

Pennsylvania Mennonite Heritage



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Contributors to This Issue



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Jane Evans Best began ten years ago to gather family stories for her grandchildren. This hobby grew into a detailed study of people who settled in northeastern Lancaster County, Pennsylvania, between 1717 and 1750, and their origins in Switzerland, Germany, Wales, and England. A graduate of New Holland High School and

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As one of the authors of *The Groff Book* (1985), she helped to document the first five generations of Groff descendants in Lancaster County. Her interest in Bear families began with her maternal grandmother, and grew into various articles between 1981 and 1988. Her European research trips began in 1982, but most of her current research involves, in addition to local sources, correspondence and microfilms at the Family History Center in York, Pennsylvania. She wishes to thank Jerold A. Stahly who researched and drew the map which appears in this article.

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THE COVER

This aerial view of the cultivated rural landscape of Lancaster County, Pennsylvania, illustrates the divine mandate given to humanity for tending the earth as a garden and symbolizes the dependence of the entire earth's health on sound agriculture. It is published by permission from Jerry Irwin and LAND.

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The author pleads for a fundamental re-orientation of values in this essay.

Toward Responsible Growth and Stewardship of Lancaster County's Landscape

by John A. Hostetler

How can the people of God be stewards of the land and, at the same time, sojourners? Such an apparent contradiction is expressed by Yahweh in the Old Testament: "The land shall not be sold forever. For the land is mine; for ye are strangers and sojourners with me."¹ This essay flows from exploring the hidden meaning of the fruitful paradox between caretaking and sojourning.

Cultural Landscape

For more than two centuries Lancaster County, Pennsylvania, has been a unique place because of its cultural and religious inheritance. This includes an interdependence between merchants and farmers, and between diverse religious groups who respected each other's boundaries and peculiarities. In North America religious freedom was first practiced in William Penn's Pennsylvania, not in New



This aerial view of the Lancaster County rural landscape illustrates the beauty of contour farming, a responsible technique which respects the land.

England where trials were held for suspected witches; Friends (Quakers) suffered harassment and death.

Penn's colony, including Lancaster County, was unique because most of its inhabitants exercised restraint, moderation, and a sense of care about each other. Several of its long-established industries have made very important contributions by their informed and sensitive economic policies. Even today the county has many distinctive, attractive traits, notably the beauty of the landscape and the way it is nurtured.

The United States has been enormously favored with farmland. Only about 11 percent of the earth's surface is high quality farmland, and at least one-eighth of this land exists within U.S. borders.² The greatest concentration of fertile soil in the U.S.—perhaps in the world—exists in the midwest, particularly Iowa; the next greatest concentration is found in Lancaster County.

Lancaster County is the nation's highest producer of agricultural products on unirrigated land. Most of the five thousand farms are family-owned and family-operated. About 20 percent or one thousand of these farms are occupied by the horse-farming population of Old Order Amish and Old Order Mennonites. In the United States only 1.5 percent of the population is engaged in farming in the nation, but in 1975 less than 10.9 percent of the total Mennonite population were farmers.³

One of the wealthiest men in the world wrote this letter:

I have visited Lancaster County for almost fifty years. It is my idea of paradise. Lancaster County is a unique national treasure. "Growth" is bound to destroy it. I wonder if the State of Pennsylvania could be persuaded to set aside Lancaster County or a part of it as a permanent oasis, protected from every kind of exploitation. A sort of national park. I would be happy to help pay for it."⁴

Robert Rodale of Rodale Farms, Emmaus, Pennsylvania, proposed the idea of creating some kind of national farmland area so that people can enjoy the sheer beauty and uniqueness of the landscape. He pleaded, "Save these deep

¹Leviticus 25:23 (KJV).

²Joe Paddock, Nancy Paddock, and Carol Blyn, *Soil and Survival* (San Francisco: Sierra Club Books, 1988), p. 4.

³J. Howard Kauffman and Leland Harder, *Anabaptists Four Centuries Later* (Scottsdale, Pa.: Herald Press, 1975), p. 60.

⁴Letter to Richard Armstrong, March, 1988.



