

Mennonite Research Journal

Vol. XIV

JANUARY, 1973

No. 1



Left: The east facade of the 1735 Weber house along Pioneer Road (formerly the John F. Weaver Road) in West Lampeter Township shows roof alterations of 1906. The older version had a more steeply pitched (Germanic style) roof with the eaves extending to a point about level with the middle of the second story windows.

Above: North gable, west facade. —W. Weaver Photos

Johann Anton Weber and His Family: Swiss Colonists

William Woys Weaver

Among the earliest of the Swiss Anabaptist families to settle in the province of Pennsylvania was that of Johann Anton Weber (c. 1640-1724) of Schaffhausen.¹ The Webers, originally from Winterthur, Canton Zürich, had become involved in the Anabaptist movement at an early date,² but under the repressive measures taken against them by the Zürich government, they fled to Canton Schaffhausen, remaining there intermittently until their removal to Pennsylvania in 1711.

Johann Anton's family arrived in the province with the small colony of Swiss (some twelve families) who were transported to America under the auspices of Georg Ritter and Company of Berne,³ but like many who arrived with that colony, the Webers remained in Germantown where they lived with Hans Op de Graeff until suitable land could be rented or purchased for farming.

On June 30th, 1711, Johann Rudolphus Bondeli, a Bernese patrician who worked as an agent for Franz Louis Michel von Schwertschwendt of Ritter and Company, patented a 500-acre tract of land in the Conestoga section of what was then Chester County. About a month later Johann Anton Weber, his sons, and the sons of Jakob Guth, Sr. (d. 1730), executed an agreement of lease with Bondeli for this newly-acquired land which adjoined the Pequea or Neu-Strassburg settlement.⁴ The Webers and Guths agreed to use that land under a system of rents, which were to be collected at Bondeli's house in Philadelphia on the first day of each year (March 1st O. S.).⁵

Some time during the late summer of 1711, perhaps in September, the Weber family moved to Conestoga. One son, Jakob (c. 1688-1747),⁶ believed to have been a minister, did not arrive in the province until 1717,⁷ when he accompanied his sister Maria and Johannes Weber's future wife Barbara from the Palatinate. His brother, Johannes (c. 1683-1755),⁸ Johann Anton's eldest son, remained in Germantown where he established a weaving business with Ulrich Hauser (d.

1754),⁹ a tailor, probably under Johannes Kolb or Hans Hauser, well-known weavers in that area. With the great influx of Anabaptists who arrived at Philadelphia June 24, 1717 from Mannheim-am-Rhein under the leadership of Benedict Brechtbühl, Christian Hirschi and others, Johannes Weber removed from Germantown to Conestoga where he joined his family. On Allerheiligen, he and his former business associate, Ulrich Hauser, purchased the Bondeli tract jointly;¹⁰ in 1719, the property was surveyed again and divided between them.¹¹

Between 1711 and 1717 Johann Anton Weber directed his sons in establishing a small plantation on the Bondeli tract, which they had dubbed "Weizenthal," or wheat-land, a name still used in that area although no longer in reference to the Weber lands.¹² From 1711 to 1712 several buildings were erected on the Weizenthal tract: a log house, a log barn and stable, and a number of smaller farm structures. The larger and more complicated buildings were probably built under the direction of Jakob Guth, Sr., who had training as a house-carpenter, the closest profession in those days to what is now known as an architect.¹³ These buildings served the Weber family from 1711 until 1723/1724, by which time all of Johann Anton's children had married or moved elsewhere. None of the earliest log buildings at Weizenthal survived the 19th century, but fortunately, Ann Landis Weaver, one of Johann Anton's numerous descendants,¹⁴ made a crude sketch of the log house as it appeared in 1821 prior to its demolition some years later. This interesting sketch provided a look at the character of the early log houses built by the Swiss Anabaptists in Lancaster, and for this reason was one of the bases for a recent study of the vernacular architecture peculiar to the Neu-Strassburg settlement.¹⁵

It had been Johann Anton's intention to settle all of his sons on good plantations,¹⁶ and having accomplished this for Johannes at Weizenthal, he directed his attention toward establishing his other sons: Heinrich (1690-1745);¹⁷ Rev. Jakob (c. 1688-1747); and Georg (c. 1693-1772). His plans were apparently influenced considerably by the movement of the Guths into the Bowmansville area of Lancaster County.

In 1718 the Guths, who had been living at Weizenthal, removed to a valley along a branch of Conestoga Creek in the vicinity of Bowmansville. There they patented in 1718 and 1719 about 425 acres of land within a few miles of Hans Op de Graeff (at Graeffsthal)—probably at his suggestion.¹⁸

(continued on page eleven)

William Woys Weaver was born in Chester County, Pennsylvania, in 1947. He attended secondary school in New York and graduated from the University of Virginia in 1969 with a B.A. in government and foreign affairs. His special interests were diplomatic history and international law.

Mr. Weaver has recently completed work on a master's thesis in Architectural History (University of Virginia) and has studied at the Centro Internazionale di Studi di Architettura di "Andrea Palladio" at Vicenza, Italy. He has travelled extensively in North America, Mexico, Central America and Europe, and speaks Italian and German. Mr. Weaver is married and works presently as a writer for Dover Publications in New York.

Deacon Martin Mellinger Correspondence

Lampeter Township, Lancaster County

April 15, 1833

Friendly greetings in the name of Jesus, dear Sister and children, Jacob, Peter, and Maria Weber:

The grace of God which the apostles in all their letters to all the believers wished as greetings—the same greeting I and my family also wish you and your family and all our acquaintances, beloved of God: grace be with you and peace from God, our Father, and our Lord Jesus Christ. Amen.

Last year many people came to us from Germany. Peter Beutler, Bally, and Hartman said that J. R. and his wife and children would also be coming this way if nothing prevents them. We wondered about them since we had no letter of their coming. They came on July 15 between ten and eleven o'clock in the evening, healthy and happy to see us, but we were already in bed. Then they said they had written from home and from New York, but nothing was received until they left us. From here their trip was by water and by land till they arrived where they now are, which they will have already reported to you so that it is not necessary to write you another letter. Only I am very sorry that I did not take adieu and farewell from your cousin and their children, and Rothen's wife, and R. Magdalena. When they left us, all my family in our house from the smallest to the largest regretted to see them go, except me because I was with them and thought of nothing else than to accompany them from home as far as Friend Risser and remain there [during] the time they spent there to visit my acquaintances there also. But Rothen and I were on the road to Lancaster to discover before the expedition went past if the wagon would bring their belongings later. When it began to rain, Rothen and I went to a hotel to wait for Risser. Finally Risser came and said that the wagon had stopped outside the town. I said that I do not trust myself to walk in this rain. We took our departure and said when the weather becomes more favorable, I will see them at Risser's. Before this I would and should have been in the neighborhood. On my way home I asked myself why Risser and I did not think that I could have made the way with the greatest pleasure in my old age in the dry wagon with my sister and children. One of the boys could have ridden my horse. Yet I comforted myself that they would still find the place. But it scarcely even happened—through a little letter with Rothen to say farewell to them. We could rejoice in a holy and eternal reunion, which our Lord (John 16:16) spoke of and in addition spoke to all who love Him and heed his Word.

Relations with the Fatherland

I went to Pittsburgh from Brother Risser's and received arriving letters which I, also, had just written to him most recently. Even about this time Sister Risser had written, also, that they slept the second night in the house which they had rented to spend the winter. I cannot imagine why I received no letter from them during the time since March 21, when I received my letter and three more plus the enclosed letters from you dear cousins [and] sent [them] in the mail to them on March 23. Then I received two of February 19 from Minister Ellenberger⁹⁰ of Friedelsheim on the Rhine and Rothen, which I also sent off immediately. Greet him and his

family most lovingly. There are quite a number of letters by Risser for me to take care of in a brief time, to be sent from here and Germany. On April 11 I had a letter from a familiar friend of Risser, Louis Hospes, who wrote many good things from Mesury to him in the mail. On April 12 I had one from Leipzig from Tauchaltz to Risser. It seems things do not go with him as he desires on account of his father.¹⁰⁰ Not long ago I sent a letter to Risser in the mail; the same day I again received one by Risser in the mail. If they are open to read, I am fully repaid.¹⁰⁰ When not, it is my greatest pleasure when I can be of other service. Then I also have to reply to letters to me from unfamiliar places in Germany, to send the brothers [who wanted] to be lodged to their kin when they did not know the locality and place. To me the people were strangers and [if] with all the trouble and requests [they] could not find the people, [it] is no pleasure to me.

Crisis with Jacob

All letters by Risser also have something written in them because of the crisis concerning us and especially concerning Brother Jacob. Sister Catharine R. particularly inquired about him in her letter, whether his foot was again good; she often thought that she should be with him in the room and hear him speak. With Brother Jacob something has happened, which will seem impossible to believe because such a kind [of disease] has never been heard of. On April 9 at 9:00 in the evening one of our servant girls came from Jacob. Terrified, she said that Jacob's leg fell off. Undaunted, I went to him and asked him how he passed the night. He said, "I crawled out of bed for the night chair and when I returned to the bed, I became aware of my foot lying beside me. I became frightened after I saw my foot and learned that it was off. And lying there in bed was his foot and the two bones at the ankle were broken off. I lifted up the carpet and asked where the foot was. He said: "It lies there beside me." As I came to him, I saw the stump lying beside him but did not know that the foot was still in the stocking. I pulled it out of the stocking to show the three men who lodged with us for the night, but they immediately looked away. This visit of the three men I am going to write out on paper to make it more credible to you that the foot came off without his knowledge. I probably informed you that Jacob had pain in the left foot for a long time (four years ago) until the toe next to the big one as far as the second one became black; he cut it off and it healed. During the last late summer he complained of more and more pain in the ankle, and the foot [was] cold and numb from underneath to above the ankle. (This incident informs cousin Risser, who asked whether it was his foot.) The pain continued day after day. Last Sunday it was twenty-one weeks. It beat so with pain in the evening around 9:00 o'clock that I called Abraham's wife and two servant girls out of bed and went to him. He cried out with nearly unbearable pain until the other morning. The foot from underneath to above the ankle was quite blue. That week we called in a doctor to be with him continually but could not warm him up that the blood would circulate. In ten days there was no feeling [and it was] dead and coal black over the ankle. Another doctor, who helped him along this week from the very beginning put a plaster around the calf to the ankle, so that the poison would not spread. It drew considerable infection by this time. But we soon saw that all the flesh at the calf to the ankle had become decayed and rotten. But the flesh, tendons, muscles, and arteries are decayed from the

