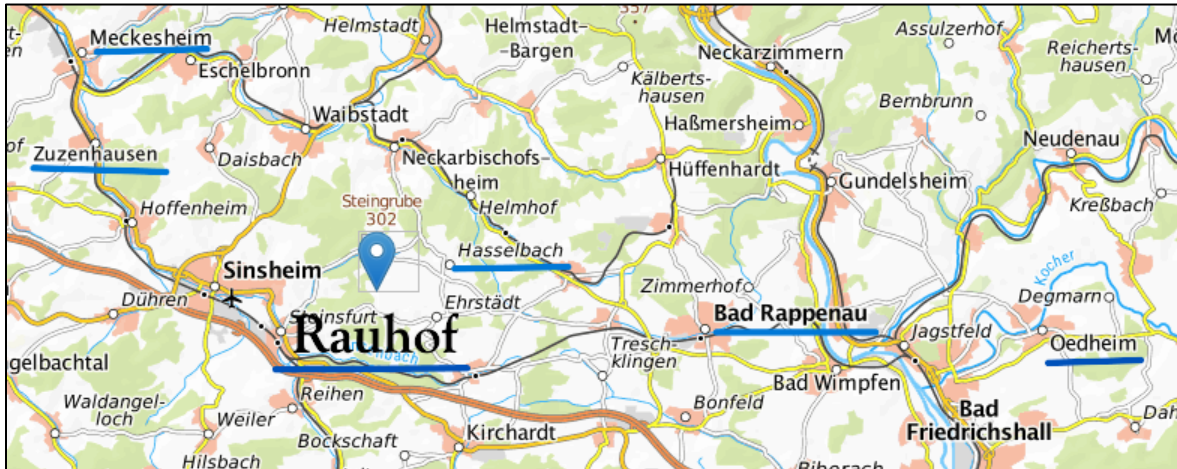
Mennonite births were not listed in the church records for Willenbach and Lautenbach

Zeissets gathered at Lautenbach in 2006 at building thought to be former Zeisset residence

until 1804, since Mennonite infants were not baptized. When the priest began adding Mennonite births, the name of the midwife was listed where the priest's name was noted for Catholic births. Some of these women would attempt to baptize infants, much to the disapproval of the parents. Elisabetha Greis and Margaretha Benningin were midwives who attended Mennonite births at Willenbach and Lautenbach. The records of another parish, Hettstadt in Bavaria, noted that baptism would occur when the child was of age 12, 13, or 14 years old.

A record from the 1813 marriage of George Zeisset, Abraham's grandson, noted the family had lived at Willenbach for over 30 years, so before 1783.

Ödheim is a small town just north of Heilbronn. Willenbach is about 2 miles northwest of Ödheim. Lautenbach was another Mennonite settlement about 2 miles south of Ödheim. Willenbach and Lautenbach were not villages, but estates. Each estate had a *Hofgut*, a farmstead where several family units lived. Zeisset families lived at both estates. Other Mennonite families also lived at the two estates.



Rauhof – Zeisset home about 1680–1778

Hasselbach – Abraham (1718) and his father were elders here

Oedheim – Willenbach and Lautenbach are near here. Zeisset home 1778–1823

Zuzenhausen – birthplace of Elisabetha Landes

Meckesheim – birthplace of Magdalena Pletscher

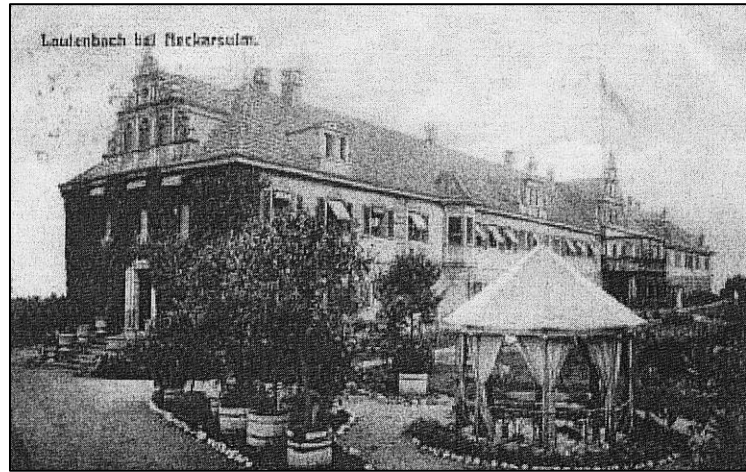
Rappenau – two Zeisset daughters lived here with their families

In the late 17th century, Mennonites were allowed to rent a farm for a period of 6 to 9 years. The time restriction was abandoned after Mennonites proved themselves as capable farmers of integrity. A Mennonite farmer could lease a large estate and even pass the lease onto his heirs.