Non-agricultural development of Lancaster County farmland places difficult pressures on the rural landscape and its inhabitants.

and fertile fields. Preserve at least this one place where we can see how a true and natural life can be lived.”⁵

Unfortunately, since about the late 1970s Lancaster County has been afflicted with a cancerous disease known as “over growth”—unmanaged and out of control. Two recent publications have explicitly documented the growth patterns in Lancaster County and the major changes resulting from them.⁶ Lancaster County has the highest rate of population growth for the thirteen municipal units in the state. About five thousand people are added to the county’s population every year. Fifteen thousand acres were earmarked for development in 1987 and 1988. Since 1978 income from farming has declined while income from business, industry, and tourism has soared.⁷

What will be gained by exchanging the richest soil in Lancaster County for “shopping pleasures”?

Lancaster County is losing farmland today at a greater rate than Bucks County, Pennsylvania, which is no longer a land of cows and corn but a landscape of commerce, congestion, and corporate headquarters. Once a farming

paradise, Lancaster County now suffers from traffic congestion, large areas designated for shopping centers, deterioration of water quality, the “need” for government services, suburban growth, overburdened school systems, water and sewage problems, noise, air pollution, trailer parks, “strip” development, and crime. The number of shopping “outlets” has grown from seventeen to one hundred and seventy-five in six years. Utility companies with a surplus of energy are promoting it vigorously in the heart of the Amish country. Lancaster County alone produces twenty-five acres of garbage twenty-five feet deep per year.⁸

Testimony of History

What have we learned from historical experience that will help us in the present predicament? Amish and Mennonites are the spiritual descendants of a sixteenth

⁵Robert Rodale, “Protecting the Amish Lands,” *Organic Gardening* (Dec. 1988): 21.

⁶Robert J. Armbruster, *Lancaster: The Bittersweet Smell of Success* (Lancaster, Pa.: Lancaster Chamber of Commerce and Industry, 1988); Ed Klimuska, *Lancaster County: The (Ex?) Garden Spot of America*, (Lancaster, Pa.: Lancaster Newspapers, 1988).

⁷Klimuska, *Lancaster County: The (Ex?) Garden Spot of America*, p. 1.

⁸Armbruster, *Lancaster: The Bittersweet Smell of Success*, p. 25.

century movement known as the Radical Reformation. By “radical” we mean returning to the original or the essence. Modern scholarship is still interpreting the meaning of this awakening, also called Anabaptism.⁹

The Anabaptist vision has been regarded as a spontaneous outbreak of a spiritual rather than a social reformation, though the social consequences were enormous. The Anabaptist founders did not formulate what we today would call a comprehensive world view. No systematic theology was necessary to comprehend that “the earth is the Lord’s and we are his people.” Instead, they focused on the burning issues of their time. They redefined the meaning of being Christian, insisted on separation of church and world, and sought to live as a disciplined community, maintaining a loving brotherhood as the way in which the kingdom of God was to be realized.

Although the founders insisted that the community of believers must live in harmony and achieve a redemptive relationship in God’s created world, they did not theologize about the use of land. Present-day Mennonite theology and land ethics need serious reexamination, although one could argue that not more theology is needed but more determination to practice what we implicitly know from our heritage.

The Mennonites and Amish in Switzerland and the Palatinate developed strong rural communities after a period of persecution. By nurturing the submarginal soils in places where they were banished, they gained a reputation for management skills which set a trend for generations.¹⁰ Their enterprising farms distinguished them from the native



The French Amish-Mennonite Jacques Klopfenstein (1763-1843) began a very influential almanac in 1812 entitled *L'Anabaptiste ou Le Cultivateur Par Experience* in which progressive farming techniques were described.

populations and served them well in achieving cultural and religious isolation.

Land ownership was almost impossible because large farms were seldom available. In some cases restrictive laws prevented Mennonites from owning land. Among South German Mennonites a tradition developed that Mennonites ought not own land, but as “strangers and pilgrims” they should remain renters.

A general reputation for honesty and hard work permitted Mennonites to obtain long leases on some of the best farms owned by the nobility. In fact, the nobility sought them out. The order and beauty of the Mennonite and Amish farms in France led to a popular belief among their neighbors that they possessed some kind of divine favor others did not have.

