

Pennsylvania Mennonite

Heritage



Volume 21, Number 3

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Contributors to This Issue



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Jane Evans Best has for twenty years undertaken a detailed study of people who settled in north-eastern Lancaster County, Pennsylvania, between 1717 and 1750, and their origins in Switzerland, Germany, Wales, and England. A graduate of New Holland High School, New Holland, Pennsylvania, and Hood College, Frederick, Maryland, she served as teacher and school director in the Eastern Lancaster County School District. She is a member of Trinity Lutheran Church, New Holland, where her mother's family has belonged for nine generations. She has co-authored the *Groff Book: Volume 1* (1985) and written the *Groff Book: Volume 2* (1997), plus many articles in *Pennsylvania Mennonite Heritage* and *Mennonite Family History*. In 1994 she and her husband Albert moved from New Holland to Willow Valley Manor North, a retirement community at 660 Willow Valley Square, M307, Lancaster, PA 17602-4874.



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THE COVER

The clothing of the "White Top" or "Nebraska" Amish of central Pennsylvania is the subject of the first article. Clothing worn by a girl from approximately age five to marriage is illustrated on the cover and described in the article. For the first time at this age, the girl's dress (*Rock*) in back has the small flap at the waist called the *Peblum* (or *Lepplin*) in Pennsylvania German. Until the girl marries, she wears a white apron and after that a colored one. The cape (*Halsduch*) is worn over the shoulders, coming to a point in the back. All the illustrations of Amish clothing in this article were photographed by James R. King of Lancaster, Pennsylvania.

Illustration credits: cover, pp. 2-9, 10 right, Lancaster Mennonite Historical Society and Frederick S. Weiser, photographed by James R. King; p. 10 left, Historical Society of York County, York, Pennsylvania; pp. 11-26, author.

The attire of a small ultra-conservative Amish group, described and illustrated here, is a continuation of Pennsylvania German clothing during the eighteenth and early nineteenth centuries.

The Clothing of the "White Top" Amish of Central Pennsylvania

by Frederick S. Weiser

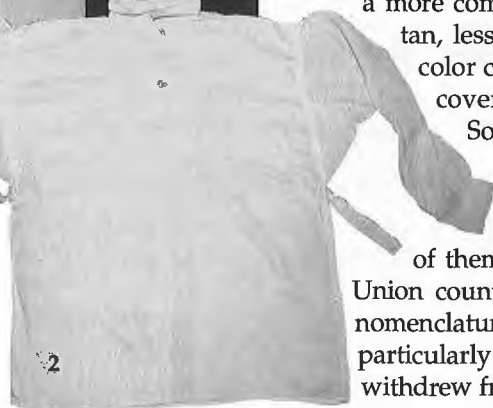


Figures 3a, b: Trousers (*Hosse*), male. The front (a) has no fly opening but a broadfall one. The rear (b) has lacing at the back with buttons to adjust the waist and to attach a pocket watch on a ribbon.



Figure 1: Cap (*Kapp*), male. Once used more commonly than now on boys under about six weeks of age. Cotton shirt made (ca. 1800s) for a small boy has identical design as an adult male's shirt.

Figure 2: Shirt (*Hemd*), male. This twentieth-century shirt happens to have ties to attach it to trousers.



Clothing ordinances of Anabaptist groups, such as the Amish and Mennonites, have given their wearers an identity which has tempted more than one person to assume that only those who wear such attire are Pennsylvania Germans. In fact, in all of these clothing rules one may trace customs once prevalent among Lutheran and Reformed as well as Anabaptist Pennsylvania Germans.

This is especially true of the subject of this article, the clothes of the *Weiss-Wegli Leit* or the "White Top" Amish. Of course, the church ordinances sustain the clothing practice on the basis of theological tenets, ultimately supported by scripture. From a practical and cultural point of view, clothing is a badge of identity to the group.¹ It forms a visible barrier around its group of wearers. While the origin and continued use of these garments has been the subject of academic analysis,² there is also a need for accurate description of both the clothes themselves and the variations for use within the life pattern of the wearer group.

Stephen Scott has made a first analysis of the clothing of "plain people" in Pennsylvania, Ohio and other states.³ On the basis of his work one may in a general way distinguish the costumed Anabaptist groups.

This article describes in more detail one of the Amish groups which calls itself the *Weiss-Wegli Leit* or "White-Top People," a reference to their buggies which have white canvas sides—in contrast to black, a more common color, and yellow and orange-tan, less common colors. Perhaps the white color came from the time buggy sides were covered with homespun tow cloth.

Sometimes these people are also designated "Old School Amish," but quite commonly they are known as the "Nebraska" Amish, although all of them live in Mifflin, Snyder, Centre and Union counties of Pennsylvania. The confusing nomenclature, of which they themselves are not particularly fond, arose since 1881 when they withdrew from an Amish district in the northern

part of the Kishacoquillas Valley ("Big Valley") of Mifflin County and became regularized as an Amish church when a bishop from Nebraska, Yost H. Yoder (1842-1901), who was kinsman of many of them, came to ordain bishops as their leaders. In Amish church order only a bishop may ordain another bishop.

The group they left has been known as the "Alt Gamay" (old congregation; their treasury still contains offerings made in colonial currency!), or as Byler or "Yellow-Top" Amish. All the Amish in Big Valley have developed from a settlement made about 1790 by a migrant from Somerset County, Pennsylvania, who was joined by co-believers from other settlements.⁴ Culturally the *Weiss-Wegli* Amish practice some life styles which reach to the origins of Anabaptist, indeed of Pennsylvania German, settlement in the United States. These include their attire.

Weiss-Wegli Amish Subgroups

Each Amish congregation ("district") determines its own rules for garb (part of the "Ordnung"). Subtle variations frequently exist from district to district which only close examination reveals. The Amish do not discuss these variations readily, perhaps because "English" (the Amish term for non-Amish) might mistake them as a sign of disunity, which they are not.

As long as the *Weiss-Wegli* church constituted one district (from 1881 to 1934), they all had the same ordinances. In 1934 a division occurred whose reasons need not detain us here. They were, as is always the case, demographic, personal, "theological," and due to variations in customs. From 1934 until recently two basic groups ("sides") existed, often designated for the two bishops: the "Yoder Church"—for Samuel H. Yoder (1879-1959), who became a bishop in 1934, and the "Zook Church"—for Christian Y. Zook (1893-1976). Today the Yoder Church has three districts, called the Church Lane (Bishop Solomon C. Yoder), the Long Lane (Bishop John J.S. Yoder) in Mifflin County, and the McClure (Bishop S. John Hostetler) in Snyder County.

The Zook Church has the South Milroy (Bishop Samuel L. Yoder), the East Milroy (Bishop Hosea J. Yoder), the Woodland (Bishop Dan E. Hostetler), the Woodland West



Figure 4: Vest (Chacket), male. The quilted lining is purchased in that state.



Figures 5a, b: Coat (Wammus), male. Front (a) and rear (b).



Figures 6a, b: Frock coat or Tail coat (Mutze), male. Front (a) and rear (b).

Figure 7: Hat (*Hut*), male. Only White Top Amish have white bands on the hat, purely a coincidence.



(Bishop Samuel E. Hostetler) in Mifflin County, and the Penn Valley (Bishop Rufus C. Zook) in Centre County. A group separated from the Zook Church under the leadership of Rufus Yoder and it has two districts, Penn Valley Two and Winfield with Bishop Moses J. Yoder since 1994.

A group separated from the Yoder Church under the leadership of Samuel Z.

Yoder, bishop since 1987, called the Reedsville district (Mifflin County) and another, the McClure Two, under Bishop Eli R. Yoder. The Barrville district (Bishop Seth K. Yoder, 1994) forms the fifth division of the *Weiss-Wegli* people, which consists of one district.

While a number of points of conflict between each form of the church exist, which we will not catalogue here, there are also some variations in clothing practice. Except for fellowship at eucharistic or communion gatherings, however, these people all consider themselves one; they all wear essentially the same dress.

Weiss-Wegli Male Attire

There is far less articulation of Amish male attire than of female attire. Most of his life a male member of the community will be clothed the same way.

Infant males and females are dressed identically, as is described under the section on female attire, with the exception of a form of cap worn by males until about six weeks. It declares that the child is a boy. This cap is rapidly going out of style (Figure 1). It consists of many gathers around a circular inset at the center of the head. There are two tucks around the entire cap between the gathered area and the hem. It has attached ties and has even been made of flannel. Members of the church reported another change, a tendency to dress small males in adult attire earlier than in the past. Normally this awaited a time between five months and several years and frequently

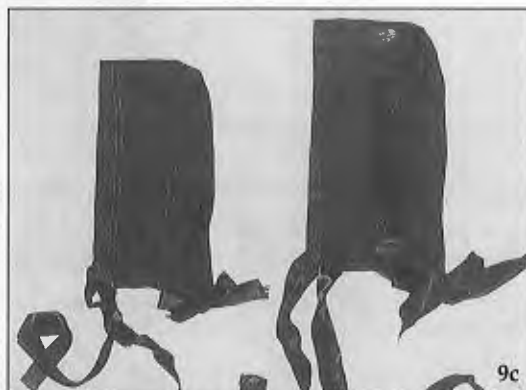
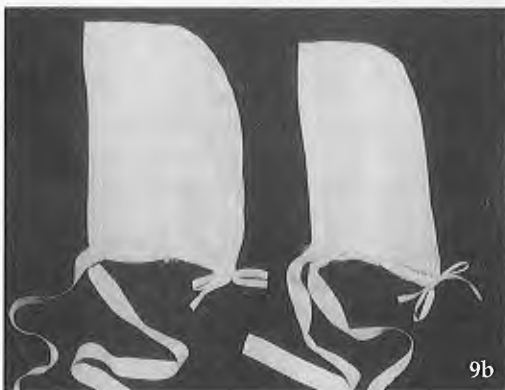
was associated with liberation from diapers, since the identical clothing of little girls and little boys facilitated sanitation needs. Even as a toddler in a dress, a little boy wears a straw hat once the black headcloth is put aside. Felt hats begin to appear at three or four years of age. From the time the boy puts on adult clothing,

the only major variation will be at his wedding, if at all. Some variation exists between work clothes and Sunday clothes, variation in age and quality of the garments and a slight variation in color.

1. *Shirt (Hemd)* (Figures 1, 2). It is always white, with loose arms, gathered wrists, collar, and open front to mid-



Figure 8: Shirt (*Hemd*), female. Worn from birth to death in appropriate size day and night, weekdays and Sundays. White.



Figures 9a, b, c: Cap (*Kapp*), female. Top View (a). The two white caps (b) illustrate the wide or double-band (left) cap worn after motherhood and the single-band cap (right) worn before motherhood. The two black caps (c) illustrate the single-band cap (left) for a girl from ca. 18 months to age 5 or 6 and the cap (right) with satin ribbons for older girls which is worn until marriage.

chest level, closed with buttons. Little boys' shirts may also have tabs to hold them to the pants, or buttons, or be pinned fast. Worn to bed, it is longer than the normal North American shirt and the shirt tail (*Hemmer Schwanz*) is stuffed into the trousers. Older members of the community have heard from elders, and some have seen, shirts embroidered with cross-stitch designs ("Christmas trees") and having fancily-worked cuffs with "Meisle Zeh," mice-tooth borders, but these are not worn now. The shirts are made at home of a variety of modern shirting materials, but were presumably initially made of linen, and then of cotton.

2. **Trousers (*Hosse*)** (Figures 3a, b). It is laced in back, which remains closed, and has a buttoned broadfall in front. Neither belt nor suspenders are needed. Normally these are brown or blue on workdays, even bluish gray, but always brown for church, weddings, or funerals. The color for the ministry, all three forms of it, is light gray. The cut, with no cuffs, is identical, no matter the age of the wearer.

3. **Vest (*Jacket* or "*Chachet*")** (Figure 4). It is a small garment, the same color as the coat and trousers, with a *Lepplin* (*Peblum*) on the back. It is not worn in summer, except for funerals and Sundays, nor for labor at any time.

4. **Everyday Coat (*Wammus*)** (Figures 5a, b). It is fastened with hooks and eyes, and is worn as needed, depending upon the weather, from the time a child is a few months old. It is generally (always for formal events) brown, but blue denim *Wammus* are observed among all groups.

5. **Frock Coat or Tail Coat (*Mutze*)** (Figures 6a, b). It is worn for Sundays, weddings, and funerals or for travel, instead of the *Wammus*. It is always brown. Boys receive one at about age eight. Some of the recently separated groups have shortened the length of the tails, even as they have shortened their hair length. Older men wear the *Mutze* at all times, even while working, as do ministers. It was a long standing tradition that from the time the groom was published until marriage he wore the *Mutze*—"They are special; they are a bridegroom." Some younger men may wear a coat under the *Mutze*.

6. **Overcoat (*Ivverrock*, once known as a *Grossrock*)**. It is a long gray or black coat with attached cape. It is generously cut and lined, sometimes in bright fabric. Like all other garments, it too is made in the homes. It has sleeves and buttons; the cape is larger than the woman's.

7. **Underwear and Stockings (*Strimp*)**. For seasonal needs, sometimes "longjohns" are worn. Some wear homemade drawers. Stockings are purchased. Most men carry a handkerchief, a "Schnuppi".

8. **Hat (*Hut*)** (Figure 7). Straw hats worn in the summer are locally made, either from hand-plait-



Figures 10a, b: Petticoat (*Unmerrock*), female. Front (a) and rear (b). In appropriate size, this garment is worn from birth to death—day and night, weekdays and Sundays. Made in varied colors.



Figures 11a, b: Dress (*Rock*), female. Front (a) and rear (b) Worn from infancy to 1 year or 18 months, weekdays and Sundays. It opens in the back and has no *Peblum* (*Lepplin*).



Figures 12a,b:
Dress (Rock),
female. Front
(a) and rear
(b). Worn ages
4 and 5.

12b

12a



Figures 13a, b (on cover): Dress (Rock), female. Worn from age 5 to marriage with Peblum (Leplin).

ed straw or ready-made plaited straw. They have white bands and a zig-zag edge. Felt hats with a smooth edge are purchased from their fabricator in Lancaster County, Pennsylvania. They have no saucer, that is, they are flat-topped and brims are 4 to 4½ inches in width, the same for the ministry and the laity.

9. **Neckerchief (Halsduch)**. The marriage variation, once more widely worn, is a white neckerchief, a triangular piece of cloth tied either as a bow or worn loosely. It is put away and used finally on the corpse for burial. At one time this male neckerchief was worn on Sundays, to weddings, and to funerals, but its use is now restricted to one's own wedding; it is by no means universally worn. Some men wore it also in cold weather as a throat covering.

The male corpse is dressed in a new white shirt without pockets or buttons, white trousers (otherwise never worn), white stockings, no shoes, and the white wedding handkerchief, if appropriate. The corpse lies on a white sheet whose points are in the center of the coffin's four sides—the three at the sides and the bottom folded over the corpse. The top is folded under his head. Some people have burial clothes prepared in advance and stored for this use.

Weiss-Wegli Female Attire

In contrast to men's clothing, women's attire is far more highly inflected. Two principles operate here—the age of the person wearing the clothing and the day of the week or the occasion. For example, Sundays, weddings, funerals have special clothing regulations. There are also some indications of marital status or even motherhood.

Two garments and the head covering are worn at all times in the female's life. The earliest children's garments are also worn by little boys, to perhaps two years, although as noted the age of use of adult men's cut for boys is lowering.

1. **Shirt (Hemd)** (Figure 8). Always white, it is placed on the infant boy or girl practically at birth, and is worn day and night. It has short arms, compared to the male shirt, and is also open in the front. The collar is an exaggerated hem. It is closed at the center by a pin. Small children wear diapers and even panties over them until toilet trained.

2. **Cap (Kapp)** (Figures 9a, b, c). Placed on the infant early in life, it is white and will be white for all women except as noted below. The infant wears the white cap to meeting, but at approximately eighteen months she receives a black cap without ribbon. This she wears until about age four, five, or six, at which time her black cap receives a ribbon. This is worn to meetings, but the white cap will be worn at weddings. After her own marriage the girl will wear a black cap to the first meeting she attends,

and thereafter she always wears white. The white cap will have double cloth in the front once the young woman has given birth (9b). All of the many plaits—some caps are finer and fancier than others—are ironed into the cap, in fact, by one press of the iron. Women wear a cap, perhaps an old one, to bed in place of any other sleeping cap. Some people have caps that sit farther back on the head.

3. **Petticoat (Unnerrock)** (Figures 10a, b). The petticoat of the child to four years opens in the back to aid in sanitation and thereafter opens in the front. These are worn in a variety of colors, are not normally seen, and are worn at night with the shirt as night clothes. There was a time when the *Unnerrock* was in two pieces. In extremely warm weather it may not be worn at all. (Outsiders sometimes wonder about the source of bright colors on patchwork quilts from these people; their source is generally petticoat material.)

4. **Dress (Rock)** (Figures 11-14). It opens in the back for children to four years with no *Lepplin*, or *Peblum*, in the back (11a, 11b). The dress of the child from about four to five is plaited differently and still has no *Lepplin* (12a, 12b). The dress of the girl over five finally has the *Lepplin* (cover: 13). Both of these open in the front. The colors of the dresses are restricted to dark blue, dark purple, dark brown—the fabrics one finds on the quilts of these people. Generally today these are one-piece dresses, but formerly they were two pieces and entirely pinned. For summer a sleeveless dress may be worn, permitting the sleeves of the white shirt to show. Sometimes a sleeveless shirt is worn in warmer weather. Members of the most recent church division district wear somewhat shorter dresses. The *Peblum* has changed (14). Some recent groups simply sew the cloth, fold the cloth over and do not stitch around it. Others—the majority—do stitch around it. Years ago women stitched black binding on the two outer edges of the *Peblum*, but this practice has been gone for perhaps fifty years. This was true both on dresses and the *Mitzli*. In some *Ordnungen* the distance apart of the plaits was determined, but if the number grew they were closer together. This feature may also be determined by taste or even “to see what they can get away with!”

5. **Pinafore (Aermel Schatz or Schlupp Schatz)** (Figures 15a-d). It is worn on small children to various



Figure 14: Dress (Rock), female. A rear view of an adult woman's dress with *Peblum* (*Lepplin*).



15a



15b



15c



15d

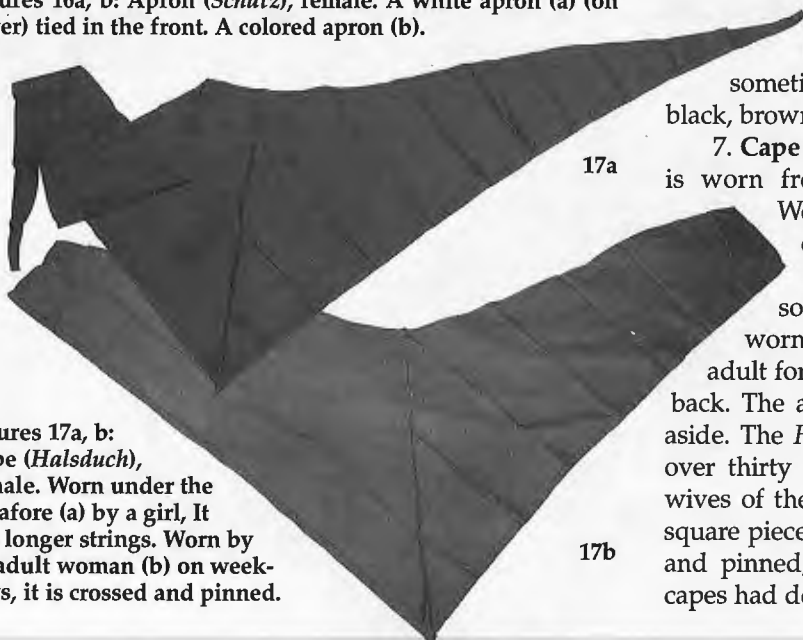
Figures 15a, b, c, d: Pinafore (*Schlupp Schatz* or *Aermel Schatz*), female. Rear view of colored one (a). Rear view of white one (b) over dress. Front view of colored one (c) on dress and rear view (d).



Figures 16a, b: Apron (*Schatz*), female. A white apron (a) (on cover) tied in the front. A colored apron (b).

ages, sometimes even after the child begins school. On weekdays it is colored (15a), on Sundays white (15b). The colored ones will be different from the color of the dress under it (15c). Each has a tie in the back (15d). A form of "mice teeth" embroidery on the collar was once known. The hem was sewn crookedly and then tightened. The strings were once loose and worked through the material but they are now applied.

6. **Apron (*Schatz*)** (Figures 16a, b). Added to a little girl's attire at about age four, it is tied in front and white; it will continue to be white until she marries (cover: 16a). Older girls wear a colored apron during the week (16b). The dress, apron, and cape are usually different colors. The white apron is worn for the last time to a girl's wedding, after which she puts it aside. It may be placed on her in the coffin. After marriage she wears a colored apron, but not the same color as her dress or cape. Variation in the ties exists. In one church ties are made of the same cloth as the apron itself. Others have ties which are bought and applied, sometimes even in colors other than the traditional black, brown, or navy.



Figures 17a, b: Cape (*Halsduch*), female. Worn under the pinafore (a) by a girl. It has longer strings. Worn by an adult woman (b) on weekdays, it is crossed and pinned.

7. **Cape or Neckerchief (*Halsduch*)** (Figures 17a,b). It is worn from about one year or eighteen months. Weekdays it is colored, but for Sundays, weddings, and funerals it is white. The child's form (17a) has tied corners in the back, is cut somewhat differently from the adult's, and is worn under the *Schluppschatz* or pinafore. The adult form (17b) varies in its cut and is not tied in the back. The adult cut is put on when the pinafore is set aside. The *Halsduch* may be double cloth. Some women over thirty wear the double cape to church, especially wives of the ministry. It is then cut like a *Kopfduch* of a square piece of cloth. The cape is always crossed in front and pinned; it does not fall over the shoulder. Earlier capes had designs cross-stitched in the point at the waist.



Figure 18: Coat (*Mitzli*), female. Front (a) and rear (b) with *peblum* (*Lepplin*).

8. **Coat (*Mitzli*)** (Figures 18a,b). It is worn on all ages from a few months through the rest of one's life. It has a *Peblum* in the back at the base and is lined, sometimes doubly, of purchased fabric which may come with quilting.

9. **Overcoat (*Mandel* or *Mandeli*)**. It is a gray garment with no sleeves. It is not as long as a man's *Ivverrock*. The hooks shut at the neck. Some have a straight-cut collar and some have one that is scallop-cut. This garment is worn by adults on Sundays.

10. **Head covering (*Kopfduch*)** (Figure 19). It is a square black cloth, folded triangularly and tied under the chin. In its point the owner may embroider her initials or a mark to recognize it as her own.

11. **Straw hat (*Schtroh Hut*)** (Figures 20a, b). It is worn for protection from the sun. Locally made, it has black decorative ribbons on its top and for tying, and these have colored-thread stitching. This flat hat or scoop, as it is known sometimes outside the community, is never worn to meeting, although once was when people walked to services. Its use appears to be diminishing because, as one person suggested, people are afraid to be mocked in it; another thought it is worn less because people walk less. In fact, this group of Amish are the last Pennsylvania Germans to wear this old form of woman's headwear once generally popular.

12. **Stockings (*Strimp*)** (Figure 22) and **Underwear.** Underwear is generally not worn. Stockings once made of wool by members of the church have been replaced by commercial stockings. Women wear high shoes with laces, also purchased from commercial sources. Years ago, apparently, women wore pockets at the waist (Figure 21). At least, one Amish woman found a pocket in her family possessions which an ancestor had worn.

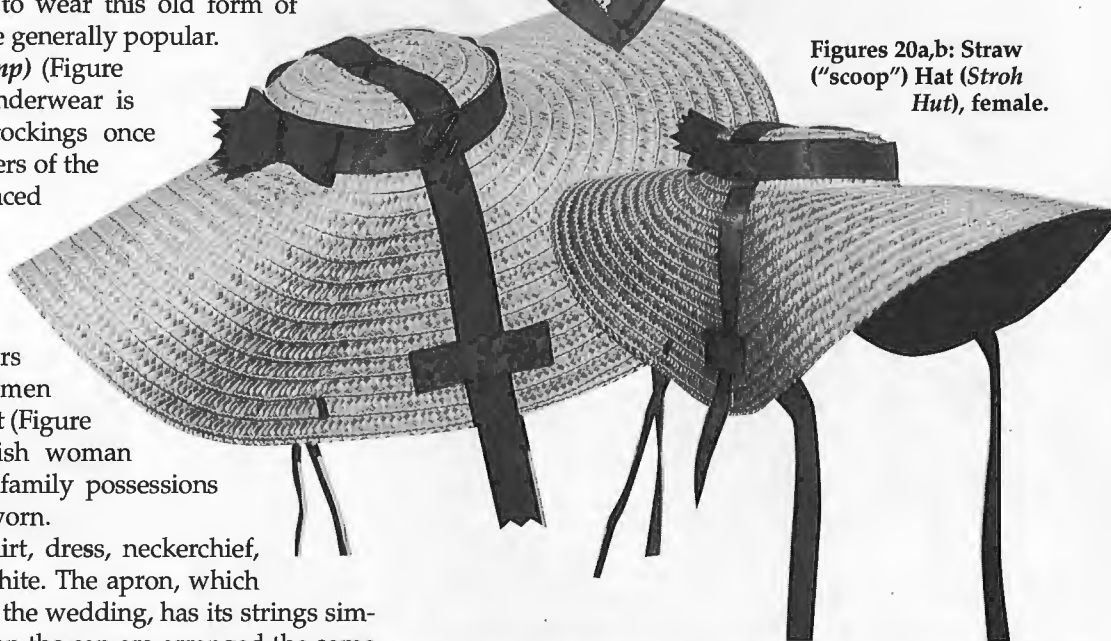
In the coffin the shirt, dress, neckerchief, apron and cap are all white. The apron, which most people retain from the wedding, has its strings simply crossed; the strings on the cap are arranged the same way. The sheet under the corpse is arranged as with the men. During the overnight vigil the skin of the corpse is dabbed with alcohol to keep it fresh. Someone who has not seen the corpse goes into the cellar, shakes the vinegar, and moves jars of canned goods, in order, as some will explain, to prevent spoilage.

Conclusion

In *Rural Pennsylvania Clothing*, Ellen J. Gehret has successfully described and illustrated the attire of Pennsylvania Germans between 1750 and 1820, the attire presumably worn by many immigrants as well.⁵ In many respects the clothing of the "White-Top" Amish represents a stylized form of this attire. It has successfully resisted innovations evident in other Amish attire, such as the woman's bonnet. The garments described and illustrated here are worn by over one thousand people in central Pennsylvania.⁶



Figure 19: Head covering (*Kopfduch*), female. Always black, it may have an embroidered mark for owner identification.



Figures 20a,b: Straw ("scoop") Hat (*Stroh Hut*), female.



Figure 21: Pocket, female. No longer even remembered by members of the "White Top" Amish community.



The painting (left) by folk artist Lewis Miller (1796-1882) depicts a Mennonite woman, Eve Leedy, of York County, Pennsylvania. Although drawn in the mid-1800s, Miller's reference to her age and the depiction of her clothing is consistent with women's costume among eighteenth century Pennsylvania German women. Under this sketch is inscribed by Miller: "Old Mistress Leadey. She brought to town sewing thread for the needlework, to sell it. She was a Menonit [Mennonite] belonging to that Society [or] Community." Her clothing includes characteristic items: flat hat, neckerchief (*Halsttuchlein*), short gown, apron, and petticoat. A flat hat of straw or felt is shown (right) by Lewis Miller (1796-1882), Pennsylvania German folk artist from York County, Pennsylvania. Under the sketch is Miller's writing: "Grandmother Kissinger. 1779." The clothing of the *Weiss-Wegli* Amish today (1998) shows many aspects of continuity with the clothing of the rural Pennsylvania Germans in the late eighteenth and nineteenth centuries as depicted by Lewis Miller.

Notes

¹Don Yoder, "Sectarian Costume Research in the United States", in Austin and Alta Fife and Henry H. Glassie, eds., *Forms Upon the Frontier: Folklife and Folk Arts in the United States*, Monograph Series (Logan, Utah, Utah State University Press), XVI (Apr. 1969): 54, 55, 68.

²Yoder, "Sectarian Costume," pp. 56-68. See Melvin Gingerich, *Menonite Attire through Four Centuries* (Breinigsville, Pa.: Pennsylvania German Society, 1970) and Catharine Emerson, "Clothing the Pennsylvania Mennonite Woman in the Eighteenth Century," *Pennsylvania Mennonite Heritage* 20 (Apr. 1997): 2-19, for analyses of the practices of a related group.

³Stephen Scott, *Why Do They Dress That Way?* (Intercourse, Pa.: Good Books, 1968).

⁴S. Duane Kauffman, *Mifflin County Amish and Mennonite Story, 1791-1991* (Belleville, Pa.: Mifflin County Mennonite Historical Society, 1991), p. 54ff.

⁵Ellen J. Gehret, *Rural Pennsylvania Clothing* (York, Pa.: Liberty Cap Books, 1976).

⁶The clothing illustrated with this article (except the pocket) is in the collection of the Lancaster Mennonite Historical Society, Lancaster, Pa. The information and the quoted (translated) phrases were provided by anonymous members of the *Weiss-Wegli* Amish to the author. Notes on the interviews are in the author's possession. □



Figure 22: Stockings (*Strimp*), female. Home-knit stockings now no longer worn but replaced with commercially-made ones.

The author's previously published outlines on Bär/Bear family history in Switzerland, Germany, and Pennsylvania are corrected and expanded.

Bear Saga Update: Part One

by Jane Evans Best

This is the first of two articles intended to update the story of the Hans Bär (BA) family begun in 1986 in three *Pennsylvania Mennonite Heritage* articles. Part one will detail what I now believe to be the families of Michael Bär (BA1231, was C1 and BA1232), Samuel Bär (BA1242, was M5 and ML5821.5), Felix Bär (BA510, was BA51a), and Hans Heinrich Bär (BA536, was BA1142). Part two in the October issue will detail some of the descendants of Hans Bär (BA517, was BA518).

Canton Zurich, Switzerland

Hans Bär (BA) was an Anabaptist who died before 1614 at Albis in the parish of Hausen, about nine miles south west of the city of Zurich, Switzerland.¹ When Cathrina Huber was buried at Hausen on April 22, 1622, the pastor called her in the church book "deceased Hans Bär's widow of the Bruder Albis."