These estates were under the control of the feudal lords, a condition which allowed the tenants more freedom to try farming innovations than if the estates had been under local control by the villages. Among the crops grown by these farmers were potatoes for the manufacture of brandy, and mangelwurzel - or mangels, a type of beet used for cattle feed. Mennonite farmers in Germany became known for plant cultivation as well as animal breeding. This was the occupation of our ancestors.

Duke Frederick granted Mennonite tenants of Lautenbach the right to lease some of his properties in Württemberg in 1801, in exchange for a “protection fee,” according to the Mennonite Encyclopedia.

Lautenbach was owned by the city of Heilbronn from January 1772 until 1823. At that time, the property covered about 1000 hectares (one hectare = 2.471 acres). Now, in the 21st century, the property covers only 200 hectares. Some of the buildings at Lautenbach today are original. Lautenbach is currently an event venue, after considerable renovation.



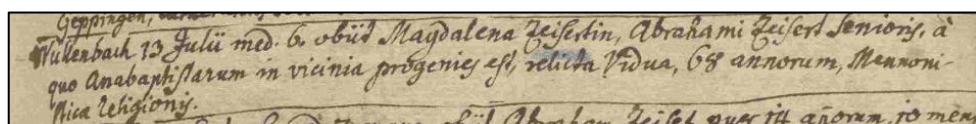
Undated Lautenbach postcard picture

Lautenbach survived WWII, but Willenbach was nearly destroyed. Old buildings in Germany are rebuilt even after heavy destruction. The manor house at Willenbach was built in 1603 by Hans Wolf Capler of Ödheim (the nearby town). Walter Landes rented the Willenbacher Hof in 1925, and the Landes family has continued to rent the Hof since then, according to Günther Landes, a resident in 2006. Willenbach is now operating as a hunting school.

Abraham and Elisabetha Zeisset's Family

Abraham Zeisset (c.1718–1787) and his wife, Elisabetha Landes (c.1720 - 1802) of Zuzenhausen, had at least eight children together. For the purposes of this history, this Abraham will be referred to as Sr. and his son, Jr.

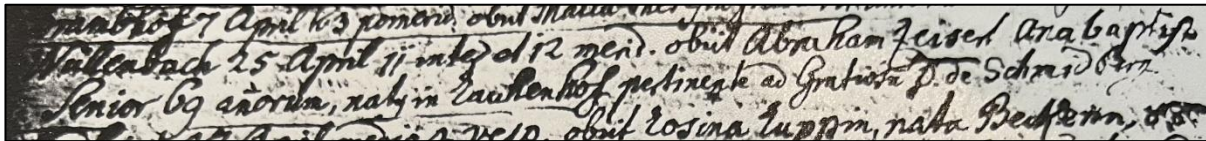
A note about Elisabetha Landes: Her date of death has not been documented. Ödheim records show the death of “Magdalena Zeisert” on July 13, 1802. She is listed as the widow of “Abraham Zeisert Seniors” from whom the Anabaptists in the area are descended. Her age is listed as 68 years, which would make her birth in 1734, too young to be the mother of those attributed to her. However, because she is listed with Abraham Senior as parents of the Mennonites in the area, it is possible this was Elisabetha Landes and the age and name are incorrect.



Entry from Ödheim church record 1802 for death of Magdalena Zeisert (in Latin)

Ray Zeisset has compiled the ancestry of Elisabetha Landes from data on My Heritage.com. Several of her siblings emigrated to Pennsylvania.

A notation in the church record in Latin stated that Abraham Zeiset Senior, Anabaptist, 69 years of age, born at Rauhof, died on the 25th of April 1787. His wife appears to still be living at that time.