THE MENNONITE RESEARCH JOURNAL is published quarterly by the Lancaster Mennonite Conference Historical Society: Ivan D. Leaman, Chairman; Lloyd M. Eby, vice-chairman; Ira D. Landis, secretary; Chester C. Graybill, treasurer; Christian E. Charles, J. Lloyd Gingrich, J. Paul Graybill, Earl B. Groff, Walter B. Groff, H. Elvin Herr, Amos B. Hoover, Elmer F. Kennel, John G. Landis, Martin E. Ressler, and D. Ernest Weinhold. It is published at 2215 Mill Stream Road, Lancaster, Pa. 17602. Second class postage is paid at Lancaster, Pa. Copyright 1972 by Lancaster Mennonite Conference Historical Society. The editor has the counsel of Grant M. Stoltzfus and John L. Ruth of the Eastern Mennonite Associated Libraries and Archives. Subscription: \$2.50 per year. All subscriptions and correspondence shall be sent to the Lancaster Mennonite Conference Historical Society, 2215 Mill Stream Road, Lancaster, Pa. 17602. Editor: Ira D. Landis. Vol. I-X with index bound, for sale ppd. at \$25.00. Single copies are \$.75 and the index, \$2.00.

ankle up to or a little into the calf, that no prospect is seen for healing the two dead bone shafts where the fleshy part underneath the calf separates the healthy bone from the dead, where it is broken off. And when about fourteen days had elapsed, we became aware of a place on the back as large as a teacup on the surface [and it got] black deep into it. He complained of this much more than his foot. This spot was not from lying on it, but it is smoothly healed at the present time. When the first three weeks were past, no one who saw him believed that he would still live another day. One also had to turn him around in bed all month and swing him out of bed and lift him into bed. Then he can change position in bed for a time and in an emergency work himself out of bed on a stool or chair. Quite often amputation was spoken of from the top of the leg or under the knee, but he and nobody in the house would agree. For thirteen weeks we had a woman sleep in his room and wait upon him and when his room was filled with people and my wife and I moved to dress his wounds, all gravitated toward the door on account of the odor and sight of the leg. But in the absence of the wife our dear house mother is his nurse and wound dresser. He is never alone at night in his room. During this time he had very many visits from families and unknown doctors who informed one another and [came] with astonishment to see the little, crippled, black foot with the two dead shaft bones and the little foot with the skin hanging over the flesh and as hard as the shaft bones. Long ago two Lancaster doctors came to examine it and at the present time are wondering about amputating the foot. Since the foot was off, we dressed the foot as well as we could. During the dressing he had the most pain. Therefore, I tried to shorten the time for him. In addition, in the following days the doctor recommended amputation of another piece from the small bone in the sore wound before it would heal together underneath. The doctor wanted to amputate it at the wound on account of the foot, but I objected to it. Since his foot is off now, he cannot turn himself around in the bed but has done it readily if one helps him to swing out of bed and lift him into bed. With the dead foot he could help turn around or prop himself and get out of bed. Now he must lie as still as he can. However, when a little piece of the little socket is removed yet, there is hope that it can soon heal underneath again. Do you ask or say, dear Sister and relative: Brother, you related something very pitiable regarding Brother Jacob. How could he endure it? Answer: I have not written this that you should pity him or us at home; for during this time he is more joyful than sorrowful and is resigned to the will of God. He receives much company, laughs with everybody about everything, and supports the conversation so that we and everybody are often around him and with him. But yet it is still his and our desire that when you come before the Lord, remember our family. He was fairly well during this time, had an appetite as well as ability to sleep, and must say with Samuel: "Hitherto has the Lord helped us. The name of the Lord be praised; He will continue to help."

Harvest Expectations

Last spring the winter crop was so poor that one could expect only half a harvest; also many fields were plowed and a blessed harvest was anticipated for a long time. This winter was very mild, like spring weather from Christmas to New Year. In the beginning of March a foot of deep snow fell and it became cold till March 14. Then we had beautiful spring weather so that my family seeded twenty-four bushels of oats; and now the peach, plum, and cherry trees are in full bloom; also the apple and pear trees are beginning to flourish in full bloom, and the winter crop looks fine. I often told father and sister Risser even if they would never find it here like they were used to it over there, they could still be joyful because of their children. I have also written to him in addition about a \$300 check from me, that he received it. Since I expect a letter from J. R. nearly every day, I will not hasten this letter in the mail. On March 29 was our meeting, and the evening before our minister, J. Risser, and another minister stayed with us overnight, so J. Risser immediately asked about his father. During the time they are away from them, he heard nothing and had no letter how they are. Since he likes to read letters, I sent with him R's letter from Germany, from New York, and the two from Mifflin Township, Richland County, so that now I have none of his letters.

Last winter our Martin Denlinger¹⁰¹ and Peter Schantz's daughter Barbara were married and on April 4 started house-keeping a mile from us. I have said, also, now that [I am] proceeding in my 81st year, God be praised and thanked that I am better than many and still so well, so that last year around May 17th I was away from home with three of our

preachers for thirteen days, owing to stops with and visits in distant brotherhoods. I can hardly bear [horseback] riding in this kind of weather because of urinary problems as well as the declining of the eyes and mind. Still my body is healthier than that of our dear housekeeper, Anna Denlinger. In the years hitherto [I] have been and still am often bothered with pain in the body, head and limbs, cold and fever, and with vomiting and swelling because of my age. It often comes quite quickly, at times lasting an hour, a half and also a whole day, and several days, and longer. Our dear house-mother and children are fairly well. They, Jacob, and I greet you most heartily once more and wherever my devoted sister may be, also unknown, give greetings. Also don't forget to greet heartily for me Agnes Mellinger in Monsheim, and the Fingers, and your dear mother-in-law, Maria Schmitt, and all your family.

Our cousin, John Risser,¹⁰² was not lucky enough to see friend E. Neuschwanger. He is quite busy making spinning wheels. I have not seen him for a long period. Yet he was well a short time ago. In addition, I want to enclose to you a greeting for him. April 21. I do not want to wait much longer now for a letter from cousin J. Risser, since he and his wife as well as Brother P. Burcky wrote quite much to you about themselves and the farming. Yesterday I heard that the latter wrote four double [legal size] sheets home. Then, also, John Beutler [Beidler] among us has the undertaking to move toward autumn to his brother and Risser—as always, to move from our region into the backlands. Also, sometimes [they have] come back again, when they did not like it. That has frequently been the case: those who came from Germany wished they were back [there] again. Still in the course of time they like it better here than in their fatherland.

On April 18 the doctor sawed off a little piece of the bone of his socket. It seemed to be healing all right, [but] the wound and flesh pulls away from the bone. When the doctor saw it today, he said more will need to be amputated some time from one or both bone shafts yet. It would not be advisable now because of the artery, for he could bleed to death. Since the foot is off, he must lie just as he is laid in bed. God grant that this finds you well.

From your friend and brother,
Martin Mellinger

99. Jacob Ellenberger II (1831-1901), minister at Friedelsheim, Pfalz, from 1879-1901. He was also a writer and printer of *Mennonitisches Lexikon*. See I, 552.

100. Apparently the letters were often opened and read or sent open to be read by persons other than the addressee.

101. Martin Denlinger (Apr. 30, 1812-Feb. 5, 1879), son of Abraham-Annie Landis, married in the winter of 1832-33 Barbara Johns (Mar. 13, 1814-Nov. 27, 1877), daughter of Peter-Maria Kendig. (The latter were the parents of Mrs. "Eden John" L. Landis, wife of a Mellinger-Stumpstown minister.)

102. John Risser, was his sister Weber's son in law. See Martin Mellinger letters of July 1, 1816, March 14, 1823, January 3, 1833, already published in *MRJ*. In *MQR*, 1932, pp. 52, 118, he writes on March 1837 that he and Beutler were ministers in Richland County, Ohio. By 1839 they were at odds with the Mennonite Church, possibly on the issue of nonconformity. More is given therein (pp. 52 ff.).

(to be continued)

Hans Herr Essay Contest Winners Announced

All three winners in the 1971-72 Hans Herr Mennonite Historical Essay Contest, sponsored by the Eastern Mennonite Associated Libraries and Archives, came from Christopher Dock Mennonite High School. Information for the 1972-73 contest can be obtained from the Lancaster Mennonite Conference Historical Society, 2215 Mill Stream Road, Lancaster, Penna.

First prize, Brad Landis of Telford, Pa., "Jacob B. Mensch;" second prize, Philip Ruth, Vernfield, Pa., "The Production of The Quiet in the Land"; and third prize, Robert Bergey of Hatfield, Pa., paper on the *Martyrs Mirror*. Each prize includes a one-year free subscription to the *Mennonite Research Journal*. The winners received \$20, \$15, and \$10 in prize money.

Musical Instruments and Christian Worship

Ira D. Landis

Israel's great sin was the desire for a king (I Sam. 8: 3-7). Then David invented instrumental music in worship for God says, "Ye that put far away the evil day and cause the seat of violence to come near . . . that chant to the sound of the viol and invent to themselves instruments of musick like David (Amos 6:5. Cf. 5:23; I Chron. 23:5). Rejected by them as King (I Samuel above), God finally said regarding the whole system: "I have given them a king in mine anger and have taken him away in my wrath" (Hos. 13:9-11).

God never owned it as necessary for the worship of the true God, even though the heathen did (Isa. 5:12; Dan. 3:5, 10, 15). Trumpets had their place before for festivals but instruments of David were distinctly mentioned separately (I Chr. 16:4-7; 25:1-7; II Chron. 5:12, 13; 7:6; 29:25-27; Ezra 3:10; Neh. 12:24-37). Instrumental music for worship of the true God was of Davidic origin. It added to the ruin of Joseph (Amos 6:5) and was never approved by God. Psalm 150 was given, some say, when the utter destruction of the kingdom was imminent.

No example of the use of instruments is given by Peter, Paul, John, James or the Master himself nor by any others of the apostolic age; nor have we any example in the first three centuries nor until the mystery of the iniquity was strongly at work.

No hint is given in the Old and New Testament nor by archaeologists that instruments were ever used in synagogues. Orthodox Jews do not permit them to this day.