Hans Bär (BA1) and his wife, Anna Biedermann, were both Anabaptists of Albis, and they left behind two sons when they died in 1617 and 1618, respectively. Hans Jakob Bär (BA11) moved from Albis to Richterswil nearby in 1650 with his third wife and seven children.

Oswald Bär (BA12) was a widower with one son when he was married in 1638 to Elisabeth Lamprecht (ML58) of Aesch in the parish of Birmensdorf. His cousin Anna Bär (BA33) had been married between 1634 and 1637 to widower Martin Meyli (ML23).² From 1640 to 1642 Oswald lived in Ebertswil near Hausen where he kept Katharina Meili (ML271), the small daughter of Barbara Bähr and Hans Meili (ML27), a brother of Martin Meili (ML23), while they were being persecuted for their Anabaptist beliefs.

Oswald (BA12) moved in the spring of 1643 to Chneus, Richterswil Berg overlooking Lake Zurich. On November 13, 1649, he sold his dairy farm on Ober Albis to his uncle, Hans Jakob Bär (BA0), who lived in the lower house, and his cousins, Hans Bär (BA51), and Hans Jakob Bär (BA53), who lived in the upper house. The two thousand florins total price was to be paid in installments on St. Martin's Day (November 11) until 1662. It involved a transaction between Osli Bär (BA12) and Jacob Trinkler (Treichler) for the farm in Richterswil called Kneüis for 1726 florins. Hans Jakob Bär (BA11) brought his family to this farm in 1650, and he died there in 1674.

Switzerland to the Palatinate

Oswald Bär (BA12) was not listed in the 1650 census of Richterswil, and by 1662 had emigrated to the



The "upper house" at Ober Albis, Hausen, Canton Zurich, Switzerland, was occupied in 1641 by Hans Bär (BA51) and Hans Jakob Bär (BA53).

Palatinate with his household of six persons. The estate records of Hans Jakob Bär (BA0) show Oswald (BA12) lived in the Palatinate in 1668. He is undoubtedly the Oswald Beer who lived in Ittlingen under the Barons of Gemmingen when he attended the meeting for worship of Anabaptists on March 2, 1661, at Steinsfurt with his wife. He was fined on property valued at four hundred florins.

In 1679 he was accused of "converting young lads from the Reformed to Anabaptist religion." He had as a servant in 1679 Martin Bär (BD1), the father of Martin Bär (BD12), who was a minister at the first conference of the Mennonite Church held in Germantown, Pennsylvania, in 1725.

Anna Bär (BA122) was baptized in May 1639 at Hausen. She was the same age as Katharine Meili and perhaps stayed with relatives during these troubled years, since she was not on any Richterswil census lists. An Anna Bär was listed as an Anabaptist of Streichenberg in 1667 when she married Hans Nüssli (KS11),³ and I assume these two are the same person.

Heinrich Bär (BA123) was baptized in Hausen in December 1640, and is on the 1643 census of Richterswil, aged 3. The 1646 census does not mention Heinrich but lists Galli (BA124), born in 1644, and Barbel (BA125), born in 1645. I assume he is the Heinrich Bär in the Streichenberg records in 1661.

Heinrich Bär (BA123) was not quite twenty-one years old when he attended the Anabaptist meeting at Steinsfurt on March 2, 1661, with his parents and fifty other people.

His mother died between that time and April 23, 1662, when he petitioned the Elector to excuse him from the eighteen florins fee for the public proclamation which would confirm his marriage to the daughter of Michael Meyers (MA1), a Mennonite of Reyhein.⁴ He pleaded that his mother's family had provided one-third of the employed help in the House of Streichenberg, and since her death his household was depleted to the extent that he also must look for a female helper, as well as look for a companion and helper in his household.⁵ The reply, dated April 29, 1662, said the rule was not to be relaxed.

Palatinate to Pennsylvania

The Bible of Samuel Bear shows that he was born in 1683 in Adelshofen, Germany.⁶ He was probably not a grandson (M5 and ML5821.5) of Heinrich Bär (BA123) and the daughter of Michael Meyer (MA1), who were married in 1662.⁷ He may have been a son of Heinrich's brother Galli Bär (BA124), and is listed below as ?BA1242. He immigrated in 1727 on the ship *Molly* with his brother Jacob (?BA1245, was M4 and ML5821.4), who was named in Samuel's will, proved in 1743 in Cocalico Township, Lancaster County, Pennsylvania, with his other brothers and sister.

Michael Bär (?BA1243, was M1 and ML5821.1) married Anna Elizabeth Ott of Ittlingen on January 15, 1714, at Adelshofen Lutheran Church. He was listed as an Anabaptist before 1714, then as a Lutheran, and in 1719 he sold "Haus und Hof" in Dühren, Germany. He was in Leacock Township by 1721 with Hans Jacob Bär (BA5172, was O and BA5182).

Henry Bare (?BA1244, was M3 and ML5821.3) apparently lived at Kloster Lobefeld, Germany, near Michael Meyers (?MS335) in 1717, and warranted land near Lancaster, Pennsylvania, on May 10, 1718.

On March 4, 1734, Michael Bear warranted land in Cocalico Township and erected a mill there between 1750 and 1760. According to family tradition, he was a son of a Mennonite minister named Michael Bear; he may have been a son of Heinrich Bär (BA123), and is listed below as ?BA1231 (was C and ML5822). Other traditions say that Abraham Herr (HH21) was married in Europe to an Anna Bär; she may have been a daughter of Heinrich Bär (BA123), and is listed below as ?BA1232.

Other Emigrants

Felix Bär (BA510, was U and BA51a), baptized April 23, 1654, at Hausen, emigrated from Ober Albis to the Palatinate by 1678. In 1682 he is recorded as a renter (*Bestander*) at Dammhof near Eppingen and in 1686 moved to Ittlingen, where he was a farmer with 95 morgens of land. He and his sister Elisabeth (BA51a, was BA51b) died in 1689, he in early July in Ittlingen and Elisabeth in the Palatinate. This was the year of the invasion of the Kraichgau by the armies of Louis XIV of France. Records of his death show his father was deceased Hans Bär of Brudereralbis in the parish of Hausen.

Hans Jakob Bär (BA53) was baptized at Hausen on

May 2, 1616, and married Elisabeth Frick, daughter of Heinrich Frick of Knonau, on February 27, 1639. They spent some time with her father at Knonau, and their son Heinrich (BA531) was baptized there on November 21, 1641. He is probably the Hans Jagel Bär who hid his Anabaptist sister at Lunnern in 1639. The last of their ten children was baptized at Hausen in 1662, and the parents apparently left after that time.

Hans Heinrich Bär (BA536) was baptized November 2, 1651, and is probably the Hans Heinrich Bär who was a servant, aged 19, at Ober Albis in 1670. I now believe it is he who is most likely to be the "Old" Henry Bear who warranted land in Earl Township, Lancaster County, Pennsylvania, on June 21, 1721, and died there in 1731.

Outline

The following partial outline supersedes all my previous accounts of this family. New information corrected the order of birth in some of these families.

The question mark within bracketed material refers to a question concerning placement of the material at that location in the outline and is not a question concerning the validity of the material within the brackets. Locations are in Lancaster County, Pennsylvania, unless noted otherwise.

BA Hans Bär,⁸ b. ca. 1545; d. before 1614; Anabaptist; lived at Bruder Albis/ Ober Ratlisberg, Canton Zurich, Switzerland; 10 ch.

m. ca. 1568, **Kathrina Huber**, b. ca. 1549; bu. Apr. 22, 1622, Hausen in Albis.

BA1 Hans Bär, b. ca. 1570; bu. July 20, 1617, Hausen, called *Widerteuffer ab dem Albis*.

m. **Anna Biedermann**, b. ca. 1575; bu. Jan. 11, 1618, Hausen, called *Widerteuffer ab dem Albis*; 2 ch.

BA11 Hans Jakob Bär,⁹ b. ca. 1595, Bruder Albis/ Ober Ratlisberg; bu. Feb. 4, 1674, Richterswil; in 1650 census of Richterswil listed in Kneüwis-hof with 7 ch. "All of them came to us only a few weeks ago from the region of Knonau. This summer we shall see how it will be" (if they will belong to this parish); 10 ch.



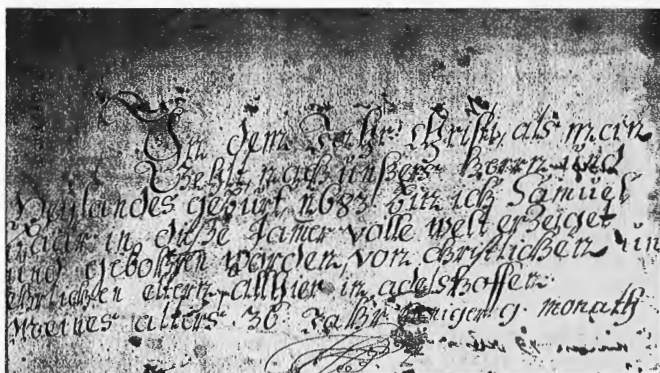
The Bär homestead (Bären Hof) near the cemetery in Ittlingen in the German Kraichgau was the home of Oswald Bär (BA12) in 1661 and of his servant Martin Bär (BD) in 1679. Felix Bär (BA510) was tenant farmer (*Hofbauer*) at Ittlingen in 1686.



The tenant farmer (*Hofbauer*) at Streichenberg, Germany, in 1662 was Heinrich Bär (BA123). Reuben Bear (?BA1243.341c) (1830-1918) wrote that his Bear ancestors lived at Streichenberg, Germany.

- m.(1) Nov. 16, 1620, **Barbara Rudolf** of Hubscheren, Mettmenstetten; bu. Oct. 25, 1629 (plague year), Hausen; 2 ch.
- m.(2) May 26, 1630, **Verena Illi/Gilli** of Hubscheren; bu. Nov. 26, 1643, Hausen; 8 ch.
- m.(3) May 15, 1644, **Adelheid Nageli** of Mettmenstetten; bu. Dec.14, 1667, Hausen.
- BA114 **Heinrich Bär**, bap. Feb. 3, 1633, Hausen; 10 ch.
m. May 31, 1659, Richterswil, **Anna Treichler**, bap. Sept. 8, 1639.
- BA1142 **Hans Heinrich Bär**,¹⁰ bap. Jan. 26, 1662, Richterswil; d. 1714, drowned in Lake Zurich.
- BA12 **Oswald (Osli) Bär**,¹¹ b. before 1614; d. after 1679; in 1640-1642 lived in Ebertswil where he kept Katharina Meili (ML271), small dau. of Hans Meili; in 1643 moved to Chneus, Richterswil; in 1649 sold farm on Ober Albis; not in 1650 census of Richterswil; in 1661 lived in Ittlingen in the Kraichgau, Germany, when he attended the Steinsfurt meeting; by 1662 had emigrated to the Palatinate with his household of 6 persons; in 1679 "converted young lads from the Reformed to Anabaptist religion," and had Martin Bär (BD12) as servant; in 1668 lived in the Palatinate; 5 ch.
- m.(1) **Anna Ringger**, d. after Aug. 6, 1635; 1 ch.
- m.(2) May 30, 1638, **Elisabeth Lamprecht** (ML58) of Aesch, Birmensdorf, b. ca. 1617; d. between Mar. 2, 1661, and Apr. 23, 1662. "Her family provided one third of the employed help in the House of Streichenberg before her death;" dau. of Felix Lamprech (d. 1634) and Barbara Meili (ML5); 4 ch.
- Children of m.(1)
- BA121 **Ulrich Bär**, b. ca. 1636; in 1643 census of Richterswil, but not in 1646.
- Children of m.(2)
- BA122 **Anna Bär** (ML581), bap. May, 1639, Hausen; in 1667 Anabaptist of Streichenberg.
m. June 10, 1667, **Hans Nüssli** (?KS11),¹² [?brother of Jakob Nüssli (?KS13), who attended the Steinsfurt meeting in 1661]
- BA1221 **Anna Nüssli**, b. ca. 1666; d. 1702, Steinsfurt, aged 36; Anabaptist.
m. Aug. 26, 1687, Steinsfurt, **Hans Gochnauer** (?GJ3951), b. ca. 1666.
- [?BA1222 **Hans Nüssli**, b. by 1676; d. by 1747, Lancaster Co.; called Senior].
- [?BA1222.1 **Hans Nüssli**, b. by 1697; d. after 1747, Lancaster Co.; called Junior].
- m. [?Veronica Good (GB4),¹³ b. ca. 1699; d. after 1739; sister of Jacob Good (GB1) (wp. 1741) of Martic Twp.]
- BA123 **Heinrich Bär** (ML582),¹⁴ bap. Dec. 1640, Hausen; in 1643 Richterswyl census, not in 1646; Mennonite *Hofbauer* (tenant farmer) at Streichenberg in 1661 when he attended the Steinsfurt meeting; wrote letter of Apr. 23, 1662, requesting to be excused from paying 18 florins to the authorities to get married or have it confirmed.
m. 1662, (**Verena?**) **Mayer** (MA12),¹⁵ dau. of Michael Meyer (MA1) of Reihen, Anabaptist, (d. 1676).
- [?BA1231 **Michael Bär** (was C),¹⁶ b. ca. 1667; Mennonite minister].
- BA1231.1 **Michael Bär** (was C1 and BA1232),¹⁷ b. ca. 1705; wp. Feb. 17, 1770, Cocalico Twp.; Mennonite; on Mar. 4, 1734, warranted land in Cocalico Twp., erected mill between 1750 and 1760.
m. **Magdalena** _____, b. ca. 1710; d. 1791, Cocalico Twp.
- BA1231.11 **Henry Bear**, b. 1735, Cocalico Twp.; wp. Mar. 27, 1813, Cumberland Co; bu. Bear Cem. near Plainfield, Pa.; inherited 177 acres in Brecknock Twp., Berks Co.; moved to Cumberland before 1804.
m. **Margaret Newcomer**, b. 1740; d. Feb. 1805, bu. Bear Cem.
- BA1231.111 **John Bear**, b. 1761; d. Aug. 27, 1836, of cancer of the cheek, bu. near Plainfield, Pa.; scrivner and tanner; in 1790 moved to Cumberland Co.
m. **Maria Bowman**, b. 1757; d. 1845; dau. of Jacob Bowman (1722-1788)(BU4162.52).
- BA1231.1111 **Samuel Bear**,¹⁸ b. 1787; d. Apr. 30, 1855, bu. Jonathan Bear farm cem., Carlisle, Pa.; 10 ch.
m. 1810, **Sarah Zeigler**,¹⁹ b. 1791; d. Dec. 26, 1871, Plainfield; dau. of Phillip Zeigler.
- BA1231.1112 **Elizabeth Bear**, Mennonite.
m. **Frederick Zeigler**, Lutheran.
- BA1231.1113 **Maria Bear**
m. **J. Heiks**
- BA1231.1114 **John Bear**, b. 1792; d. 1860; 8 ch.
m. **Elizabeth Heikes**
- BA1231.112 **Samuel Bear**, b. 1768; d. 1850; in 1792 lived in Brecknock Twp., Berks Co.; purchased land in Newton Twp., Cumberland Co.
m. **M. Lightner**
- BA1231.1121 **Samuel Bear**
BA1231.1122 **David Bear**
BA1231.1123 **Joseph Bear**
BA1231.1124 **Solomen Bear**
BA1231.1125 **Frances Bear**
BA1231.1126 **Catherine Bear**
BA1231.1127 **Israel Bear**
BA1231.1128 **John Bear**
BA1231.1129 **Benjamin Bear**

- BA1231.1120 **Mary Bear**
m. **Michael Meyers** of Franklin Co.
- BA1231.112a **Elizabeth Bear**
- BA1231.112b **Bechie Bear**
- BA1231.113 **Mary Bear**, b. Jan. 23, 1772; d. Oct. 29, 1842; in May 1816 moved near Blair, Ontario, Canada; 13 ch.
m. **Joseph Bowman**,²⁰ b. July 19, 1766; d. Jan. 19, 1849; ordained 1802 as Mennonite minister; in 1816 moved to Canada; son of Christian Bauman (1724-1799) (?BU4162.53) and Elizabeth Oberholtzer (1724-1791).
- BA1231.114 **Magdalene Bear**, in 1827 moved to Canada; 9 ch.
m. **Martin Bowman**,²¹ b. Oct. 3, 1768; d. Feb. 13, 1813; son of Jacob Bowman (1722-1788) (BU4162.52); 9 ch.
- BA1231.115 **Michael Bear**,²² b. 1778; d. Dec. 16, 1849; United Brethren minister.
m.(1) **Esther Alter**, b. 1777; d. 1810; dau. of Jacob Alter and Margaret Landis; 2 ch.
m.(2) **Hannah Way**, dau. of Peter Wax, Schuylkill Co.; 7 ch.
Children of m.(1)
- BA1231.1151 **Benjamin Bear**, d. Summit Co., Ohio.
m. **Phobe Weston**
- BA1231.1152 **Esther Bear**, d. Cumberland Co.
m. **F. J. Stevens**, physician.
Children of m.(2)
- BA1231.1153 **Henry Bear**,²³ b. Mar. 17, 1824, West Pennsboro Twp., Cumberland Co.; d. Jan. 15, 1894; historian.
m.(1) Feb. 3, 1848, **Margaret Lefevre**, d. ca. 1850.
m.(2) May 15, 1856, **Catherine Longenecker**, 1 ch.
- BA1231.1154 **Margarete Bear**, 2 ch.
m. **Thomas Greason**
- BA1231.1155 **Maria Bear**, 5 ch.
m. **Thomas Maurice**
- BA1231.1156 **Rachel Bear**, lived in Carlisle; 1 ch.
m. **Henry Lefevre**
- BA1231.1157 **Michael Bear**
- BA1231.116 **Susana Bear**, single
- BA1231.12 **Mary Bare**,²⁴ b. 1739; d. Nov. 20, 1820; lived near Churchtown, Allen Twp., Cumberland Co.; 5 ch.
m. before June 12, 1770, **Peter Bricker**, b.1735; d. Apr. 14, 1804; son of Peter Bricker (d. 1761) and Christiana _____ (d. 1735).
- BA1231.13 **Michael Bare**, b. 1741; d. 1813, bu. Steinmetz Cem., West Cocalico Twp.; in 1784 sold 122 acres to Joseph Mishler.
m. **Martha Landis**, b. 1740; d. 1826; dau. of John Landis (1696-1756) and Margaret Naas (1697-1780).
- BA1231.131 **Margaret Bare**,²⁵ b. Mar. 9, 1766, Cocalico Twp.; d. Aug. 11, 1853, E. Cocalico Twp. of apoplexy.
m. Feb. 25, 1783, **Joseph Mishler**, d. 1819, bu. Denver Union Cem.; son of Jacob Mischler and Anna Doderea _____.
- BA1231.1311 **John Mishler**
- BA1231.1312 **Samuel Mishler**
- BA1231.1313 **Michael Mishler**
m. **Catharine** _____
- BA1231.1314 **Henry Mishler**, b. ca. 1804, Reamstown; d. July 10, 1879, bu. Roland Cem., Canton, Stark Co., Ohio; in 1839 moved to Portage Co., Ohio.
m. **Nancy Anna Eberly** (BA1231.1410), b. Apr. 1809; d. Sept. 15, 1872, bu. Roland Cem., Canton, Ohio.
- BA1231.1315 **Susanna Mishler**
- BA1231.1316 **Elizabeth Mishler**
- BA1231.14 **Abraham Bear**,²⁶ b. Sept. 30, 1747; d. Mar. 31, 1817.
m. Jan. 25, 1774, **Juliana Walter**, b. 1753; dau. of Henrich Walter (d. by 1774).
- BA1231.141 **Susanna Bear**, b. Apr. 25, 1778; d. Dec. 20, 1867, bu. Steinmetz Cem. near Schoeneck, West Cocalico Twp.
m. **David Eberle**,²⁷ b. Mar. 18, 1778; d. Mar. 30, 1860.
- BA1231.1411 **Jacob B. Eberly**, b. Sept. 27, 1800; d. Feb. 28, 1870.
m. **Anna Smith**, b. Jan. 3, 1802; d. Sept. 3, 1887, bu. Schaeferstown, Lebanon Co.
- BA1231.1412 **Samuel B. Eberly**, b. May 2, 1803; d. July 16, 1846, bu. Mellinger Cem. near Schoeneck.
m. **Polly Mellinger** of Durlach.
- BA1231.1413 **John B. Eberly**, b. Apr. 30, 1805; d. Apr. 14, 1890.
m. **Sarah Catherine Eberly**, b. Mar. 28, 1808; d. Sept. 2, 1890, bu. Steinmetz Cem.
- BA1231.1414 **David Eberly**, b. Jan. 27, 1807; d. Jan. 9, 1856; hardware merchant.
m. **Cassandra Ream**, b. Oct. 24, 1806; d. Sept. 1, 1862; dau. of Adam Ream and Catherine Ruth.
- BA1231.1415 **Nancy Anna Eberly**, b. Apr. 1809; d. Sept. 15, 1872.
m. **Henry Mishler** (BA1231.1314), b. ca. 1804, Reamstown; d. July 10, 1879, Canton, Ohio.
- BA1231.1416 **Sarah B. Eberly**, b. Jan. 6, 1814; d. Feb. 6, 1818.
- BA1231.1417 **Peter B. Eberly**, b. Dec. 15, 1817; d. Apr. 11, 1901.
m. **Susan** _____
- BA1231.1418 **Catherine B. Eberly**
m. **William Mellinger**, called "Der Grose Bil."
- BA1231.1419 **Susan B. Eberly**
m. **John Weinhold**
- BA1231.1410 **Elizabeth B. Eberly**
m. **John Becker**
- BA1231.142 **Abraham Bear**,²⁸ b. Nov. 22, 1781; d. May 19, 1861, W. Cocalico Twp.
m. **Nancy Erb**, b. Mar. 23, 1785; d. July 1866.
- BA1231.1421 **Catherine Bear**, b. ca. 1806; d. Aug. 14, 1879, Jackson Twp., Will Co., Ill.; 6 ch.
m. Mar. 12, 1825, Brickerville Lutheran, **Abraham Gockley**, b. 1795, near Denver, Pa; d. Sept. 1839, E. Cocalico Twp., aged 43/10/23, bu. Denver Mennonite Cem.; son of Dietrich Gockley and Barbara Bixler.
- BA1231.1422 **Susanna Bear**, b. Apr. 3, 1808; d. Oct. 22, 1864, bu. Denver Mennonite Cem.
m. June 8, 1829, **David Bixler Gockley**, b. Dec. 2, 1804; d. Feb. 17, 1886, bu. Denver Mennonite Cem.
- BA1231.1423 **Elizabeth Bear**, b. 1809; d. 1875; 1 dau.
m. **Samuel Bollinger**, b. 1808; d. 1888.
- BA1231.1424 **Nancy Bear**, b. 1811; d. 1863; single.
- BA1231.1425 **Samuel Bear**, b. 1814; d. 1864.
m. **Susanna Gerhart**
- BA1231.1426 **Sarah Bear**, b. ca. 1815.
m.(1) **Charles Bauman**
m.(2) _____ **Bollinger**
m.(3) _____ **Frey**
- BA1231.1427 **Mary Bear**, b. ca. 1820.
m. **Daniel Kline**
- BA1231.1428 **Abraham E. Bear**,²⁹ b. 1826; d. 1875; 3 ch.
m. **Eliza Shirk**, b. Oct. 18, 1830; d. Sept. 20, 1883.
- BA1231.1429 **Magdalena Louisa Bear**, b. ca. 1830.
m. **Moses Jacob Brubaker**, b. 1829; d. 1865.
- BA1231.143 **Catherine Bear**, b. Apr. 28, 1783; d. Aug. 8, 1869.
m. **Samuel Eberly**, b. July 7, 1786; d. Oct. 17, 1826; son of Peter Eberly, Denver.
- BA1231.144 **Henry Bear**, b. Oct. 21, 1785; d. Feb. 14, 1837, bu. Denver Mennonite Cem.; called "Struble".
m. by 1827, **Catherine Gockley**, b. Apr. 12, 1799; d. Oct. 9, 1857, bu. Denver Mennonite Cem.; dau. of Dietrich Gockley and Barbara Bixler. She m.(2) James Kerling (1800-1867).
- BA1231.1441 **Magdalena Gockley Baer**
- BA1231.145 **Johannes Bear**
- BA1231.146 **Christine Bear**
m. **Henry Eberly**
- BA1231.147 **Michael Bear**
m. **Susanna Ruth**
- BA1231.1471 **Michael Bear**, b. 1832.
- BA1231.148 **Elizabeth Bear**
m. **Jacob Bauman**, innkeeper.
- BA1231.15 **Jacob Bear**,³⁰ b. after 1749; operated his father's mill on Cocalico until 1775, when he sold it to his brother,



Written on the inside cover of a Froschauer Bible (no title page, 1571) of Samuel Bear (BA1242), it states that he was born in 1683 in Adelshofen. After living in this town in Germany and immigrating to Pennsylvania in 1727, he died in Cocalico Township, Lancaster County, in 1743. His wife, Anna Shenk (SA1623) willed this Bible in 1758 to her nephew, Michael Shenk.

Michael; [? purchased 165 acres on May 2, 1798, in Tyrone Twp., Cumberland (now Perry) Co. from Henry Landes, miller, and Elizabeth, his wife, for £425; on Apr. 7, 1800, sold same place to Jacob Bear, Jr. for £30; cooper].

m. Catherine [?Zimmerman] wp. Jan. 19, 1830, Tyrone Twp., Perry Co.

BA1231.151 John Bear

BA1231.152 Jacob Bear, called in 1830 will "mentally deranged". [?m. Maria K____, ³¹ b. 1781, Pa.; d. Feb. 25, 1848, Putnam Co., Ill.; in 1830 listed in Lower Paxton Twp., Dauphin Co. as head of household with 2 sons and 3 dau.]

BA1231.1521 Sophia Bear, b. Mar. 19, 1803; d. Nov. 20, 1881, Putnam Co., Ill.

m. ca. 1834, Pa. Samuel C. Smith.

BA1231.1522 David Bear, b. Mar. 4, 1806, Dauphin Co; d. Dec. 31, 1881, Putnam Co., Ill.

m.(1) Elizabeth _____

m.(2) ca. 1833, Pa. Sarah E. _____

BA1231.1523 Rudolph Bear, b. Aug. 4, 1809, Dauphin Co.; d. Dec. 22, 1881, Putnam Co., Ill.

m. Nov. 28, 1848, Ill., Eleanor E. Allen.

BA1231.1524 Mary M./Polly Bear, b. June 2, 1814, Lebanon Co.; d. Sept. 10, 1885, Putnam Co., Ill.

m. Nov. 14, 1833, Augustus Cassel.

[?BA1231.153 Mary Bear, ³² b. Jan. 15, 1790, Perry Co.; d. Mar. 20, 1872, Adams Co.

m. 1811, Jacob Thomas, b. Feb. 2, 1783; d. May 29, 1822, Adams Co.; son of Martin Thomas].

BA1231.1531 George Thomas, b. Oct. 7, 1812.

m. Catherine Ebert

BA1231.1532 Martin Thomas, b. Jan. 2, 1815.

m. 1836, Susan Eicholtz

BA1231.1533 Mary Thomas, b. June 19, 1817.

m. 1836, Joseph Hartzel, b. May 31, 1813.

BA1231.1534 Catherine Thomas, b. Sept. 15, 1819.

BA1231.1535 Margaret Thomas, b. Aug. 19, 1821.

m. 1846, John Landis Latshaw

[?BA1231.2 John Barr, inv. Jan. 4, 1775, Cocalico Twp., appraised by John Brubaker and Kasper Shirk].

[?BA1232 Anna Bär, ³³ b. ca. 1672

m. ca. 1698, Abraham Herr (HH21), b. ca. 1672; d. 1725, present Lancaster Co.; immigrated 1717 with his father, Hans Herr (?HH2). He had 6 ch. to his first wife; he m.(2) Frena Musselman, dau. of Christian Mosiman (d. 1734), and had 2 additional ch.]

BA1233 Ulrich Beer, b. ca. 1674; lived at Steppach, Germany.

m (1) Regina _____, 2 ch.

m.(2) Veronika _____, 5 ch.

BA1234 Heinrich Behr, ³⁴ b. 1679, Steppach; d. Apr. 27, 1747; lived at Streichenberg.

BA1235 Oswald Bar, ³⁵ bap. Mar. 11, 1685, Richen, sponsors Oswald Schleiter of Steinsfurt and Regina Muggeli.

BA1236 Oswald Bar, bap. Sept. 8, 1686, Richen, same sponsors.

BA124 Galli Bär (ML583), ³⁶ bap. 1644, Richterswil; in 1646 census.

[?BA1241 Barbara Bar (was M2), ³⁷ b. ca. 1681; d. 1750, Earl Twp. m. Jacob Bowman (?BU3465.21), b. ca. 1680; wp. July 21, 1753, Earl Twp.]

BA1241.1 Samuel Bowman, b. ca. 1711; d. 1782, Earl Twp.; Mennonite.

m. Fronica Martin, dau. of Christian Martin.

BA1241.11 Martin Bowman

BA1241.12 John Bowman

BA1241.13 Henry Bowman

BA1241.14 Samuel Bowman

BA1241.15 Elizabeth Bowman, b.1736; wp. Mar. 5, 1784, Donegal Twp.; bap. and confirmed Apr. 12, 1754, Cocalico Reformed by John Waldschmidt.

m. Mar. 13, 1754, Muddy Creek Church by Waldschmidt, Johann Balthaser Laber, bap. Apr. 1, 1731, Steinsfurt, Germany, Reformed; wp. Apr. 15, 1774, Lebanon Co.; son of Georg Wendel Laber and Esther Gansser of Steinsfurt, Germany.

BA1241.2 Anna Bowman, ?d. by 1765.

m. Tobias Horse, ?m.(2) Aug. 13, 1765, by Waldschmidt, Margaretta Spring.

BA1241.21 Joseph Horser, b. before May 26, 1743.

BA1241.22 Mary Horser, b. before May 26, 1743.

BA1241.3 Barbara Horse, mentioned in will dat. 1750, not mentioned in will dat. 1743.

[?BA1242 Samuel Bear (was M5), ³⁸ b. 1683, Adelshofen, Germany; wp. Sept. 6, 1743, Cocalico Twp., named brothers and sisters in will; emigrated 1727 on Molly with his brother Jacob; d. without ch.

m. Ann Shenk (SA1623), ³⁹ b. ca. 1705; wp. 1758, Martic Twp.]