Except for the first decades of sixteenth century urban origins, the Mennonites in Switzerland have been farmers, engaged in cheese-making, cattle raising, and weaving. When these Swiss Brethren went to Germany, France, and Pennsylvania, they brought with them innovative methods of farming such as the use of animal manure, crop rotation, and methods of conservation.¹¹

Mennonites in the Netherlands, Belgium, and northwest Germany were not farmers during their sixteenth century origins, though some Frisian Mennonites did farm later in that century. Some migrated to Prussia where they practiced agriculture for four centuries. Their chief contribution was land drainage. They made arable the lands lying below sea level, and for these capabilities they were invited to settle in the Vistula River delta. The huge drainage project, which took several generations to complete, spanned a frontage of forty miles and only could be accomplished by people who had a strong sense of communal continuity. The Prussian Mennonites also excelled in dairy farming, cheese making, orchardkeeping and gardening.¹²

In Russia the Mennonites developed a distinctive settlement pattern and a viable agricultural economy. They located their colonies on large tracts of land which were divided further into “daughter” colonies. The government required this village type of settlement. Mennonite villages became ethnic and cultural islands in the Ukraine. Here they developed large-scale manufacturing of farm equipment, which they sold far beyond their own communities.¹³

Cultural historians have long claimed Amish and Mennonite farmers and colonizers as examples of stable but highly productive communities. They learned these skills not from books, but from necessity in their struggle to

⁹J. Denny Weaver, *Becoming Anabaptist: the origin and significance of sixteenth century Anabaptism* (Scottsdale, Pa.: Herald Press, 1987).

¹⁰Jean Séguy, “Religion and Agricultural Success,” *Mennonite Quarterly Review* 47 (July 1973): 182-224.

¹¹Ernst H. Correll, *Das Schweizerische Täufermennonitentum: ein soziologischer Bericht* (Tubingen: J. C. B. Mohr, 1925), p. 24.

¹²Johann Driedger, “Farming among the Mennonites in West and East Prussia,” *Mennonite Quarterly Review* 31 (Jan. 1957): 16-21.

¹³David G. Rempel, “The Mennonite Commonwealth in Russia: A Sketch of Its Founding and Endurance,” *Mennonite Quarterly Review* 47 (Oct. 1973): 259-308 and 48 (Jan. 1974): 5-54.

survive. Other circumstances furthered their success—faith in the Christian virtue of hard work, the practice of frugality and simplicity, large and well-ordered families, freedom from the arbitrary traditions of the state churches, and the practice of moderation.

What we have learned from more than four centuries of Amish and Mennonite land use is instructive, supportive, and complimentary. We were often a people without a country, wanderers on the face of the earth. Our God does not reside in one location, either in Jerusalem, the Netherlands, Zurich, Molotschna, or New Holland. Soil wherever and whatever—black loam or hard clay—was used for building communities. These communities were not commodities, but were essential to worship and redemption. When the world would not tolerate us any longer, we moved on as sojourners to rebuild in a frontier situation.

The presence of a thriving Mennonite community in the Paraguayan Chaco today is a prime example. Here is a land of poor, sandy soil, far from a river, with little rainfall, hot winds, bad water quality, and far from markets. On entering Paraguay as refugees in the 1920s and 1930s they knew nothing about the natural resources of the region, but they drew upon spiritual and communal resources to adapt.¹⁴ This story repeats itself again and again. Today Mennonite communities are scattered over the globe in over forty countries.

Present Ecological Crisis

Is this historical experience a match for the complexities we now face in the modern world? Human technology has chalked up a string of unparalleled accomplishments. We have probed the surface of other planets, plumbed the subatomic microsystems, and opened up anthropomorphic and genetic libraries to general reading. But even as we marvel at our own brilliance, we are poisoning water and soil with chemical and radioactive waste, raking away topsoil and changing rain into acid. We casually turn up the atmospheric thermostat while our minds are wandering elsewhere. We have destroyed many species of plants and animals whose value will never be known. Unfortunately, all of these trends are accelerating, not abating.