Entry from Ödheim church record 1778 for Abraham Zeiset, Senior

Abraham Senior and Elisabetha had three daughters and six sons. The daughters were Anna (1748–1818), Barbara (1754–1806) and Elisabetha (1770–1816). The sons were Heinrich (1746–1808), Abraham (1755–1808), Samuel (1757–1807), Jakob (1764–1813), Isaak (c 1766–1843), and Cornelius (1773–1811).

The oldest daughter of Abraham, Sr., and Elisabetha, Anna, married Heinrich Mosemann. This couple lived at Lautenbach, where Anna died in 1818. The second daughter, Barbara, married Christian Schmutz, Sr., and lived with him in Rappenau. The third daughter, Elisabetha, also lived at Rappenau with her husband Jakob Moser.

The oldest son of Abraham, Sr. and Elisabetha Zeisset was Heinrich. He married Magdalena Heer and they had five children, one of whom was also named Heinrich (1778 –1845). Heinrich and his fifth wife, Veronika Fellmann (1798–1848) are the direct ancestors of our cousin, **Claudia Desmet-Zeisset**, who lives in Switzerland and Argentina.

Abraham Zeisset, Sr., and Elisabetha also had a son named Abraham. Abraham, Jr. married Christina Pletscher and raised their family at Willenbach, where Abraham, Jr. died in 1808. This couple had four children before Christina's death in 1787 at Willenbach. Abraham, Jr. and Christina Zeisset's oldest daughter was Barbara Zeisset who later married Heinrich Baer at Dammhof in 1798, making the **first known Baer-Zeisset marriage**.

The only son of Abraham, Jr. and Christina Zeisset was Johannes Zeisset (1786–1825). Johannes married Magdalena Schmutz in 1812. Their oldest son was named Christian, born at Lautenbach in 1813. He was the **first of our Zeisset line to emigrate to America in the 1840s**. After spending a bit of time in the California gold fields, Christian returned to **Ohio**, where he died in 1882. His **youngest**

brother arrived in America in April 1850 and changed his name to Jacob Zeisert. He married Elizabeth Stock in Ohio and then moved to Lenawee County, **Michigan**.

The Zeisset descendants in Ohio and Michigan had many variations of the spelling of the name. Christian Zeisset's gravestone spelled the last name Zizet, and his children spelled the name Sizer, Zizert, Zeizert, and Zeisert. Records are found in Germany with the spelling Zeisert and the Michigan family believes this is the original spelling. Variations found in the Michigan family include Seizert, Zeisert, Zeiszert and Zeizert.

Abraham Zeisset, Jr. married his second wife, Magdalena Fellmann, in January 1788 probably at Willenbach. This couple had nine children, but only four daughters survived. They married men with the names Bühler, Hodel, Mosemann, and Frey.

The third son of Abraham Zeisset, Sr. and his wife Elisabetha was named Samuel. Samuel married Katharina Fellmann and lived at Lautenbach, where he died in 1807. An example of how well Mennonites came to be regarded is found in the death notice for Samuel, made by the Catholic priest. The Latin entry is translated as "Samuel Zeisset, patriarch of the sect, known everywhere and by all for his sincerity, died at the age of 49 years and 8 months. The funeral was held on the 27th of this month, with the greatest attendance of the parishioners and neighbors."

Interestingly, the funeral sermon for Samuel was compiled in a document entitled "*Predigten eines Mennoniten-Predigers in Württemberg, 1830.*" There is a much longer title which in translation is: "Two funeral orations from 1) the death of the Mennonite-Preacher Samuel Zeisset, of Lautenbach, and 2) the death of the wife of Christian Hunzinger.../from Cornelius Zeisset." This document can be found in the Bethel College Library at Newton, Kansas.

The fourth son, Jakob, **ancestor of the Kansas Zeissets**, is discussed in the next chapter.

The fifth son, Isaak, raised his family (five sons) at Willenbach, where his wife, Barbara Hodel died in 1819. One of their sons, **Georg Zeisset (1793–1861), emigrated to Pennsylvania in 1853, establishing a line of Zeisets in Lancaster County.**

We have tried to determine how the Zeiset family of Oklahoma and Kansas is related to Zeisset family. There is no proof currently, but it is likely the **Oklahoma and Kansas Zeiset families** are descended from this son Isaak (1765) also,

through Georg's brother Jakob (1796 – 1865). Samuel Zeisset, the patriarch of the Oklahoma and Kansas Zeissets, was born at Giebelstadt in 1829. Jakob (1796) and his wife, Elisabetha Horsch, died at Giebelstadt in 1865 and 1858), and the birth of a son in 1829 would fit their family. Samuel Zeisset was also later listed in the Lancaster County Mennonite vital records.