[?BA1243 Hans Michael Bär (was M1), ⁴⁰ b. ca. 1685; d. 1741, Leacock Twp., Pa; Anabaptist before 1714, then Lutheran; in 1714 lived in Dühren, Germany; in 1719 sold Haus und Hof in Dühren to Hans Kilian; on June 21, 1721, warranted Leacock Twp. tract.

m. Jan. 15, 1714, Adelshofen, Anna Elizabeth Ott of Ittlingen].

BA1243.1 Anna Barbara Bär (was M11), ⁴¹ b. May 4, 1714, Dühren, Germany; d. 1766, Pa; 4 ch.

m.(1) Casper Walter, b. 1720; d. July 8, 1756, Antrim Twp., Franklin Co., killed by Indians in Conococheague settlement.

m.(2) Henry Haushalt, d. 1766.

BA1243.2 Anna Eve Bär (was M12), b. Nov. 15, 1715, Dühren, Germany; d. 1794, Manchester Twp., York Co.; in 1755 moved to York Co.

m. Nicholas Harman, ⁴² b. ca. 1717; d. 1788; son of Daniel Harman and Mary C. E. Obermuller.

BA1243.21 John Harman

m.(1) Anna Elizabeth _____, widow of Cornelius Cooper

m.(2) Dorothea _____

BA1243.211 Anna Elizabeth Harmon

BA1243.22 Emanuel Harman, b. 1745; d. 1796; inherited home- stead in Springetsbury Manor, York Co.; 9 ch.

m. Catherine _____

BA1243.23 Christian Harman, d. 1786; house carpenter in Yorktowne; 5 ch.

m. Susannah Lightner (LG71), b. Sept. 11, 1751; d. 1839.

BA1243.24 Mary Elizabeth Harman

m. Jacob Guth

BA1243.25 _____ Harman (Dau.)

- m. ___ **Shettron**
 BA1243.251 **David Shettron**
 BA1243.3 **John Bear** (was M13 and BA5180.4),⁴³ b. ca. 1720; Reformed; merchant in Lancaster on Sept. 1, 1756, when Sheriff John Adlum deeded to him tract of Joshua Bradley in Chanceford Twp., York Co.; in 1758 he and Chas. Stedman, Alex Stedman, and Henry W. Stiegel for £500 purchased Elizabeth Furnace; he soon withdrew from the partnership; on Dec. 3, 1758, filed administrative bond with John Myers (?MC1322) for Casper Walter estate in Carlisle near Henry Bradley and William Halliday; Sheriff of Lancaster Co. 1764-1766; on May 1, 1764, innkeeper when he purchased 5 acre lot 33 in Millersburg from John Miller for £600; on July 13, 1765, called Esquire of Lancaster Boro when he purchased lot 5 in Millersburg; on June 7, 1769, lived in Manor Twp. when sheriff sold lot 5 for debt; on Aug. 3, 1769, mortgage to John Hagey and Christian Kucher for 261 acres in Cumberland Co., adjacent to Mary Jarvis and mountain (Lackins Cove on west side of Kishacoquillis); on Dec. 13, 1769, purchased 300 acres in Letterkenney Twp., Cumberland Co.
 m. before Nov. 17, 1751, **Elizabeth** ____, Lutheran. They were sponsors at bap. at Lancaster Lutheran for Elisabetha Bucher in 1751, Johann Georg Eicholz in 1753, and Johannes Kurz in 1754].
- BA1243.31 **Elizabeth Baer** (was BA5180.41), b. Feb. 26, 1752; bap. Mar. 1, 1752, Lancaster Lutheran.
 BA1243.32 **Anna Maria Baer** (was BA5180.42), b. Mar. 10, 1754; bap. Mar. 10, 1754, Lancaster Lutheran.
 [?m. **Henry Good** (GC211), b. ca. 1755; d. before 1804; son of Peter Good (GC21) and Christina Good (GC3g)].
 BA1243.33 **Catharine Baer** (was BA5180.43), b. May 7, 1756; bap. May 23, 1756, Lancaster Lutheran.
 BA1243.34 **Jacob Baer** (was BA5180.44),⁴⁴ b. Aug. 27, 1759; d. Nov. 1787, Millersville; physician; bap. Sept. 21, 1759.
 m. **Catharine Quickel**, b. Sept. 20, 1755; d. June 22, 1833, bu. Quickel Cem., York Co.; dau. of Michael Quickel (d. 1787) and Barbara Mueller. She m.(2) 1791, Henry Miller.
 BA1243.341 **Jacob Bear**,⁴⁵ b. May 15, 1775, Millersville; d. Apr. 27, 1872, Manchester Twp., York Co., bu. Aughenbaugh Cem., York Co.; in 1807 moved from Millersville.
 m.(1) 1796, **Elizabeth Shelley**, b. 1779; d. 1806, bu. Quickel Cem., York Co.; dau. of Daniel Shelly (1736-1802) and Elizabeth Groff (LL2) (b. ca. 1748).
 m.(2) ca. 1807, **Elizabeth Good** (GB2214), b. Feb. 19, 1786; d. Apr. 10, 1868.
 Children of m.(1)
 BA1243.3411 **Daniel Bear**, b. Aug. 17, 1798; d. 1879.
 BA1243.3412 **Jacob Bear**, b. Aug. 18, 1800; d. July 25, 1858; Colonel.
 m. **Elizabeth Stoner/Stover**.
 BA1243.3413 **Moses Bear**, b. 1802; d. 1830.
 BA1243.3414 **Catherine Bear**, b. Dec. 29, 1804; d. Dec. 7, 1850, bu. Aughenbaugh Cem., Manchester Twp., York Co.
 m. **Jacob Good** (GB2217), b. Dec. 15, 1790; d. Sept. 24, 1863.
 Children of m.(2)
 BA1243.3415 **Sarah Bear**, b. Sept. 4, 1808; d. Dec. 6, 1878; single.
 BA1243.3416 **Anna/Nancy Bear**, b. Feb. 13, 1810; d. Sept. 15, 1850.
 m. **George Lauck/Lauch**
 BA1243.3417 **Elizabeth Bear**, b. 1813; d. June 30, 1876; single.
 BA1243.3418 **John Bear**, b. May 14, 1817; d. Oct. 9, 1880.
 m. **Leah Roth**
 BA1243.3419 **Mary Bear**, b. Oct. 24, 1818; d. May 20, 1908.
 m. **David Strickler**
 BA1243.3410 **Susan Bear**, b. Mar. 7, 1821; d. Sept. 22, 1898.
 m. **Samuel Heilman**
 BA1243.341a **Fanny Bear**, b. Apr. 27, 1825; d. May 18, 1848.
 m. **William Rhoad**
- BA1243.341b **Barbara Bear**, b. Nov. 8, 1828; d. Apr. 29, 1914.
 m. **Daniel Hykes**
 BA1243.341c **Reuben Bear**, b. 1830; d. 1918, Manchester Twp., York Co.; family historian; single.
 BA1243.342 **Moses Bear**, b. May 20, 1782; d. 1869.
 m. **Susan Good** (GB2215) b. Sept. 1, 1787; d. Apr. 18, 1877, bu. Quickel Cem., York Co.
 BA1243.3421 **Jacob Bear**, b. 1808; d. 1898.
 BA1243.3422 **Peter Bear**, b. 1811; d. 1898.
 BA1243.3423 **Henry G. Bear**, b. 1814; d. 1865.
 BA1243.3424 **Catherine Bear**, b. 1816; d. 1860.
 BA1243.3425 **Daniel G. Bear**, b. 1820
 BA1243.3426 **Daniel G. Bear**, b. 1824; d. 1852.
 BA1243.35 **Philip Behr**, [?b. Aug. 26, 1765
 m. **Margaret** ____, b. Jan. 12, 1770]
 BA1243.351 **Elisabet Behr**, b. Sept. 13, 1789.
 BA1243.352 **Larra Behr**, b. Feb. 17, 1792.
 BA1243.353 **Matelena Behr**, b. Sept. 9, 1794.
 BA1243.354 **Catrina Behr**, b. Mar. 19, 1797.
 BA1243.355 **Daniel Behr**, b. Sept. 7, 1799.
 BA1243.356 **Margret Behr**, b. Nov. 23, 1801; d. Jan. 29, 1869.
 BA1243.357 **Peter Behr**, b. Mar. 12, 1804; d. Sept. 12, ____.
 BA1243.358 **Michael Behr**, b. June 22, 1805.
 BA1243.359 **Leha Behr**, b. June 4, 1808.
 BA1243.350 **Liti Behr**, b. July 16, 1810.
 BA1243.36 **Martin Bear**
 BA1243.37 **Eve Bear**
 BA1243.4 **Anna Veronica Bahr**, (was M14),⁴⁶ b. ca. 1724; 1 ch.
 m. Oct. 29, 1745, New Holland Lutheran, **Joh. Adam Dieffenbach**
 BA1243.41 **Catharine Diffenbach**, b. Oct. 29, 1748; bap. Apr. 2, 1749, New Holland Lutheran.
 BA1243.5 **Catherine Bear** (was M15), b. after 1724.
 BA1243.6 **Andrew Beer** (was M16), b. May 15, 1730; d. 1816; bap. Aug. 5, 1730, Lancaster Lutheran.
 [?BA1243.61 **Daniel Bare**,⁴⁷ b. May 28, 1755; d. Nov. 2, 1831, bu. Bare Cem., Jewett, Harrison Co., Ohio.
 m. ca. 1781, Pa., **Eva Whitmore**, b. Dec. 28, 1760; d. Nov. 6, 1848, Jewett].
 BA1243.611 **Susannah Bare**, b. Nov. 10, 1782.
 m. July 8, 1808, Jefferson Co., Ohio, **Philip Criplover**.
 BA1243.612 **Samuel Bare**, b. Feb. 1, 1784.
 m. Sept. 3, 1808, Jefferson Co., **Catherine Criplover**.
 BA1243.613 **Elizabeth Bare**, b. Nov. 18, 1785.
 ?m. **Samuel Stonebreaker**.
 BA1243.614 **Barbary Bare**, b. Aug. 2, 1787.
 BA1243.615 **Mary Bare**, b. Jan. 4, 1789.
 m. Mar. 2, 1820, Harrison Co., **James McLaughlin**.
 BA1243.616 **Christian Bare**, b. July 18, 1790; 5 ch.
 m. **Mary Harman**.
 BA1243.617 **Eva Bare**, b. Jan. 23, 1792.
 m. Apr. 19, 1831, Harrison Co., **Michael Beck**.
 BA1243.618 **Daniel Bare**, b. July 6, 1793.
 m. Sept. 22, 1831, Harrison Co., **Elizabeth Manbeck**.
 BA1243.619 **Catherine Bare**, b. May 5, 1795.
 m. Oct. 15, 1821, Harrison Co., **John Smith**.
 BA1243.610 **Anna Bare**, b. July 29, 1796; d. Sept. 28, 1853.
 m. ca. 1819, **Jacob Harman**, d. Dec. 25, 1865, Fulton Co., Ohio.
 BA1243.61a **Fanna Bare**, b. 1798.
 m. Dec. 5, 1819, Harrison Co., **Frederick Stonebreaker**.
 BA1243.61b **Magdalena Bare**, b. Mar. 24, 1800; d. Nov. 2, 1880, aged 80/7/8.
 m. **John Hoobler**, b. 1797; d. Apr. 8, 1867, aged 69/7/1.
 BA1243.7 **Anna Margaret Beer** (was M17), b. July 22, 1735; d. before 1754; bap. Oct. 14, 1735, Lancaster Lutheran.
 m. **Joseph Rench**, b. ca. 1724; d. 1804; Brethren elder; son of Peter Rench (d. 1736). He m.(2) Barbara Tefern.
 [?BA1244 **Henry Bare** (was M3 and BA1231.3),⁴⁸ b. ca. 1690; wp. July 18, 1750, Hempfield Twp.; [?on July 30, 1717, lived at

- Cloister Lobenfeld, Germany, with Michael Mayer (?MS335)]; on May 10, 1718, warranted land in Hempfield Twp., Lancaster Co.
 m. **Barbara Witmer**,⁴⁹ d. after Feb. 27, 1750; dau. of Benjamin Witmer (?WS22)].
- BA1244.1 **Magdalena Bare** (was M32), 9 ch.
 m. **Henry Neff** (?NF1223.313),⁵⁰ b. ca. 1715; wp Feb. 15, 1777, Manor Twp.
- BA1244.2 **Anna Bear** (was M33 and BA1231.32),⁵¹
 m. by Oct. 16, 1759, **Peter R. Brubaker** (BL1176.5 and B-4),⁵² b. 1717; wp. Oct. 24, 1796; widower of Eleanor _____ (d. after Aug. 15, 1752); son of Jacob Brubaker (d. 1751).
- BA1244.3 **John Bear** (was M37),⁵³ b. Feb. 23, 1723; d. Apr. 15, 1778, Cocalico Twp., while nursing Revolutionary soldiers from Ephrata Cloister; Mennonite minister; 11 ch.
 m. 1746, **Anna Eshleman**, b. Jan. 16, 1729; d. Mar. 20, 1778, while nursing Rev. soldiers from Ephrata Cloister; dau. of Daniel Eshleman (d. 1749) and Elizabeth Brubaker (BL1175.2 and C-4) of Abbeyville.
- BA1244.31 **Hennrich Barr**,⁵⁴ b. Apr. 18, 1748; wp. Nov. 15, 1810, Manchester Twp., York Co.; miller; on Dec. 18, 1790, lived in Cocalico Twp. when directed by Lancaster Co. Court to settle his father's estate and pay Abraham's share to Pa.; on Oct. 11, 1797, lived in Windsor Twp., York Co.; on Apr. 15, 1811, his 138 acres adjoining Michael Lau, George Lau, George Becker, David Bear and George Oyster were purchased by his brother Daniel (BA1244.38) for £7030.
 m. **Adelin/Ade** _____, d. between 1810 and 1811.
- BA1244.311 **Henry Barr**
- BA1244.312 **Ann Barr**
 m. **Peter Hershey**
- BA1244.313 **Elisabeth Barr**
 m. **Tobias Jung/Young**, d. before Oct. 24, 1810.
- BA1244.314 **Anna Maria Barr**
- BA1244.315 **Benjamin Barr**
- BA1244.316 **Jacob Barr**
- BA1244.317 **Katarina Barr**, in 1811 in Monaghan Twp., York Co.
 m. before Apr. 15, 1811, **John Huber**.
- BA1244.32 **Johannas Bär**,⁵⁵ b. June 9, 1750; d. Feb. 5, 1802, intestate, aged 51/7/26, bu. Brubaker Cem., Elizabeth Twp.; minister, farmer.
 m. Dec. 5, 1775, **Maria Brubaker**, b. July 6, 1756; d. July 12, 1827, aged 71/0/6, bu. Brubaker Cem., Elizabeth Twp.; dau. of John Brubaker (d. 1804) (BL1152.11 and A-2) and Maria Dohner.
- BA1244.321 **John Bear**, b. Dec. 10, 1776; d. Sept. 1, 1822, aged 46/8/21, bu. Brubaker Cem.
 m. **Anna Nissley**, b. 1779; d. 1850; dau. of Jacob Nissley and Maria _____; widow of _____ Frantz.
- BA1244.322 **Anna Bear**, b. Feb. 28, 1778; d. Feb. 25, 1867; lived in West Earl Twp.; 6 ch.
 m. **Christian Burkholder** (E716), b. Feb. 28, 1775; d. 1862; farmer; son of Christian Burkholder (d. 1809) and Anna Groff (E71).
- BA1244.323 **Benjamin Bear**, b. Oct. 11, 1779; d. Sept. 29, 1780.
- BA1244.324 **David Bear**, b. Apr. 11, 1781; d. Oct. 16, 1831, West Manchester Co., York Co., intestate, bu. Bair's Cem.; inherited 154 acres in West Manchester Twp.; 9 ch.
 m. **Maria Brubaker**, b. June 20, 1784; d. Nov. 4, 1868.
- BA1244.325 **Maria Bear**, b. Oct. 29, 1782; d. June 28, 1863; 2 ch.
 m. **Abraham Huber**, son of Abraham Huber (wp. Feb. 4, 1848).
- BA1244.326 **Magdalena Bear**, b. July 16, 1784; d. Sept. 16, 1855; d. without ch.
 m. **Peter Stauffer**, b. 1783; wp. Feb. 13, 1851; son of Christian Stauffer (d. 1818) and Anna Eby (EY55).
- BA1244.327 **Susanna Bear**, b. July 22, 1786; d. Mar. 21, 1842, bu. Hershey Cem., Penn Twp.
 m. **Christian Hershey**, b. Aug. 22, 1789; d. Nov. 19, 1864; son of Christian Hershey and Elizabeth Snyder.
- BA1244.328 **Samuel Bear**,⁵⁶ b. July 14, 1788; d. Apr. 8, 1828, aged 39 y., ca. 10 mo.; bu. Brubaker Cem.; Elizabeth Twp.
 m. **Barbara Weaver**, b. Aug. 29, 1791; d. Jan. 8, 1873; dau. of George Weaver; 8 ch.
- BA1244.329 **Gabriel Baer**,⁵⁷ b. Mar. 24, 1791; d. Apr. 3, 1859; wp. Apr. 9, 1859, Washington Twp., Franklin Co., bu. Miller Mennonite Cem., Litersburg, Md.; cabinet maker and fuller; ca. 1823 moved from Lititz to Franklin Co.; 13 ch.
 m. Mar. 31, 1825, **Charlotte Spangler**, b. Aug. 19, 1801; d. Nov. 5, 1887, bu. Price Church of the Brethren, Waynesboro; dau. of Henry Spangler and Susannah Lightner.
- BA1244.320 **Barbara Bear**, b. Aug. 28, 1792; d. Jan. 8, 1873.
- BA1244.33 **Martin Bear**,⁵⁸ b. Feb. 26, 1753; lived in East Pennsboro Twp., Cumberland Co.
 m. **Catherine Hershey**, b. 1760; d. Sept. 10, 1833; dau. of Andrew Hershey and Maudlen Baughman. She m.(2) Jacob Oberholtzer, Sr. (wp. June 7, 1806).
- BA1244.331 **Anna Bear**
 m. Dec. 20, 1798, **Henry Kauffman**, b. Sept. 16, 1774; d. Feb. 14, 1860, bu. Hershey Cem., Dover Twp., York Co.; in 1807 lived in Derry Twp., Dauphin Co.; son of Christian B. Kauffman and Catharine Hershey.
- BA1244.332 **John Bear**, in 1807 lived in Manheim Twp.
- BA1244.333 **Henry Bear**, d. 1830; 8 ch.
 m. **Nancy** _____
- BA1244.334 **Barbara Bear**, in 1807 lived in Manheim Twp.
 m. **John Mouk**, wp. Apr. 22, 1864, West Hempfield Twp. He m.(2) Sarah _____.
- BA1244.34 **Abraham Bear**,⁵⁹ b. May 8, 1755; d. after 1817; "attainted traitor"; in 1782 his inheritance from his father of £250 confiscated by state of Pa.; in 1785 purchased 184 acres in Cocalico Twp. from brother Henry; in 1800 lived in Derry Twp., Dauphin Co.; in 1817 lived in Dauphin Co.
 m. [?Nov. 26, 1776, **Barbara Strickler**, dau. of Henrich Strickler, Sr. of Rapho Twp. near Mt. Joy.]
- BA1244.35 **Benjamin Bear**, b. Nov. 9, 1757; lived in Cocalico Twp.
 m. **Anna Baughman**, dau. of Michael Baughman (wp. 1756) and Catharine _____.
- BA1244.36 **Daniel Bar**, b. Feb. 10, 1759; d. Feb. 1762.
- BA1244.37 **Barbara Bear**, b. Feb. 1, 1761; d. Nov. 29, 1832, bu. near Lititz; 7 ch.
 m. **Peter Becker**, b. May 12, 1756; wp. Apr. 14, 1835; son of Arnold Becker and Barbara Landis (E55).
- BA1244.38 **Daniel Bear**,⁶⁰ b. June 2, 1763; d. Oct. 10, 1834; wp. Nov. 5, 1834, Heidelberg Twp., York Co.; on Aug. 9, 1806, purchased 221 acres in Manheim and Heidelberg Twp. with grist mill from Nicholas Gelwix and Michael Helman, executor of John Miller; on Apr. 15, 1811, purchased 138 acres from heirs of his brother Henry (BA1244.31); will proved by sons Jacob, Samuel, John, and Daniel Bear; administrative account dat. Aug. 2, 1836, signed by sons Samuel, Jacob and John Bear.
 m. **Maria Gerber**,⁶¹ b. ca. 1770; d. Apr. 8, 1833; dau. of Jacob Gerber (d. 1801) and Mary _____.
- BA1244.381 **Jacob Baer**, b. May 3, 1791; d. Mar. 17, 1865; purchased land from his father; executor.
 m. **Barbara Keagy**, b. Oct. 25, 1796; d. Sept. 6, 1887.
- BA1244.382 **Barbara Baer**, b. Aug. 18, 1797; d. Feb. 18, 1857.
 m. before Apr. 8, 1833, **Samuel Mumma**, b. Oct. 18, 1795; d. Sept. 3, 1885.
- BA1244.383 **John Bare**, b. 1800; d. 1876.
 m. **Elizabeth Keagy**, b. Nov. 28, 1798; d. 1861.
- BA1244.384 **Daniel Bare**, b. June 15, 1802; d. May 10, 1871; 12 ch.
 m. **Amie/Nancy Forry**, b. Oct. 22, 1802; d. July 23, 1891.
- BA1244.385 **Nancy Baer**
 m. before Apr. 8, 1833, **John Mumma**.
- BA1244.386 **Polly Baer**, d. before Apr. 8, 1833.
 m. _____ **Hostetter**

- BA1244.387 **Susannah Bare**
m. **Henry Keagy**, b. Jan. 17, 1803; d. Dec. 15, 1829.
- BA1244.388 **Samuel Baer**,⁶² executor [?b. Mar. 9, 1814; d. July 31, 1881, Jackson Twp., Putnam Co., Ohio of dropsy, aged 67/4/22, bu. Aug. 2, 1881, services by G. Brenneman and D. Prowant; ca. 1837 moved to Putnam Co., Ohio.
m.(1) Jan. 23, 1834, Stark Co., Ohio, **Mary Ann Pohlen**, d. 1856; 9 ch.
m.(2) June 8, 1856, **Ann Craig**; 1 ch.
m.(3) June 14, 1877, and June 22, 1879, **Mary Wilson**].
- BA1244.39 **Christian Bear**, b. Feb. 1766; d. Jan. 18, 1772.
- BA1244.30 **Anna Bear**, b. May 15, 1768; d. Jan. 14, 1772.
- BA1244.3a **Elizabeth Bear**, b. June 28, 1771; d. Mar. 24, 1778.
- BA1244.4 **Henry Bare** (was BA1231.3 and M3),⁶³ b. ca. 1725; wp. May 23, 1794, Hempfield Twp., Mennonite.
m.(1) by 1755, **Elizabeth Eshleman**, dau. of Daniel Eshleman (d. 1749) and Elizabeth Brubaker.
m.(2) after 1763, **Margaret Lichty**, wp. Nov. 13 1818, Manchester Twp., York Co.
- BA1244.41 **Anna Bare**, b. Apr. 2, 1752; d. Aug. 4, 1804, bu. Rohrerstown Cem.; 6 ch.
m. 1770, **John Leman**, b. Dec. 25, 1743; d. July 25, 1824, wp. 1824, Hempfield Twp.; son of Peter Lehman (d. 1748) and Magdalena _____.
- BA1244.42 **Barbara Bare**, d. 1806; 9 ch.
m. **Martin Meylin** (ML2361.16), b. 1747; wp. Aug. 29, 1820, Lampeter Twp.; son of Martin Mylin and Ann Herr (HH224).
- BA1244.43 **Elizabeth Bare**, b. Aug. 25, 1765; d. July 3, 1849; 1 ch.
m. Mar. 3, 1781, Lancaster Reformed, **Martin Bare** (BA1244.51) b. Mar. 14, 1755; d. Aug. 19, 1838.
- BA1244.44 **Martin Bare**, wp. Apr. 28, 1800, Hempfield Twp.; d. without ch.
m. Aug. 4, 1793, Lancaster Reformed, **Elizabeth Brubacher** of Hempfield.
- BA1244.45 **John Bare**, administrative bond, July 30, 1785, Hempfield Twp.
m. **Catherine** _____. She m.(2) after 1785, John Light.
- BA1244.451 **Elizabeth Bare**, b. after 1771.
m. May 6, 1797, **Rudolph Herr**, son of Rudolph Herr and Feronica Brenneman.
- BA1244.5 **Benjamin Bear**,⁶⁴ b. Feb. 16, 1727, Lancaster; d. Aug. 10, 1799; wp. Aug. 31, 1799, Hempfield Twp.; distiller; in 1773 built house at 2715 Columbia Ave.
m. 1752, **Maria Meylin** (ML2361.12), b. Apr. 10, 1735; d. July 27, 1806, bu. Rohrerstown Old Mennonite Cem.
- BA1244.51 **Martin Bear**, b. Mar. 14, 1755; d. Aug. 19, 1838; executor, bu. Rohrerstown Old Mennonite Cem.
m. Mar. 3, 1781, Lancaster Reformed, **Elizabeth Bear** (BA1244.43), b. Aug. 25, 1765; d. July 3, 1849, bu. Rohrerstown Old Mennonite Cem.
- BA1244.511 **Henry Baer**,⁶⁵ b. Oct. 16, 1783; d. Oct. 15, 1843, East Hempfield Twp. of typhus fever, bu. Rohrerstown Old Mennonite Cem.
m.(1) **Anna Herr**, b. Dec. 10, 1787; d. Apr. 21, 1811, bu. Rohrerstown Old Mennonite Cem.; dau. of Christian Herr and Magdalena Charles; 1 ch.
m.(2) **Anna Hershey**, b. Sept. 9, 1791; d. Apr. 15, 1861, Manor Twp., bu. Rohrerstown Old Mennonite Cem.; dau. of Heinrich Hershey and Elizabeth _____. 5 ch.
- BA1244.52 **Ann Bear**, b. 1756.
m. **John Landis**, b. 1748; d. June 5, 1823, bu. Brubaker Cem. near Rohrerstown.
- BA1244.53 **Henry Bear**,⁶⁶ b. Jan. 15, 1758; d. Feb. 10, 1821, East Hempfield Twp., bu. Rohrerstown Old Mennonite Cem.; wp. Feb. 24, 1821; in 1799 inherited 150 acres in Warwick Twp. purchased by his father from Martin Bear (BA1244.9).
m. **Elisabeth Kauffman**, b. June 16, 1746; d. Sept. 30, 1820; dau. of Jacob Kauffman; widow of Benedict Eshleman.
- BA1244.531 **Benjamin Bear**, b. Dec. 27, 1784; d. Oct. 27, 1859, bu. Rohrerstown Old Mennonite Cem.; lived at 406 Rohrerstown Road in his old age; 3 ch.
m. **Susannah Brubaker**, b. Nov. 19, 1786; d. Sept. 10, 1873; dau. of Christian Brubaker (BL1152.124 and A-22) and Elizabeth Hershey.
- BA1244.532 **Anna Bear**
- BA1244.533 **Henry Bear**, [?b. May 23, 1787; d. Nov. 3, 1834, bu. Bear-Swarz Cem., E. Hempfield Twp.; executor of his father's estate.
m. Mar. 18, 1800, **Magdalen Schwar**, b. July 24, 1786; d. Apr. 26, 1836.
- BA1244.54 **Benjamin Bear**, b. Apr. 25, 1764; d. May 27, 1819, bu. Willow St. Mennonite Cem.; farmer; inherited 250 acres in Lampeter Twp.
m. Feb. 1, 1791, Lancaster Lutheran, **Catharine Mayer**, b. Oct. 15, 1772; d. June 5, 1861, West Lampeter Twp.
- BA1244.541 **Samuel Barr**, b. Jan. 17, 1793; d. May 24, 1866, West Lampeter Twp.; 10 ch.
m. **Maria Stauffer**, b. Aug. 13, 1796, Donegal Twp.; d. Apr. 5, 1854; dau. of John Stauffer and Anna Brackbill.
- BA1244.542 **Benjamin Barr**, b. May 12, 1796; d. Jan. 29, 1890; 6 ch.
m. **Mary Mayley**, b. 1802; d. 1865, bu. Longenecker Reformed Mennonite Cem.
- BA1244.543 **Elizabeth Barr**, d. by 1844.
m. **John Hernley**, in 1844 lived in Cambridge, Ind.
- BA1244.544 **Mary Barr**, b. Oct. 28, 1799, d. Nov. 23, 1839.
m. **Jacob Kreider**, b. Oct. 1, 1798; d. May 28, 1867; son of Christian Kreider and Ann Harnish.
- BA1244.545 **David Barr**, d.y.
- BA1244.546 **Henry Barr**, b. Feb. 4, 1806; d. Jan. 9, 1845, bu. Willow Street Cem.
- BA1244.547 **Katie Barr**, b. Apr. 10, 1816; d. Sept. 15, 1816.
- BA1244.55 **Mary Bear**, b. May 20, 1771; d. Oct. 8, 1842, bu. Highspire Cem., Dauphin Co.; 10 ch.
m. **John Neidig**, b. Apr. 10, 1765, Cumru Twp., Berks Co.; d. Jan. 11, 1844; son of Abraham Neidig and Elizabeth Schneider; Mennonite and United Brethren minister.
- BA1244.56 **Christian Bear**, b. Aug. 28, 1774; d. Mar. 18, 1840; wp. Mar. 21, 1840, East Hempfield Twp.; in 1805 built barn at 2715 Columbia Ave.
m. **Elizabeth Herr**_____, b. 1772; wp. Mar. 9, 1855; dau. of Abraham Herr and Anna Hostetter.
- BA1244.561 **John Baer**, b. Feb. 3, 1798; d. Nov. 11, 1843; 2 ch.
m. **Elizabeth Landis**, b. Mar. 1, 1799; d. Feb. 18, 1870. She m.(2) Michael Martin (1797-1885).
- BA1244.562 **Benjamin Baer**, b. Jan. 7, 1805; d. Apr. 26, 1812.
- BA1244.563 **Martin Bare, Jr**, b. Oct. 16, 1808; d. Oct. 20, 1843, intestate; owned tavern on Marietta Pike and Running Pump Road; 3 ch.
m. **Mary Baer** (BA1244.5112), b. May 25, 1816; d. Feb. 11, 1862. She m.(2) by 1860, Jacob Bausman (1812-1894).
- BA1244.57 **Barbara Bear**, b. Mar. 13, 1778; d. Oct. 15, 1862., bu. Columbia Cem.; inheritance "for her use only".
m.(1) June 24, 1794, Lancaster Lutheran, **Jacob Steman**, wp. Oct. 19, 1799; widower; 1 son.
m.(2) Mar. 3, 1803, Lancaster Lutheran, **Christian Breneman**, b. May 5, 1776; d. Mar. 2, 1834, bu. Columbia Cem.; son of John Breneman and Anna Fried; widower of Ann Hoffman (1777-1807), with 1 dau; 6 ch.
- BA1244.6 **Barbara Bear**, b. Feb. 2, 1729; d. June 12, 1801, Manor Twp.; 7 ch.
m. **Christian Coffman**, b. 1728; d. Mar. 11, 1799; son of Isaac Coffman (d. 1738) and Elizabeth _____. moved east of Washington Boro.
- BA1244.7 **Fronica Bear**, b. 1731; d. 1785; 9 ch.
m. **Andrew Coffman**, b. ca. 1728; d. Feb. 6, 1785; son of Isaac Coffman (d. 1738) and Elizabeth _____.