Early Reformers, when leaving Catholicism, removed them as monuments of idolatry. Luther called the organ an ensign of Baal. Along with incense and candlestick Calvin regarded instruments as non-essentials for worship in the Christian Church. Knox called the organs chests of whistles. The English dissenters wanted to have nothing to do with them.

These have no relation to New Testament music for the Christian Church—e.g., Heb. 13:15; Eph. 5:19; Col. 3:16; John 4:24; I Cor. 14:15.² Take Matt. 26:30; Acts 16:25, Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; James 5:13. The Holy Spirit says but one thing. These carefully and distinctly legislate against all instruments, except the mouth and the heart of the worshipper.

A theologian soliloquizes again turning to McClintock and Strong:

The Greek word *psallo* in the New Testament is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal. Instrumental music is unknown in that church as it was in the primitive church. Sir John Harkins, following the Romish writers in his erudite work on the history of music, makes Pope Vitalian in A.D. 660 the first to introduce organs into the churches. But students of ecclesiastical archaeology are generally agreed that instrumental music was not used in churches till a much later date; for Thomas Aquinas, A.D. 1250, has these remarkable words: "Our Church does not use musical instruments as harps and psalteries to praise God withal, that she may not seem to judaize." From this passage we are surely warranted in concluding there was little ecclesiastical use of organs in the time of Aquinas. It is alleged that Marinus Sanutus who lived about A.D. 1290 was the first that brought the use of wind organs into the churches and hence he received the name of Torcellus. In the East no organ was used in the Emperor's courts probably until the time of Julian, but never has either the organ or any other instrument been employed in public worship in eastern churches; nor is mention of instrumental music found in all their liturgies, ancient or modern.

We cannot condemn the heathen with their prayer machines to pray, if Christians use praise machines to praise God. The prayer wheels of the heathen and the prayer beads of others have no spiritual edification as a substitute for the Holy Spirit. David's instrument did not help Saul to go to Heaven. The Christian believes that God is a Spirit and they that worship Him must worship Him in Spirit and in Truth (John 4:24). It is a heart religion promised by Jeremiah 31:31-34. Or as with the Hutterites: Let us sing to God in our hearts.³

The use of instruments in public worship required trained performers who were frequently very worldly in many ways. It also destroys spontaneity, which must always be an accompaniment of spiritual worship. It also destroys freedom of singing. Therefore, those who sing with instruments continuously become dependent on it for pitch and tune.

Nearly all the Methodist ministers during the early development of that denomination were opposed to all instrumental music. When instruments began to come in, they refused to dedicate such churches.

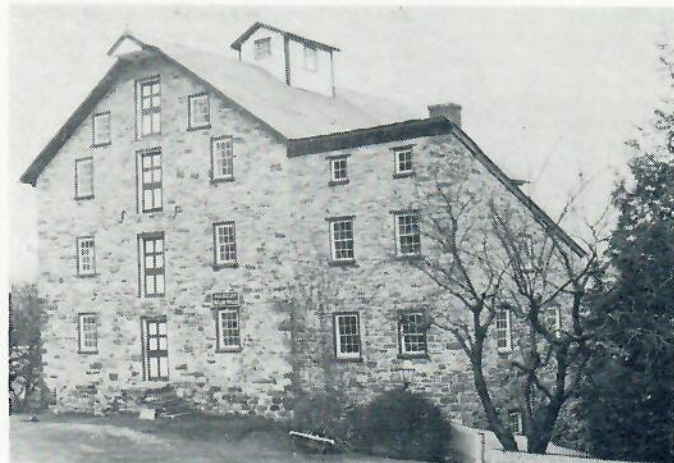
The organ is said to have been introduced into church music by Pope Vitalian I in 666. In 757 a great organ was sent as a present to Papin by the Byzantine Emperor Constantine Copronymus and placed in the church of St. Cornelle at Compiègne. Soon after Charlemagne's time, organs became common.⁴

God has not authorized it nor is he worshipped by it (Matt. 26:30; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; Jas. 5:13). The two very popular sins of the ages and today have been (1) to ignore what the Bible teaches, (Gen. 3:1; Isa. 45:9; Rom. 14:23) and (2) allow what the Bible condemns (Rom. 14:20).

The desire of Israel to be like the heathen nations around in the days of Saul eventually caused the "ruin of Joseph" (Amos 6:5). But God decided on a payday since "there was no remedy" except captivity in a land far removed (II Chron. 36:16). Here they learned to get rid of idolatry and "hanged their harps upon the willow trees" (Psalm 137:2). At least by the time of Christ and since then, in the orthodox synagogues no musical instruments interfered with their worship. Even Jesus chased out the minstrels in Matt. 9:23,24, for they would interfere with the work of God.⁵

"The Greek lexicon of Sophocles, himself a native Greek and for thirty-eight years professor of the Greek language in Harvard University, covers all of the Roman period and the Byzantine period down to the end of the eleventh century, in all more than twelve hundred years' history of the language from B. C. 146 to A. D. 1100. As the basis of his monumental work, this profound and tireless scholar examined 146 secular and 77 ecclesiastical authors of the Roman period, and 109 secular and 262 ecclesiastical, modern Greek, and scholastic authors of the Byzantine period, a grand total of 594 authors and covering a period of more than twelve hundred years, and he declares that there is not a single example of *psallo* throughout this long period involving or implying the use of an instrument, but says that it meant always and everywhere to chant, sing religious hymns."

(to be continued)



The Ressler Mill is located at Mascot on the Newport Road along the Upper Leacock Township side of the Mill Creek.

—David D. Neuer Photo

"Tell us about the big crash again, will you, Grandpa?" This photograph, taken by Everett R. Newswanger, with the above caption took first prize in the first Mennonite Historical Associates, art and photography contest in November, centered on the theme, "Reforging the Chain of History." Taken inside this historic mill, it shows Frank Ressler, operator of the business.



The Ressler Mill Along Mill Creek

Although the early pioneers were primarily hardworking agriculturalists, in some cases they engaged in allied industries, especially milling and smithing. For example, Durst Eby built a mill on the Peters Road; Hans Groff, one below Oregon; another Hans Groff, one at Groffdale, and a Hans Brubaker, one at Maple Grove. Apparently these and other millers had some imported knowledge of this business. Once they arrived in America, it did not take them long to harness to advantage the marvellous water power of the Conestoga country.

Long before the Amish left Mascot for Union County in 1822, the rolls of the Ressler Mill were grinding the best flour and excellent corn meal for the community. It stood along the Mill Creek, the boundary between Upper Leacock and Leacock since 1843.

On the Newport Road Jacob Becker built the first mill, a one-story structure in 1760. Benjamin Longenecker first purchased it; then Marcus Groff, son of "Groffdale" Hans. It descended to his son Marcus and then to another generation,

Daniel Groff. The latter held this community center for half a century. Ebersole and Neuhauser had it during the Civil War. By 1865 William Ressler purchased it; by 1890 his son Jacob had it. Since the latter's passing, the children—two boys and Anna—have been conducting the business as of yore. One brother passed on so the business continues with Franklin and Anna Ressler in charge.

The present mill is a forty-five by fifty-six foot, three and one-half story, stone mill, built in 1790. The head race is 300 feet and the tail race, 1300 feet. The dam, twelve feet high, has two turbines. A saw mill also adjoined it at one time. Its capacity is twenty-five barrels of good Lancaster County flour per day. Many tourists see this old fashioned mill grinding the old fashioned way, the very best of the good old days.—L.

1. Lancaster Court House Deeds Z-1-885; B-3-573; Z-5-238; T-7-591 (1757).

2. On Apr. 1, 1865 Christian and Barbara Newhouser and Christian and Elizabeth Ebersole sold a two-story buckhouse, frame stable, grist and saw mill with 10 acres to William Ressler (Deed G-9-613). They had owned it only since 1861 when the Mark Groff assignees gave it to Daniel Groff, and the same year the latter transferred it to Newhouser and Ebersole.

During 1807 the horseback-riding United Brethren bishop continues his visits and preaching in Virginia, Maryland, and Pennsylvania despite snow storms and physical infirmities. The United Brethren Church dates its origin to 1767 in the Isaac Long barn near Landis Valley in Lancaster County, Pennsylvania. The group did not become too well organized until the turn of that century.

The Christian Newcomer Diary

December 5th [1806]—I left home for Loudoun County, Virginia; rode to Houser's and lodged for the night. **6th**—I rode all day; at night I arrived at Mr. Frey's, a pious man, who entertained me very friendly.

Sunday 7th—I preached here from Luke 19:6, 7; we had a blessed time. **8th**—This morning I feel well, both in soul and body. I am at no time better satisfied in my mind than when engaged in the work of the Lord and in persuading men to turn to Jesus and choose the way of life and happiness. O Lord! stand by me to do this work faithfully; I know without thy grace I am unfit and not able to do or perform the duty thou dost require at my hands. O! let me always be an humble, submissive and obedient instrument in thy hands, and unto thy holy name shall be all the glory. Rode all day long without any refreshment for myself or horse; at night I arrived at my son's-in-law, where I rested comfortably. **9th**—I visited several families in the neighborhood.

Sunday 14th—I returned home.

Sunday 21st—I preached at J. Huber's from Isaiah 49:9; in great poverty of spirit. **25th**—I preached at Wolgamott's. **26th**—In Shank's church.

Sunday 28th—This forenoon I spoke at Jacob Bowlus's; at night at Peter Kemp's from Isaiah 9:6. **29th**—I preached at A. Shuck's from John 1:14, 15, 16. **30th**—At P. Sh.'s, from Luke 2:16; rode to J. Stouffer's and lodged with him. **31st**—I preached in Liberty but without any visible effect on the hearers; rode to Sam's and stayed for the night. My heart is filled with gratitude to God who has spared me in mercy to see the close of another year.

January 1st, 1807—Bless the Lord; this morning I arose from my bed with renewed strength and a full purpose of heart to serve the Lord as he has permitted me to see the first day of another year. I pray God to grant me new grace to improve my time and spend every day of my life to his glory. I attended the marriage of Bro. John Cronise, and preached at the Sulphur Springs from Luke 2:16. **2nd**—I preached at Bishop's from Luke 2:27, 28, 29. **3rd**—I preached at Huber's in York County.