What has gone wrong with our ability to keep the garden? Our current predicament is real: an imperiled ecology, world hunger and starvation, depletion of resources, environmentally-caused diseases, vanishing wilderness, uncontrolled technologies and economies, and endangered species on land and in water. Our nation produces 275 million tons of toxic wastes a year. Six major Atlantic Ocean fisheries and five along the Pacific have been closed. A large hole in the Antarctica ozone layer has been discovered with the aid of orbiting satellites.

Two events since World War II have overshadowed all of these calamities—splitting the atom and the artificial transplanting of the gene. Humanity has invaded the natural world as never before. By accident or in anger, humankind can extinguish its own existence and even can collapse the systems that support life on earth.

Enormous forces in our society are crying for economic growth. All political candidates, national or local, yield the same rhetoric. Growth is hailed as the answer to all the problems. Nobody has suggested that we have enough to meet our material needs. People naturally tend to want more and to be impatient with less. Consequently, both human nature and economic policies of expansion are most often opposed to enlightened restraint.

Our sensate culture makes it difficult to maintain the elusive middle way between poverty and luxury. Among the cultural groups practicing consumptive austerity, few are more effective than the Old Order communities and the Hutterites who live corporately. The promotion of such enlightened consumptive austerity is generally ignored by the mass media.

For many years North American society primarily lauded work and achievement. Now many people concentrate on fun, display, pleasure, leisure, and drama.¹⁵ Scholars and the scientists are cataloging the sins and conceits of our culture.¹⁶ They name traits such as excessive egoism, smothering bureaucracy, dehumanizing technology, pervasive envy, greed, self-display, and obesity. Advertising upholds consumer spending as the answer to human problems of discontent, loneliness, sickness, weariness, and a long list of wants. The most pervasive sickness in North America, according to Mother Teresa, is loneliness.

When stability appears in our economy and community life, the media calls it “stagnation.” When the industrialized nations have sufficient oil the media calls it “a glut.” Current misguided economic thinking would have us perpetually restless and discontented.

For most of five thousand years of recorded history, humankind has lived in a relatively symbiotic relationship with nature by acknowledging that human life depends on living in a proper relationship with the environment. The taming of wild animals and plants was one of the most significant events in the history of humankind.

Only yesterday, as it were, did we begin to add chemicals to the soil and alter the growth pattern of cells in animals and humans. We have eaten freely of the tree of knowledge of good and evil. We are no longer informed by sensitive feedback from nature because we have poisoned the soil, water, and the atmosphere. Fascination with technology has further alienated humanity from the spiritual dimensions of existence.

This alienation appears in factory farms where millions of farm animals are forced to live in cages or crates barely larger than their own bodies. Because factory farms deprive their animals of exercise, fresh air, and wholesome food, they are a breeding ground for disease. Veal calves are not fed mother's milk, but an antibiotic formula that often

¹⁴J. W. Warkentin, “Carving a Home out of the Primeval Forest,” *Mennonite Quarterly Review* 24 (Apr. 1950): 142-148.

¹⁵Daniel Bell, *The Cultural Contradictions of Capitalism*, (New York: Basic Books, 1976).

¹⁶Christopher Lasch, *The Culture of Narcissism* (New York: Norton Pub. Co., 1978), p. 31.

causes severe diarrhea.¹⁷ One-third of the chickens that reach the market today are contaminated with antibiotics. These drugged products contain strains of bacteria that play havoc with human health. Salmonella poisoning in humans is reaching epidemic proportions, yet the U.S. Department of Agriculture does not prevent tainted meat from being sold.

What can we learn from ancient cultures with respect to agricultural wisdom—people who have farmed not for four centuries but forty centuries?¹⁸ Anthropology is the study of human beings—their subsistence, culture, language, communities, and values. My colleagues in anthropology study Samoans, Eskimos, Gypsies, and other remote people in the world. My career has led me to study North American rural communities. The requirements for all forms of life may be summed up in five elements: soil, water, air, sunlight, and community.

Community is an essential requirement for every one of us. Without it we would not grow up to be human. Community is an extension of the love of parents. Infants will die without it. Yet in the modern world little recognition is given to the maintenance of community. There is no way to do one-minute parenting. There is no way to pay attention in a hurry. Nurturing friendships and family relationships takes time. Arriving at a sense of wholeness and well being also takes time.