- BA1244.8 **Mary Bare**, b. ca. 1733.
[?m. **Jacob Brubaker** (A-3)].
- BA1244.9 **Martin Bare**,⁶⁷ b. ca. 1725; [?administrative account Feb. 19, 1772, Lampeter Twp., Jacob Bare, administrator; inherited land in Warwick Twp. "formerly in Earl Twp", which he sold to his brother Benjamin (BA1244.5)].
- BA1244.0 **Elizabeth Bear**, 4 ch.
m. **Henry Brubaker** (BL1152.16 and A-7), b. 1729; wp. Feb. 22, 1820; lived in Manheim Twp.; son of Hans Brubaker. He m. (2) Anna Resh, widow.
- [?BA1245 **Jacob Bear** (was M4 and BA1231.4),⁶⁸ b. ca. 1695; wp. Dec. 7, 1769, Earl Twp.; immigrated 1727 on *Molly* with brother Samuel.
m.(1) _____, 5 ch.
m.(2) 1760, **Sarah Corell/Charles**, widow of Johannes Corell]
- Children of m.(1)
- BA1245.1 **Jacob Bear**, b. 1733; d. ca. 1766; d. without ch.
m. _____
- BA1245.2 **Barbara Bear**, b. 1735.
m. **Michael Kneisly**, b. 1735; wp. 1793, Cocalico Twp.; son of Hans Nissely (d. 1757) and Christina _____ of Hempfield Twp.
- BA1245.21 **Mary Kneisly**
m. **David/Daniel Miller**, Pine Creek Twp., Northumberland Co.; cooper.
- BA1245.22 **Abraham Kneisly**, Cocalico Twp.
- BA1245.23 **Malli Kneistly**, Cocalico Twp.
- BA1245.24 **Rebecca Kneistly**, Cocalico Twp.
m.(1) **Isaac Rife**
m.(2) **William Eckert**
- BA1245.25 **Elizabeth Kneistly**
m. **George Hildebrand**, Juniata Co.; millwright.
- BA1245.26 **John Kneistly**, Rye Twp., Cumberland Co.; blacksmith.
- BA1245.27 **Anna Kneistly**
m. **Jacob Groff** (H41) of Cocalico Twp.
- BA1245.28 **Barbara Kneistly**, b. 1772; d. 1847, bu. Bair Cem.#104, Earl Twp.; 11 ch.
m. **David Bear** (BA5177.11) b. 1767; d. 1848, bu. Bair Cem.#109, Earl Twp.
- BA1245.29 **George Kneistly**, Shenandoah, Va.
m. **Susanna** _____
- BA1245.3 **Michael Bear** (was M43),⁶⁹ b. ca. 1737; carpenter: lived in Earl Twp. in 1798 when he was executor of will of Elizabeth Bear, widow of Jacob Bear (?BA5361.6) (d. 1786) of Earl Twp.
- BA1245.4 **Mary Bear**, b. 1739.
m. **Joseph Hershberger**, d. 1770, Ephrata.
- BA1245.41 **Joseph Hershberger**
- BA1245.42 **Barbara Hershberger**
m. _____ **Groff**
- BA1245.43 **Salome Hershberger**
m. _____ **Myers**
- BA1245.44 **Jacob Hershberger**
- BA1245.45 **David Hershberger**
- BA1245.5 **Abraham Bair**,⁷⁰ b. Sept. 7, 1741; d. Mar. 14, 1828, Leacock Twp., bu. Bair Cem., Leacock Twp.
m. Feb. 22, 1775, **Catherine Worst** of Cocalico Twp., b. June 24, 1757; d. Nov. 30, 1840; [?dau. of Anna Pfelder].
- BA1245.51 **Jacob Bair**, b. Oct. 28, 1776; d. Nov. 2, 1820, Leacock.
m. **Catherine Fellenbaum**
- BA1245.511 **Adam Bair**, machinist.
- BA1245.512 **Abraham F. Bair**, d. 1895, Cold Cabin, York Co.; carpenter; 1 son
- BA1245.513 **Nathaniel Bair**, carpenter
- BA1245.514 **Leah Bair**
- BA1245.515 **Jacob Bair**, cooper of Strasburg; 1 dau.
- BA1245.516 **Isaac Bair**
- BA1245.517 **Catharine Bair**
- BA1245.52 **Elizabeth Bair**, b. July 8, 1778; d. June 1, 1845; 4 sons and 4 dau.
m. **John Miller** of Leacock Twp.
- BA1245.53 **John Bair**, b. Mar. 22, 1781; d. Mar. 4, 1819; storekeeper.
m. Jan. 17, 180?, **Elizabeth Miller** of Lampeter Twp., b. Jan. 11, 1784; d. July 14, 1845; dau. of David Miller (1754-1834) and Mary Souter (1753-1800). She m.(2) David Buckwalter, widower.
- BA1245.531 **David Bair**, b. Mar. 8, 1806; d. Oct. 10, 1876; merchant and banker of Lancaster.
m. **Mary Buckwalter**, b. 1805; d. 1888; only dau. of her husband's step-father, David Buckwalter.
- BA1245.532 **Jacob Bair**, b. Oct. 1, 1808; d. Mar. 12, 1849, Safe Harbor, of small pox; merchant; 7 sons and 2 dau.
m. **Elizabeth Bowman**, b. Feb. 4, 1813.
- BA1245.533 **Elizabeth Bair**, b. July 20, 1811; d. 1876, Solitude Farm, Lower Chanceford Twp., York Co.; 3 sons and 7 dau.
m. **John Shaub**
- BA1245.534 **Catherine Bair**, b. Apr. 29, 1814; d. Aug. 18, 1903.
m.(1) **Daniel Keepert**, 3 sons and 3 dau.
m.(2) **Joseph McSherry** of Lower Chanceford Twp., York Co.; 1 dau.
- BA1245.535 **John Bair**,⁷¹ b. May 25, 1816; d. Jan. 30, 1892, Chanceford Twp., York Co.; ironmaster of York Co.
m. May 22, 1855, **Susanna Groff** (P732), b. May 14, 1827; d. Jan. 26, 1921; dau. of David Groff (P73) and Anna Longenecker; 1 son and 1 dau.
- BA1245.536 **Daniel Bair**, b. Aug. 7, 1818; d. Mar. 5, 1901, New Providence, Lancaster Co.; d. without ch.
m. **Hetty Shenk**; dau. of John Shenk (1786-1825) and Catharine Gochenour.
- BA1245.54 **David Bair**, b. Mar. 5, 1783, Leacock Twp.; d. Dec. 1, 1849, Colerain Twp.
m. **Sara Miller**, d. 1832; dau. of David Miller and Margaret Sheaffer (E428).
- BA1245.541 **Abraham Bair**, b. 1805.
- BA1245.542 **Margreta Bair**, b. 1806; single.
- BA1245.543 **Mary Bair**, b. 1808.
- BA1245.544 **David Miller Bair**, b. 1811; called "Grizzly".
m. **Priscilla** _____ of New Jersey.
- BA1245.545 **Levi Bair**, b. 1813.
- BA1245.546 **Cathrina Bair**, b. 1815.
m. **Cyrus Mentzer**
- BA1245.547 **Sarah Bair**, b. 1818; d. 1833.
- BA1245.548 **Leah Bair**, b. 1820.
- BA1245.549 **Benjamin Franklin Bair**, b. 1822; d. 1897; Civil War veteran; 9 ch.
m. **Margaret Elizabeth Smoker**, b. 1828; d. 1902; dau. of Peter Smoker and Jane Brady.
- BA1245.540 **Elizabeth Bair**, b. 1824; d. 1908.
- BA1245.54a **John Bair**, b. 1826; d. young
- BA1245.54b **Andrew Bair**, b. 1828
- BA1245.54c **Nathan Thompson Bair**, b. 1830; d. 1862, "in the army;" single.
- BA1245.55 **Benjamin Bair**, b. Apr. 30, 1785; d. May 5, 1831; single.
- BA1245.56 **Anna Bair**, b. 1787, twin; lived 1 year.
- BA1245.57 **Mary Bair**, b. 1787, twin; lived 1 year.
- BA1245.58 **Leah Bair**, b. Aug. 16, 1791; d. 1866.
m. **Christian Zook**, b. 1789; d. July 13, 1852, Shippensburg.
- BA1245.581 **Abraham Zook**, d. "in young manhood".
- BA1245.582 **Lizzie Zook**
m. _____ **Habaker** of Lititz
- BA1245.59 **Mary Bair**, b. Mar. 24, 1794; d. Oct. 7, 1852, Shippensburg; single.

- BA1245.50 **Catharine Bair**, b. Nov. 19, 1795; d. Apr. 25, 1845, Intercourse; single.
- BA1245.5a **Abraham Bair**, b. Jan. 12, 1798; d. Feb. 17, 1879, Leacock Twp.
m. **Magdalena Hoover**, b. June 15, 1806; d. Dec. 4, 1848.
- BA1245.5a1 **Johanna Bair**, d. aged 2.
- BA1245.5a2 **Samuel Worst Bair**, 1 son
m. **Leah Zook**
- BA1245.5a3 **David Hoover Bair**, d. Philipsburg, Centre Co.; 5 ch.
m. **Catharine E. Long**
- BA1245.5a4 **Edward Bair**, d.y.
- BA1245.5a5 **Benjamin Miller Bair**, d. Bedford Co.; 3 ch.
m. **Eliza Wodmansee**
- BA1245.5a6 **Abraham Boehm Bair**, d. 1915, York; 4 ch.
m. **Julia A. Brisbine**, widow of _____ Seldomridge.
- BA1245.5a7 **Hannah Catharine Bair**, 8 ch.
m. **Samuel I. Miller**
- BA1245.5a8 **Mary Ann Bair**, d. Columbia; 3 ch.
m. **Jacob Shultz**
- BA1245.5a9 **Isaac Kay Bair**, d. single.
- BA1245.5a0 **Daniel Young Bair**, d. "on cars coming home from the army, after the rebellion".
- BA1245.5aa **Louisa Martha Bair**, 9 ch.
m. **Harry Meyers**, carpenter of Lancaster
- BA1245.5ab **Rachael Bair**, d. aged 4.
- BA125 **Barbara Bär** (ML584), bap. 1645, Richterswil.
- BA2 **Barbara Bär**, b. 1568; d. by 1668; in 1634 aged 66, lived in Hirzel.
m. **Leonhart Bauman** (BU41),⁷² bap. Nov. 21, 1568, Horgen; d. by 1646; Anabaptist; in 1634 aged 66, lived at Halten, Hirzel; 69 in 1637; 72 in 1640 in Clus, Hirzel.
- BA21 **Barbeli Buman** (BU413), in 1668 "has lived for 2 years near Stutgart"
- BA22 **Elisebetha Buman** (BU415), bap. Feb. 14, 1608; d. after 1670; in 1634 aged 20; 26 in 1640; in 1668 lived in Horger Berg.
m. **Joseph Beck**, b. ca. 1613; d. after 1670; in 1637 aged 24, lived in Clus; 27 in 1640.
- BA23 **Rudli Buman** (BU417), bap. Aug. 25, 1611, Horgen; Anabaptist in 1640; in 1668 lived in Alsace, "said to be a Touffer".
- BA3 **Oсли Bär**, b. ca. 1574; bu. May 5, 1648; Anabaptist; lived at Langen Rütli in Ebertswil.
m. **Barbara Biedermann**, b. ca. 1580; bu. Jan. 9, 1634; Anabaptist.
- BA31 **Jakob Bär**,⁷³ b. ca. 1603; bu. Jan. 25, 1671, Hausen; church elder and *Ehegaumer*.
m.(1) Nov. 5, 1623, **Anna Hitz** of Ratlisberg; bu. Nov. 23, 1637, Hausen; 9 ch.
m.(2) Dec. 13, 1637, **Verena Glattli** of Bonstetten, d. before 1671; 3 ch.
- BA32 **Barbara Bär**, b. ca. 1609; d. Dec. 28, 1675; lived in Ebertschwyl.
m. Jan. 19, 1631, **Hans Heinrich Suters**, d. before 1670.
- BA33 **Anna Bär**, bap. Nov. 29, 1618; d. after 1668; imprisoned in 1638 and 1642; moved to the Palatinate; 5 ch.
m. before 1637, **Martin Meili** (ML23),⁷⁴ of Tägersch, Stallikon, bap. Dec. 26, 1607, Birmensdorf; d. between 1658 and 1668; Anabaptist historian; widower with 3 ch.; imprisoned in 1639 and 1641; in 1650 was in Dühren in the Palatinate; author in 1658 of parts of *Martyrs Mirror*; son of Hans Meili (d. ca. 1651) and Elsbeth Hochstrasser.
- BA34 **Anna Bär**, bap. Sept. 11, 1625; bu. Feb. 5, 1650; "presthafths Leybs"; lived with her brother, Jacob (BA31).
- BA4 **Verena Bär**, b. ca. 1578; d. Nov. 22, 1640.
m. **Heinrich Rutsch**, d. before 1640; butcher.
- BA41 **Anna Rutsch**, in 1668 lived in the hospice.
- BA42 **Catharina Rutsch**, in 1668 lived in Gfang near Wangen.
- BA5 **Lorenz/Lenz Bär**, bap. July 10, 1580, Hausen; bu. Dec. 9, 1617, Hausen; lived in Albis; 4 ch.
m. 1611, **Anna Strehler**, d. before 1634
- BA51 **Hans Bär**, bap. July 4, 1612, Hausen; d. July 4, 1659, Hausen; lived in Ober Albis; 11 ch.
m. Nov. 16, 1634, **Verena Huber**, bap. Oct. 15, 1615, Mettmnenstetten; bu. Mar. 28, 1676, Hausen; dau. of Heinrich Huber and Barbara Funk.
- BA511 **Jakob Bär**, bap. Jan. 10, 1636, Hausen; not in 1644 census of Hausen.
- BA512 **Verena Bär**, bap. Oct. 2, 1637, Hausen.
m. 1659, Hausen, **Gorius Grob** of Hirzwagen.
- BA513 **Lorenz Bär** (was BA514),⁷⁵ b. ca. 1639; d. Dec. 21, 1687 when a sawlog fell on him; lived at Ober Albis.
m. Nov. 19, 1662, **Katharina Huber** of Tufenbach; d. after 1689, Hausen.
- BA514 **Veronika/Fronegg Bär** (was BA515), bap. Apr. 17, 1642; d. Jan. 21, 1715; in 1682 aged 40; 12 ch.
m. Apr. 1, 1663, **Heinrich Näf** (NF2162.1, was NF1127.1) of Heisch,⁷⁶ bap. Oct. 18, 1640, Hausen; d. Mar. 15, 1714; carpenter; in 1682 aged 42; in 1700 and 1710 census of Hausen; son of Heinrich Naf.
- BA515 **Ulrich Bär** (was BA516), bap. Sept. 17, 1643; bu. Apr. 17, 1707, Hausen; single in 1689.
- BA516 **Adelheid Bär** (was BA517), bap. Oct. 18, 1646; bu. Dec. 4, 1646, Hausen.
- BA517 **Hans Bär** (was BA518),⁷⁷ bap. Jan. 23, 1648, Hausen; d. July 1, 1715, Hausen; wagoner.
m.(1) Aug. 27, 1673, Hausen, **Verena Huber** (HR33) of Schweickhof, bap. June 2, 1644; bu. Oct. 20, 1679, Hausen; in 1649 aged 5; not in 1670 census; 2 ch.
m.(2) Jan. 11, 1682, **Barbara Hauser** of Rifferschwyl; bu. Jan. 30, 1709; in 1678 aged 22; 10 ch. [?b. 1656; dau. of Hans Hauser (d. by 1678) and Barbara Ringger (b. 1622).]
- BA5171 **Ulrich Bär** (was BA5181), bap. Mar. 7, 1675; bu. Aug. 19, 1676, Hausen.
- BA5172 **Hans Jakob Bär** (was O and BA5182),⁷⁸ bap. Mar. 18, 1677, Hausen; d. 1759 intestate, Lancaster Co.; in 1709 servant at Bocken in Horgen; between 1715 and 1718 moved from Sinsheim to Dühren, Germany; in 1719 sold "Haus und Hof" in Dühren, to Georg Adam Agricola; emigrated with wife Anna Barbara and 8 ch.; in 1721 on tax list of present Lancaster County; in 1740 sold Leacock Twp. tract to John Leonberger; 9 ch.
m. ca. 1701, **Barbara Frederick**, d. after 1759; dau. of Isaac Frederick.
- BA5173 **Hans Bär/Beer** (was BA5183),⁷⁹ bap. Nov. 12, 1682, Hausen; d. 1741, Birkenauer Hof, "some 4 weeks" before Apr. 29, 1741; citizen of Venningen, tenant farmer; in 1708 lived at Streichenberg, Stebbach, Germany; in 1709 listed in Hausen census as in the Palatinate; by 1717 lived at Birkenauer Hof, had taken over 2 tracts of land, equipment and tools from his father-in-law, Heinrich Frey.
m.(1) ca. 1709, _____ **Frey** (GR301), b. ca. 1684; d. 1716; dau. of Heinrich Frey (FD22) (d. 1721) and Elisabeth Graff (GR30) (d. 1729); 5 ch.
m.(2) 1717, Stebbach, **Elisabeth Frey** (GR302), b. ca. 1685; d. by 1726; dau. of Heinrich Frey (FD22) and Elisabeth Graff (GR30); "after the death of the first wife, the only dau. of Heinrich Frey, who had been the tenant farmer at Birkenauer Hof, left for about ¾ of a year for an unknown place, got married to Johannes Beer, came upon hard times; because of a disagreement with the father-in-law the property holdings were not inventoried"; inventory ordered by authorities, signed Nov. 12, 1717, Weyler, with evaluations as of 1716; 3 ch.
m.(3) 1726, **Margarethe** _____,⁸⁰ b. ca. 1690; widow of (Jacob?) Strickler (d. 1726); on Apr. 29, 1741, signed Margo Beer; 6 ch.

- BA5174 **Jagely Bär** (was BA5184),⁸¹ bap. Dec. 30, 1683, Hausen; d. after 1740; tavern keeper; in 1709 in Ober Albis; on Dec. 5, 1720, participated with his sisters in sale of homestead at Ober Albis; warranted 600 acres in Leacock Twp. June 21, 1721; in 1726 road supervisor; moved from Leacock Twp. ca. 1740.
- BA5175 **Anna Bär** (was BA5185), bap. Apr. 5, 1685, Hausen; in 1709 listed in Hausen census as servant in Meilen, as servant at Bocken in 1709 Horgen census.
- BA5176 **Hans Rudolf Bär** (BA5186), bap. July 4, 1686; in 1709 servant in Kilchberg.
- BA5177 **Hans Heinrich Bär** (was H and BA5187),⁸² bap. Feb. 29, 1688, Hausen, twin; inv. Dec. 26, 1738, Earl Twp., Pa.; in 1709 in Ober Albis; on Sept. 27, 1717, warranted land in present Lancaster Co.; naturalized Feb. 14, 1729, as "John Henry Bare."
m.(1) [**Barbara Schenk** (SA1643)],⁸³ b. ca. 1696; d. between 1728 and 1734; dau. of Michael Schenk (SA164) (1670-ca. 1720); 4 ch.
m.(2) by Feb. 20, 1734, **Barbara Eby**, d. ca. 1744; dau. of Theodorus Eby (EY) and his first wife.
- BA5178 **Anna Bär** (was BA5188), bap. Feb. 29, 1688, Hausen, twin.
- BA5179 **Elisabeth Bar** (was BA5189), bap. Feb. 2, 1690, Hausen; in 1709 lived in Ober Albis.
- BA5170 **Heinrich Bär** (was Y1 and BA5180),⁸⁴ bap. Nov. 13, 1692, Hausen; [?d. before Dec. 15, 1749, intestate, Lancaster Co.]; in 1709 lived in Ober Albis.
- BA517a **Barbara Bär**, bap. Oct. 21, 1694, Hausen; d. after Dec. 5, 1720; in 1709 lived in Ober Albis.
- BA517b **Susanna Bär**, bap. Apr. 26, 1696, Hausen; in 1709 lived in Ober Albis.
m. Mar. 4, 1720, Stallikon, **Hans Jorg Vollenweider** from Bohl, Stallikon.
- BA518 **Heinrich Bär** (was BA519), bap. Jan. 27, 1650; bu. Dec. 17, 1704, Hausen; 4 ch.
m. Feb. 22, 1676, **Elisabeth Frey** of Zwillikon, Affoltern; bu. Mar. 31, 1707, Hausen.
- BA519 **Anna Bär** (was BA510), bap. Mar. 28, 1652.
m. Feb. 22, 1676, **Hans Jakob Kleiner** of Wädenswil.
- BA510 **Felix Bär** (was U and BA51a),⁸⁵ bap. Apr. 23, 1654, Hausen; d. July 1689, Ittlingen, *Kurpfalz*; lived at Bruder Albis; in the Palatinate in 1678 Hausen census; in 1682 renter at Dammhof near Eppingen in the Palatinate; in 1686 farmer at Ittlingen with 95 morgens of land.
m. **Margaretha Hägi** of Rossau, Mettmensstetten; in 1682 Felix paid for his wife's departure papers. "The marriage probably took place in the Palatinate, and near 'Rychen' is mentioned".
- BA5101 **Hans George Bär**, bap. Nov. 23, 1684, Richen, Germany.
[?BA5101.1 **Jacob Bear**,⁸⁶ b. ca. 1706; wp. Jan. 9, 1769, Lancaster; weaver; on Mar. 25, 1738, warranted 150 acres in Warwick (now Penn Twp.), surveyed Mar. 30, 1738, patented Feb. 10, 1743; sold by Jacob and Magdalena Barr on Dec. 9, 1760, to Andrew Hog for £320; signed his mark on his will dated Dec. 7, 1768.
m. **Magdalena** _____, d. after Dec. 7, 1768; signed her mark on deed dat. Dec. 9, 1760; was bequeathed during her lifetime the interest on £150, which on her death was to be shared equally by "all my heirs."]
- BA5101.11 **Jacob Barr**, oldest son; [?b. 1743; d. Sept. 23, 1827, Pa. m. **Eve Ziegler**,⁸⁷ d. 1771, Pa.].
- BA5101.12 **Dau. Barr**
m. **Melikior/Melchior Weber**, on Sept. 4, 1770, acknowledged Deed F-1-270 as executor of Jacob Barr.
- [?BA5101.2 **John George Bear**,⁸⁸ b. ca. 1711; on Oct. 11, 1732, immigrated on *Dragon* aged 21]; [?on May 3, 1737, found not guilty of assault on child of Roger Hunt, tavern keeper of Bridgeport Hotel].
- [?BA5101.21 **Catarina Barbara Beer**, b. May 16, 1740; bap. Sept. 21, 1740, by J. Caspar Stoever at Monocacy as dau. of John George Beer].
- [?BA5101.22 **George Michael Bear**,⁸⁹ b. 1741; d. 1796, bu. Mumma/ St. Matthew Cem., Hanover, York Co.; yeoman; on Oct. 20, 1773, Joseph Moyer, now of Md., conveyed to him and Jacob Flickinger 222 acres on south branch Conewago Creek; on May 2, 1777, deeded 92 acres in Heidelberg Twp. from Thomas Lilly of Berwick Twp. and William Diggs; on Sept. 4, 1783, purchased lot 8 of 5 acres in Hanovertown adjacent to his other lands; Pvt. June 10, 1776-1782, Capt. Carr's Company, York Co. Militia.
m. [**Rosina Folk**, d. before Jan. 15, 1822; dau. of George Folk (wp. June 18, 1814, Manheim Twp., York Co.) and Mary Barbara _____; 2 sons].
- BA5101.221 **Daniel Bear**,⁹⁰ b. ca. 1765; [?on Feb. 10, 1812, purchased with John L. Hinkle lot 30 in Wrightsville]; on Jan. 15, 1822, lived in Heidelberg Twp.
- BA5101.2211 **John Bear**,⁹¹ b. ca. 1787; [?d. before Apr. 8, 1834, Hellam Twp., York Co.
m. Oct. 6, 1806, **Elizabeth** (?Newcomer), b. Aug. 16, 1780; d. Aug. 16, 1867, Stark Co., Ill.]
- BA5101.22111 **John Bear**, [?b. 1814; d. 1882, Burlington Junction, Mo.; in 1857 migrated with 2 brothers and sister to Ill., then Mo.
m. Oct. 8, 1835, **Leah Brown**, b. Oct. 14, 1813, Hellam Twp., York Co.; d. Sept. 1905, Burlington Junction, Mo.; dau. of Matthias Brown and Barbara Libhart of Hellam Twp.]
- BA5101.22112 **Catharine Bear**
m. **Conrad Smith**
- BA5101.22113 **David Bear**
- BA5101.22114 **Samuel Bear**, b. Feb. 19, 1809, Hellam Twp.; d. June 21, 1887, Napierville Ill.
m. Nov. 30, 1830, **Sara Dunlap**, b. 1809, Hellam Twp.; d. Apr. 12, 1891, Napierville; dau. of John Dunlap.
- BA5101.222 **Michael Bair**,⁹² b. Sept. 28, 1770; d. Mar. 10, 1846, Heidelberg Twp., York Co., bu. Mumma Cem., Penn Twp., York Co.; veteran 1785-Oct. 15, 1814, Private in 1812, Capt. Geo. Frysinger Co., 3rd Reg. 1st. Brig.; on Apr. 15, 1822, lived in Manheim Twp., York Co.
m. **Catharine Witmer**, b. Jan. 10, 1771; d. July 14, 1861.
- BA5101.2221 **Elizabeth Bair**,⁹³ b. Feb. 18, 1793; d. Aug. 18, 1872, aged 79/6 mo., bu. Keller Mennonite Cem., York Co.;
m. **Christian Keller**, b. June 3, 1799, Manchester Twp., York Co.; d. Sept. 29, 1843, aged 44; farmer; son of Christian Keller (1752-1826) and Elizabeth Grove (?C41); 6 ch.
- BA5101.2222 **Barbara Bair**
m. before 1852, **Henry Mummert**
- BA5101.2223 **Mary Bair**
m. before 1852, **Joseph Wagner**
- BA5101.2224 **Catharine Bair**
m. Nov. 29, 1849, **John Meyers**, lived in Stark Co., Ohio.
- BA5101.2225 **Magdalena Bair**
- BA5101.2226 **Sarah Bair**
m. **Henry Huff**
- BA5101.2227 **Michael Bair**, d. before Feb. 22, 1846.
- BA5101.22271 **Daniel Bair**
- BA5101.22272 **Amanda Bair**
- BA5101.2228 **Daniel Bair**, inherited 120 acres adjacent to town of Hanover; executor.
[?m. **Margaret** _____]
- BA5101.22281 **George Bair**, b. Mar. 17, 1819; d. Mar. 11, 1904; miller; bap. May 25, 1819, Hanover, St. Matthew Lutheran; moved to Biglerville, Butler Twp., Adams Co. shortly after 1840; 8 ch.
m. Sept. 22, 1840, by Rev. J. Albert, **Catharine Rudisill**, b. Mar. 14, 1821; d. Mar. 25, 1905.]
- BA5101.2229 **Samuel Bair**, owned land in Adams Co.; executor.

BA5101.2220 **Jacob Bair**
 [?BA5101.23 **Michael Bear**,⁹⁴ b. ca. 1741; wp. Oct. 2, 1815, Manheim Twp., York Co., bu. Mumma/ St. Matthew Cem., York Co.; Rev. War June 10, 1776-1782, Capt. Sherretz Co.].
 m.(1) **Barbara Flickinger**, b. June 23, 1741; d. June 11, 1796.
 m.(2) **Eve Margaret** _____, b. May 22, 1776; d. Aug. 10, 1855; widow of David Baughman, Sr.]

Children of m.(1)

BA5101.231 **Henry Bear**, b. ca. 1762; eldest son; executor of his father's estate.

BA5101.232 **Jacob Bear**, b. ca. 1764.

BA5101.233 **George Bear**, b. ca. 1766

BA5101.234 **Samuel Bear**, b. ca. 1767; inherited the home farm.

BA5101.235 **John Bear**, b. ca. 1768.

BA5101.236 **Michael Bear**,⁹⁵ [administrative bond Jan. 15, 1846, Manheim Twp. to John Bachman, adm.]

BA5101.237 **Magdalena Bear**, b. July 29, 1768; d. Dec. 10, 1811, bu. St. Matthew Cem., Hanover, aged 43/1/10; 9 ch.

m. **Michael (Bruh?)**

BA5101.238 **Andrew Bear**, b. ca. 1769; d. before Oct. 2, 1815.

BA5101.239 **Barbara Bear**

m. before May 1, 1815, **Jacob Noll**

BA5101.230 **Mary Bare**, b. before June 11, 1796.

m. before May 1, 1815, **John Baughman**

Children of m.(2)

BA5101.23a **Margaret Bear**, b. between 1794 and 1801; chose Jacob Lerch as guardian.

BA5101.23b **Susannah Bear**, b. between 1794 and 1801; chose Jacob Lerch as guardian.

BA5101.23c **Elizabeth Bear**, b. after 1801; widow Eve Margaret named Adam Snyder as guardian of 3 youngest ch.

BA5101.23d **Eve Bear**

BA5101.23e **Juliana Bear**

BA5102 **Margretha Bär**, bap. Dec. 25, 1686, Ittlingen.