Sunday 4th—This forenoon I spoke in Roth's schoolhouse, to a numerous assembly; had very little liberty and perhaps still less grace to declare the counsel of God. Lord! grant me more zeal, and let the importance and responsibility of the ministry be deeply impressed on my heart. At night I preached at Bensel's from Isaiah 9:6. **5th**—This forenoon I preached at Altland's from Luke 2:16; rode to Naylor's found the house full of people already assembled; I spoke to them from Matthew 5:3 to 6. **6th**—This morning I have a severe cold; am quite hoarse: Lord! stand by me in mercy. Rode to Roler's; preached to a small congregation; though hoarse and feeble, the word spoken made considerable impression. At night I preached at Thomas Long's, a Methodist preacher. **7th**—I preached at Fordenbaugh's. **8th**—At Marsh's from John 1:17; lodged with J. G. **9th**—This day I preached to a numerous congregation at Weber's from Isaiah 9:6. In class meeting the Lord was particularly present to bless our souls. **10th**—I visited several families and reached David Snider's.

Sunday 11th—This forenoon I preached at Saur's from John 1:14; Bro. Davis followed me in the English language. The Lord attended the word in power; in the evening we had meeting at Oberly's. **12th**—This day I preached at P. Stedder's. **13th**—At John Huber's. **14th**—At John Crider's; rode to Gusman's and tarried for the night. **15th**—Today I preached at Fetherhoff's from Isaiah 48:9; at night I spoke at Dinius's from Isaiah 9:6. **16th**—At Sumbrod's, from John 1:17; at night in Greencastle. **17th**—In Hagerstown.

Sunday 18th—This forenoon I preached at P. Stadtler's; at night again in Hagerstown; lodged with Marteny. **19th**—I returned home, found my family well.

Sunday 25th—I preached at Wolgamott's.

Sunday, February 1st—This forenoon I preached at Hauser's.

Sunday 8th—I was in Virginia with my son-in-law. The weather is remarkably cold.

Sunday 15th—I was at home. **20th**—I preached at the widow Reis's. **21st**—I rode to Jacob Bowlus's and tarried for the night.

Sunday 22nd—This forenoon Bro. Adam Burch, a Methodist preacher, preached for me at this place. **23rd**—I visited several sick persons; rode to Fredericktown and stayed for the night with P. Sh. **24th**—I preached here from Matt. 15:24; lodged with Stauffer. **25th**—I preached in Liberty from John 1:16, 17; lodged at Warfield's. **26th**—This forenoon at the Sulphur Springs from Matt. 15:28. At night at Senseny's from Luke 13:24. **27th**—At Bishop's. **28th**—At Huber's.

Sunday, March 1st—This forenoon I preached in Rod's church from Matthew 15:22. At night at Bensel's, from Luke 11:21, 22, 23. **2nd**—This forenoon I preached in Altland's schoolhouse; at night at Naylor's. **3rd**—I preached at Thomas Long's from 2nd Corinth. 4:17. **4th**—At Fordenbaugh's. **5th**—At Marsh's, from Luke 15:22; stayed for the night at Gogenour's. **6th**—The appointment for this day had been neglected, so I rode to David Snider's. **7th**—I preached at G. Beshore's from Romans 8:14.

Sunday 8th—This forenoon we had meeting at Hofstetter's; at night at the Rocky Springs. **7th**—At Gusman's. **10th**—At Middlekauff's. **11th**—I came to Hagerstown, thence to my son David's. **12th**—I returned home.

Sunday 15th—This forenoon I preached at Stadtler's. At night in Hagerstown.

Sunday 22nd—Today I preached at Jacob Bowlus's from Philippians 1:2. Rode to P. Kemp's and tarried for the night. **23rd**—I preached at Bovey's on Fishing Creek and lodged with Jacob Cronise. **24th**—I preached at P. Sch's. **25th**—In Liberty, from Luke 23:27, 28; lodged at Sam's. **26th**—I preached in Westminster from John 19:17, 18; lodged

with Mr. Sturd. 27th—This morning I had to ride 14 miles to my appointment; preached from Luke 23:39 to 43. 28th—Reached Spangler's.

Sunday 29th—This forenoon I spoke in Pigeonhill church from Luke 23:39, 40. In the afternoon at Altland's, from Mark 15:37 to 39; lodged at Naylor's. 30th—This forenoon I preached here to a numerous congregation. In the afternoon I spoke at John Bull's from Luke 24:45, 46, 47. The word made some impression: may it prove a lasting blessing to them. 31st—A heavy snow, about 18 inches, fell during the night, and it continued to snow until about mid-day, when it seemed to hold up. I therefore got my horse and set off on my way; had 12 miles to ride. Before I had progressed far, it began to storm again so powerfully that my horse could scarcely get along. I stopped for a little while at Bro. Long's, fed my beast, and with some difficulty I at last reached my appointment, but owing to the severe weather and deep snow, no hearers attended. This day it is 35 years since I was married. Innumerable are the blessings which we have since enjoyed, unworthy of the least of them.

April 1st—Bless the Lord, this morning I enjoy the love of Jesus in my soul. The storm raged so violently during the night that the snow drifted together in banks, especially in long lanes. In some places it was as high as the top-rails of the fences. I had 10 miles to ride to my appointment; do not recollect ever before to have had so much difficulty to get along. Several times my horse was up to his breast in the snow. At times I had to alight and tramp the snow down with my feet to form a passage for my horse. In this situation I prayed to God for strength to myself and the animal and do sincerely believe the Lord answered my prayer. I was surprised at the energy with which my beast strove to overcome the obstacles in his way. On coming to a creek where the water was frozen, the animal broke the ice with his feet and carried me safe across though the water was of considerable depth. I felt grateful to God for my preservation, and shouted praises to God with a loud voice. At last I reached the place of my appointment and found but one solitary individual who had come to meeting. I took some refreshment and set out again to my next appointment. I had 9 miles to ride; the roads were somewhat better, the snow having been broken. At night I reached J. G.'s. 2nd—This day also but one neighbor came to meeting. I prayed with him and the family, and then pursued my course. During the day the depth of the snow was increased several inches by the addition of another storm. 3rd—This morning the sky was clear and the weather very cold; had 15 miles to ride to my appointment, but did not reach the place at the appointed time on account of the state of the weather. At night I reached David Snider's and rested remarkably well. 4th—I preached to a small congregation at Roth's from Luke 24:47.

Sunday 5th—This forenoon I preached at J. Myer's to a numerous and attentive congregation; rode 7 miles and preached again from Luke 24:36. 6th—I had no appointment; visited several families. The snow is still so deep, particularly in lanes where it is drifted, that I could but with difficulty get along. At one place I had to alight, lay down the fence and make my way through the field. I lodged for the night with J. H. 7th—I preached here from John 20:29. 8th—This forenoon I spoke at J. Creider's.²²⁸ At night in Chambersburg. 9th—This forenoon I preached at Gusman's; in the afternoon at Dinius's from Matthew 15:25; may they never forget the impressions made. 10th—I spoke at Fried's, and also in Greencastle; lodged with Sloderbeck. 11th—I returned home and found my family well.

Sunday 12th—This forenoon I spoke at a meeting of the River Brethren with great liberty. At night I preached in Hagerstown and lodged at Jacob King's. 14th—I paid a visit to my children in Virginia and stayed with them during the week.

Sunday 19th—This day I preached in Shepherdstown in the Methodist²²⁹ meeting house.

Sunday 26th—I preached at Huber's in Frederick County.

May 2nd—This morning I left home for Lancaster; came to Jacob Bowlus's and tarried for the night. 3rd—I preached at Fishing Creek from Isaiah 25:22 to 24. At night at P. Sch. from Luke 24:47. 4th—This morning the good Lord remembered me in mercy and blessed my soul abundantly; visited several families and lodged at Stouffer's. 5th—This forenoon I preached in Liberty, in the new Methodist meeting

house, from Matthew 3:11, 12, 13. In the afternoon I baptized Maria Diehl with water: may the Lord baptize her with the Holy Ghost. I lodged with Sam. 6th—I had my appointment in Westminster, but an error had been made as to the time, so but few attended. I held class meeting, rode to Sister Zollikoffer's, and stayed for the night. 7th—I came to Bishop's, where I met Bro. Geeting. He preached to a large assembly, from Psalm 68:19. Towards evening Bros. Crum and Neuswander also arrived, all on their way to Conference. 6th—This day we had meeting not far from Hanover; stayed for the night at Spangler's. 9th, and

Sunday 10th—We had a Sacramental meeting. I preached from Matthew 25:40. 11th—Today we reached York. Bro. Geeting preached here in the German Reformed Church. I lodged with W. Bentz. 12th—We arrived at Bro. Herr's, where the Conference is to be held.

13th—This forenoon the session of our Conference was opened with singing and praying as usual. The members present were examined, some other matters transacted, and at night we had a blessed meeting. 14th—This evening our Conference came to a close. I lodged with Christian Herr, Jr.²³⁰ 15th—This day I visited my sisters in Lancaster. At night I preached at Dr. Brennenman's. 16th, and

Sunday 17th—We had a Sacramental meeting at Abraham Herr's.²³¹ 18th—I preached at Fick's,²³² from I Peter 5:5. Rode to my brother's-in-law, Baer, and spoke from Luke 25:47. 19th—I visited several friends and relatives; lodged with A. Kauffman. 20th—I preached at J. Shupp's from Matthew 15:23; this is a pious family; they received me and Bro. Geeting in a very friendly manner. 21st—This day we came through Harrisburg and Carlisle to Abr. Meyer's. 23rd, and

Sunday 24th—We held a Sacramental meeting at this place. I preached after Geeting, in the English language. 25th—We preached in the Miller church. The word spoken made considerable impression. Lodged with Stauffer. 26th—This forenoon we preached at the Rocky Springs; in the afternoon in Chambersburg. Lodged at Bauman's. 27th—This forenoon we preached in Greencastle. From thence I rode home 17 miles. 30th, and

Sunday 31st—We held a Sacramental meeting at the Antietam; we had a good time. Rode to Shepherdstown and lodged with my son Jacob.²³³

(to be continued)

228. J. Creider—The name Crider first appears in Conestoga as John Jacob Grittor, then in Lebanon as Kreider, but for persons moving to Franklin County, it became Crider. A John Cryder (2-0-2) is listed in the 1790 census.

229. Now the United Brethren and Methodists have come together organically in most cases.

230. David Herr-Barbara Hershey: See MRJ, XII (Jan. 1971).

Christian Herr (June 7, 1748-1817) married Maria Hershey (born about 1752), daughter of Christian- ? Stehman.