Old Order Amish and Mennonites in Lancaster County raise fruits and vegetables for cash crops.

Two of the most vital concerns of primitive peoples, anthropologists inform us, are propagation and nutrition. Universally people have a reverent attitude toward fertility and food, the primary link between the tribe and divine providence.¹⁹

This relationship between the supernatural and the tribe is expressed in what anthropologists call totemism—in essence, a covenant relationship. Each tribe selects its totem or symbol from the available animal or plant species which is important to its well-being and subsistence. The group maintains attitudes of gratitude and high respect for the spiritual forces represented by the totem. Although each tribe has a different species totem, they have in common a system of magical cooperation with one common purpose, the abundance of food. Ritual acts support the beliefs of primitive societies and provide strength and endurance in the pursuit of the dangerous, the useful, or the edible. Abundance without gratitude and dependence on the mysterious invite catastrophies. Such catastrophies have their counterparts in Biblical accounts concerning the fall and the flood.

Biblical Ecology

If we turn to the biblical account of the creation we find a kind of survival manual for living rightly on this planet. This account has informed our conscience and has influenced our sojourn. These teachings include three principles.²⁰

First, the Creator is the owner of the earth and of all its creatures, including humankind. “The Lord God planted a garden eastward in Eden.”²¹ and he “took the man, and put him into the Garden of Eden to till it and to care for it.”²² We can deduce that the garden had a natural setting, required protection and care, and produced food for the good of humanity. Yet a condition was attached: “Of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.”²³ At the heart of our problem today is the question of who owns the land? Humankind is prone to claim ownership to the detriment of God’s creation.

Second, the Creator gave humankind responsibility for earthkeeping and stewardship. The word “dominion”²⁴ describes this responsibility; it is no license for arrogance or

¹⁷Advertisement by Humane Farming Association, *Harpers* (May/June: 81.

¹⁸F. H. King, *Farmers of Forty Centuries, or permanent Agriculture in China, Korea, and Japan* (Mrs. F. H. King, 1911; Emmaus, Pa.: Rodale Press, 1973).

¹⁹Bronislaw Malinowski, *Magic, Science and Religion* (New York: Anchor Books, 1954).

²⁰Calvin B. DeWitt, “Ecological Issues and Our Spiritual Roots,” unpublished address at Conference on Land, Ethics, and Community Values, at Elizabethtown College, Elizabethtown, Pa., July 22, 1988.

²¹Genesis 2:8 (KJV).

²²Genesis 2:15 (NEB).

²³Genesis 2:17 (KJV).

²⁴Genesis 1:28 (KJV).



Amish and Mennonite farms in Europe and North America often reflect a sense of order which flows from the biblical ethic of caretaking the created world.

ownership. Since God gave Adam and Eve this dominion before the fall, a sinless dominion is required. An old Jewish teaching states that if people use their dominion to destroy the very thing over which they have dominion, they make fools of themselves because they no longer have dominion over anything.²⁵

Third, humanity must give the earth its rest or Sabbath. "There shall be a Sabbath of solemn rest for the land."²⁶ If the commandments are obeyed, the people will dwell securely in the land. The land will yield its fruit, people will eat their fill, and the loss of one year's production will be more than recovered in the other six years. If these commandments are not obeyed, then the land will be devastated. We must refuse to allow the enemy from within or without to divert the charge given to us by God at the creation of the world.

Mennonite farmers in some communities have practiced soil regeneration principles, not as a ritual event on the calendar but in keeping with the principle of wholeness. The land is given a year's rest, cultivated but not seeded, in places such as Montana, Alberta, and Saskatchewan.²⁷

After the first six busy days of creation, God rested and enjoyed the fruits of his work. Similarly, the land must be given its time for regeneration, recuperation, and putting things back together again.

Jesus Christ's teaching in content and form, using examples of nature such as birds and flowers, are fundamentally ecological. Dominion must be exercised as service. Jesus came not to be served but to serve. "Do nothing from selfishness and conceit" writes Paul.²⁸ The human race is described in the Scriptures as needing redemption from bondage, greed, selfishness, and various forms of idolatry. The apostle Paul offers a vision of restoration: "Creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God."²⁹ This is accomplished in the redemptive work of Jesus Christ's death and resurrection. "All things" are reconciled with God through Christ.³⁰

Biblical dominion over the land too often has been mistaken as a license for its exploitation through human arrogance.