BA5103 **Johann Ulrich Bär** (was U1 and BA51a3),⁹⁶ bap. Apr. 23, 1689, Ittlingen Lutheran; inv. 1749, Elizabeth Twp.; immigrated to Pa. Sept. 30, 1732, on *Dragon*.

m.(1) Nov. 19, 1715, Kirchardt Reformed, **Anna Klein**, b. Dec. 25, 1693; d. 1730; dau. of Hans Michael Klein (b. 1656) and Susanna Elisabetha Wohlgegmuth (b. 1658) of Kirchardt; 8 ch.

m.(2) Aug. 28, 1731, Kirchardt Reformed, **Anna Schupp**, d. after Oct. 15, 1770. She m.(2) by 1767, _____ Ziegler; dau. of Christoph Schupp; 5 ch.

Children of m.(1)

BA5103.1 **Susanna Agatha Bär**, bap. Dec. 9, 1716, Ittlingen Lutheran.

BA5103.2 **Maria Agatha Bär**, b. Feb. 28, 1720, Ittlingen.



In 1719 Hans Michael Bär (BA1243) and Hans Jakob Bär (BA5172) each sold their farms (*Haus und Hof*) in Dühren, Germany. By 1721 tax lists in what is now Leacock Township, Lancaster County, Pennsylvania, show their names.

m. **Johann Conradt Gysi**, bap. Mar. 30, 1718, Hassloch Reformed; widower of Anna Barbara Werle.

BA5103.21 **John Conrad Geise**, b. July 12, 1750, Lancaster, Pa.; Reformed.

BA5103.3 **Joh. Martin Bär**, b. Jan. 19, 1722, Ittlingen; d. before 1767.

BA5103.4 **Maria Barbara Bär**, b. Aug. 3, 1723, Ittlingen.

BA5103.5 **Anna Elisabeth Bär**, b. Aug. 16, 1725, Ittlingen; d. by 1771.

m. **Samuel Wolf**,⁹⁷ wp. 1765; on Dec. 12, 1760, patented land in present Penn Twp., warranted Sept. 12, 1751.

BA5103.6 **Joh. Ulrich Bär**, b. Nov. 15, 1727, Ittlingen.

BA5103.7 **Anna Barbara Bär**, b. Jan. 31, 1729, Ittlingen.

BA5103.8 **Anna Bär**, bap. Dec. 9, 1730, Ittlingen Lutheran; d. Mar. 2, 1792; 4 ch.

m. Feb. 16, 1751, **Johann Henrich Uhler**, d. Feb. 8, 1795, Ittlingen; master wheelwright; son of John. Ulrich Uhler.

Children of m.(2)

BA5103.9 **Adam Barr**,⁹⁸ b. ca. 1732; wp. 1770, Elizabeth Twp.; weaver; in 1767 called eldest son.

m. **Catharine** _____. She m.(2) Aug. 16, 1785, Lancaster Reformed, Christofer Scherom, widower of Catharine Baer, dau. of Jacob Baer.

BA5103.91 **Catherine Bare**, b. between 1752 and 1759.

BA5103.92 **Barbara Barr**, b. ca. 1760.

m. Feb. 17, 1784, by Rev. Waldschmidt, **Georg Stober**, son of Gorg Stober (d. ca. 1730).

BA5103.93 **Elizabeth Barr**, bap. May 22, 1768, Lancaster Co.

BA5103.94 **George Adam Barr**, d. before Oct. 15, 1770.

BA5103.0 **Henry Bare**, b. ca. 1735; administrative bond Feb. 13, 1773, Elizabeth Twp.

m. **Magdalene** _____

BA5103.a **Catharine Bare**, b. ca. 1740.

m. by 1767, **Henry Snevely**

BA5103.b **George Bare**, b. ca. 1753; d. 1803.

m. ca 1783, **Eve Lenhere**, b. ca. 1754; d. after 1783; dau. of Jacob Lenhere (ca. 1720-ca. 1772) and Eva _____.

BA5103.c **Martin Bare**,⁹⁹ b. ca. 1755; wp. Apr. 12, 1814.

m.(1) May 6, 1781, **Catharina Schnuerler**, dau. of Jacob Schnuerler; 3 ch.

m.(2) ca. 1790, **Magdalena/Martha Eby** (EY333),¹⁰⁰ dau. of John Joseph Eby and Magdalena Stauffer; 3 ch.

Children of m.(1)

BA5103.c1 **David Bear**,¹⁰¹ b. Oct. 7, 1788; d. Apr. 14, 1846, aged 58/6/7.

m. **Christiane Montz**, d. aged 72.

BA5103.c11 **Alfred Victor Barr**, b. Oct. 24, 1822; d. Aug. 6, 1909, aged 87.

m. **Adeline** _____, b. Aug. 31, 1823; d. Apr. 30, 1909, aged 86.

BA5103.c2 **Joseph Bear**

BA5103.c3 **Martin Bear**

Children of m.(2)

BA5103.c4 **Benjamin Bear**, b. Mar. 29, 1792; moved to Hagerstown, Washington Co., Md.

m. 1816, **Mary Tutwiler**, b. Aug. 3, 1784; dau. of Jonathan Tutwiler/Detwiler.

BA5103.c41 **David John Barr**, b. Oct. 25, 1823.

m. **Mary Emily Ringer**.

BA5103.c5 **Henry Bear**

BA5103.c6 **Anne Bear**

m. **John Blant**

BA51a **Elisabeth Bär** (was BA51b),¹⁰² bap. Apr. 12, 1658; d. 1689 in the Kurpfalz.

m. Mar. 5, 1678, **Hans Heinrich Huber** von Altstetten near Zurich.

BA52 **Katharina Bär**, bap. Nov. 6, 1614; bu. Nov. 24, 1684; lived at Heisch, Hausen.

m. Nov. 20, 1633, **Ulrich Hägi** of Heisch; d. before 1684.



The gravestones of John Bear (BA1244.3), a Mennonite minister, and his wife Anna Eshleman are in the collection of the Historical Society of the Cocalico Valley, Ephrata, Pennsylvania. They both died as a consequence of nursing soldiers wounded in a Revolutionary War battle in 1778.

- BA53 Hans Jagli Bär, bap. May 20, 1616; lived at Ratlisberg until after 1662.
 m. Feb. 27, 1639, Elizabeth Frick (?FR2244) from Knonau
- BA533 Hans Jakob Bär,¹⁰³ bap. Mar. 16, 1645, Hausen; d. Oct. 12, 1704, Rieschweiler, Germany; "from Bruderalbis"; shoemaker in Unterlunnern; in 1704 *Kuhhirt* (cowherder) in Rieschweiler; 3 ch.
 m. Elsi Stehli of Unterlunnern, bap. Feb. 25, 1649, Ottenbach; d. Dec. 12, 1704, Rieschweiler.
- BA536 Hans Heinrich Bär,¹⁰⁴ bap. Nov. 2, 1651, Hausen, Zurich, Switzerland; [?in 1670 servant at Ober Albis, Hausen]; [?"Old" Henry Bear, inv. Mar. 11, 1731; on June 21, 1721, had 200 acres surveyed to him in present Earl Twp., Pa.].
- [?BA5361 Henrich Bär,¹⁰⁵ b. ca. 1690; Reformed; in 1721 day-laborer; in 1729 *Kuhhirt*]; [?immigrated Sept. 11, 1749, on *Priscilla*]; [?"New" Henry, on Aug. 30, 1753, had 105 acres in Earl Twp. surveyed to him, resurveyed Dec. 12, 1759, to Jacob Bear.]
 m. Apr. 16, 1720, Gemmingen Lutheran, Germany, Eva Julianna Müller, bap. Oct. 6, 1696; d. after 1732; dau. of Zacharias Müller, *Hausbeck*, and Maria Anna _____.
- BA5361.1 Maria Catharina Bär, bap. Jan. 9, 1721, Gemmingen Lutheran.
- BA5361.2 Eva Catharina Bär, bap. Feb. 29, 1724, Gemmingen Lutheran.
- BA5361.3 Georg Heinrich Bär, bap. Oct. 5, 1726, Gemmingen; d. Jan. 27, 1734, Dühren.
- BA5361.4 Lorenz Bär, bap. May 20, 1729; d. Jan. 27, 1734, Dühren.

- BA5361.5 Anna Catharina Bär, b. Oct. 7, 1732, Dühren.
 [?BA5361.6 Jacob Bare, b. ca. 1740; inv. Sept. 29, 1786.
 m. Elizabeth Cathrina _____,¹⁰⁶ wp. Feb. 26, 1798].
- BA5361.61 Barbara Bare, b. ca. 1760; d. after 1798.
 m. Jacob Berkehouse, not to receive his wife's share from her mother.
- BA5361.62 Anne Bare, b. [?1762; d. Apr. 11, 1843; 3 ch.
 m. Christian Huber,¹⁰⁷ [?(HR154) b. 1759; d. May 8, 1838, Mansfield, Richland Co., Ohio; moved to Rockingham Co., Va., to Fairfield Co., Ohio, later to Richland Co.]
- BA5361.63 Tobias Bare,¹⁰⁸ b. 1767; d. after Aug. 3, 1844; paid taxes on 105 acres of "poor land" in Earl Twp. 1787-1793; confirmed Oct. 28, 1803, Rader's Church, Va. aged 36.
 m.(1) [?Maria _____ b. 1771; confirmed Oct. 28, 1803, Rader's Church, aged 32].
 m.(2) Oct. 30, 1816, Ann _____, widow of Jacob Beam.]
- BA5361.631 Mary Bare, b. Sept. 13, 1805, Va.
 m. Mar. 6, 1826, John Minnick b. ca. 1799, Pa.
- BA5361.64 Magdalena Bare,¹⁰⁹ b. ca. 1770; d. after 1810, Springfield, Ohio; Lutheran, later German Baptist; in 1793 moved to Shenandoah Valley, Va.
 m. ca. 1791, John Neher,¹¹⁰ b. 1771, New Holland; d. 1837, aged 65 or 66, bu. Sim's Cem., German Twp., Clark Co., Ohio; son of Hans Martin Neher (wp. 1797) and Susanna Oberle of Earl Twp.
- BA5361.641 John Neher, b. Dec. 9, 1792, New Holland; d. Aug. 11, 1846, Springfield, Ohio, aged 53; deacon in German Baptist Church; in 1819 moved to Clark Co., Ohio; 9 ch.
 m. May 12, 1816, Rockingham Co., Anna Nancy Miller,¹¹¹ b. May 18, 1797, Shenandoah Co., Va.; d. Sept. 15, 1846,

Springfield, aged 49; dau. of David Miller and Catharine _____.

BA5361.642 **Elisabeth Neher**, b. ca. 1794, Rockingham Co., Va. d. New Carlisle, Ohio; 6 ch.

m. 1815, **Jacob Ohmert**, b. 1793, Va.; d. 1833, aged 40, New Carlisle; son of Christian Ohmert (1770-1834) and Anna Weaver.

BA5361.643 **Henry Neher**, b. 1795, Rockingham Co.; d. ca. 1853, aged 58; 8 ch.

m. Sept. 23, 1819, Clark Co., **Susanna Frantz**,¹¹² b. Jan. 5, 1800, Botetourt Co., Va.; dau. of Daniel Frantz (1763-1843) and Anna Garst (1764-1821).

BA5361.644 **Susanna Neher**, b. May 23, 1800, Rockingham Co.

m. **Michael Frantz**, b. Sept. 19, 1791, Botetourt Co., Va.; d. Feb. 11, 1860, N. Hampton, Ohio, aged 68; widower; son of David Frantz and Maria Elizabeth Garst.

BA5361.645 **Mary Neher**, b. 1804, Rockingham Co.; d. Macoupin Co., Ill.; 1 ch.

m. 1850

BA5361.646 **Catharine Neher**, b. Oct. 16, 1805, Rockingham Co.; d. June 16, 1872, Gretna, Ohio, aged 66; German Baptist Ch.

m. Aug. 31, 1828, Clark Co., **Jacob Bowman Miller**, b. Oct. 7, 1804, Clermont Co., Ohio; d. Jan. 1, 1885, Gretna, aged 80; son of Steven William Miller (1785-1865) and Anna Barbara Coleman.

BA5361.647 **Jacob Neher**, b. ca. 1807; d. ca. 1807, Rockingham Co.

BA5361.648 **Samuel Neher**, b. Aug. 3, 1810, Rockingham Co.; d. Mar. 16, 1895, W. Cairo, Ohio, aged 84.

m (1) May 1, 1843, Allen Co., Ohio, **Anna Miller**, b. July 28, 1822, Montgomery Co., Ohio; d. Dec. 26, 1859, W. Cairo, aged 37; dau. of Abraham Miller and Salome Frantz; d. without ch.

m.(2) May 29, 1860, **Salome Miller**, b. Feb. 28, 1827, Logan Co., Ohio; d. Oct. 6, 1898, aged 76; dau. of Abraham Miller and Salome Frantz; 3 ch.

[?BA5362 **Catharina Bär**, b. ca. 1692; d. after July 3, 1754; 9 ch.

m. **Martin Groff** (L and ?GR343), b. ca. 1690; inv. Aug. 9, 1759, Earl Twp.; on June 22, 1721, had 151 acres surveyed in Earl Twp. next to "Old" Henry Bear].

[?BA5363 **Jacob Bear** (was J and BA1142.9),¹¹³ b. ca. 1695; inv. Aug. 26, 1736, Earl Twp., called "son of Old Henry".]

m. **Barbara Hiestand** (?HE174, was ?HE1154),¹¹⁴ She m.(2) before 1745, Jacob Summy (d. 1762).

BA5363.1 **Elizabeth Bear**, b. after 1725

m. before Nov. 1, 1759, **Peter Whitmore** (?WT1131.1),¹¹⁵ b. ca. 1725; wp. Nov. 3, 1810, Cocalico Twp.; in 1756 mentioned in Cocalico Twp.; may have been a son of Hans Widmer, a Mennonite living in Hasselbach, Germany, in 1731.

BA5363.11 **Mary Witmer**

m. by 1810, **Jacob Musselman**

BA5363.12 **John Witmer**, d. after 1810

BA5363.13 **Jacob Witmer**, d. after 1810

BA5363.14 **Elizabeth Witmer**

m. by 1810, **Anthony Mellinger**

BA5363.15 **Peter Witmer**, d. before Aug. 27, 1808; d. without ch.

BA5363.2 **Mary Bear**, b. ca. 1730.

m. **John Senseny**,¹¹⁶ (SG1) d. 1800; physician; son of Christian Senseny (SG1) and Margaret Miller; moved from Leacock Twp. to Md. after 1782.

BA5363.21 **Isaac Sensenig**, b. 1766; d. 1804; lived in Salisbury Twp.

m. **Mary** _____

BA5363.211 **John Sensenig**

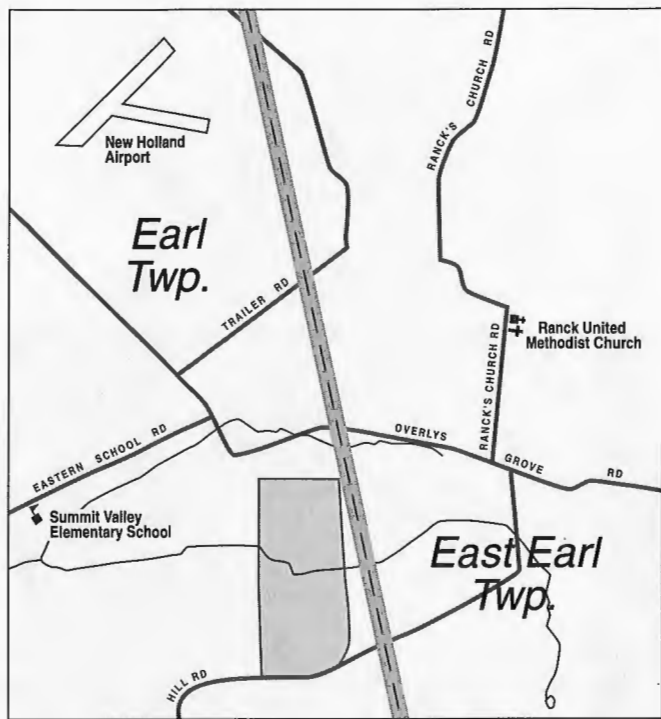
BA5363.212 **Isaac Sensenig**

BA5363.213 **Elizabeth Sensenig**

BA5363.214 **Mary Sensenig**

BA5363.215 **Catherine Sensenig**

BA5363.22 **Jacob Sensenig**, b. ca. 1768; d. 1829.



In 1753 Henry Bare (?BA5361) had 105 acres surveyed in Earl Township, Lancaster County, Pennsylvania. In 1759 it was resurveyed to his son Jacob Bear (?BA5361.6). The approximate location of this tract is shown from a contemporary atlas. It is located in what is now southern Earl Township very near East Earl Township, just south of Overlys Grove Road. The survey shows a stream (a branch of Mill Creek) through the middle of the tract.

m. **Anna Baer**, b. ca. 1770

BA5363.221 **Peter Senseny**, b. Feb. 3, 1789; d. Feb. 21, 1855.

BA5363.222 **Jacob Senseny**, b. 1791

BA5363.223 **Elizabeth Senseny**, b. May 9, 1804; d. Oct. 17, 1868.

BA5363.224 **Catherine Senseny**

BA5363.23 **John E. Sensenig**, b. ca. 1771

BA5363.24 **Abraham Senseny**, b. ca. 1774; d. 1811.

BA5363.25 **Christian Senseny**, b. 1776; d. 1836.

m. **Anna Appler**, b. 1782; d. Mar. 5, 1853; dau. of Jacob Appler.

BA5363.251 **Susanna Senseny**

BA5363.252 **Mary Senseny**

BA5363.253 **Kitty Ann Senseny**

BA5363.254 **Lydia Senseny**, b. Apr. 11, 1805; d. Oct. 20, 1869, bu. Uniontown, Md.

BA5363.255 **A. Hanson Senseny**, b. Aug. 13, 1812; d. Nov. 26, 1844.

BA5363.256 **Washington Senseny**, b. May 26, 1815; d. Dec. 18, 1868.

BA5363.257 **John W. Senseny**, b. 1818

m. "sister of Mrs. Cleveland."

BA5363.258 **Angeline Senseny**, b. Sept. 28, 1825; d. Dec. 18, 1899.

BA5363.259 **William Senseny**, d. 1852

BA5363.250 **Eleanor Senseny**

BA5363.26 **Margaret Senseny**

BA5363.27 **Mary Senseny**

BA5363.3 **Barbara Bear**, b. ca. 1734

m. **Christian Newkomer**,¹¹⁷ b. ca. 1730; wp. May 28, 1800, Cocalico Twp.; son of Christian Neycomet of Cocalico Twp.

BA5363.31 **John Newkomer**, b. ca. 1760; d. before 1799.

m. **Veronica** _____ \She m.(2) by Jan. 28, 1799, Samuel Bear (?BA5172.211)

BA5363.311 **John Newkomer**, b. after 1778.
 m. **Polly** ____.

BA54 **Barbara Bär** bap. Jan. 25, 1618, Hausen, after d. of her father; bu. Feb. 29, 1680, Hausen.
 m. July 15, 1635, Hausen, **Jakob Russer** of Heisch; d. after 1680.

BA6 **Adelheid Bär**, bap. Oct. 10, 1583, Hausen; bu. Dec. 31, 1667, Hausen; d. without ch.

BA7 **Anna Bär**, bap. Mar. 21, 1585, Hausen, twin; d. Nov. 1, 1629.
 m. Oct. 2, 1621, **Ludwig Näf** (NF212) of Hiesch, b. ca. 1579; d. Nov. 29, 1629; widower.

BA8 **Andreas Bär**, bap. Mar. 21, 1585, Hausen, twin; d. young

BA9 **Katharina Bär**, bap. July 20, 1588, Hausen
 m. Feb. 11, 1610, Altstetten near Zurich, **Hans Huber**

BA91 **Hans Hueber** of Altstetten

BA92 **Anna Hueber**, lived at Ruedersteten; m. a Roman Catholic.

BA0 **Hans Jakob Bär**, bap. Aug. 22, 1591, Hausen; bu. Sept. 20, 1668, Hausen; in 1641 lived in lower house at Ober Albis; will dat. Apr. 26, 1652, bequeathed the Hausen church 25 florins; d. without ch. His estate records defined the family in 1668.
 m.(1) **Verena Vollenweider**, widow with son Oslu Huber
 m.(2) July 31, 1633, **Adelheid Funk** from Unter Mettmenstetten; b. ca. 1598; bu. Feb. 10, 1672; in 1670 aged 72.

Notes

¹Jane Evans Best, "A Bear Saga: Albis to America," *Pennsylvania Mennonite Heritage* 9 (Oct. 1986): 14-22. Jane Evans Best, *The Groff Book Vol. 2, A Continuing Saga*, (Ronks, Pa., Groff History Associates, 1997), pp. 21-30.

²Jane Evans Best, "Turmoil in Conestoga," *Pennsylvania Mennonite Heritage* 16 (Jan. 1993): 2-27. In 1658 he wrote an account of the persecution of the Anabaptists which was included in *Martyrs Mirror*.

³Richard Warren Davis, *Emigrants, Refugees and Prisoners* Vol. 1 (Provo, UT: Author, 1995), p. 297.

⁴Jane Evans Best, "Meyer Families Update," *Pennsylvania Mennonite Heritage* 21 (Apr. 1998): 31.

⁵Jane Evans Best, "European Roots of the Bear Families of Lancaster County, Pennsylvania: An Update," *Pennsylvania Mennonite Heritage* 7 (Jan. 1984): 23.

⁶Clarke Hess to Jane E. Best, 1994.

⁷Best, "European Roots," pp. 32-36. Best, "Turmoil," p. 27.

⁸LDS microfilms 0996917, Hausen Church Book 1577-1861; Hausen census lists 1185140 (1633), 1185139 (1634), 1185141 (1637), 1185146 (1644), 1185149 (1649), 1185179 (1657), 1185153 (1670), 1185158 (1682), 1185164 (1689), 1185168 (1700), 1185170 (1710).

⁹EII 700. 85, Richterswil census 1634-1730; E III.95 Richterswil Church Book, Staatsarchiv Zürich, Switzerland.

¹⁰Best, "Albis to America," pp. 18, 22-23: Hans Heinrich Bär (BA1142) drowned in 1714 in Lake Zurich, therefore, he could not have been "Old" Henry. See BA536.

¹¹Karl Diefenbacher, Hans Ulrich Pfister, and Kurt H. Hotz, *Schweizer Einwanderer in den Kraichgau nach dem Dreissigjährigen Krieg* (Sinsheim: Heimatverein Kraichgau, 1983), p. 199 (nos. 5187-5193). Best, "Turmoil," p. 26.

¹²Annette Kunselman Burgert, *Eighteenth Century Emigrants from German-Speaking Lands to North America*, Vol. 1: *The Northern Kraichgau* (Breinigsville, Pa.: Pennsylvania German Society, 1983), p. 203. Davis, *Emigrants 1*, p. 297.

¹³Jane Evans Best, and Howard C. Francis. "Six Good Families of Early Lancaster County, Pennsylvania," *Pennsylvania Mennonite Heritage* 12 (July 1989), p. 18.

¹⁴Best, "European Roots," pp. 23, 32-36. Clyde L Groff, Walter B. Groff, Jane Evans Best, *The Groff Book Vol. 1, A Good Life in a New Land* (Ronks, Pa.: Groff History Associates, 1985), pp. 2-3, 6, 287-289.

¹⁵Jane Evans Best, "A Bear Saga: The Birmensdorf Connection," *Pennsylvania Mennonite Heritage* 11 (Apr. 1988): 38-39. His wife in 1685 and 1686 was named Verena, but she may not have been his wife of 1662. Best, "Meyer Families," p. 31.

¹⁶Sarah Bear, of Carlisle, Pennsylvania, on July 29, 1894, said Michael's (d. 1770) father was Michael Bear, a Swiss Mennonite minister.

¹⁷Will A-1-226, Lancaster (dat. Jan. 12, 1770). J. R. Johns, Muriel K. Steffy, Florinne Olson Heisey, *History of Denver, 1735-1975*, (1976), pp. 9-14. Edith Strohm Rife (1882-1983), to Dr. C. Richard Brandt.

¹⁸George Ditlow to Jane E. Best, 1995.

¹⁹Marietta Lord to *Baer Newsletter* 6:3 (Apr. 1984): 23.

²⁰Ezra Eby, *A Biographical History of Waterloo Township* (1895, 1931, 1971), p. 15. Jane Evans Best, "Bauman and Sauter Families of Hirzel, Switzerland," *Mennonite Family History* 10 (Apr. 1991): 58.

²¹Eby, *Waterloo*, p. 41.

²²Will dat. Oct. 3, 1848; *Baer Newsletter* (July 1989): 34.

²³Robert Cabeen Bair Collection, Historical Society of York County, York, Pa.

²⁴Arnold Bricker to Robert H. Bair, Oct. 29, 1979. Eby, *Waterloo*, pp. 75-80.

²⁵Peggy Sheets Manning, "Lancaster County Death Register 1852-1855," *Lancaster County Heritage* (Apr. 1985): 78.

²⁶M. Russell Wehr to Jane E. Best, Feb. 2, 1982.

²⁷Lerona Burks, 946 Tamarack Lane, Apt.1, Sunnyvale, CA 94086 to *Baer Newsletter* 7:1 (Dec. 1984):3-4.

²⁸Beverly Cayford, American Embassy Lisbon, PSC 83 Box POL, APO AE 09726, to Jane E. Best, Apr. 12, 1993.

²⁹Joanna Raub Ripple to Jane E. Best, Apr. 28, 1982.

³⁰Deeds 1-0-341, 1-0-342, Cumberland County Archives, Carlisle, Pa.
³¹Glenda J. Eisenhour, Rt.14, Box 164, Moore, OK 73165, to Jane E. Best, June 30, 1986.

³²*History of Dauphin and Lebanon Counties*, p. 255; *Baer Newsletter* 8:3 (May 1986): 27-28.

³³According to Herr family tradition, Abraham m. Anna Bear in Europe, had a large family, with some ch. m. when they immigrated.

³⁴Stebach Church Book, Evangelische Oberkirchenrat, Karlsruhe, abstracted by Hermann and Gertrud Guth, May 18, 1982. He is probably the ancestor of the Bärentag families. Jane Evans Best, "A Bear Hunt in Europe," *Mennonite Family History* 2 (Jan. 1983): 4-10.

³⁵Richen Church Book, Evangelische Oberkirchenrat, Karlsruhe, pp. 105, 111. The parents were listed as Heinrich Beer from Zurich and wife Verena.

³⁶Best, *Groff Book 2*, pp. 24-25. I assume these brothers and sisters were his ch. Jane Evans Best, "Three Bears of Earl Township, Lancaster County, Pennsylvania, and Other Early Bears," *Pennsylvania Mennonite Heritage* 4 (Oct. 1981): 21; Best, "European Roots," p. 32.

³⁷Best, "Bauman and Sauter Families," p. 56. Will B-1-12, Lancaster (dat. Apr. 17, 1750).

³⁸Clarke Hess to Jane E. Best: Samuel Bear Bible. Wills A-1-83 (dat. May 26, 1743) and B-1-292 (dat. Mar. 27, 1758), Lancaster. Best, "Albis to America," pp. 14-19.

³⁹Davis, *Emigrants 1*, pp. 334-335.

⁴⁰Burgert, *Northern Kraichgau*, pp. 423, 432.

⁴¹Elaine Lambert Campbell, 16210 Aneas Court, Ramona CA 92065, to Jane E. Best, Apr., 1982.

⁴²Stewart W. Herman, *Daniel's Line*, pp. 208, 209.

⁴³Deeds A-185, D-1, York, and M-55, 57, 60, 66, L-190, Q-671, Lancaster; George L. Heiges, *Henry William Stiegel* (Manheim, Arbee Foundation, 1948), p. 30, 33; Dennis Bear, RD7, Gettysburg, PA to Jane E. Best; Paul E. Bear Family Vol. 1, Historical Society of York County; will dat. Apr. 4, 1870, pr. May 8, 1806, York County; Nancy Dietz, RD 2 Box 24, York Co. PA, 17406 to Jane E. Best.

⁴⁴According to a statement in the Robert C. Bair Collection, Historical Society of York County, by Reuben Bear (?BA1243.341c), Dr. Jacob Bear had brothers Philip and Martin and sister Eve Bear. The Bible data from the same collection fits Philip Bear (BA1243.35). Reuben mentions "great-grandfather John Bear who lived and d. at Streichenberg, Germany."

⁴⁵Will dat. Apr. 4, 1870, pr. May 8, 1872, York.

⁴⁶Barbara Koontz Kollhoff, 2093 Edward, Salina, KS 67401, to Jane E. Best, Oct. 20, 1983.

⁴⁷Paul J. Harmon, 19499 US 24 West, Defiance, OH 43512-9090, to Jane E. Best, Nov. 11, 1990.

⁴⁸Will I-1-12, Lancaster (dat. Feb. 27, 1750). Hermann and Gertrud Guth and J. Lemar and Lois Ann Mast, *Palatine Mennonite Census Lists, 1664-1793* (Elverson, Pa.: Mennonite Family History, 1987), p. 22. Gary T. Hawbaker, "Baer Family Notes-Hempfield Township Part IV-Genealogy of the Baer Family," *Lancaster County Connections* 6 :4 (Oct.-Dec. 1989): 3-27.

⁴⁹Phillip E. Bedient, "Descendants of Benjamin Witmer of Lampeter Township, Lancaster County, Pennsylvania: Part 1," *Pennsylvania Mennonite Heritage* 14 (Apr. 1991): 15-19.

⁵⁰Jane Evans Best, "Näf/Neff (NF) Family: An Update," *Pennsylvania Mennonite Heritage* 16 (Apr. 1993):28.

⁵¹Landis H. Brubaker, "The Brubakers and Their Lands in East Hempfield Township, Lancaster County," *Pennsylvania Mennonite Heritage* 5 (April 1982): 12.