Christian Herr, Sr., had the annual United Brethren conferences in 1807, 1809, 1813.

Christian Herr, Jr. (Nov. 16, 1777-Mar. 1, 1850) married Elizabeth Hart, daughter of John Hart; married secondly Susan Stehman (b. June 18, 1790), daughter of Abraham-Elizabeth Bucher.

Lived two miles north of Creswell and four miles west of Millersville.—P. B. Gible, *History of Eastern Pennsylvania Conference* (Dayton, Ohio: Otterbein, 1951), pp. 55-56.

The barn was built by David Herr and his wife Barbara Hershey in 1764. Mary (Apr. 19, 1784-Mar. 22, 1855) married Preacher Abraham Hershey (Mar. 3, 1774-May 6, 1839), son of Andrew. Mary Herr was a daughter of Christian-Mary Hershey—Herr Genealogy, pp. 73, 277.

231. Abraham Herr (Oct. 7, 1751-Nov. 26, 1823) married Barbara Eshleman (May 22, 1757-Sept. 16, 1839), daughter of Benedict (1709-1780-Anna Stoneman (d. 1787), daughter of Joseph. House marker: "D.H.-B.H.—1764."—Gible, p. 57. He turned his distillery, west of Millersville, into a preaching point.

232. Abraham (1-1-5) or Christian Frick (2-1-3) of Manheim Township, according to the 1810 census. This possibly was Frick and not Fick. In the 1810 census there was a Christian Fick in Little Britain, but generally one would expect this name in Berks or Philadelphia.

233. Not John Shopp, a half mile east of Shiremanstown.—Gible, p. 49. It was apparently in Dauphin County. It could be one of these: Christian Shoop, Daniel (3), George, Sr. and Jr., Jacob (2), John (4), and Michael—all in Dauphin County. Also Peter Shope.—1810 census.

233. Married Anna Funk.

Book Reviews

THE MEN FROM WENGEN AND AMERICA'S AGONY—THE WENGER-WINGER-WANGER HISTORY by John E. Fetzer; John E. Fetzer Foundation of Michigan, 1971; 446 pp.; illustrated.

This reviewer was looking forward to seeing this book, especially pages 1-372. The later pages seem unnecessary; I shall confine myself to the first.

Local genealogists could not find one link in the line of Christian Wenger (d. 1749), who lived in Chester County until a researcher went to the West Chester Court House, where the link was discovered; then the chain was complete. This link is what the author needed to write this book.

He is convinced that Christian Wenger of Upper Leacock was a Mennonite minister, the first in the Stumptown District (p. 91). This cannot be established. He then gives all that is known of the early Wengers, the Durst Eby family, and others with some fine points in early Lancaster County Mennonitica. It is a fine piece of workmanship and a fine addition to Wenger genealogy and biography.

Christian Wenger is given in detail. He immigrated with mother, wife, and three children in 1718. He possibly was with his brother Henry at Pottstown before settling in Upper Leacock on the present Creek Hill Road south of Mechanicsburg. The Taylor survey of 1721 is given, the four children and their progeny, the environs, the library, an account of a visit by the Moravian missionary, George Hantsch, the will and probate date, and the land divisions with a draft.

He could mean that Menno Simons worked from Zurich, (p. 14). He lived in northern Holland although his influence reached to the Rhineland.

I never heard before that Beissel established the Ephrata Cloisters after a European model (p. 81).

Rockville should be Rock Hill (p. 87).

On the last line the German translation is in error (p. 89).

The Bible Class Question Books published by 1783 by the Mennonites (p. 90)? Those familiar to me came in 1880 and 1881.

There is no real index or bibliography except on pages 65 and 190, and quotations are undocumented.

The chapters on John Henry Wenger, Sr., Adam, Abraham, Emanuel, then Peter Henry of Ohio with more detail, Abraham, John Henry, Joseph Levi in considerable more detail in Darke and Mercer Counties and Celina, Ohio; Della Winger in Indiana; and John Earl Fetzer in Michigan. A partial autobiography of the author follows.

All in all, this historio-genealogy and biographical annals of the Christian Wenger (d. 1749) line is well organized and personal touches make the persons live. The tabular schemes show wise repetition. This is a good job on an early pioneer who is but little known. The author starts with one of the earliest Wengers of the Wengern Alps and ends with some of the youngest, kin of the author in Ohio, Indiana, Illinois and Michigan.

HISTORY OF THE SWOPE FAMILY AND DESCENDANTS OF ROCKINGHAM CO., VA. by Swope Family History Committee; Verona, Virginia: McClure Printing Company, Inc., 1971; 88pp. \$5.50.

This is a fine addition to the Gilbert E. Swope *History of the Swope Family* and Wilmer D. Swope *Genealogy of Emanuel J. and Maggie Burkholder Swope* (1966). It is the family of Peter Swope, Sr. (d. 1758). The Swope family motto is interesting: "In youth we learn; in age we understand."

There are burials in Weaver's (Virginia) and Beaver Creek Church of the Brethren in Washington County, Maryland, and other places. It covers Civil War scenes and tidbits of history, which make genealogies live. Cline, Showalter, Wenger, Cope, Suter, and other Virginia Valley names are found in it.

COMMUNISM IN CENTRAL EUROPE IN THE TIME OF THE REFORMATION by Karl Kautsky; Trans. J. L. and E. G. Mullikin. 1966 reprint. London: T. Fisher Unwin, 1899; 283 pp.; \$10.00.

This book deals with communism with a small "c," which began in Acts 4 and continued through the sixteenth century. The chapter divisions include Heretical Communism, Its General Character, The Taborites (1380-1431), The Bohemian Brethren (1431-1631), The German Reformation, and Thomas Müntzer and the Anabaptists. The author characterizes the people involved in Mediaeval and Reformation periods as being above their fellows "in diligence, respectability and sobriety" (p. 23).

The peasantry through the fifteenth and sixteenth centuries fell under especially oppressive conditions (p. 126), except in England (p. 128). Peasants saw that their common enemies—the Pope and his prosecutor, the Emperor—were impotent at Worms in 1521. With Thomas Müntzer as their leader in Thuringia, the peasants would use force to bring about change (p. 139). The peasant uprising in England was in 1381 (p. 137), but in Switzerland it came before and after April 2, 1525, when they drove out the monks and seized Catholic Church property. They suffered the loss of 5,000 or 6,000 out of 8,000 persons in one case (p. 151).

Switzerland was not ruled by the Hapsburgs, yet the people hated them as puppets of Rome and were cognizant of the despoliation by the Pope of Rome across the Alps (p. 156). Thomas More's *Utopia* also left an influence in Basel. With the Anabaptist leaders present in 1521 and 1522 in the Zürich area, the spark was lit by Zwingli, a political reformer. The Swiss Brethren called for the abolition of tributes and tithes (p. 161). The year 1525 saw persecution of the Anabaptists with the Peasant War making life almost unbearable for the true non-defensive Anabaptists (p. 175). By 1526 the Zürich Council decreed that "all Anabaptists should be laid in the tower, kept on bread and water, and left to die and rot," regardless of sex or age (p. 176). Then came the martyrdom of Felix Manz on January 5, 1527 (p. 176). Late baptism, which they advocated, was a thrust at the church-state concept advocated by Zwingli and Luther (pp. 171, 181).

In the following conflict says a chronicler:

Some were racked and drawn asunder; others burnt to ashes and dust; some roasted on pillars; torn with red hot pincers and locked in together and burnt. Others were hanged on trees, beheaded with the sword, or thrown into the water. Many were gagged so that they could not speak and in this manner led to their death. They were led to the slaughter and shambles like sheep and lambs. Some either starved or rotted in darksome prisons. Many, before they were killed, were tormented with all sorts of torture. Some who were deemed too young for execution were whipped with rods and laid for years in dungeons and prisons. Numbers had holes burnt in their cheeks and were then sent away. The remainder, who had escaped from all these things, were hunted from one country and place to another. Like owls and ravens which dare not fly by day, they were often compelled to dwell and hide in rocks and cliffs in wild forests or in caves and pits. In some places their scriptures were interdicted and in many cases burnt (p. 187).

Nearly all their leaders except Grebel and Denck died a violent death (p. 187). Yet by 1535 the movement claimed over 3,000 souls (p. 196). This persecution in southern Germany lasted from 1529 to the commencement of the Thirty Years War and destroyed many of them almost to extinction.

Much of the book (pp. 20 to end) involves Thomas Müntzer and the Müntzerites as though they were part of the main line of Anabaptism. Mennonite historians prove otherwise. While he has the wrong death date for Menno Simons (p. 292), he does give sidelights on Mennonite history that this reviewer never saw before. One can certainly gain insights not generally known from within or outside the Church regarding Reformation history and the Anabaptist cause.

THE PENNSYLVANIA GERMAN FAMILY FARM by Amos W. Long, Jr.; Volume 6, Pennsylvania German Society, 1972; 518 pp.; illustrated, index; \$17.50.

Amos W. Long, Jr. is a farmer-teacher of Lebanon County who has collected a mass of research material on the Pennsylvania Dutch farmer, his home, his cult, and his tools.

This book, which the Pennsylvania German Society has released, is the best volume since Strassburger's **Pennsylvania German Pioneers** and is a companion volume to **Pennsylvania Agriculture and Country Life** by the patron of husbandry, S. W. Fletcher, who lived to enjoy that life until ninety-four years of age. This volume of 518 pages, indexed and illustrated by one map and 240 photographs and charts, gives a concise picture of the first science, that of agriculture, from Franklin County to Northampton County from earliest records to the present.

We start with the farm family, then the farmstead, meadow stream and woodlot, the garden, yard and orchard, fences, farmhouse, springhouse, summerhouse and summer-kitchen, bakeoven, cave and ground cellars, the distillery, smokehouse, dryhouse, icehouse, woodshed, privy, washhouse, pump house, butcher house, cold frames and hot beds, barn, hay buildings, wagon shed, smithy shop, pigpen, chicken house, sheepfold, cornerib, limekiln, milkhouse, and tobacco barn. This covers a large range in addition to their domiciles. All of it is informative and inspiring.

We find spot-free (p. 53), livingroom (p. 90), hotbed (pp. 308, 310), cold frame (p. 310), springroom (p. 107), summerhouse (pp. 120, 125), pump house (p. 258), summer-kitchen (p. 122), molt (p. 427) or moult (p. 432), and purlines (with or without the "e," according to your taste (pp. 202, 334).