Christian theology asks the believer to give "thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light," and who has "delivered us from the power of darkness."³¹ If this statement appears naive to us, perhaps the scientific, evolutionary world view rules over us—a view which in all probability is "metaphysically blind, cosmologically deaf, and spiritually dumb."³²

Having eaten of the tree of knowledge, humanity must now live with the prospect of extinction. In accepting a purely egocentric outlook humankind has undertaken to rearrange both the human and non-human worlds so that human life will prosper on its own terms rather than God's terms. The problematic assumptions of our contemporary world are that humanity has the capacity to enjoy life by solving all problems through science, technology, politics, and economics.³³

In the book of Genesis the fall of humanity led to this climax. "The Lord . . . was sorry that he had made man on earth, and he was grieved at heart. He said, 'This race of men who I have created, I will wipe them off the face of earth—man and beast, reptiles and birds. I am sorry that I ever made them.'"³⁴ Then follows the account of the flood and of Noah, who was called "a blameless man of his time."

²⁵DeWitt, "Ecological Issues and Our Spiritual Roots."

²⁶Leviticus 25:4; see also Exodus 23:11 (RSV).

²⁷Observations and conversations by John A. Hosterler.

²⁸Phillipians 2:3-11 (RSV).

²⁹Romans 8:21 (RSV).

³⁰Colossians 1:20 (RSV).

³¹Colossians 1:12-14 (KJV).

³²Vincent Rossi, "Christian Ecology Is Cosmic Christology," *Epiphany Journal* (Winter 1987): 52.

³³David Ehrenfeld, *The Arrogance of Humanism* (New York: Oxford University Press, 1981), p. 16.

³⁴Genesis 6:5-8 (NEB).

Options

Today we are confronted with limited options. Our choice depends on who we are, how we perceive ourselves in relation to nature and creation, and from whom are we taking orders. Jesus Christ asked his followers to do three things: "Follow me," "Take up your cross daily," and "Forsake all." Whoever will not forsake all, cannot be His disciple. He also reminded all persons that they "cannot serve God and mammon."³⁵

1. Become a prophet. In the same manner that the Hebrew prophets spoke against unfaithful rulers, so the prophets of our day must warn against arrogance, greed and excessive love of money. Mennonites and Amish have shied away from prophecy, often taking refuge under the canopy of silence. With respect to agricultural life and soil stewardship they have had few prophets. Two are the late Orie O. Miller and Howard Raid. When asked to name the greatest threat to the Mennonite Church today, Miller replied, "Affluence."³⁶ Howard Raid of Bluffton, Ohio, wrote: "We should seek to build community and not personal empires."³⁷

2. Emigrate. We can follow the example of Isaac when the Philistines stopped up his wells and there was no water for his cattle. When others harass you, clog your roads, or



Old Order Amish and Mennonites use animal traction in farming. An Amish woman guides the harrow through the soil as a man and child follow her.

arrest you, move to new lands. This pattern has been repeated again and again in our history. Let the pleasure-seeking world have Lancaster County.

There is something to be said for sojourning. Jesus said: "And everyone that hath forsaken houses . . . or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."³⁸

3. Cooperate. We urgently need new social models of community organization and planning inspired by faith and love to offset dangerously homogenized thinking. Our most useful weapon is our spiritual heritage and resources. The imagination of a small group of persons or one person is potentially a thousand times more creative than all the factories that devise program and products.

We must ask some hard questions. Is Lancaster County ecologically and environmentally unique? Does trading the most fertile soil in the world for shopping malls add to our country's ecological credibility? If we trade ecological resources for "increased shopping pleasure,"³⁹ what have we gained?

The challenge is to work together. Here in this county we have sixty separate municipalities working individually. Each has its own ordinances and policies. In the German Palatinate, where most Pennsylvania Amish and Mennonites originated, there were forty-four different sovereign mini-states, each with its own language, laws, monetary system, religion, and units of weights and measures. This gave rise to continuous quarrels and feuding. We still have some problems cooperating with a comprehensive or larger governing unit.