- ⁵²Richard Warren Davis, *Emigrants, Refugees and Prisoners* Vol. 2 (Provo, UT: Author, 1995), pp. 102-103. Jane Evans Best, "Swiss Bruppachers in Lancaster County," *Pennsylvania Mennonite Heritage* 16 (July 1993):24.
- ⁵³Orphans' Court Records, Jan. 14, 1781, Lancaster; Ira D. Landis, "Preacher John Bear, Good Samaritan," *Mennonite Research Journal* II:3 (July, 1961), p. 31; Jesse G. Baer, 405 Fairview Ave., Waynesboro, PA 17268 to Alice Getman, Apr. 7, 1983.
- ⁵⁴Will M-278, York (dat. Oct. 24, 1810). Deeds 2X-141 and 3T-56, York.
- ⁵⁵Will X-339, York (dat. May 1, 1853). Deed 3-I-59, York. Davis, *Emigrants* 2, p. 95.
- ⁵⁶Jacob N. Brubacher, *The Brubacher Genealogy in America* (Elkhart, Ind.: Mennonite Pub. Co., 1884), pp. 13-15.
- ⁵⁷*Bear Family Newsletter* 19:1 (Jan. 1997): 19-1 to 19-4: Ruth Baer Gamble, 10763 Fish and Game Rd. Waynesboro, PA 17268.
- ⁵⁸Deed Y-3-662, Lancaster (dat. 1807).
- ⁵⁹A. Hunter Rineer, "A House Divided," *Journal of the Lancaster County Historical Society* 87:1 (1983): 10-31. Virginia N. Lane, Box 343 Wayne, PA 19087, to Jane E. Best, Apr. 5, 1984.
- ⁶⁰Will R-126, York (dat. Apr. 8, 1833). Deeds 2W-160, 2X-141, 3F-456, and 3T-56, York.
- ⁶¹Allan Garber, 3575 University St., Apt. 307, Montreal, Quebec H3A-2B1, to Jane E. Best, Jan. 25, 1984.
- ⁶²Connie Baer Petersen, 3-978 SR 18 R 2, Deshler, OH 46516, Editor of *Baer Newsletter* 9 (March 1987):12. *Herald of Truth* (1881): 215. Will dat. Feb. 18, 1879, proved Putnam Co., Ohio. Charles A. Breneman, R.2, 2650 N. Conant Road, Elida OH 45807, to Jane E. Best, Feb. 26, 1987.
- ⁶³Will F-1-580, Lancaster (dat. Nov. 9, 1793). Will O-77, York (dat. July 17, 1801). Deed B-3-564, Lancaster; Deed B-147, York (dat. Sept. 20, 1763).
- ⁶⁴Will G-1-477, Lancaster (dat. Dec. 7, 1797). Elvin Hershey to Jane E. Best, October 1987. Gary T. Hawbaker to Jane E. Best, July 1988.
- ⁶⁵Will F-1-315, Lancaster (dat. Oct. 14, 1843). Hawbaker, "Baer Family Notes," pp. 8-18.
- ⁶⁶Will M-1-476, Lancaster (dat. Nov. 26, 1820).
- ⁶⁷Deeds H-178b, G-28, and K-107, Lancaster.
- ⁶⁸Will I-1-18, Lancaster (dat. Oct. 27, 1769); Daniel M. Bare and Robert Bruce Bare, *Genealogy of Johannes Baer, 1749-1910* (Harrisburg, Pa.: Central Printing and Publishing House, 1910), pp. 253-255.
- ⁶⁹The Michael Bear who d. in 1801 in Fannett Twp., Franklin Co. was probably BA5174.31.
- ⁷⁰James W. McLane, 118 N. Charlotte St., Lancaster, Pa, to Jane E. Best, Nov. 2, 1981. "Abraham and Catherine Bair of Earl, Cocalico and Leacock," ms., Robert C. Bair Collection, Historical Society of York County.
- ⁷¹Robert Cabeen Bair (BA1245.5351) (1856-1929) was their son.
- ⁷²Erika Rübél-Kern to Jane E. Best, Apr. 4, 1992: his farm was taken away from him because he was Anabaptist.
- ⁷³Jane Best and Hermann and Gertrud Guth, "Rifferswil Census List for 1637," *Mennonite Family History* (July 1983): 88.
- ⁷⁴Best, "Turmoil," pp. 20-21.
- ⁷⁵Best, "Albis to America," p. 20: the Verena Bär, bap. June 10, 1638, Hausen, who was listed as BA513, was BA118, a dau. of Hans Jacob Bär (BA11) and Verena Gilli, not of Hans Bär (BA51) and Verena Huber. This correction changes the numbering of all subsequent ch. and their descendants.
- ⁷⁶Best, "Näf/Neff (NF) Family: An Update," p. 30. Their son Hans Heinrich Näf (NF2162.10, was NF1127.10), bap. Feb. 13, 1679, d. Nov. 17, 1758, in Switzerland, and so could not have been the one who d. in Hempfield Twp., Lancaster Co., Pa.
- ⁷⁷The Hans "Pare" who was recorded in 1717 on the London Tract was probably Hans Heinrich Bear (BA5177). Isaac Taylor ms. 1710-1718. Groff and Best, *Groff Book* 1, p. 280.
- ⁷⁸Jane Evans Best, "A Bear Saga: Lancaster County and Beyond," *Pennsylvania Mennonite Heritage* (Jan. 1987): 22-26.
- ⁷⁹Jane Evans Best, "Swiss Emigrants III," *Mennonite Family History* (July 1989): 15.
- ⁸⁰Davis, *Emigrants* 1, p. 380.
- ⁸¹Wilbur Hanson Kalb, 163 W. Co. Line Rd., Hatboro, PA 19040 to Jane E. Best, Mar. 14, 1986, and many other letters.
- ⁸²Best, "Three Bears," pp. 12-13; Best, "Lancaster County, and Beyond," pp. 30-34.
- ⁸³Davis, *Emigrants* 1, p. 342. Deeds EE-383, 384, Lancaster: on Sept. 2, 1728, signed by Henry Bear, Barbara Bär, and Michael Schenk, recorded June 8, 1786.
- ⁸⁴Best, "Three Bears," p. 27; Best "Lancaster County, and Beyond," pp. 34-37. Taylor Papers nos. 2480, 2488.
- ⁸⁵Best, "Lancaster County and Beyond," pp. 22, 37.
- ⁸⁶Will A-1-299, Lancaster. Patent A-11-299, Harrisburg; Deed G-3, Lancaster.
- ⁸⁷Lutz, *Schall/Shaul Family Book*, p. 368.
- ⁸⁸Gary T. Hawbaker, *Quarter Sessions Abstracts 1729-1742* Book 1, p. 60.
- ⁸⁹Deeds 2C-49, 2C-263, and 2H-31, York.
- ⁹⁰Deeds 2Y-302 and 3F-456, York.
- ⁹¹Orphan's Court R-414, and 571, York.
- ⁹²Deeds 3V-122, 3W-681, York. Will T-13, York (dat. Feb. 22, 1846).
- ⁹³Susan M. Keller, *Descendants of Keller Family in America* (1961), p. 8.
- ⁹⁴Will N-194, York (dat. May 1, 1815). Deeds 2H-31 and 3C-372, York.
- ⁹⁵Orphans' Court Records PP-72, York.
- ⁹⁶Burgert, *Northern Kraichgau*, pp. 40-41. Administrative bond, dat. May 8, 1750, Lancaster.
- ⁹⁷Deed T-3-169 to 174, Lancaster (dat. May 7, 1804). Patent AA-2-120, Harrisburg.
- ⁹⁸Will A-1-229, Lancaster (dat. Oct. 15, 1770).
- ⁹⁹Will K-1-457, Lancaster (dat. May 23, 1813).
- ¹⁰⁰Clyde L. Groff and George F. Newman, *The Eby Report* vol. 2, no. 1 (Philadelphia, Pa.: 1978), p. 41.
- ¹⁰¹H. L. Alexander, Martinsburg, W. Va., Bear folder, Lancaster County Historical Society.
- ¹⁰²Best, "Albis to America," pp. 16, 22.
- ¹⁰³Jane Evans Best, "Bär Families of Ottenbach, Switzerland, and Lehigh County, Pa.," *Mennonite Family History* 9 (Apr. 1990): 57.
- ¹⁰⁴Hans Heinrich Bär (BA1142), bap. Jan. 26, 1662, Richterswil, drowned in 1714 in Lake Zurich, so he was not "Old" Henry.
- ¹⁰⁵Burgert, *Northern Kraichgau*, p. 432, "son of Henrich Bär from Knonauer Amt, Zurich, Switzerland." Diefenbacher, et al, *Schweizer Einwanderer*, p. 23. The *Pricilla* ship list of Sept. 11, 1749, contained Rudolf Bär (?BA5176.1), Henry Barr (?BA5361), Johannes Bär, and Jacob Bär. Best, "Three Bears," p. 23.
- ¹⁰⁶Will G-1-169, Lancaster (dat. Jan. 8, 1798). F. S. Weiser and G. P. Schwalm, *Records of Pastoral Acts at Trinity Evangelical Lutheran Church, New Holland, Lancaster County, 1730-1799* (Breinigsville, Pa.: Pennsylvania German Society, 1977), p. 128.
- ¹⁰⁷Harry M. Hoover, *Huber-Hoover History*, p. 46.
- ¹⁰⁸Galen N. Willis, Jr., 14634 24th S. W., Seattle, WA 98166, to Jane E. Best, May 6 and 11, 1987.
- ¹⁰⁹Beverly Cayford, American Embassy, Lisbon, APO AE 09726, to Jane E. Best, Apr. 12, 1993.
- ¹¹⁰Richard Neer, 213 Charles Ave., Sidney, OH 45365, to Jane E. Best, Oct. 2, 1986. John Neher's brother, Adam Neher, was baptized in the New Holland Lutheran Church in 1776, moved to Virginia in 1803, and to Licking Co., Ohio in 1810.
- ¹¹¹She had uncles named Abraham, Martin, Samuel, and Jacob Miller.
- ¹¹²Her grandfather was Michael Frantz, Sr., first elder of the Conestoga Brethren Church in Lancaster Co., Pa.
- ¹¹³Best, "Three Bears," pp. 13, 21.
- ¹¹⁴Jane Evans Best, "Hiestand Family: An Update," *Mennonite Family History* 12(Apr. 1993):61.
- ¹¹⁵Phillip E. Bedient, "Descendants of John and Catherine Witmer of Manor Township, Lancaster County," *Pennsylvania Mennonite Heritage* (Oct. 1988): 14. Will L-1-266 (dated Aug. 27, 1808), and inventory (dat. Oct. 2, 1810), Lancaster. Jane Evans Best, "Martin Kendig's Swiss Relatives," *Pennsylvania Mennonite Heritage* 14 (Jan. 1992): 18.
- ¹¹⁶Barton Sensenig, *The "Sensineys" of America* (Philadelphia, Pa.: 1943), pp.16-17.
- ¹¹⁷Virginia N. Lane, "Early Newcomers of Lancaster County", *Mennonite Family History* 2 (July 1983) :106. Will H-1-4, Lancaster (dat. Jan. 28, 1799); 53-acre tract in Cocalico Twp. bequeathed to grandson John Newcomer, a minor, or his mother Veronica, now the wife of Samuel Bear. □

*Drawing on his Lancaster Mennonite roots and international experience, the author explores the future shape of Mennonite community and values.**

Seeking a Mennonite Identity for the Twenty-first Century

by Kenneth L. Sensenig

For those who love the church universal as expressed through the Mennonite denominations, anticipating the future can be unsettling. This apprehension is not without reason. Mennonite historian and theologian, J. Denny Weaver, notes that

I believe this is one of the most crucial times in Mennonite history. Unless we develop and cultivate a clear sense of purpose and identity, a clear understanding of what it means to be faithful, we in the largest Mennonite conferences are potentially the last generation of Mennonites, at least the last generation who are distinguished by anything except a name.¹

Will a distinguishable Mennonite identity survive into the twenty-first century? By looking back we can discover how an identity was cultivated in the past. In the process we notice that history is not neat and clean. Rather it is muddled, convoluted and indistinct. From this mass we need to extract a usable history to help bear us into the twenty-first century. We must embrace the past so that we are rooted in the present for forging into the future.

How Did We Get Here?

I shall take the liberty to use my own Swiss-German Mennonite tradition and the largest conference in that tradition, the Lancaster Mennonite Conference, as a case study for this discussion. While the specifics differ in other streams of the Anabaptist family, the tectonic plates of modern culture grate on all hues of Anabaptists in all locations. I will examine this phenomenon only from a North American perspective.

Throughout that Swiss-German tradition, forces defining the boundaries of a Mennonite identity have always operated. These boundaries provided distinguishing and defensive structures to maintain a unique Mennonite identity. Some of these identifying boundaries have been forced upon us and some have been created by us.

Adherents to the "new" doctrinal positions of the Anabaptists had a distinct identity forced upon them from the earliest days of Anabaptism in the 1500s. One need only read the *Martyrs Mirror* or peruse the hymns of the *Ausbund* to recognize how Anabaptism originated in an antagonistic environment. While the opposition gradually declined, an imposed, condescending variance with general society remained the norm for Swiss-German

Mennonites up to the earlier immigrations to North America, beginning in 1683. This period spanned the years of 1525 to about 1683.

From 1683 to about 1880, many Mennonite populations in North America maintained an identity by retaining the German language. German was the language of home and church. English belonged to the "worldly" society. Both of my grandfathers, Aaron L. Sensenig and John W. Burkholder, for example, spoke Pennsylvania German as their first language. Other denominational groups, especially in Pennsylvania, also spoke the German language. However, German usage among these groups dwindled in the nineteenth century while the Mennonites and Amish began to employ the language as a means of demarcation. To this day, children in some of the Old Order Amish and Mennonite groups speak Pennsylvania German before they speak English. The language and other lesser distinctives functioned to maintain a separate identity for nearly two centuries among Swiss-German Mennonites in North America.

By 1880 the boundary of language began disintegrating in the larger Mennonite groups. In some areas they struggled so vigorously over the language issue that churches divided. The Weaverland Conference divided from the Lancaster Conference in 1893 with the language issue being a primary divisive factor. Those who argued that using English, the language of the world, would invite other forms of worldliness into the church watched as more progressive segments of the church sought to establish other distinctives to maintain an identity separate from the world.

The latter part of the nineteenth century and into the twentieth century found Mennonite populations imposing artificial means of nonconformity to the world on their faithful. This was especially true of the Lancaster Mennonite Conference of the (Old) Mennonite Church. These new distinctive identities primarily took on issues of clothing and lifestyle. With some variations attempts at devising distinguishing features emerged in numerous other Mennonite groups as well.

The Lancaster Mennonite Conference first mentions a "costume of the church" in its literature in 1903. These rules continued to evolve over the next several decades until they were finally incorporated into the discipline of the church in 1943. The last three editions of the *Rules and*

Discipline (1943, 1954 and 1968) increased dramatically in size, particularly in regulations. These latter disciplines, unlike the earlier ones, have a multitude of scriptural texts to support each point. A complex and rationalized church needed detailed reasons to justify very specific requirements.

The *Rules and Discipline* of the Lancaster Conference are very familiar to those with more than a few decades behind them. Many can remember the practice of reading from the discipline in connection with the counsel service prior to semi-annual communion. Some are able to recite sections of the discipline almost verbatim. At times, Lancaster Conference tried to "hold the line." Steve Nolt² notes how the 1954 *Rules and Discipline* became more restrictive and tried to "turn the clock back" on modernization by forbidding ordained men from owning radios. Moses Gehman, minister in the Bowmansville, Allegheny and Gehman congregations took his radio into the woods and buried it when asked to rid his home of it by Bishop J. Paul Graybill. Gehman had the last word, however, when he told an unconvinced Graybill that Gehman would not be surprised if the day would come when a Lancaster Conference minister preaches over the airwaves. Such preaching became common in later decades.

Ironically, while these codified disciplines endeavored to keep modernity at bay, they employed the very means of modernity to do so. The *Rules and Discipline*, like modern North American society, strove for organization and rationality through specific requirements and attention to detail. The uniformity at church mimicked the assembly lines of Detroit. Modernization crept into the church through the very structures designed to keep it away. The guard dog at the hen house was a wolf!²

Some who reflect on these efforts to ward off modernity make light of these attempts. I am not among them. The direction and the plea of the church, in my judgment, was sincere and genuinely concerned with spiritual nurture. To be sure, excesses occurred and probably all who experienced this era have their favorite stories. I am reluctant, however, to discount the efforts of those who embraced faithfulness as they perceived it.

Now we are rapidly approaching the end of the twentieth century. I need not remind anyone that the last two or three decades have brought dramatic shifts in mainstream Mennonite identity. The battle for a self-imposed, external identity proved vigorous and long-lived among the dominant Mennonite groups. But it was not to be. Throughout this century, the forces of modernization have been relentlessly reconfiguring Mennonite identity. Affluence, education, mobility, and urbanization have tugged a somewhat reluctant church into the modern era.³

Affluence came to many Mennonite communities during World War I. Wheat prices doubled from eight to sixteen cents per bushel. Tobacco prices soared from one to three dollars per pound. This buoyed economy equipped local Mennonite farmers in the Lancaster area with more wealth than ever before. Simultaneously, mass production of cars put these "machines" within reach of

local Mennonites. A Model T Ford went for \$350. One could claim ownership of a Dart, Chevy or Maxwell for about \$600. The really well-to-do stepped up to a \$2000 Packard.

World War II brought increased acculturation and secularization. The alternative to military service, Civilian Public Service (CPS), opened a whole new world to wide-eyed farm boys. New opportunities such as education, diversified job markets and movement to new geographic locations opened new vistas to rural, isolated Mennonite communities. The modernization forces of acculturation and secularization followed as did the subsequent assimilation into the dominant culture. Gone are the days when most Mennonites were agrarian. The rush to urbanization has been inextricably tied to other forces of modernization.

But the pressure for assimilation came not only from the world. Within the realm of Christendom, extraneous forces exerted tremendous strain on Mennonite populations, eroding and diluting traditional Mennonite identities. These inroads have come from both the right and the left of a central Mennonite identity. One aspect of Mennonite self understanding has been significantly influenced by Fundamentalism and the more recent phenomenon known as the "Christian right."

Mainstream Mennonites who are deluged with radio, television and religious mailings have frequently aligned themselves with the causes and vocabulary of this movement. Christianity defined by correct belief and employing such phrases as "inerrant scriptures" and "virgin birth" provided a new way of being biblical. These new understandings stood in stark contrast to earlier Anabaptism, where faithfulness was evidenced by discipleship and humility. The daily ethic validated one's spirituality more than the verbal assent to a set of fundamental beliefs.

More recently charismatic influences have led to the formation of nondenominational fellowships. In some areas, the core of these fellowships consists of persons who have withdrawn from Anabaptist congregations. Central understandings of generations of Anabaptists are abandoned for the rush of Holy Spirit hyperbole. In other congregations, Mennonites effectively melded the new charismatic influences with the older traditions.

Likewise, the other flank of Mennonite communities absorbed what earlier this century was called "modernism." In some quarters, the "lived scriptures" characterizing an earlier Mennonite era gave way to trivializing scripture. Relativizing scripture to the point of impotence ambushed many of the Mennonite persuasion. At other times, popular movements which intersected tangentially with Anabaptist theology attracted Mennonites away from the traditional understandings of core values. This happened, for example, with the peace emphasis of the alternative cultures during the 1960s. Actress Jane Fonda and Lancaster Mennonite Bishop David Thomas both held strong convictions against participating in the Vietnam War. Not all Mennonites understood that those

beliefs originated from quite different premises.

This murky milieu of extraneous forces sloughed off innumerable Mennonites. Thousands have walked away from their heritage without knowing what they were leaving, not even knowing they were leaving. Some thought the new influences of a list of fundamentals, for example, represented a return to a more historical Christianity, not realizing that these were modern understandings developed in a modern world. These inter-related forces of modernity have molded, twisted and dramatically reconfigured mainstream Mennonite identity in this century. The old glue binding communities together no longer sticks. If Mennonites are to weather these surges with a coherent identity intact, new models of doing the old things need to be constructed. How can mainstream Mennonites take the past and work in the present to forge a usable identity for the future?

Is a Mennonite Identity Worth Preserving?

One might legitimately question whether a Mennonite identity is worth preserving. Any entity is partially defined by its boundaries. One cannot draw a picture of anything without drawing boundaries. Some say, "let's skip the denominational stuff, let's just be Christians." Dropping the name "Mennonite" has become somewhat fashionable. Those making this move explain that this removes the stigma of a narrowly-defined sect. Of course, not everyone should be a Mennonite, but I submit that Mennonites do have a unique position to fill within larger Christendom. Parameters create uniqueness; uniqueness enriches the whole. The historical record illustrates the Mennonite capacity to impact the world. The following events and trends did not just happen to involve Mennonites. I suggest these events occurred because the participants acted out of Christian convictions shaped by their Mennonite identity.

In the seventeenth century, Philadelphians representing a Quaker-Mennonite amalgam issued the first antislavery statement in the New World. Perhaps they remembered those of their own faith forced into service as galley slaves in Europe. Surely slavery violated their core understandings of humility. How can one person "own" another? Further, the coercion inherent in slavery violated their understanding of nonviolence. The larger society did not reflect the views expressed in this document for another 180 years. Similar prophetic platforms may be needed today and in the future as grave injustices befall innocent people.

Mennonites know the plight of refugees and displaced people. The Swiss-German Mennonite movements of the seventeenth and eighteenth centuries as well as the Dutch-Russian Mennonite movements of the nineteenth and twentieth centuries keep these refugee memories alive to this very day. These memories provided one of the reasons Mennonites responded so dramatically to the refugee problems after the two world wars. The sufferings of these wars defined the inter-Mennonite organization, the Mennonite Central Committee (MCC). In 1946 and

1947, MCC provided the largest relief effort of any private aid organization in Europe. Mennonites then and now understood the horror of war and displacement. This experience of flight from persecution and responding to others suffering loss have produced a global identity for Mennonites. I think of the Old Order Mennonites from Lancaster County wearing their distinctive garb and traveling in the hinterlands of Russia. Some of their fellow travelers identified them as Mennonites and were happy to explain, "We have a Mennonite Church here, too!"

Mennonites possess a natural entree into trouble spots around the world. Many Mennonites have traditionally kept some distance from their national identity. This aloofness to national identity has enabled Mennonites to respond in prompt, positive ways even when dealing with "rogue" states defined by some as "enemies." Presently Mennonite agencies pursue active engagement in such countries as Iraq, Iran, North Korea, Cuba, and Sudan.

Yes, a Mennonite identity enriches the world with a flavor derived from the history which has shaped that modern Mennonite identity. The world of the twenty-first century desperately needs the influences emanating from the Anabaptist denominations.

What Merits Preservation?

Assuming a Mennonite identity should be preserved, what are some salient features of our faith and life worthy of adoption by our children and grandchildren? I suggest six inter-related constructs worthy of an Anabaptist identity.

1. **Christological center**—Jesus' Sermon on the Mount (Matthew 5, 6, 7) has been a seminal passage for Anabaptists from their earliest days. The Beatitudes in particular describe the nature of Christ's kingdom on earth and how his followers behave in the world.

2. **Service**—Bearing one another's burdens is biblical (Galatians 6:2). Serving others, both persons in the faith community and those outside of it, has been an Anabaptist mainstay. My ancestors left Europe with the financial assistance of Dutch Mennonites. Mutual aid (1600s), war sufferers relief (1920s), disaster response (1950s), and the Teachers Abroad Program (1960s) all show a motif of service worth preserving.

3. **Biblical peacemaking**—Renouncing the use of violence has been an Anabaptist staple from the beginning (Matthew 5:9). In some times and places it has been forgotten, but to this day, the theme continues to emerge in Mennonite communities throughout the world. How do we nurture this in a society drunk with violence, violence which spills into our living rooms daily? The church paid dearly in the U. S. Civil War for its lack of preparedness. The posturing, even among Anabaptists, during the recent Iraq crisis indicates this pillar is not without its detractors. I thought of that as I viewed the remnants of an artillery shell by a Baghdad hotel during a recent visit to Iraq. A Christian woman was killed by that missile in the lobby of the hotel during the Gulf War. That missile likely

had components produced by women and men here, perhaps some from the family of Menno. Our Mennonite communities have armament producers "in the backyard."

4. Community of believers—For Mennonites, the will of God has been determined in the context of the believing community. At one time this happened in a concrete way in the Lancaster Conference through the semi-annual counsel meetings within each congregation. All members were held accountable to the church discipline at this twice-yearly exercise. What has replaced this vehicle of accountability among modern Mennonites?

5. Lifestyle—Mennonites have not traditionally experienced faith primarily as a creedal or a worship experience, but faith as expressed daily by walking in the way of Jesus Christ. When conference-defined lifestyle restraints radically lessened, natural restraints against excesses did not fill the void. The church once knew what constituted greed, pride, and hedonism. Some observers lament that the church no longer recognizes these failings. Perhaps accountability should be congregationally-based rather than the older way of conference-based. This is not done well. I know of few mainstream Mennonites who hold each other accountable on any lifestyle issue other than the most blatant of iniquities. Many denominations, conferences, and congregations struggle to define any sort of lifestyle expectations.

6. Embracing a global vision—The increasing ethnic diversity and globalization of the church has significantly impacted the church (Matthew 8:11). The ethnic diversity of the Mennonite church is today greater than any time in history.

Sometimes this diversity means bringing out new wine skins to contain the new wine. Dilemmas arise when these new traditions conflict with older traditions. What then? Let me illustrate. I have a friend, an African American Mennonite Church leader. When he visited Africa, he felt a stirring in his soul, I presume similar to what I felt as I stood in the doorway of the Burkholder house in Gerolsheim, Germany. Upon returning to North America, he brought along an African tradition. Now some Mennonites have accommodated jewelry on women. Others are trying to accommodate an occasional earring on men. My friend came back sporting two prominent gold earrings which he wears all the time. To him they are part of his African identity—just like some of us feel the visceral identity with our European roots traceable in our genealogies. Some will observe that the scripture admonishes against "gold, pearls and costly array" (I Timothy 2:9). Others will observe the biblical denunciation of endless genealogies (Titus 3:9). Broadening the vision means adjusting the vision. While such largess works against a narrow ethnic identity, most of us share the conviction that the church must invite all people.

How Might This Identity Be Preserved?

I have no doubt that a Mennonite identity will continue well into the twenty-first century. I see three possi-

bilities for the Mennonite identity to survive.

Data from 1974 to 1989 in the United States indicate the more conservative elements of the Anabaptist family are growing much faster than the mainline portions. The Old Order Amish doubled in the fifteen year period examined. The Beachy Amish followed at seventy-six percent growth. Independent conservative Mennonites grew by fifty-nine percent and the Old Order Mennonite added about half again as many. In contrast, mainline churches grew much more slowly. The (Old) Mennonite Church grew by nine percent, Mennonite Brethren by six percent. The General Conference decreased by three percent. (The Brethren in Christ were an anomaly in this pattern, being mainline and growing by sixty-three percent.)

Research projects that the conservative groups will be the numerical majority of Mennonites in the United States early in the next century. These groups will continue to change, but the current, rather impervious artificial boundaries of language and culture defining these groups will likely withstand cultural onslaughts for quite a few decades to come. In these quarters, this form of Mennonite identity will survive.⁴

Thriving Mennonite identities in places outside North America provide a second reason for optimism. One of the Mennonite conferences in Indonesia, for example, came looking for a denominational identity after Chinese business man, Tee Siem Tat, came to independent theological conclusions about the nature of the church and the expectations of a Christian lifestyle. These Indonesians discovered they were Mennonites and promptly assumed the identity! An Indonesian Mennonite Cultural Team from this GKMI Synod toured the U.S. and Canada in early 1998. To hear young Indonesians singing the scripturally-inspired words of Menno Simons is to know the future identity of the Mennonite Church has a chance of survival. "True evangelical faith cannot be sleeping, for it clothes the naked, it comforts the sorrowful..."

In Central America, Mennonite leaders are working hard to establish training programs for church leaders so that a distinct Mennonite understanding of the gospel can take root in these countries tortured by civil wars in the previous decade. The intentional way these international Mennonites work at building their identities provides a sign of hope for a continued Anabaptist witness.

Of the efficacy of the third sign of hope, I am less sure. How will mainstream North American Mennonites preserve their identity? Here I can only offer some hopeful ideas for the themes which merit preservation.

1. Christological center—Mennonites do not view the Bible as a "flat book" which places the Ten Commandments on par with the Beatitudes. Nor do Mennonites embrace the traditions which interpret the gospel through the epistles. Rather the scripture is viewed through the prism of Christ. This theological stance appears in the denominations' Sunday school literature and hymnals. Some churches shun these denominational productions in favor of other materials. We Mennonites need to recognize and cultivate our own identity and

Christology without apology. Embracing our own identity does not mean discounting the validity of other forms of Christianity.

2. **Service**—I have been asked by people who do not know Mennonites well if the Mennonites, like the Mormons, require two years of sacrificial service from the young folks. What a great idea! Some of our traditional service programs no longer attract young people as they once did. Youth is the time to shape character which can lead to a servant lifestyle. Service opportunities must be reshaped to fit present realities.

3. **Biblical peacemaking**—Each generation must develop its own usable faith and inculcate practical ways to live out gospel reconciliation. We need constant vigilance in current situations. We must not fall prey to the accusation made against military planners who, it is said, are always "preparing to fight the previous war." Violence takes on new forms and must be recognized. Perhaps institutions can help us maintain an identity on this point. A number of Mennonite schools proclaim peace themes as part of their central mission.

4. **Community of believers**—Some find community in small group settings within larger congregations. For others, larger church meetings such as the Mennonite Church's gathering at Orlando, Florida, in 1997 may fill that role. Here five thousand young people met together for a week of growth and bonding. Shirley Showalter, president of Goshen College, told of her fourteen-year-old daughter's reaction: "I have never seen so many cute guys, and all of them Mennonite!"

5. **Lifestyle**—We need to discover ways which make us accountable to a group of believers without the fatal flaws of previous attempts to do this. Small groups where intense relationships can grow and thrive may be the only context in which this will be palatable for modern Mennonites.

6. **Embracing a global vision**—The Mennonite World Conference will continue to develop this tenet in worldwide meetings every six or seven years. With this conference hosted last in India (1998) and next in Africa, the first steps toward mutual respect among all partners has been taken. Tiny steps towards eradicating racism in its multifaceted, virulent forms provide signs of hope. Every Mennonite church can benefit by seeking significant contact with other cultural, ethnic, or racial groups.

The Anabaptist self understanding of the future will need to be dynamic, flexible, and adaptable. Assimilation and extinction would reduce the witness of the church universal. Just as biologists embrace the enriching qualities of biodiversity, so Mennonites should acknowledge the enriching qualities Anabaptists bring to Christianity's understanding of scripture. To keep that vision alive, however, we need to practice accountability to our fellow believers. We cannot trust individuals alone to serve as gatekeepers for our Mennonite identity. A concerted effort, not seen heretofore, is essential if we aim to meet the challenges lying directly before us.