You need Webster by your side when you read it for damp (173), newel (95), must (174, 176), fellows (175), perry (176), mole cider (178), wooden beetle (201), poll (220), Chromos (233), valances (250), sadirons (250), nits (256, 505), marjoram (294), weir (275), stoked (310), louver (318, 342, 372, 495, 496), bays (320, 325, 326), quoining (86, 329), Common bond or Flemish bond (331), balistratas (344), voussoirs (344), pentagram (357), Barracks (360), swages (383, 390), Strakes (390), mast (399, 401), oestrauation, chine and whitlow (410), pudendum (411), cloaca (436), gapes (426), spritz (434), uropygium (435), elastrators (444), awn (452), annato (451), pertigee (465) and hellebore (465). Did your dictionary hear about all these terms? Your educational vocabulary might be furthered as a result. We find many Dutch words as Bumpschwengel (283), Schlachthaus (284), Zitterli (296), Schwenckwasser, Weschbloo (248), and many, many more with some translated and others not (pp. 229, 463).

Then there are the Pennsylvania Dutch expressions you would expect to find, such as: used to (203), store bought (248), to prevent poison ivy (meaning, of course, ivy poisoning), were got (266), falling away (436), mud-daubers (462), arn was the Dutch for harvest but not the English (465), bucking wood (220), bulked down (504) and supposed by (264) and make yourself in your bed (300).

The Isaac Long barn is located northeast of Lancaster (p. 357). The Seventh Day Baptists at Ephrata were the first American-born denomination (p. 357). There is no reference to the horizontal pipe gate, the typical, famous herb garden. Nor is there mention of the culture of hemp and flax, which was so prominent in the early years. Through it we have two Hempfield Townships. Rohrerstown was formerly called Hempfield and also a town in Westmoreland County. The folklore angle is overdone but the hex signs have the correct interpretation (pp. 352-3).

This reviewer does not appreciate the fatalistic, pessimistic approach to the Amish (p. 381). A bibliography might have been wise. Also, the 1722 Abraham Herr house has a real arch cellar (see p. 161).

Here concisely and succinctly and in detail one can get most of the blueprints and recipes of our forefathers with their love for and development of this life, which they enjoyed on their way to Heaven. This book was long overdue. Both the author and the proofreader are to be congratulated for the production of a volume that will outlast most of the other Pennsylvania German Society productions. You will never let it go, whether as a reference book, textbook, or volume of good reading. It is a must for researchers and other persons interested in the agricultural grass roots of our Pennsylvania Dutch civilization.

THE GENEALOGICAL HISTORY OF THE STOLTZFUS FAMILY IN AMERICA, 1717-1972 by Wilmer D. Swope; Seymour, Mo.: Edgewood Press, 1972; 55 pp.; illustrated, \$2.25.

This researcher has found a letter by Paul Schowalter on Nicolaus Stoltzfus, a Zwiebrücken Lutheran who came to Philadelphia with his son Christian in 1766 and died in 1774. He was buried on the banks of the Schuylkill, northwest of Leesport, Berks County. The compiler includes the father and the grandfather, Christoph Gottlieb Stoltzfuss, a Lutheran. Nicholas has three girls and Christian, who came to Leacock in 1801. The latter's family and two wives are given.

The story of Deacon Christian Stoltzfus in Buffalo Valley and memoirs of Union County are also portrayed. The compiler tells the story of Minister Ammon E. Miller of Wood River, Nebraska, as well as gives information on the Birky, Schrock, Esh, and Headings families. The history of the Wood River congregation by Ammon E. Stoltzfus is developed, followed by a listing of his descendants.

DESCENDANTS OF CHRISTIAN FISHER AND OTHER AMISH MENNONITE PIONEER FAMILIES by Janice A. Egeland; Baltimore: Moore Clinic, Johns Hopkins Hospital, 1972; 605 pp.; index, bibliography; \$6.50.

Janice A. Egeland, working under a Ph.D. from Yale and a fellowship from Johns Hopkins and with forty-eight scribes deep in Amishland produced this fine genealogy in her spare moments at Hershey Medical Center, where she is a medical sociologist on the faculty.

This is an entire revision of the 1957 Fisher genealogy. It covers Philip Bawel, Jacob Beiler, Peter Bitsche, Hans Blank, Andres Diener, Jacob Esh, Christian Fisher, Jacob Hertzler, John Hertzler, Jacob Hochstetler, Andreas Hooley, Samuel King, Hans Lantz, John Lapp, Jacob Mast, Christian Petersheim, John Petersheim, Plank, Lewis Riehl, Christian Schmucker, Christian Schware, Nickolas Stoltzfus, Widow Barbara and "Strong" Jacob Yoder, Christian Yost, and Hans Zug—All Amish pioneers in this part of the country. Many, many of their descendants appear as well.

This book is pure genealogy, well printed with good workmanship throughout. It is an invaluable asset to a study of the Amish. There are 7,353 heads of families listed from colonial days to the very recent past. The whole volume is a mine of Amishana.



Millport Meetinghouse is located in southern Warwick Township between Oregon and Rothsville. A. Ruby Koerner Photo

Millport Meetinghouse Opened Anew

The Millport congregation, organized by 1953, started in an 1846 union building, used for church and school purposes. In 1972 an enlargement was planned and built to accommodate the growing work.

The \$20,600 addition, involving 1,940 hours of contributed labor, was opened on December 3 with an insignificant debt still remaining. The evening session was a period of real thanksgiving. The full house heard a message (Gen. 28:16-17) by Peter Smith, a backward look by one of the ministers, many "thank you's," the use of a hymn on the local scene, and a prayer to God in thanksgiving and for future guidance by Amos Sauder, the bishop in charge.

The ministers are Paul W. Weaver and Ira D. Landis; deacon, John A. Bender. There are 58 members, an attendance of 80 in Sunday school, and 141 in summer Bible school. That, briefly, is Millport, the little red church on the hill. It has inviting facilities for future witnessing.—L.

The Hostetter Mennonite Meetinghouse, Adams County

Oscar L. Hostetter

As is the case with much church history in its early stages, one man or a family had been largely responsible for a congregation's organization. This is the case with the Hostetter Mennonite Meetinghouse in Adams County. Bishop John Hostetter (1791-1866) was the great grandson of Bishop Jacob Hostetter, who, according to a family record, came to America as a Swiss Palatinate refugee in 1712 and, according to Rupp,¹ purchased land at Conestoga, Lancaster County, in 1716.

Bishop John's father Abraham, grandson of Bishop Jacob who died in Manor Township, Lancaster County, purchased a tract of 257 acres of land in Conewago Township (now Union Township), Adams County (formerly Heidleberg Township, York County) on April 1, 1813.² This plot of land was originally part of Digges Choice, a 10,000-acre land grant made in 1732 by Charles I of Great Britain to Cecil Calvert (Lord Baltimore) and located partially in the areas of present Germany, Union, Conewago, Heidelberg Townships and Hanover, Pa. The Pennsylvania and Maryland boundary dispute between the Penns and Lord Baltimore, which raged for more than eighty years, was partially settled in 1768 and finally settled in 1784.

John Digges deeded the above property to Peter Middlecalf on November 28, 1750. On February 27, 1775³ Peter deeded this property to his son, Leonard Middlecalf, who died intestate. Since Jacob Middlekauff was the only heir, he sold and transferred this property to Abraham Hostetter without a previous deed to the property. Bishop John acquired the property in the settlement of the will of his father, Abraham Hostetter of Manor Township, on October 29, 1834.⁴ On the east end of this property the meetinghouse is located.

Since Jacob Middlekauff lived in Franklin Township, Adams County, at the time of the above sale, Bishop John Hostetter may have lived on this property prior to the purchase date by Abraham. Bishop John buried two infants on the meetinghouse property in 1815. The first child of Bishop John and Mary Bair Hostetter had been born April 12, 1812; the second, May 6, 1814. Both passed away in July 1815.⁵

Schoolhouse First Used for Worship

The exact date of the erection of the log school house on the meetinghouse property is unknown. Nearby Christ Reformed had its 1747 beginning in a schoolhouse erected around 1746. During the early 1800's on his travels between Lancaster County, Pennsylvania and Washington County, Maryland the pioneer, horseback-riding United Brethren preacher, Christian Newcomer, when in the Littlestown area, visited with the Middlekauffs. The fact that one of the Middlekauffs was a justice of the peace in Adams County about this time would indicate some degree of interest in public service. Possibly the schoolhouse existed when Bishop John moved to Adams County. Schoolhouses were commonly used for worship

services. Thus the nearby burials of 1815 were near the place of worship, the log schoolhouse, then in existence:

This log schoolhouse probably stood until around 1860. In Bishop John's will, dated 1857, he stated the following: "Except one acre of ground including the schoolhouse and cemetery which I give to the Mennonite Congregation for religious purposes and for a burying place forever." In a codicil to his will made in 1863 he further states, "At the time of making my will herein contained, the schoolhouse was then standing on my premises which together with the cemetery attached I bequeathed to the Congregation of Mennonites forever. Since which time the schoolhouse has been removed and the brick church erected. I therefore hereby bequeath said Church with the cemetery attached to said Mennonite Congregation forever." The only known recorded deed to this church property is the one made to increase the size of the church lot, which included the part given by will of Bishop John. This has been recorded as made October 4, 1956 from my parents, A. Irvin and K. Mabel Hostetter, to the trustees for the Mennonite Congregation, Hanover District.⁷

Erection of Meetinghouse

The date of erection of the present Hostetter building is "Rebuilt 1899." Another marker reads "Mano Simon Meeting House 1854." Considering the will of Bishop John and this 1854 date would raise some question as to accuracy. Why would Bishop John have left the schoolhouse and cemetery by will of 1857 and not the brick church which he states in 1863 was erected after 1857? The original brick church had been removed prior to construction of the present 1899 building. My father A. Irvin Hostetter was a witness to this fact.

Adjoining the Hostetter property to the south, property was purchased in 1734 by Andrew Shriver, who cleared land and began building a home. He is a distant progenitor of the popular Sergeant Shriver. Peter Middlecalf purchased the 257 acres from John Digges in 1750 for 300 pounds English money. Peter sold it to Leonard in 1775 for 800 pounds. The period of around 1814 is reputed by economic historians as one of the greatest of inflationary times in America.