4. Choose austerity and simplicity, not affluence. One predicament is that stewardship, good management, and austerity results in the accumulation of capital. Success drives us up the evolutionary ladder of affluence, of "bettering" ourselves with a high standard living. The Old Order groups in our midst have prevented this by keeping the size of their economic productivity within scale and by using technologies that do not overstep the boundaries of reverence. Capital remains in the community to support newly-married couples and to finance new settlements.

The response of Mennonites to economic success is more varied, for most "feel caught between the traditions of the past and the escalating demands of the present."⁴⁰ Some Mennonites who formerly kneeled in prayer, washed each other's feet during worship services, and affirmed each other with a hand shake and the biblical kiss of peace, now observe rituals associated with sports and pecuniary events. Many have become wealthy and some extremely wealthy.

³⁵Luke 14:33; Luke 9:23; Matthew 6:24 (RSV).

³⁶Orie O. Miller, in "The Mennonite Story," film by Eastern Mennonite Board of Missions and Charities, Salunga, Pa., 1970.

³⁷Howard Raid, "Changing Agriculture and the Mennonite Community," unpublished address at 1986 Triennial Meeting of Mennonite Health Plan and Mennonite Aid Plan of the U.S.A. at Normal, Ill.

³⁸Matthew 19:29 (KJV).

³⁹"Outlets Make Lancaster County a Better Place to Shop, *Penn-Dutch Traveler* (Oct. 21, 1988-Nov. 4, 1988): 1.



The use of animal traction by Old Order Amish and Mennonites in Lancaster County undergirds their small-scale operations.

Sharing and giving to the needy people of the world is appropriately emphasized through such organizations as Mennonite Central Committee. Contributions are channeled to education, relief, and volunteer services. Gifts in kind, clothing, food, and housing are provided after fire, tornado, or other disasters. Sharing the material goods which emerge out of affluence is honorable but does not eliminate the task of stewardship.

**Nothing except a catastrophic
intervention or spiritual reversal can
restrain the corrosive greed which
spawns affluence and insatiable growth.**

Many people are searching for a means to escape from the excesses of consumerism and affluence. They seek a caring community not based on the market economy where nurture, stability, and self-reliance are possible. Mennonites can help these seekers. We should not impose austere poverty on those who would not have it, but on the other hand, we should not force increased luxury on those who do not want it. The strain of living simply will not move the millions, but it still nourishes those with sensitive imaginations and those who try to follow the simple teachings of Jesus with regard to repentance and sharing.

The enormous materialistic endeavor of our society in some sense has provoked the desire for simpler living. Only those who have too much can aspire to live on less. Only those surrounded by bigness can decide that smaller is more beautiful. If our society has made widespread abundance possible, it has also made it difficult to sustain a simpler way of life in the midst of prosperity.

Affluence does not distinguish between what is wise and useful and what is merely possible. Affluence demands impossible endless growth, whereas austerity can help us enhance the joy of sharing, friendships, and close relationships. An excess of material possessions can damage or destroy the good community relationships that we desire.⁴¹

5. Choose betterment, not biggerment. What can be measured by pecuniary standards is no substitute for quality. We are wise when we determine what is enough rather than how much is possible. The fewer our wants, the greater our freedom from having to serve them.

Not all growth is good. Short-sighted growth would have us measure the worth of life in financial terms. For example, to achieve full employment we need more people who are lacking something, who are disabled or deficient. To serve the growth economy we need more people with crooked teeth, more family disarray, more failing automobiles, more psychic malaise, more educational failures, more people in need of legal services and more people who are underdeveloped in some way. Growth in the economy entails our capacity to identify more and more deficiencies. Such shortcomings, it is reasoned, are good for the economy.

6. Choose stewardship. Stewardship requires us to care and to nurture what we have. Progress tells us to throw away what we have and to get something else. Short-sighted economic growth no longer brings us a sense of well-being. Psychological economy, or the richness of one's human relationships and the enjoyment of them, matters more than one's material possessions. If you are a landowner in Lancaster County, don't treat your acreage solely as a commodity. This is a landscape belonging to us all. People before you respected the land, cultivated the well-being of their community, and practiced stewardship. Follow their example.