The rivers of history will soon flow through the por-

tals of the twenty-first century. Will there be identifiable Mennonite denominations for my grandchildren? I hope so, but I don't know. It is not for us to know. Our duty is to be faithful in the times in which God calls us to live. So what is our task as Mennonites? To be a monolithic people? Probably not. To retain an ethnic identity? Perhaps. To be an alternative voice within majoritarian Christianity? Probably. To serve God and others? Certainly. To glorify God in Christ? Surely.

Notes

*This article is based on an oral presentation at the annual meeting of the Lancaster Mennonite Historical Society on April 4, 1998.

¹J. Denny Weaver, "Is the Anabaptist Vision Still Relevant?," *Pennsylvania Mennonite Heritage* 14 (Jan. 1991): 6.

²Steven M. Nolt, "Church Disciplines in the Lancaster Mennonite Conference: The Printed Rules and Discipline, 1881-1968," *Pennsylvania Mennonite Heritage* 15 (Oct. 1992): 2-16.

³J. Howard Kauffman and Leo Driedger, *The Mennonite Mosaic* (Scottsdale, Pa.: Herald Press, 1991), presents the results of a major survey by questionnaire of approximately 3,500 persons from the four major Mennonite denominations and the Brethren in Christ.

⁴Steven M. Nolt, "The Mennonite Eclipse," *Festival Quarterly* (Summer 1992): 8-12.

Further Reading

Roy S. Burkholder, *Be Not Conformed to This Word: A Narrative History of the Weaverland Mennonites, 1900 to 1970* (Lititz, Pa.: Author, 1997).

Cornelius J. Dyck, *An Introduction to Mennonite History: A Popular History of the Anabaptists and Mennonites* (Scottsdale, Pa.: Herald Press, 1967, 1981, 1993).

Peter and Elfrieda Dyck, *Up From the Rubble* (Scottsdale, Pa.: Herald Press, 1991).

Calvin W. Redekop and Samuel J. Steiner, *Mennonite Identity: Historical and Contemporary Perspectives* (Lanham, Md.: University Press of America, 1988).

J. Denny Weaver, *Becoming Anabaptist: The Origin and Significance of Sixteenth Century Anabaptism* (Scottsdale, Pa.: Herald Press, 1987). □

Die Cora Schwetzt Aaa Deitsch

by Noah G. Good

Mir sinn ans Schtavers in die Schul Gange. Ich hab jung aag'fange in die Schul geh.

Mei erschte Schulmeschterin hott Miss Weidler g'heese. Ich wees ihre Forname mimmie. Eb sie english odder deitsch worr wees ich aa nimmie. Ich wees juscht was ihre Zumahme worr.

Sie welle saage ich worr in 1904 gebohre, ich kennt's nimmie saage. Es soll am Daag for die Grischtdaage g'wesst sei. All sell muss ich nemme wie es in de alte Biwwel g'schriwwe schteht. Datt kann ich's aa leese, awwer erinnere kann ich mich nimmie draa.

Ich hab's so oft g'schriwwe dass ich's recht gut auswenlich saage kann, es worr whol am Dezember den 24ten, 1904. Meh wees ich nimmie.

Ich wees nimmie wiefiel Schuler in Schtavers in die Schul gange sinn. Die Schul worr andem gross, awwer ich worr glee. Ich wees noch dass die Lucy Weber aa in die Schul gange iss. Sie worr in de nãmliche Klass wie ich. Ihre ältere Schwester hott uns in die Schul g'numme fa mit die Sculmaeschterin schwetze.

Die Elsie Weber iss g'schtarewe in 1918 am Influenza. Sell worr schlimm. Fiel Leit sinn ums Leewe kumme sellzeit. Ma hott noch nix gwisst zu du weege dem Influenza. In de Schtatt Nei Yarick henn sie die Leit nett schnell genug vergraawe kenne, sie henn sie g'friere müsse biss sie Sie in de Graabhöfe vergraawe henn könne. Ich meen sell worr schlimm.

Ich hab schun oft vun dem John M. Weber g'schwetzt, ich brauch dess alles nett widderhole.

Mei zwett Jahr in de Schul iss mier noch viel besser im Sinn. Do worr mei Schulmeischter der Henry Martin. Der worr mir gut, den hawwich arrig gegliche. Der dritt worr der Claude Beam aus Baumansville, Den hawwich aa recht gut gegliche. Mei fierte worr die Cora Harting aus Adamschtettle. Die worr mier so gut, unn sie hott mich aa gut gegliche.

Ich hab ee Fehler g'macht mit ihre. Ich hab gmeent un gedenkt sie deet ken Deitsch verschteh. Do henn ma schwetze kenne weege inre was ma henn welle un henn gedenkt sie daet uns nett verschtehe. Sell worr so schee.

Sie iss g'wöhnlich zu Fuss an die Schul kumme. Sie hott in Adamschtettle g'wohnt. Sell worr so wie zwee Meil, nett zu wiet wann's Wetter gut worr. Wann muss sie fun Heem abgange sei? Sie hott die Babiere leese müsse dass mier g'schriwwe henn, sie hott aa's Feier mache musse un die Bodde kehre, doh worr fiel Arewet zu duh. Sie worr jung und graeftig, sie hott's gern geduh.

Noh hott's mol en Reggedaag gewwe. Es worr Eis un Regge. Sie worr eigrischt fa da Weeg mache wie sie's gewöhnt worr, awwer ihre Daadie, der Christian Harting hott's nett hawwe welle dass Sie zu Fuss geh soll. Ihn henn mir Schulkinner noch nett gekennt.

Er hott geguckt wie der Mann uff de Smith Brothers Cough Lozenge Bechsii mit me groose schwartzte Bart.

Awwer sell worr nett's schlimmscht, wie er ausg'sehne hott. Mir henn g'schtaunt iwweer sell, awwer wie henn mier g'harricht wo Sie g'schwetz henn.

Sie henn Deitsch g'schwetzt graad wie mir. Do hott ma zrick denke müsse an alles was mier mol g'schwetzt henn. Un mier henn g'meent sie daet kenn Deitsch versteh.

Was henn mier g'saat weege ihre? Was muss sie uns g'hoert hawwe saage? Wie kann ma so dumm sei? Uns sinn die Aage uff eemohl uff gange. Alles was mier in der deutsche Sprooch gsaat henn hott sie gut verschtanne. Dess hett ma sich aa denke könne. Die worr doch aus Adamschtettle wo alleebber Deitsch so gut verschteht wie English. Die Cora Harting, dem Christ Harting sei Tochter.

Miss Cora Speaks German Too

translated by Noah G. Good

We went to school at Stavers School. I started to go to school very young.

My first school teacher was Miss Weidler. I cannot recall her first name. Whether she could speak German or English I cannot remember. All I can remember is what her family name was.

They tell me that I was born in 1904; I would not be able to say anymore. It was supposed to have been on the day before Christmas. I must take it as it is written in the old Bible. I can read it there too, but I do not remember it anymore.

I wrote it so many, many times that I know it by heart; it was on December the 24th, 1904. More than that I do not know anymore.

I can no longer remember how many school children went to school at Stavers. Obviously there were many, but I was still very little. I do know that Lucy Weber went to the school too. She and I were in the same class. Her older sister took us to school to talk with the school teacher.

Elsie Weber died in 1918 of influenza. That was very bad. Many people died of influenza at that time. At that time there was no known prevention for influenza. In the city of New York they were not able to bury the people fast enough; they had to freeze the corpses till such a time when they could bury them in the graveyards. I mean that was very bad.

I have often talked about John M. Weber (Elsie's and Lucy's father). I do not have to repeat that again here.

My second year in school is much clearer to me. The school teacher that year was Mr. Henry Martin. He was good to me, and I liked him very much. The third one was Mr. Claude Beam of Bowmansville, I liked him a lot also. My fourth one was Miss Cora Harting of Adamstown. She was so good to me, and I was very fond of her.

I did make one mistake with her. We thought and believed that she understood no German. So we were able to talk about her whatever we wanted and thought she did not understand us. That was such a nice thing.

She generally came to school on foot. She lived in Adamstown. That was a distance of some two miles, actually not so far when the weather was nice. But imagine when she must have left home. Then she had to read and correct the papers we wrote, and then she had to make and tend the fire and sweep the floors. There was a lot of work to do. She was young and vigorous; she enjoyed doing it.

But then there was a rainy day one time. There was ice and rain. She was prepared for making the way on ordinary days, but her father, Christian Harting, did not want her to do it on days when it was rainy. The school children did not know him yet.

He looked like the man on the Smith Brothers Cough Drop lozenge container with a big black beard.

But that was not the worst of it, the matter about how he appeared. We were amazed by that, but when we really listened was when we heard them talking to each other.

They talked German to each other just like we did. And we firmly believed that she understood no German at all.

What had we talked about her? What must she have heard us saying? How can one be so stupid? All at once our eyes popped wide open. Everything that we may have said in German in her presence she understood perfectly well. One could have imagined that, she lived in Adamstown where just about everybody speaks German as well as English. And that was Miss Cora Harting, Christ Harting's daughter. □

Queries

Pennsylvania Mennonite Heritage will publish members' historical and genealogical queries free of charge, as space permits. Genealogical queries must include a name, a date, and a location. Send materials to *Pennsylvania Mennonite Heritage*, 2215 Millstream Road, Lancaster, PA 17602-1499.

ADAMS: I need information about William Adams and his son Samuel who lived at Cocalico Twp., Lancaster Co., Pa. William's dau. Mary m. June 20, 1748, Christopher Whitman. Son Samuel with John McCracken and wife Margaret moved to Washington Co., Tenn. before 1783. Also, Michael Snider, wife Mary, and son Frederick moved from Pa. to Tenn.

*Julian Fortner
343 Lakeview Drive
Cleveland, TN 37323*

BARE: Who were the parents of Anna Maria "Polly" Bare (b. ca. 1765, Pa. or Md.; d. July 9, 1847) who m. ca. 1782, Valentine Weimer? They had 12 ch. and lived in Silver Run, Md.; Lancaster Co., Pa.; Huntingdon Co., Pa.; and Carroll Co., Ohio.

*Carole J. Schetter
9366 S. Princeton Circle
Highlands Ranch, CO 80126-3775*

BARTHOLOMEW: Who were the parents and the descendants of Annie M. Bartholomew (b. June 1848, Marietta, Lancaster Co., Pa.) who m. John Milton Mishler? She may have been the dau. of Jacob Bartholomew.

*Harold W. Bauer
1201 S. First Street
Springfield, IL 62704*

BOWMAN: Benjamin Bowman, Jr. (1742-1822), son of Benjamin Bowman (ca. 1712-1775) and Ann/Anna (ca. 1716-ca.1803), m. Elizabeth Ferree (d. 1811). Was she the dau. of Isaac and Elizabeth (Ferree) Ferree and granddaughter of Daniel and Maria (Warenbuer) Ferree?

*Joan G. E. Wiese
5 Beverly Court
Waupun, WI 53963-2104*

BOWMAN/WAGNER: Who were the ancestors of Abraham Bowman and Elizabeth Wagner of Strasburg, Lancaster Co., Pa.? Their dau. Esther Bowman (June 27, 1781-June 17, 1862) m. Oct. 18, 1808, Rev. Henry Metzler (June 15, 1762-Nov. 20, 1837) of Strasburg.

*Paul D. Andrews
1201 Arroyo Piedra
Santa Fe, NM 87501-8849*

BROWNELLER: I have discovered more information pertaining to the query on this surname published in the January 1998 issue. I recently discovered that the heirs of Henry Browneller (d. ca. Apr. 1804) of Cumberland Co., Pa., were (at least) William, Elisabeth (m. 1793, Martin Lutz), Frederick (m. 1798, Rebecca Breneisen), and Henry, Jr. (my ancestor). I seek information on these persons.

*Ralph M. Condit
3 Primrose Lane
Grass Valley, CA 95945*

EBERSOLE: Who were the parents of Abraham Ebersole (b. ca. 1821, Lancaster Co., Pa.) and wife Barbara Ebersole (b. Mar. 19, 1826, Lancaster Co., Pa.)? It appears that Barbara's maiden name was Ebersole. They may have moved to Franklin Co., Pa. By 1870 they lived in Clinton Co., Iowa.

*Chuck Seyfert
210 E. Pleasant
Maquoketa, IA 52060
closeyF@caves.net*

ESSICK: I seek information on the family of John Essick (Dec. 3, 1787-July 6, 1845) who m. Apr. 12, 1810, Elizabeth Rudolph. I have a Bible presented to Elizabeth by M. A. Rudolph, dated July 6, 1848, Lancaster, Ohio. Elizabeth m.(2) a Householder (d. May 22, 1875, Allen Co., Ohio; bu. Maysville Cem.). Their dau. Catherine (b. Mar. 5, 1825) m. A. G. Cummings on Feb. 8, 1847. They lived in Perry Co., Ohio in 1850. In 1856 David Finch from Woodlaw, Chester Co., Pa., wrote them and referred to their Uncle Balsar (Essicks). John and Elizabeth also had ch.: George, Sarah (m. John Hogentugler), and Ann (m. George Fetters).

*Carolyn B. Coggins
RR 2, Box 156, Lisbon Road
Laurens, SC 29360*

GOOD: Who were the ancestors of Ephraim Good (b. Aug. 30, 1867) of Wayne Co., Ohio, who m. Nov. 19, 1894, Emma B. Imhoff (b. July 17, 1869)?

*David Miller
2945 Sheldon Road
Snover, MI 48472-9735*

HAZEN/BAAL: Who has information on Johannes Hazen and Catharina Baal, possibly from Cumberland Co., Pa.? They were parents of Elizabeth Hazen (b. July 23, 1798) who m. Oct. 20, 1816, Peter Hendricks in Hopewell Twp., Seneca Co., Ohio., whose ch. were Henrich/Henry, Catharina, Maria, Johannes, Samuel, Rachel Minerva, Elizabeth, and Jacob.

*Vernon L. Maxson
3226 Grandview Drive
Saint Joseph, MO 64503-1338*

HOLMES: Ebenezer Drew and wife Martha Cobb (1719-1800) lived in Duxbury, Plymouth Colony, Mass. James Cobb and Patience Holmes were the parents of Martha Cobb, ancestor of Adeline Durkee (1828-1923) and spouse John Strible, my great-great grandparents from Md. Are there artifacts, portraits, and houses still in Duxbury? Portraiture. Were they Caribbean seafarers?

*Richard Allen Morrissey
28656 Murrieta Road
Sun City, CA 92586*

KLEIN/LAUDERBACK: Who were the parents of Maria Elisabeth Klein (b. ca. 1720) who in Lititz, Lancaster Co., Pa., m. July 16, 1745, Johann David Lauterback, son of Anna M. Gratzmann and Johannes Ludwig Lautenbach? Johann David (b. ca. 1716) was single when he came from Staudernheim, Germany, in 1739. Some sources state that this marriage was in the Moravian Church in Lititz, but I

cannot find there any record of it. Was Maria Elisabeth related to Jacob Klyne, John George Cline/Klein, or Barbara (Klein) Greiner. David (d. Dec. 1793) and Maria Elisabeth later moved to Shenandoah Co., Va., where they reared 12 ch.: David, John, Matthias, Susannah, Joseph, Daniel, Abraham, Christine, Barbara, Sarah, Eve. and Elizabeth. Their dau. Susannah Louderback m. Ernest Martinie and they later settled in Henry Co., Kent.

Betty Ann Bowles
1999 Frankfort Road
Shelbyville, KY 40065-9473

KREIDER: Who were the the parents of my maternal grandfather Henry R. Kreider (b. 1862, Ill.) and his brother Alfred Kreider (b. 1860, Ill.)? Some sources suggest that their mother was Lydia Sutton from Ohio. They may have had another brother who lived in eastern Washington.

Virginia Lee Main
104 Muldoon Road, #295
Anchorage, AK 99504-1403

LANDIS: Who were the parents of Felix Landis, Sr. (b. 1672; d. 1739, Lancaster Co., Pa.) who m. Rosina and had ch.: Felix Jr. (b. 1708, Mannheim, Germany); Fronicka; Anna; Barbara? A great-grandson of Felix Landis Jr. was Michael Landis (b. Apr. 25, 1799, Pa.) who m. Rosannah (b. Jan. 17, 1796, Pa.). What was the birth surname of Rosannah?

Carole Kopsper
10550 Slings Gap Road
Bent Mountain, VA 24059

LANDIS: What was the maiden name of Rosannah _____ (b. Jan. 17, 1796 in Pa.)? She married Michael Landis (b. Apr. 25, 1799 in Pa.). He was the great grandson of Felix Landis, Jr. (or II).

Carole Kopsper
10550 Slings Gap Road
Bent Mountain, VA 24059

LONGENECKER: In an obituary of Miss Maria Longenecker (d. Oct. 9, 1905) of Bareville, Lancaster Co., Pa., the survivors include a brother Adam Longenecker from "Longeneckers." Where is this location?

Noah L. Oberholtzer, Jr.
202 East Eby Road
Leola, PA 17540-9508

LONGENECKER/LONGACRE: A research group has been formed to document family history of three Longenecker (and other spellings) immigrants in south-eastern Pa.: 1) Ulrich (d. ca. Feb. 1757) and wife Elizabeth of Chester Co.; 2) Ulrich (d. 1754) and wife Anna Blaser of Lancaster Co.; 3) Peter Longacre of Kingsessing, Philadelphia Co., whose name was changed about 1690 from Peter Andries to Peter Longacre when the English forced the Swedes to adopt English-style surnames. Those wishing to participate and receive a newsletter may contact:

Richard Cryer
469 Riversville Road
Greenwich, CT 06831
e-mail: dickcryer@juno.com

MARTIN: I am seeking information on William Martin, an Irish immigrant, and his wife Nancy

Burkholder, who lived in Earl Twp., Lancaster Co., Pa. Their son Isaac B. Martin (1822-1910) m. Mary Ann Halderman (1832-1880) in 1851 and had sons David, Scott, Wayne, and Diller. Their dau. Mary Martin m. Richard Nagle Winters (1827-1901), owner of the hotel in Hinkletown, Earl Twp. who had ch.: Mary (m. B. J. Reemsnyder, physician at Hinkletown), William, Alice, and Annie.

Ray Martin
635 N. Parish Place
Burbank, CA 91506

MILLER: I am seeking information on and other fellow descendants (direct and collateral) of Catherine Ann Miller (d. 1856, Kutztown, Berks Co., Pa.), dau. of John Miller and Salome Keiser. Catherine m. Aug. 21, 1867, Isaac Mishler; their ch. were John Milton, Mahlon, and Henry.

Harold W. Bauer
1201 South First Street
Springfield, IL 62704

MULTIPLE SURNAMES: I wish to make copies of photographs of the following people who lived in the Pennsylvania counties of York, Lancaster, and Berks: Patrick CAVANAUGH (d. Nov. 11, 1880) m. Eliza Bever (d. Feb. 10, 1884); David DIETZ (b. Dec. 1834; d. Aug. 28, 1907) m. Rebecca Paules (d. June 28, 1875; Peter FAKE (b. Dec. 28, 1813; d. Aug. 3, 1887) m. Louise Ann (c. May 5, 1866); Joseph HUNT (b. Nov. 8, 1816; d. June 23, 1885) m. Theresa Inkrote (b. July 7, 1830; d. Aug. 8, 1888); Levi LEHMAN (b. Mar. 3, 1832; d. Sept. 29, 1889) and m. Isabell Harris (b. Aug. 28, 1840; d. June 17, 1915; Jacob S. PENCE/PENTZ (b. Nov. 8, 1834; d. Nov. 29, 1921) m. Susan Poet (b. Mar. 20, 1838; d. Aug. 2, 1917).

Karen Hunt
201 Silver Spur Drive
York, PA 17402-2732

NACE: Who were the parents of William F. Nace (Apr. 13, 1831-Aug. 14, 1887) and his wife Feronica R. Musselman (Apr. 27, 1837-Dec. 1, 1910)? Were her parents Jacob Musselman and Ann Ruth? William is bu. at Franconia Mennonite Cem., Montgomery Co., Pa.

Stanford Landis
1407 Fritztown Road
Reinholds, PA 17569

OVERHOLSER: I seek the ancestry of Christian Overholser who m. 1798, Catherine Fizer, in Botetourt Co., Va., dau. of Henry Fizer. Christian's dau. Frances m. 1821, in Montgomery Co., Va., John Sarver. I also seek Fizer and Sarver ancestry.

Priscilla D. Biggs
103 Catron Street, Apt. 32
Santa Fe, NM 87501-1875

POLK: We are seeking information on Samuel Polk (1833-1901) who m. Amy R. McVey (1836-1880), who probably lived in Cecil Co., Md. Who were the parents of two brothers, John and William Polk? They served with Battery B, Maryland Light Artillery, during the Civil War.

John W. and Margaret Harris Gall
407 Springwood Lane
San Antonio, TX 78216

REESMAN: I seek data on the descendants of Philip Reesman and Catherine Leininger who m. May 30, 1775, at the Lutheran Church, New Hanover, Coventry Twp., Chester Co., Pa. I need details on their son Philip Reesman, Jr. (b. ca. 1778-80; d. 1855) who lived in the Pa. counties of Franklin, Westmoreland, Centre, and Indiana.

*James R. Reesman
1413 SE 28th Terrace
Cape Coral, FL 33904-3918*

ROTH: Abraham Roth (b. 1773), a Mennonite, went to Adams Co., Pa., with several ch. One went to Washington Co., Md. Are the Samuel (b. ca. 1780) and Sarah who stayed in York Co., Pa., part of this family? Another Samuel Roth (b. 1802) m. Rebecca and lived in York Co. How did Samuel and Rebecca get their original land, which is near Roth (now Trinity Reformed) Church, Jackson Twp., York Co.?

*Ruth R. Acevedo
2872 Tropic Road
Melbourne, FL 32935*

SHOWERS: When Rev. Lucien Wilson Showers died on Feb. 10, 1912, at his home on East High St., Kittaning, Pa., his m.(2) was Martha M. Templeton. His m.(1) had 3 sons: Lee Showers of Charleroi, Pa.; Haven Showers of Middletown, Ohio; Horace T. Showers of Crystal City, Mo. I would like to hear from a descendant of this family.

*Lawrence H. Showers
795 Church Road
York, PA 17404*

SNYDER: I need information on family of Andrew Snyder (b. ca. 1820) who lived in Northumberland Co., Pa., in 1860. He m. Sarah Tonkinson in 1881 and lived in New London, Ohio in 1899. Who were the parents of Lucinda Snyder (b. 1848, Pa.; d. 1877, Clarksfield, Ohio) who m. John York Tonkinson in 1867? Louise Snyder (b. 1844; d. 1922, Kans.) m. John York Tonkinson in 1878 and lived in Fitchville, Ohio in 1880.

*Steven Tonkinson
1246 Lower Mill Road
Hixson, TN 37343*

STAUFFER: Who were the siblings of Henry Stauffer (b. 1811, Berks Co., Pa.; d. 1885, Portland, Ind.)? His father was Jacob, a butcher by trade. Henry lived in the Dayton, Ohio area from ca. 1831-1851, then moved to Portland, Ind., where he m. Harriet Lindsay; they had 7 ch., including my grandfather Wm. Henry.

*William H. Stauffer
128 W. Ritchie Street
Marceline, MO 64658-1219*

WOLFE: Adam F. Wolfe (b. July 12, 1864, Lancaster/Lebanon Co., Pa.; d. May 10, 1931, Washington D.C.) m. Susan Virginia Noaker (Apr. 19, 1869-Nov. 10, 1942) on Sept. 27, 1892. I would like the names of his parents, grandparents, or any relatives.

*Norman V. Blantz
1832 Jacksonville Jobstown Road
Columbus, NJ 08022-1410*

WOLFE/GEIST: Who were the parents of Susannah and Barbara Wolfe, both b. near New Holland, Lancaster Co., Pa.? Both m. George Geist (b. 1731 or 1739, Baden,

Germany; d. Oct. 21, 1821 near Neffsville, Manheim Twp., Lancaster Co., Pa.). George m.(1) Barbara and they had one child, Jacob (b. Aug. 11, 1767, Ephrata Twp., Lancaster Co., Pa.). Barbara d. and George m.(2) her sister Susannah with whom he had the following ch.: George, Daniel, Andrew, Elizabeth, Susanna, and John.

*Michael T. Musser
1529 Lindenwood Drive
Orange, TX 77630-2811
unicorn@pnx.com*

WOLFE/WOLF: John Wolf (b. ca. 1795, Mecklenburg Co., N.C.; d. ca. 1840, Pontotoc Co., Miss.), who m. Mary Rape/Reep, descends from John Philip Wolfe (b. ca. 1740, Germany or Penn Drylands, Hecktown, Northampton Co., Pa; d. 1815, Mecklenburg Co., N.C.). He m.(1) Elizabeth Ehret and m.(2) Elizabeth Files. Is there a connection to Henry Wolff of Northampton Co., Pa., and the George Wolf family, who both emigrated from Alsace in early 1720s?

*Terry Fregly
PO Box 3886
Tallahassee, FL 32315-3886
tfregly@worldnet.att.net*

Tips

Readers are invited to share new findings with *Pennsylvania Mennonite Heritage*, 2215 Millstream Road, Lancaster, PA 17602.

BOMBERGER: The following information was abstracted from a photocopy at the Lancaster Mennonite Historical Society of a Bible record. *Mennonites of Lancaster Conference* by M. G. Weaver (p. 245) indicates that Joseph Bomberger (d. 1869) was ordained at Diller Mennonite Church in Cumberland Co., Pa. Other secondary sources state that the father of Joseph Bomberger (d. 1869) was Joseph Bomberger (1762-1811) of Warwick Twp., Lancaster Co., Pa., which is consistent with these parts of this Bible record—death dates for a Joseph Bomberger (d. July 30, 1811) and his wife (d. Nov. 24, 1845).

Joseph Bomberger, July 12, 1801-Feb. 9, 1869
m. Feb. 2, 1826, Sarah Erb; b. Apr. 28, 1805; d. July 20, 1887.

1. Jacob, b. Jan. 27, 1827
2. Magdalena, Dec. 29, 1828-July 3, 1873
m. _____ Cockley
3. Elisabeth, Apr. 4, 1831-June 25, 1871
m. _____ Hays
4. Anna, May 7, 1832-Nov. 26, 1908
m. _____ Gochnauer
5. Sarah, Jan. 20, 1834-Feb. 10, 1885
m. _____ Cockley
6. Maria, June 23, 1836-Oct. 1909
m. _____ Eberly
7. Catherina, b. Sept. 2, 1838
8. Barbara, b. Nov. 1, 1840
9. Rebecca, b. Nov. 17, 1842
10. Veronica, b. May 14, 1844
11. Joseph, b. Aug. 22, 1847
12. Susanna, b. Aug. 13, 1850

GALICIAN MENNONITES: Nine volumes are planned on family history of Mennonites and descendants who lived in Galicia, including the following surnames: Miller, Forrer, Jotter, Klein, Stauffer, Bachmann, Bergthold, Ewy, Brubacher, Kintzi, Linscheid, Rupp, Merk, Schmidt, Hubin. Volume one will be a general introduction and a complete index of the names, birthdates, and reference numbers. Contact T.P. Miller, P.O. Box 2182, Jackson, TN 38302 and tymeewy@usit.net.

HOFFMAN: The following information was abstracted from a photocopy at the Lancaster Mennonite Historical Society of an 1867 English Bible.

- James M. Hoffman, b. Feb. 4, 1839
Martha J. Hoffman, b. Oct. 30, 1855
Clara B. Hoffman, b. Nov. 23, 1868
Ida Cenobia Hoffman, b. Mar. 14, 1879
Charles Edward Hoffman, b. July 8, 1881
Harry Walter Hoffman, b. Sept. 10, 1886
George Harrison Hoffman, b. Feb. 17, 1889
James Morton Hoffman, b. Feb. 17, 1889
Verna May Hoffman, Nov. 18, 1896-Jan. 17, 1902

HOLLINGER: The following information was abstracted from a photocopy at the Lancaster Mennonite Historical Society of an undated German Bible. Secondary

sources state that this family lived about two miles north of Churchtown, Lancaster Co., Pa., that the parents are buried near there at Weaverland Mennonite Cemetery, and that the surname of the wife (in brackets) was Horst.

Johannes Hollinger, Mar. 29, 1830-Feb. 28, 1906

m. Ester [Horst], Oct. 17, 1832-Oct. 1?, 1897

1. Susanna, b. July 12, 1852
2. David, Sept. 23, 1853-Nov. 13, 1926
3. Isaias, b. Feb. 3, 1855
4. Jacob, b. Feb. 24, 1857
5. Maria, Jan. 22, 1859-Apr. 10, 1930
6. Johannes, June 15, 1860-Mar. 8, 1884
7. Magdalena, b. July 4, 1862
8. Thomas, Mar. 26, 1864-Dec. 25, 1891; dau. Mable
Rebecca, b. Nov. 22, 1889.
9. Esther, May 24, 1866-Nov. 24, 1918
10. Elisabeth, b. Apr. 30, 1868
11. Anna, b. June 3, 1870
12. Rebecca, b. Dec. 26, 1872

HOSTETTER: The following genealogical information was abstracted from an unrecorded will in German (dated Dec. 8, 1809) and an unrecorded release in English (dated Mar. 20, 1827) for Jacob Hostetter (1745-1826), Mennonite of Warwick (now Penn) Twp., Lancaster Co., Pa. The will describes considerable property, including mills in Warwick and Rapho townships. One of the mills, called "Kauffmans' mill," is listed as Martin mill (no. 48-03) in *Water Powered Grist Mills: Lancaster County, Pennsylvania* (p. 61) by Arthur Lord. Bracketed information is from secondary sources at the Lancaster Mennonite Historical Society.

Jacob Hostetter, d. between Dec. 8, 1809 and Mar. 20, 1827;
brother Benjamin; witnesses—Joseph Bomberger,
Jacob Metzler, Christian Metzler.

m. Maria [Metzler]

1. Jacob [Mennonite Bishop and Conference
Moderator, 1774-1865]
2. Abraham
3. Anna; m. John Snyder
4. Barbara; m. John Bassler
5. Maria; m. Christian Miller

LEAMAN: The following information is an abstract from a photocopy at the Lancaster Mennonite Historical Society of loose pages from a Bible. Bracketed data is from newspaper clippings found in the Bible.