Bishop John Hostetter

Bishop John Hostetter appears to have been a successful farmer and a person who believed in helping his family and his fellow man as well as improving the property he controlled. He left eight children who lived to maturity. It is reputed that for each he helped to provide or gave a farm. On most of these farms were erected substantial brick homes and barns during his lifetime or around that time. Built on the west end of the farm enumerated herein was another schoolhouse attended by my grandfather, John Hostetter (1852-1927), during the late 1850's. This fact was reported by an old neighbor who attended with Grandfather. The above school is located on the Adams County map of 1858. Its construction date is unknown, but it probably was built after 1834. This location was more convenient for more families. It was abandoned before 1872, when another school (Felt's) existed nearby, as shown in the Adams County atlas of 1872. Originally Felt's must have been a log school. A deed of 1887 for the purchase by Union Township refers in the transfer of land to a building "now on the property or to be erected."

The Pennsylvania Legislature passed the Public School Act of 1834, making provisions for public school education, supported by taxes. Because of local objection and outright hostility to members of boards who tried to implement the cause, Conewago Township did not ratify the public schools proposition until 1842. This township already had many private schools in existence: Catholic, Reformed and Mennonite. The above acts show the divided opinion concerning public schools and taxes at that time, as still exists with us today. Many people of that time questioned the value and wisdom of an education for their young people.

In 1866 Henry Grove and Bishop John Hostetter made available to the school directors of Union Township a plot of ground for use as a public school as long as it served for

(continued on page twelve)

MENNONITE RESEARCH JOURNAL



The Hostetter Meetinghouse, facing west, is located between Littlestown and McSherrytown in Union Township, Adams County.

—Oscar L. Hostetter Photo

JOHANN ANTON WEBER cont'd.

In April of 1720 Johann Anton Weber also applied for land in the same region that Hans and Jakob Guth had settled.¹⁹ Since the Guths were brothers of Barbara Guth Weber, Georg Weber's wife, Johann Anton's interest in the Bowmansville region may be explained, perhaps, through this family connection.²⁰ By the 8th of December that same year he received a warrant for 500 acres of land on Blue Ball Run, along with Hans Ulrich Huber, Hans Musselman, and Petter Newcomer, who were also settling in the neighborhood.²¹ This tract of land remained undeveloped until 1723, when Johann Anton's son, Rev. Jakob Weber, moved there following his marriage to Anna Baumann;²² and shortly thereafter he was joined by two other brothers: Georg, with his wife, Barbara Guth;²³ and Heinrich, with his wife, Magdalena Kündig.²⁴ Maria Weber, Johann Anton's only daughter, remained in the Neu-Strassburg area with her husband, Rev. Benjamin Landis, who eventually settled in the Mellinger District.

Like the lands at Weizenthal, the tract that Johann Anton Weber received in 1720 was timberless when the settlers arrived.²⁵ Since the Webers were the first contiguous settlers in that region, their plantation was soon called "Weberthal," or Weaverland, a name which has remained in use to this day.²⁶ Thus, if any of the Webers could be said to have been the founder of Weaverland, it would most certainly be Johann Anton, whose 500-acre tract of land formed the nucleus of the Weaverland settlement, which became well-known during the 18th century as a center of fervent religious activity that attracted many devout and "newly-awakened" to the area.²⁷

In late November of 1724, Johann Anton Weber fell ill with a "malarial ague,"²⁸ as it was quaintly diagnosed. This resulted in his death on the 17th of December. Apparently sometime prior to his death he had divided much of his personal estate among his five children, giving most of the furniture and his collection of books to Johannes Weber, who by that time had begun (under his father's guidance) the construction of a stone residence at Weizenthal. The inventory for Johann Anton's estate (such as it was by then) was taken on the 17th of December 1724, when he died, and it lists only the small household items he left in the Weber log house and various livestock still in the barn at Weizenthal. The confusion that resulted over the division of Johann Anton's property could not be resolved by the Courts at Chester, so the entire matter eventually came up before the Register General of the province at Philadelphia, where Johann Anton's nuncupative (oral) will was finally probated on the 3rd of November 1725 with Johannes Weber as the sole executor.²⁹

The papers surrounding the probate of Johann Anton's estate were quite interesting, for they confirmed much of what has been discovered about the early connections of the Weber family. Six legal copies of the original inventory attached to the will were drafted at the time of the probate of Johann Anton's will, each copy for the respective heirs. The original inventory of 1724, however, is the document that has proven to be the most valuable as a genealogical document, for it carried the signatures of Johann Anton's wife, Maria Margarethe, her sons, and her son-in-law, Minister Benjamin Landis, thus proving beyond question the often disputed connection between the various Weber brothers, and the existence of Johann Anton's only daughter Maria. Johannes Weber, who signed his name with a cramped "HW" cypher, was the only son not to sign his name in full although his signature appears later on other documents, consequently dispelling what originally appeared to be a unique case of illiteracy in the family. The original inventory also carried the signatures of Wendal Baumann, Johannes Baumann, Christian Herr, Hans Herr, and Christian Yorty.

The other probate documents include a bond for £ 150, posted by Johannes Weber for his administration of the estate, and a waiver of administration signed by the widow. This last document is of great importance for it bears the signatures of Hans Herr, Christian Herr, and another Hans Herr.

Johann Anton Weber was probably buried at Weizenthal as the first in a long line of Weavers buried in the old Weaver family burying ground there. No longer marked, the graveyard is located in West Lampeter Township in a field, presently part of the property belonging to Mr. Reuben Harnish. Mr. Harnish moved the 21 marked graves to Longenecker's during the 1930's; the other 40-odd, unmarked graves still remain in Mr. Harnish's field, and Johann Anton is undoubtedly among them.³⁰

Whatever the final settlement of Johann Anton's estate, the legacies he devised to his children left them considerably

well-off for early 18th century times. This enabled his sons at Weaverland to invest in several thousand acres of land in the province and in Virginia and to greatly increase the Weber holdings in the Weaverland area. For Johannes Weber, his father's legacy insured the completion of the stone "farm-seat" (Landgut), as it was called in the early documents. It stands to this day as a monument to Anabaptist Einmaligkeit, and to Johann Anton Weber's dedication to the transplantation of an old Swiss family in the New World.³¹

1. There are conflicting records concerning the correct name of Johann Weber; some sources indicate that his name was Johann "Jakob," others that it was Johann "Anton." This matter will be resolved, hopefully, once more research has been completed in Switzerland.

2. As early as 1527 there were Webers listed as Anabaptists; but there is no indication that the Lancaster Webers have descended from them, for the Weber family in Switzerland has several branches. However, Johann Anton Weber was directly descended from Georg Weber von Kyburg (a town near Winterthur). According to the *Martyrs Mirror*, Georg was imprisoned with Jakob Ammann and was martyred in 1639.

3. This entire colonization project has been discussed in: William Woys Weaver, *Weizenthal and the Early Architecture of Neu-Strassburg: Swiss Plantations in the Province of Pennsylvania* (Master's Thesis for the School of Architecture of the University of Virginia, 1972).

4. This land was first surveyed for Bondeli on December 1, 1710, according to the *Penn Manuscripts, "Warrants and Surveys,"* p. 32. Historical Society of Pennsylvania. Bondeli did not receive a deed for the property until June 30, 1711. *Pennsylvania Patent Book A, Vol. 4, p. 231.* Harrisburg. Bondeli's 500-acre tract was part of his commission paid by Ritter for establishing the colonists in Conestoga.

5. William Woys Weaver, op. cit., p. 14.

6. Lancaster Will Book J, Vol. 1, p. 334.

7. I. Daniel Rupp. *History of Lancaster County* (Lancaster, Pa.; Gilbert Hills, 1844), p. 192.

8. Lancaster Will Book B, Vol. 1, p. 102.

9. Lancaster Will Book B, Vol. 1, p. 51.

10. Philadelphia County Deed Book E, Vol. 10, p. 400. Deed dated October 31, 1717.

11. Survey dated June 19, 1719. "Taylor Papers," Vol. XIII, Document #2698.

12. "Weizenthal" originally included all of the land within the original Bondeli tract and much of the land to the east. Apparently during the 18th century that general area of West Lampeter Township was also called Weizenthal, or Wheatland, especially prior to the establishment of Lampeter Square; hence, Wheatland Mills, etc.

13. Lancaster County Inventory dated April 2, 1730.

14. Ann Landis Weaver was the daughter of Benjamin Landis of Landisthal (Landis Valley), whose mother was Maria Weber Landis, daughter of Johann Anton and Maria Margarethe Weber. Ann married her second-cousin, John Weaver (1750-1832) of West Lampeter and Manheim Townships.

15. Refer to thesis: William Woys Weaver, *Weizenthal and the Early Architecture of Neu-Strassburg: Swiss Plantations in the Province of Pennsylvania* (Master's Thesis in Architectural History for the University of Virginia, 1972).

16. Reference is being made here to several letters, now lost, recorded in Abraham Weaver, "A Sketch of the Weavers of Wheatland," p. 9. Unpublished Mss. genealogy, dated 1859. Private Collection.

17. Lancaster County Will Book A, Vol. 1, p. 97. Also refer to: W. Banks Weaver. *Weber-Weaver History: Descendants of Henry Weaver 1690-1745* (Thompsontown, Pa.: The Juniata Globe, 1966).

18. *Penn Manuscripts, "Warrants and Surveys,"* p. 32. Historical Society of Pennsylvania. Jakob Guth, Jr. took up 225 acres on October 23, 1718, while Hans took up 200 acres on June 17, 1719. [Whether Hans Groff of Groffdale is this same Hans Op de Graeff needs more research. Updegraff seems Dutch in origin.—Ed.]

19. Petition dated April 5, 1720. "Minute Book 1," Board of Property, *Pennsylvania Archives*, 2nd Series, XIX, p. 200.

20. For details on the Weberthal Weavers, refer to: Martin G. Weaver. *Weaverland: Settlement-Settlers-Graveyard and Its Four Plantations* (New Holland, Pa., 1933).

21. "Taylor Papers," Vol. XIV, Document #2972. Historical Society of Pennsylvania.

22. Anna Baumann Weber was born in 1703 and was the only daughter of Wendel Baumann (1681-1735). She died at the Ephrata Kloster, February 11, 1771. See: "Wendal Bowman, Lampeter Pioneer," Ira D. Landis, *Mennonite Research Journal*, XII, #1 (January, 1971), p. 10.