Isaak Zeisset (1765) married his second wife, Magdalena Muselmann, in 1820. They had eight more children. Isaak and Magdalena moved to Hettstädterhof southwest of Würzburg, in Bavaria to join her parents who had moved there in 1804. Isaak died at the Hettstädterhof in 1843, which is near Giebelstadt.

The sixth son of Abraham Zeisset, Sr., Cornelius Zeisset, was born, married to Elisabetha Heer, and died at Willenbach in 1811. This Cornelius Zeisset was the author of Samuel Zeisset's funeral sermon. Only one of his seven children lived to adulthood and was also named Cornelius. Infant mortality among the Zeisset family in Willenbach was high. For instance, only four of the nine children of Abraham Zeisset, Jr. and his second wife's nine children survived infancy, all daughters, so the Zeisset name did not carry on from this line.

Family Chart summary for the first generation:

Abraham Zeisset (1718) and Elisabetha Landes (c. 1720)

1. Heinrich Zeisset (1746) and Magdalena Heer (1745)
Claudia Zeisset-Desmet line
2. Anna Zeisset (1748) and Heinrich Mosemann
Anna died at Lautenbach 1818, five children
3. Barbara Zeisset (1754) and Christian Schmutz (1751)
Fourteen children at Rappenu, five survived infancy
4. Abraham Zeisset (1755) and Christina Pletscher (c. 1758)
Ohio and Michigan Zeisset line with various spellings
5. Samuel Zeisset (1757) and Katharina Fellmann
Five children, none survived
6. Jakob Zeisset (1764) and Magdalena Pletscher (1764)
Kansas Zeisset line, Illinois Zeisset line
Raphael Zeisset line
7. Isaak Zeisset (1765) and Barbara Hodel (1770)
Pennsylvania Zeisset line;
Probably Samuel Zeisset line in Kansas, Oklahoma
8. Elisabetha Zeisset (1770) and Jacob Moser (1759)
Eleven children, seven survived infancy; lived at Rappenu
9. Cornelius Zeisset (1773) and Elisabetha Heer
Six children, two survived infancy;

Jakob Zeisset (1764–1813) – direct line

Jakob Zeisset was the great-great-grandfather of our six Zeisset siblings. Jakob Zeisset (1764–1813), son of Abraham, Sr. and Elisabetha Landes Zeisset, was born at Rauhof in 1764, moved to Lautenbach in about 1778 and married Magdalena Pletscher (1764–1826) of Meckesheim in 1785. Pletscher is sometimes spelled Plätscher. Magdalena was born in Meckesheim,

Jakob Zeisset was a co-tenant farmer, *mitpächter*, at Lautenbach, presumably working with his brother, Samuel. Jakob and Magdalena had eleven children, seven of whom died in infancy or childhood. One of the surviving children was a daughter: Magdalena (1792–1850) who married Abraham Bühler, then Isaak Fellmann, and eventually died in Bruchhausen, a town southwest of Heidelberg.

Jakob Zeisset (1764–1813) and Magdalena Pletscher's surviving sons were Abraham (1787–1817) who died in Lautenbach; Johannes (1794–1855), also born at Lautenbach, will be discussed in the following chapter; and Isaak Zeisset (b. 1803), for whom no other information has been found.

The chart below shows Abraham, his son, Jakob, and his grandson, Johannes, all in the direct line of our six Zeisset siblings.

Abraham Zeisset (1718) and Elisabetha Landes (c 1720)

Jakob Zeisset (1764) and Magdalena Pletscher (1764)

Johannes Zeisset (1794–1855) and Christina Bär (1798–1866)

This chapter told of the Zeisset family coming from Switzerland to Germany, from being persecuted to being accepted as productive members of society. The next generation of our Zeisset ancestors, born in the 19th century, is less difficult to trace because Mennonites were consistently included in church records. The following chapter discusses the next three generations, including the birth of the father of our six Zeisset siblings, Jakob Friedrich Zeisset.