Abraham B. Leaman, Jr., Feb. 6, 1840-Sept. 17, 1908
[Leacock Twp.]

m. Mar. 9, 1869, Evanna Morton, by Rev. E. Greenwald,
Trinity Lutheran, Lancaster, Pa.; b. Sept. 15, 1841; d.
May 15, 1893.

1. Annabell, May 31, 1870-Aug. 1, 1870, aged 2 mo., 1
da.
2. Abraham M., b. Sept. 23, 1872
3. Elizabeth, b. Oct. 7, 1874
4. Francis M., b. May 20, 1876
5. Clarence Edgar, b. Dec. 27, 1877
6. John D., b. Sept. 26, 1879
7. James M., b. Oct. 12, 1881
8. Elam D., b. Apr. 27, 1885

LEHMANN: On a loose piece of paper in the Bible abstracted above under the heading of **BOMBERGER**, the following information was abstracted.

Anna Lehmann, Nov. 14, 1769-Mar. 4, 1859
m. _____ Schoerg [Shirk, Sherk, etc.]

SHREINER: The following information was abstracted from a photocopy at the Lancaster Mennonite Historical Society of an English Bible (title page missing). Secondary sources show that this family lived in Lancaster Co., Pa.

Franklin L. Shreiner, b. Dec. 31, 1849

m. Nov. 19, 1868, Barbara M. Hess; b. Apr. 29, 1844.

1. Anna H., b. Sept. 18, 1869
2. George H., b. June 1, 1871
3. Harry H., b. Aug. 16, 1873
4. Katy H., b. Feb. 16, 1876
5. Franklin H., b. Oct. 10, 1877
6. David H., b. Apr. 21, 1880
7. Son, Feb. 14, 1882-Feb. 15, 1882
8. John H., Feb. 19, 1883-May 2, 1891
9. Elizabeth, b. Oct. 3, 1885

STAUFFER: The following information was abstracted from a photocopy at the Lancaster Mennonite Historical Society of a German Bible (1805). Peter Stauffer (1811-1878) is buried at New Providence Mennonite Cem., Providence Twp., Lancaster Co., Pa.

John Stauffer, d. Mar. 26, 1832, aged 57 y., 11 mo., 18 da.

m. Ann _____, d. Aug. 7, 1846, aged 66 y., 1 mo., 18 da.

1. Anna, b. Oct. 23, 1802
2. Martha/Magdalena, Dec. 4, 1804-May 21, 1866
3. David, Nov. 13, 1806-Sept. 18, 1862
4. Peter, b. Apr. 1, 1811; [d. Apr. 1, 1878]
5. Son
6. Tobias, Aug. 11, 1813-Dec. 26, 1869
7. Jonas, Sept. 6, 1815-Feb. 26, 1842
8. Joseph, Oct. 16, 1819-Oct. 15, 1841

STANDARDS FOR SOUND GENEALOGICAL RESEARCH: Remembering that they are engaged in a quest for truth, family history researchers consistently:

1. Record the source for each item of information they collect.
2. Test every hypothesis or theory against credible evidence and reject those that are not supported by the evidence.
3. Seek original records, or reproduced images of them when there is reasonable assurance they have not been altered, as the basis for their research conclusions.
4. Use compilations, communications and published works, whether paper or electronic, primarily for their value as guides to locating the original records.
5. State something as a fact only when it is supported by convincing evidence and identify the evidence when communicating a fact to others.
6. Limit with words like "probable" or "possible" any statement that is based on less than convincing evidence and state the reasons for concluding that it is probable or possible.
7. Avoid misleading other researchers by either inten-

tionally or carelessly distributing or publishing inaccurate information.

8. State carefully and honestly the results of their own research and acknowledge all use of other researchers' work.
9. Recognize the collegial nature of genealogical research by making their work available to others through publication, or by placing copies in appropriate libraries or repositories, and by welcoming critical comment.
10. Consider with open minds new evidence or the comments of others on their work and the conclusions they have reached.

*National Genealogical Society
4727 17th Street, North
Arlington, VA 22207*

TWO GENEALOGICAL DATABASES ON MENNONITES AND AMISH: Two organizations are developing databases of genealogical information:

1. The California Mennonite Historical Society has announced that the second volume of GRANDMA (Genealogical Registry and Database of Mennonite Ancestry) is available on CD-ROM. It primarily contains information on 267,864 persons whose ancestral lines can be traced to Mennonite communities in Poland and Russia. It also has maps of Russia and Poland/Prussia, ship lists with Mennonite immigrants to North America, some photographs, and other items. The database may be used with existing commercial software, and the society recommends Brother's Keeper, which is distributed as shareware on the CD-ROM, both in DOS and Windows versions. A Macintosh program capable of importing GRANDMA has not been found. It requires at least 85 megabytes of hard drive space. Contact Kevin Enns Rempel at kennsrem@fresno.edu or at Center for Mennonite Brethren Studies, 4824 East Butler, Fresno, CA 93727-5097.

2. The OMII Genealogy Project is a group of individuals supporting a database of information on Mennonites, Amish, and Amish-Mennonites whose ancestral lines can be traced to Switzerland, Germany, and France. The OMII (Ohio, Michigan, Indiana, Illinois) database centers on the U.S. Midwest. Recent reports indicate ca. 900,000 entries, but this figure does contain some multiple entries on the same person. One may contact David Habegger at 6929 Hillsboro Ct., Fort Wayne, IN 46835 or DLHabegger@aol.com and Robert Geiser at 1550 Spruce St. Ext., Wooster, OH 44691 or swisstea@bright.net.

YODER HOUSE: A pre-1750 house in Grantsville, Maryland, is being restored by a group of persons interested in Yoder family history. An archive is planned for part of the house. A goal of \$125,000 is set for expenses. One may contact Yoder House Project, 1066 Smith Ave., Harrisonburg, VA 22802.

Book Reviews

The Expanded Practical Music Reader: Steps to Understanding and Appreciating our Songs and Hymns, revised by Earl Z. Weaver. East Earl, Pa.: author, 1997. 232 pages. Paperbound. \$10.00.

Published by a musical leader of the Groffdale Mennonite Conference ("Wenger" or "Team" Mennonites), a conservative Old Order Mennonite denomination centered in Lancaster County, Pennsylvania, the book is used primarily at their singing school meetings. Neither the singing schools nor the publication of the book are under the direct control of their ordained church leaders. Held in their parochial school buildings every Saturday evening from 8:00 to 9:30 in the summer from May to August, the instructional sessions are attended by young males and females from the age of 17 to the time when they are married. From 100 to 200 or more persons attend each singing school. Although the book and all its songs are in English (except no. 110), the instruction takes place in Pennsylvania German, the primary language of this Mennonite group. After the singing school meetings, the young people socialize, often with the intention of finding spouses.

With a subtitle of "Steps to Understanding and Appreciating Our Songs and Hymns," the book under review contains instructional text and scored tunes with sacred and secular words. It is a significantly revised and expanded version, basically a new book, of *Practical Music Reader and Rudiments of Music: for Normal Music Schools, Singing Schools, Home Practice*, first published in 1904. The book has undergone numerous editions and printings, the most recent by Tillit S. Teddlie of Texas in 1992, which was almost entirely supported by Groffdale Mennonites.

The singing school movement of the 1800s had a major impact on Pennsylvania Mennonites. In congregations open to some use of English and this "new" style of singing, Mennonite young people gathered (usually in the school rather than the meetinghouse) for instruction in the rudiments of sight reading and for singing English songs with secular and sacred texts, often in four-part harmony. Mennonite singing schools received a major boost in 1875 when *The Philharmonia* by Martin D. Wenger was published by the Mennonite Publishing Company in Elkhart, Indiana.

After the 1893 division in Lancaster Mennonite Conference, the Old Order group discontinued singing schools for almost three decades because they represented the encroaching use of English language and pietistic-revivalistic theology. However, their appeal did not disappear. "About 1921 Noah Hurst began the first singing schools in the Weaverland School House. This was the first of these music schools since 1893 in the Jonas Martin group."¹ *The Practical Music Reader* began using shaped notes in the 1920s and thus gained in popularity with Old Order Mennonites over *The Philharmonia*.

In 1927 the Old Order Mennonites divided into the Weaverland Mennonite Conference and the Groffdale Mennonite Conference. The Weaverland Conference embraced the reintroduced tradition of singing schools—to the extent that by the 1950s the schools took place inside the meetinghouses. On the other hand, the Groffdale Conference remained somewhat resistant to singing schools, not allowing them in their meetinghouses. The book under review indicates the slow but steadily increasing acceptance by the Groffdale Conference of the singing school musical styles and the social aspects of the event. Perhaps the fact that the instructors are now from the Groffdale Conference has helped the ordained leaders move away from passively allowing the singing schools toward a more positive attitude.

The instructional method and the notation is firmly embedded in the tradition of shaped notes, whereby seven distinct shapes signify the position on a diatonic scale. The chapter titles are "Music in our Lives . . . The Scale . . . Timing and Accent . . . The Human Voice . . . Song Leader Techniques and Tips . . . Chords and Song Composition . . . Music Dictionary . . . Practice Scales . . . Rounds . . . Selected songs and hymns . . . Index." The titles include over seventy songs not found in the prior editions, including some songs written by Old Order Mennonites in the 1990s. For example, Earl Z. Weaver and John B. Martin (no. 68) wrote "He is Not Here!" The instructional sections (pp. 1-112) and the song section (pp. 112-232) are about equal in length. One fascinating section is "Chords and Song Composition" (pp. 56-76), entirely absent from the previous edition. It provides suggestions, especially in the area of harmonization, and encouragement for persons to compose songs and hymns.

Many of the hymns are written in the gospel song style with choruses, syncopated and repetitive rhythmic patterns, and moving inner parts. These sacred songs would be unacceptably "modern" in the Sunday worship services of the Groffdale Conference but have been enthusiastically embraced by their young people in non-worship settings. A visit to Martin's Pretzel Bakery in Akron, Lancaster County, will often find the visitor listening to girls and young women of the conservative Mennonite groups singing these and other songs as they twist pretzel dough.

The book was printed in Rosenort, Manitoba, by a press affiliated with the Church of God in Christ, Mennonite, informally known as Holdeman Mennonites, a conservative Mennonite group centered in the states and provinces of the Plains. This printer and publisher of many song books was able to secure the necessary copyright permissions and could match the German typeface² (for no. 110) used in the *Unparteyisches Gesangbuch*, the hymnal first published in Lancaster in 1804 and still used as the standard hymnal in the church services of the

Groffdale Mennonite Conference and the ultra-conservative Stauffer Mennonite groups.

The Old Order Mennonites have retained this singing school tradition long after others have abandoned it. No doubt the sheer love of music, the energy generated by lively singing, and the excitement of possibly meeting a future spouse contributes to the persistence of these singing schools. The existence of this thoroughly revised edition indicates a thriving musical tradition which has nineteenth century antecedents all over rural North America and, in this instance, a contemporary focus centered among Mennonites in Pennsylvania.

¹Phares Zimmerman, as quoted by Amos B. Hoover in *The Jonas Martin Era* (Denver, Pa.: author, 1982), p. 31.

²Interview of Earl Z. Weaver by David Rempel Smucker, August 25, 1997.

—David J. Rempel Smucker, Akron, Pennsylvania

A Pellman Family History: LeRoy S. and Elizabeth Lauver Pellman and Their Children, Ancestors, and Descendants, by Hubert R. Pellman. [Harrisonburg, Va.]: Hubert Pellman and Miriam Pellman Maust, 1996. 284 pages. 68 illustrations. Hardbound. \$25.00.

"Elizabeth had good physical and emotional health and unusual stamina . . . Like her mother's, one shoulder sloped slightly. She had a pleasant, lovely countenance, her hair was dark and frizzy. . . . She had inherited the beauty of the Lauver women, accentuated with a strong, caring personality. Even later years of toil and heavy responsibility did not dull or skew her kind, even temperament." (p. 107)

"Of medium to larger physical frame, LeRoy had handsome features, with a prominent jaw that did emphasize his firmness and determination. His reddish hair, thought by some to be appropriate for his quick, strong temper, earned him the nickname 'Red,' which his children knew better than to utter in his presence." (p. 107)

In today's published genealogies I have noticed a trend to reduce vital statistics (in outlines, lists, and charts) and increase narrative content—a creative adaptation allowing more space for stories, photographs, reminiscence, and biography. In this volume Hubert Pellman and his siblings have set a new standard for an evolving genre. The book has an artistic and multi-colored dust jacket; a good map of the family's homes, churches, and other sites; superlative writing, editing, and typesetting; and 68 interesting and well-reproduced illustrations. It will please all those interested in the families described here, in their central Pennsylvania home community, in twentieth century Mennonite history, and also in the Pellman's mixed denominational heritage.

The book is really three books in one. First, it is a survey of the ancestral families of LeRoy S. Pellman (1893-1977) and Elizabeth Lauver (1894-1968)—most of them from the area of Richfield, near the border of Juniata and Snyder counties in Pennsylvania. Secondly, it is the story of the lives of this couple, especially during the time the children were young. Thirdly, it is an illustrated directory of all their descendants.

The eight offspring of LeRoy and Elizabeth Pellman, their spouses and children, constitute an exceptionally deep well of literary, artistic and entrepreneurial talent. Eldest child Hubert Pellman, retired English professor at Eastern Mennonite University, Harrisonburg, Virginia, was the principal researcher and wrote the first five chapters. Miriam (Pellman) Maust did the editing and some of the writing. Freda (Pellman) Redekop compiled the genealogical material. Richard Pellman and Ellen (Pellman) Hartman each wrote parts of a chapter. The remaining children—William, Charles and Ferne—also contributed to that chapter on the life of the family. Credit for the professional appearance of the book is given to granddaughter Phyllis Pellman Good who "[saw] the project through to book form" (p. 10).

Chapter one deals with the Pellman, Shellenberger and Graybill ancestors. Chapter two treats Elizabeth Lauver's roots (Lauvers and Harts primarily). Chapter three is a biographical treatment of Elizabeth's early years and chapter four does the same for LeRoy Pellman. Chapter five covers the first twelve years of their married life.

With additional credentials as historian, Hubert Pellman spent a number of years researching the lives of his parents and grandparents. He left few stones unturned and clearly followed these guidelines which "I had tried to teach some hundreds of students in my writing and literature classes during forty years of college teaching" (p. 3). His writing, clear and colorful prose such as one rarely encounters in genealogies, provides exceptional interest. His combined appreciation for history and literature sprinkle the text with quotations from Ralph Waldo Emerson and Robert Louis Stevenson and such savory historical tidbits as a *Washington Post* report on the global effects of the 1918 influenza epidemic.

Pellman's use of primary sources for information is exemplary. He has found enough detail on his parents and grandparents to make the past feel like the present: interviews with relatives and neighbors, newspaper articles, and obituaries, diaries and letters, church records; merchants' sales ledgers, testimonials from his parents' employers and students, and even their college transcripts! All this material is either seamlessly woven into the text or placed in endnotes. (The use of endnotes to explain, supplement, and document statements is a model of this latter-day alternative to footnotes.)

Many of us avoid episodes in our family history for which we feel shame or which we cannot imagine broaching without hurting someone's feelings. Yet, without truthfulness and openness in confronting these difficult stories, we can never hope to understand fully our families and ourselves. With tact, empathy and fairness, the Pellman authors narrate and explain the occasional incidence of human weakness in their families.

The last two chapters of the book, collaboratively authored by all the Pellman children, are also well written and entertaining. Chapter six covers the family from 1930 to 1945 and chapter seven treats the later years of LeRoy

and Elizabeth. Chapter six features a detailed description of life on the Pellman farm in West Perry Township, Snyder County, Pennsylvania, by the second son, Richard. Eldest daughter Ellen (Pellman) Hartman then describes this same period with sparkle and insight from the perspective of the women.

An indexed genealogical section with four sub-sections on the Lauer, Hart, Pellman and Shellenburger ancestors follows the family narrative. Then the family of LeRoy and Elizabeth Pellman is treated in detail with biographical notes—brief histories and photographs of all descendants of the founding couple. An index to the main narrative section of the book also would have been valuable. I would have appreciated a list or index of photographs. (Why is such a list so rarely found in family histories?) The selection and reproduction of illustrations is excellent, although they are not always optimally situated or clearly linked to the text. One family photograph unnecessarily appears twice (pp. 12, 123).

While *A Pellman Family History* contains significant original material in the family history sections, most sources listed in the genealogical section are secondary works—indicating a reliance on other people's research. Freda (Pellman) Redekop's work on the Hart family is mentioned, but conceded to have been largely unsuccessful (p. 50). A few genealogical charts might have added to the appeal of this already visually-inviting book. A better numbering system would have been imperative had the book included more persons; the one used merely assigns numbers sequentially, without regard to genealogical relationship.

This well-edited book has few mistakes of any kind. Errors include the use of the term "step-sister" (pp. 52, 58) instead of the correct "half-sister." The grandfather of Elizabeth Bowman, wife of immigrant Baltzer Laber, was probably not Christian Martin (p. 34). Another error (where my own beloved ancestor is "victimized"!) was the confusion of Abraham Halteman, Jr., father of Leah Halteman (who married Dunkard Deacon John Hart), with his father, Mennonite Bishop Abraham Halteman (p. 51).

Even a fine-toothed comb will not reveal any serious faults in this handsome volume. The two verbal portraits by "artist" Hubert Pellman in pen and ink which introduced this review represent the delights the book contains. If one contemplates writing a family history, one will find no better model of a job done well.

—K. Varden Leasa, Downingtown, Pennsylvania

Virtual Roots: A Guide to Genealogy and Local History on the World Wide Web, by Thomas Jay Kemp. Wilmington, Del.: Scholarly Resources, Inc., 1997. 279 pages. Paperbound. \$24.95.

This excellent resource organizes Internet sites and e-mail addresses related to genealogy in a convenient format. It categorizes Website addresses for the major religious denominations (including Mennonites), historical

societies, prominent universities, and archives of every state and Canadian province. It has an international section of historical/genealogical sites to every country in Europe and several parts of Asia and Africa. Over two hundred addresses of family associations complete the directory.

The printed book format has some weaknesses because the Internet is too fluid an organism for this directory to remain effective indefinitely. Addresses change and new sites constantly develop. Already this book contains some links that are no longer active. It will hardly serve as a comprehensive guide of genealogical websites for a long time in the future.

Kemp's own Irish background figures prominently in the sources he has collected. Irish links are organized by county, while links to other European nations are grouped nationally. Major Pennsylvania German websites such as the Pennsylvania Dutch List home page (<http://members.aol.com/PennaDutch/pennadutch.html>) and Kraig Ruckel's Palatine and Pennsylvania Dutch Genealogy Page (<http://www.geocities.com/Heartland/3955>) are not included.

The book lists the Yoder family site (<http://www.genealogy.org/~yoder/>), but does not include other Mennonite related genealogical sites related to the surnames of Brenneman (<http://gargantua.stanford.edu/breneman/brenemans/>), Burkholder (<http://www.geocities.com/Heartland/Prairie/1790/>), Eby (<http://www.familytreemaker.com/users/q/u/a/B-D-Quast/>), Kraybill (<http://www.vianet.net.au/~kraybill/kraybill.htm>), Martin (<http://users.desupernet.net/dlmartin/MartinGen>), Stauffer (<http://sillyg.doit.com/genweb/Stauffer/Stauffer1.html>), [Christian] Wenger (<http://www.wp.com/wenger.gene/>), [Hans] Wenger (<http://hum14.ucsc.edu/>), and Mumma (<http://www.mumma.org/mumma.html>).

Kemp does not include a link to the Manitoba Mennonite Historical Society (<http://www.mmhs.org/>) in Canada, the most comprehensive collection of Mennonite genealogical material found on the web. Also, *The Royer Family in America* by J. G. Francis has been placed on the web (<http://www.cet.com/~royerr/>) as one of the first "virtual books" relating to the history and genealogy of a prominent Pennsylvania Dutch family. Unfortunately, Kemp's directory does not mention this new site.

A few genealogical home pages contain directories larger and more comprehensive than this book. Cindy Howell's website (<http://www.CyndiList.com>) boasts over 28,000 genealogical links arranged and cross-referenced in over seventy categories. These links can be acquired by the click of a mouse, which Kemp's book can never provide. Updated frequently, these virtual directories are accessible through the Internet. Directories of Internet sites may be best kept in the virtual format where they can be updated, edited, and accessed at any time.

—Darvin L. Martin, Lancaster, Pennsylvania

A People on the Way: History of the New Holland Mennonite Church, Seventy-Five Years, 1922-1997, by Darvin L. Martin. New Holland, Pa.: New Holland Mennonite Church, 1997. 161 pages. Paperbound. \$19.95.

In March 1922 Mennonites in New Holland, Lancaster County, Pennsylvania, dedicated their first meetinghouse. Seventy-five years later they celebrated that anniversary with the publication of this history of their congregation. However, their story began in the early 1700s when Weber/Weaver, Martin, and other families settled in what became known as the Weaverland Valley to the north of New Holland. Before 1837 those Mennonites had built several meetinghouses.

In the late 1800s the introduction of Sunday schools and mission work brought major changes. In 1891, twenty years after the Lancaster Conference gave qualified approval for Sunday schools, one opened in the Weaverland meetinghouse. At the turn of the century, Noah H. Mack, a progressive influence, served for more than one decade with dedication and zeal at a new mission outreach on Welsh Mountain, a few miles south of New Holland. It attempted to help descendants of freed and fugitive slaves improve their economic status and was an "industrial" rather than an evangelistic mission. Nonetheless, it was "the first organized mission effort between Mennonites and African Americans" (p. 9).

Noah H. Mack soon added more outreach methods. In 1906 he introduced revival meetings to the heretofore hesitant Lancaster Mennonites. Their concerns about the emotionalism and possible threat to the Mennonite humility ethos posed by such meetings were superseded by their gratitude at young people joining the church following conversion experiences. In 1910 Mack led the first worship service of Mennonites in New Holland. By then nearly twenty Mennonite families lived in the town. In 1915 Mack led in the effort to establish a Sunday school in New Holland. Participants rented space for both church services and Sunday school from the Methodist Episcopal Church until they moved into the new meetinghouse in 1922.

In December 1923, 103 persons signed the charter membership list, most of them previously members of Groffdale and Weaverland. Two weeks later Noah N. Sauder was ordained minister, to assist Bishop Noah H. Mack. As in sister congregations, regulations and restrictions, most noticeably on attire, helped to define and demonstrate their faith, humility and commitment. Revival meetings promoted conversion experiences and entry into membership. Ordinations by lot provided leaders until C. Nevin Miller was hired in 1980 as the first professional pastor. Ministries within the congregation included Sunday school, music training, recreation, and social and service activities. In 1953 the congregation changed from a bi-weekly to weekly schedule for Sunday services.

The overarching theme of this story is the congregation's support for and participation in a wide range of mission and service. Thirty-two women organized the

New Holland sewing circle in 1914, donating clothing as near as Welsh Mountain Mission and as far as Russia. In the 1920s the congregation assisted Russian refugees and supported the emerging Mennonite mission in Tampa, Florida, pioneered by their own J. Paul Sauder. In later decades members were involved in Jewish evangelism; a mission outpost at Palo Alto, sixty miles away near Pottsville; and a New Holland Hispanic congregation.

Members served in mission and relief assignments around the world in Africa, Asia, Europe, as well as Central and North America. Mission boards, Mennonite Central Committee, and Civilian Public Service (plus other alternatives to military duty) sponsored this service. Establishing a day care center in their meetinghouse in the 1980s led to a significant and growing service in their local community.

Over the years the congregation has dealt with a variety of issues, including instrumental music, divorce and remarriage, and worship patterns. Shifts from distinctive attire to increasing acculturation also made way for diversity in theological strains. How to define its identity amid its mission and service efforts remains a continuing challenge.

One or two paragraphs introducing each chapter would have been helpful as a way to better understand how its designated time span and its movement and themes fit together. Summary paragraphs to ease the transition to the next chapter are also needed. A more careful editing might have caught several typographical errors, the occasional questionable word choice, and some inconsistency of format in the appendix. The photographs offer glimpses into their times, and an appendix lists charter members, usually their dates and spouses, if married, and sometimes their parents. A bibliography and index complete the volume.

Martin has done a commendable job of compiling, analyzing, and interpreting data with human interest details to produce this historical record. He has placed the congregation in the larger context of its conference and denomination, and its community and cultural setting—with influences, interplay, and parallels that occurred. Naming many individuals and including some of their stories recognizes their roles in the congregation's history. I encourage this promising young author and emerging lay historian to continue to develop these interests and skills.

— Hope K. Lind, Harrisonburg, Virginia

Book List

- Anabaptist Currents: History in Conversation with the Present.* Edited by Carl F. Bowman and Stephen L. Longenecker. Bridgewater, Va.: Forum for Religious Studies, 1995. 319 pp. \$16.95 (paper).
- Bender, Harold S. *The Anabaptist Vision.* Scottdale, Pa.: Herald Press, 1944. 44 pp. \$3.00. (paper).
- Bird, Michael S. *Ontario Fraktur: A Pennsylvania-German Folk Tradition in Early Canada.* Toronto, Canada: M. F. Feheley Publishers, Ltd., 1977. 144 pp. \$19.95 (cloth).
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- Denlinger, Steven L. *Glimpses Past: Annotations of Selected Social and Cultural History Materials in the Mennonite Herald of Truth, Gospel Witness, and early . . .* Lancaster, Pa.: Lancaster Mennonite Historical Society, 1985. 155 pp. \$18.00 (paper).
- Dyck, Cornelius J. *Twelve Becoming: Biographies of Mennonite Disciples from the Sixteenth to the Twentieth Century.* Newton, Kans.: Faith and Life Press, 1973. 126 pp. \$10.00 (cloth).
- Gehret, Ellen J. *Rural Pennsylvania Clothing, Being a Study of the Wearing Apparel of the German and English Inhabitants. . .* York, Pa.: George Shumway, 1976. 309 pp. \$30.00 (paper).
- Kemp, Thomas Jay. *Virtual Roots: A Guide to Genealogy and Local History on the World Wide Web.* Wilmington, Del: Scholarly Resources, Inc., 1997. 279 pp. \$24.95 (paper).
- Klaassen, Walter. *Anabaptism in Outline: Selected Primary Sources.* Edited by Walter Klaassen. Classics of the Radical Reformation. Scottdale, Pa.: Herald Press, 1981. 356 pp. \$15.00 (paper).
- Kraybill, Donald B. *The Upside-Down Kingdom.* Revised edition. Foreword by Tom Sine. A Christian Peace Shelf Selection. Scottdale, Pa.: Herald Press, 1990. 312 pp. \$15.00 (paper).
- Martin, Darvin L. *A People on the Way: Seventy-Five Years: History of the New Holland Mennonite Church, 1922-1997.* Edited by Frank E. Shirk, et al. New Holland, Pa.: New Holland Mennonite Church, 1997. 161 pp. \$19.95.
- The Mennonite Encyclopedia: A Comprehensive Reference Work on the Anabaptist-Mennonite Movement.* Vols. I-V. Ed. by Cornelius Krahn, Cornelius Dyck. Scottdale, Pa.: Mennonite Publishing House, 1982, 1990. 4790 pp. \$400.00 (cloth).
- Moore, John Allen. *Anabaptist Portraits.* Scottdale, Pa.: Herald Press, 1984. 264 pp. \$13.00 (paper).
- Pellman, Hubert R. *A Pellman Family History: LeRoy S. and Elizabeth Lauver Pellman and Their Children, Ancestors, and Descendants.* N.p.: N.p., 1996. 284 pp. \$25.00 (cloth).
- Records of Pastoral Acts at Emanuel Lutheran Church, Known in the Eighteenth Century as the Warwick Congregation, near Brickerville . . . 1743-1799.* Breinigsville, Pa.: Pennsylvania German Society, 1983. 229 pp. \$21.95 (paper).
- [Ruth, John L.] *Video: The Hutterites: To Care and . . . Not to Care.* 58 minutes. N.p.: RHB Productions, 1984. \$22.00 (video).
- Schmidt, Orlando. *Sing and Rejoice! [hymnal]* Scottdale, Pa.: Herald Press, 1979. 192 pp. \$8.00 (spiral).
- Seitz, Ruth Hoover. *Philadelphia & its Countryside.* Photography by Blair Seitz. Foreword by James A. Michener. Harrisburg, Pa.: RB Books, 1994. 144 pp. \$29.95 (cloth).
- Spanning the Century: Celebrating the Life of Miriam M. Kreider, 1893-1995* [Mrs. Amos H. Kreider, near Neffsville, Pa.]. Denver, Colo.: 1998. 53 pp. (paper) \$12.95.
- Springer, Nelson P.; Klassen, A. J. *Mennonite Bibliography, 1631-1961.* Volume I: International, Europe, Latin America, Asia, Africa. Volume II: North America, Indices. Scottdale, Pa.: Herald Press, 1977. 1165 pp. \$147.50 (cloth).
- Weaver, J. Denny. *Becoming Anabaptist: The Origin and Significance of Sixteenth-Century Anabaptism.* Scottdale, Pa.: Herald Press, 1987. 174 pp. \$15.00 (paper).
- Weaver, Earl Z. *The E-X-P-A-N-D-E-D Practical Music Reader: Steps to Understanding and Appreciating Our Songs and Hymns.* East Earl, Pa.: Earl Z. Weaver, 1977. 232 pp. \$10.00 (paper).
- Wellauer, Maralyn A. *Family History Research in the German Democratic Republic.* Milwaukee, Wisc.: Maralyn A. Wellauer, 1987. 49 pp. \$10.00 (paper).
- Yousey, Arlene. *Strangers and Pilgrims: History of Lewis County Mennonites.* Croghan, N.Y.: Arlene R. Yousey, 1987. 512 pp. \$33.00 (cloth).
- Zeager, Lloyd. *Mission in the City: A Century of Serving at Charlotte Street Mennonite Church, 1897-1997.* Lancaster, Pa.: Charlotte Street Mennonite Church, 1997. 41 pp. \$8.50 (paper).

Members of the Lancaster Mennonite Historical Society may take a 10% discount on the purchase of these books until September 30, 1998. Orders filled on a first-come, first-served basis while supply lasts. Add \$3.00 for first volume and \$1.00 for each additional one for postage and handling. Pennsylvania residents add 6% sales tax to combined total of books and postage/handling. Contact Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602-1499; tel. 717-393-2945; fax 717-393-8751.