23. Daughter of Jakob Guth, Sr. Died intestate in 1730.

24. Daughter of Jakob Kündig. Died intestate in 1735.

25. Johann Anton Weber never patented his tract. This was done by his son, Rev. Jakob Weber, by a deed dated May 28, 1741. *Pennsylvania Patent Book B, Vol. 9, p. 549.* Harrisburg.

26. Rupp, op. cit., p. 192.

27. Martin G. Weaver. *Mennonites of the Lancaster Conference* (Scottsdale, Pa.: Mennonite Publishing House, 1931), p. 123.

28. Abraham Weaver, op. cit., p. 9.

29. Philadelphia Will Book D, Vol. 1, p. 434. Probate Papers #349.

30. The Weaver family stopped using this burial ground about 1850, but it continued to be used by the Hausers and Diefenbaughs until about 1900. The 21 graves moved to Longenecker's were placed in a row in a common cement base along the easternmost edge of the burial ground, about midway, as one would walk south away from the meetinghouse.

31. William M. Modinger, Jr., married to Marian Weaver, has owned the farm since 1962, including the 1735 and 1765 houses along with the 1865 addition to the latter.—Ed.

The Willow Street (Brick) Mennonite Cemetery

Ira D. Landis

HERMAN

EDWIN, May 3, 1898-
w Esther J. Adamire, Apr. 7, 1903-Aug. 17, 1966, dau
Thomas-Rosie of Wrightsville
George William, inf, Dec. 1, 1926

HARRY M., 1844- 1919
w Mary B., 1844- 1918
dau Ida Elizabeth, Feb. 24, 1869-Feb. 9, 1879
s Harry H., June 14, 1873-Feb. 3, 1879
dau Alice, Feb. 9-Aug. 19, 1875

OSCAR W., Mar. 1, 1885-June 28, 1966, s Milton-Martha
Duncan
w Anna Mae Andrews, Mar. 18, 1895-Feb. 2, 1955, dau
Elias-Sarah D. Swank

B. M.

HERR

Baby Arlene, Oct. 1, 1917 burial Jacob-Ella Rohrer
ABRAHAM - 1756, s Pre. Christian-Anna
Herr Gen. 18; LCHS XX, pp. 76,7; Will B-1-125
w Fronica Hostetter Deed YY-433; Will 1-1-181

PRE. AMOS, Feb. 23, 1816-June 19, 1897, s Bish. Chris-
tian-Anna Forrer¹⁹ Herr, 1396
w(1) Elizabeth Rohrer, June 21, 1820-Apr. 21, 1873, dau
Henry-Anna Forrer

w(2) wid. Sarah Groff nee Witmer, Dec. 17, 1825-Sept.
18, 1908, dau Jacob-Sarah Lefever

AMOS C., Oct. 17, 1857-Mar. 4, 1937, s Jacob-Anna Mus-
ser Herr, 1611

w Mary H. Shenk, Feb. 14, 1858-July 10, 1947, dau Sam-
uel H.-Elizabeth Herr Herr, 1433

dau Mary H., Nov. 21, 1892-Apr. 29, 1893 See Herr, 4713
s Musser S., Jan. 21, 1885-July 24, 1968²⁰ S.

dau Edith L., Mar. 4, 1883- S.
Herr, 4712

AMOS H., June 28, 1876-July 21, 1958, s Christian R.-
Mary Hertzler Herr, 8385

w Anna M. Hollinger, July 17, 1881-Aug. 20, 1947, dau
Jacob P.-Anna

ANDREW, Mar. 10, 1841-Nov. 8, 1919, s Elias-Betsey
Hershey Herr, 4082

w Susan Hess, Feb. 28, 1842-Nov. 30, 1914, dau Henry-
Elizabeth Herr Herr, 4135

dau Anna M., Apr. 10, 1870-Mar. 19, 1871

dau Lucinda V., Dec. 22, 1867-Sept. 24, 1870

s Milton H., Dec. 2, 1866-Jan. 23, 1867

Inf, Nov. 20-Dec. 4, 1880, 14 days

s Harry H., July 22, 1874-Sept. 25, 1882

ANNA B., Oct. 14, 1889-July 28, 1968, dau. Ira H.-Mary
Brown Herr, 8925

ANNA M., Oct. 7, 1885-Feb. 24, 1960, dau Henry S.-Abbie
P. Hess Herr, 351

BENJAMIN (farmer), Oct. 21, 1811-Apr. 2, 1888, s
Christian-Mary Rohrer Herr, 25, 95, 442

w(1) Catharine Barr, Oct. 21, 1816-Apr. 18, 1840, dau
Samuel-Mary Stauffer Stauffer III, D5a

w(2) m Mar. 25, 1845, Ann E. Sener, Mar. 13, 1817-May
25, 1904, dau Gottlieb-Eve Eberly

s Rohrer Eberle Sener, Feb. 3, 1846-Aug. 22, 1874
Herr, 1503

s Sener Millo, Dec. 26, 1847- m Oct. 12, 1876, Mary Maud
Herr, dau John-Martha Musser Herr, 1597, 4895

s Jefferson M., Aug. 17, 1849-Feb. 7, 1854 Herr, 1598

dau Elizabeth L., Mar. 18, 1851-Feb. 18, 1854 Herr, 1599

s Jefferson, July 3, 1855-May 14, 1861 Herr, 1600

dau Elma Frances, July 7, 1856-July 10, 1867 Herr, 1601

s Henry, July 3, 1857-June 24, 1863 Herr, 1602

s Benjamin F., Nov. 22, 1859-June 30, 1864 Herr, 1603

s John Aldus, Nov. 22, 1859- m Jan. 27, 1897, Mary Bow-
man, Apr. 22, 1860, dau Rev. Jacob-Maria M. Frantz
Herr, 1604, 8240

BENJAMIN, Sept. 9, 1775-Sept. 23, 1840, s Christian-
Anna Barr

w Hannah or Ann Withers, Mar. 28, 1780-July 5, 1831,
dau John- Johnsville, Ohio

Bishop BENAMIN, Oct. 12, 1801-Aug. 25, 1888, s Bish.
Christian-Anna Forrer Herr, 81, 82, 234

w Anna Brenneman, July 1, 1803-Apr. 28, 1872, dau
Henry-Anna Musser Brenneman, 344; Espenshade, 140

s Henry 6 wks.

BENJAMIN EZRA, Jan. 22, 1842-Dec. 13, 1909, s Chris-
tian-Mary Herr Herr, 269, 94; Pfautz, 10

w Hettie Pfautz, Dec. 21, 1844-Feb. 15, 1906, dau Martin-
Esther Miller

BENJAMIN F., Sept. 28, 1863- 1942, s Isaac-
Frances Brenneman Herr, 232; Brenneman, 687

w Ada Martin, Sept. 13, 1867-Mar. 30, 1958

BENJAMIN M., July 24, 1849-Jan. 11, 1883, s Jacob-
Anna Musser Herr, 271

w Alice W. Moyer, Aug. 29, 1856-Feb. 27, 1939, dau Ben-
jamin D.-Elizabeth Wenger

CHRISTIAN -May 17, 1763, s Pre Christian-Anna
May 17, 1763 Will A-1-254 Herr, 2

w Barbara - 1772 (of Hans)

CHRISTIAN H., Sept. 18, 1857-Mar. 22, 1929, s John B.-
Frances Herr Herr, 462, 53, 602

w Amanda L. Book, Dec. 21, 1860-Mar. 8, 1941, dau Daniel
-Mary Leaman

dau Ada F., Oct. 24, 1883- S

dau Maude C., Feb. 26, 1900- S

CHRISTIAN L., Jan. 3, 1888- s Christian H.-
Amanda L. Book Landis, II 405-1; ASK 603, Herr, 602

w Anna H. Klaus, May 9, 1889-July 28, 1868, dau Jacob
F.-Anna H. Huber

dau Ethel Mae, May 6, 1911-Feb. 16, 1912

CHRISTIAN M. -Aug. 18, 1772, s John of Hans-
Frances Will C-1-190 Herr, 1, 2

w(1) Mary Kendig dau Jacob-Alice Wade

w(2) Veronica Groff, Mar. 10, 1732-Feb. 25, 1826, dau
Jacob-Barbara Brackbill w of John I (d. 1765) or
Abraham (d. 1756) Herr, 7

CHRISTIAN R., Dec. 28, 1847-Mar. 31, 1922, s Pre. Amos
-Betsey Rohrer Herr, 463

w Mary Hertzler, Aug. 16, 1849-Apr. 14, 1929, dau Rud-
olph-Mary Shoff

dau Naomi E., Mar. 8, 1873-Nov. 19, 1952 S. 603 W.

Lemon

s Christian D., Dec. 31, 1888-July 25, 1908

dau Mary A., Nov. 6, 1890-May 13, 1892

CHRISTIAN S. B., Sept. 11, 1838-Feb. 21, 1884, s Ben-
jamin-Catharine Barr Brenneman, 338; Biogs., 362

w Elizabeth Ann Herr, Nov. 30, 1846 1930, dau
Daniel-Ann C. Brenneman

s Enos B., Sept. 14, 1869-July 22, 1870, s Peter-Catharine
Harnish

19. Pre. Amos Herr, the author of "I Owe the Lord A Morning Song." A prime mover for Sunday schools in the Conference and the earliest of English preachers herein.

20. Strasburg churchman, missions promoter, Sunday school worker in the Conference.

(To be continued)

HOSTETTER MEETINGHOUSE cont'd

school purposes.⁸ This Valley Grove School was located near Christ Reformed Church. About the center on the north side of the 257-acre farm a log blacksmith shop was erected. It was abandoned only about 60 years ago.

Finally, Bishop John Hostetter brought with him from Lancaster County the rich heritage of the strong Mennonite faith of his parents and neighbors, as is portrayed by his lifelong association with and services to the Mennonites and neighbors in the area. He served by his concern for the future of their religious and educational well-being.

1. History of Lancaster and York Counties.

2. Adams Co. Book F, p. 493.

3. York Co. Deed 2D, p. 352.

4. Adams Co. Deed 115, p. 103.

5. Burial stones, Hostetter Meetinghouse.

6. Adams Co. Will G, p. 150.

7. Adams Co. Deed 216, p. 181.

8. Adams Co. Deed 180, p. 528.