Even when growth is ecologically possible, ethical factors often should limit its desirability. The basic needs of the future must take precedence over the luxuries of the present. The corrosive attitudes that foster affluence include greed, acquisitiveness, glorification of self-interest, technological pride, and gradualism. Gradualism is the disease of accepting convenience without thought, deferring to the power of wealth, striving for high status, and, for religious believers, mistaking these for the blessing of God. Our secular environment has enthroned efficiency and convenience so that almost nothing is generally true and almost nothing is generally false. One is free, given the premises of gradualism, to do as one pleases.

7. Draw the line. Gideon Hershberger, an Amishman, sat in a Minnesota jail in 1988 because his conscience would not allow him to abide by a state law mandating a red triangle on the rear of his buggy. Instead, he used plain reflective tape. To some this is quibbling over insignificant details, but Hershberger did draw the line between the modern ways of the world and his loyalty to God.

In Lancaster County a line between worldly success and the redemptive community is still drawn by the horse-farming people of the Old Order groups. Their technologies do not overstep the boundaries of reverence. Mennonite and

⁴⁰Paul W. Cohen, "Can Mennonites Survice Success," *New York Times* (Nov. 8, 1987): 119.

⁴¹David E. Shi, *In Search of the Simple Life* (Salt Lake City: Gibbs M. Smith, Inc., 1986), p. 309.

Amish history and heritage have taught its adherents to be moderate in the uses of prosperity, power, pride, and pleasure. It is not prosperity and material growth that have made Lancaster the garden spot of the world. For about three centuries the Mennonites and the Amish people in this county have been afraid of prosperity. They were afraid of pride, manipulative power, the use of force, and they were afraid of pleasure. Is it any wonder that this rare lifestyle has become the focus of enchantment?

8. **Practice redemptive hospitality.** People from all over the world come to Lancaster County because it reminds them of their earlier home environment. People who have witnessed the destruction of natural resources are becoming aware that Lancaster County is a national treasure and they grieve for the destruction of its beauty. We have the equivalent of the Grand Canyon or the California redwoods.⁴² Agriculture is the historic foundation for this remarkable story.

Many visitors to the area are not prepared for what they see. Lord Snowden was shocked by what seemed to him a gross invasion of privacy. He writes: "nothing had prepared me for the exploitation I would find of these peaceful, enormously hardworking people. I never imagined I would come away so deeply moved and affected by their way of life."⁴³ Other visitors have asked for instructions for visiting the area have returned with similar reactions: "I will never go there again. I felt that I was intruding on their private life."

The unplanned growth of tourist attractions is a gross violation of the otherwise orderly character of the landscape. The high profile of advertising and merchandising which pervades not only gift and book shops, but also tourist "information centers," convey an air of commercialism that is an affront to more sensitive persons.

People who come here to speak with the Plain People, who expect to drive through their villages, or who want to "touch the hem of their garment" are often totally dismayed. "Everything is so commercial," they say. Is the genuine image of Mennonites and Amish buried in the clutter of mammon—tourist brochures, post cards, slides, and cash registers? Although we try to be unpretentious, we have much to achieve in developing a visceral, emotive, and quiet exchange with visitors.

Places where visitors can meet with natives without intimidation are virtually nonexistent. Buying, selling, asking for directions, or traffic accidents are the major contexts for social interaction. Places that were formerly village stores for supplies and useful to the Old Orders have been taken over by merchants who expect to sell their products to tourists. Here the Plain People, known by tradition as person-to-person people who are caring, sharing, and hospitable, have an opportunity. Visitors who stay with host families overnight probably experience the greatest rewards.

Conclusion

Gregory D. Cusak of the Iowa Department of Agriculture and Land Stewardship cautions us:

Farming is the only 'industry' essential for our continued existence: our very lives depend upon the nutritional value, purity, availability, and cost of the food produced by America's family farmers. Their welfare, therefore, is of the greatest importance to us all. . . .

Agriculture intimately involves us directly with the soil, water, and other living creatures of God's Creation. Working with the rhythms of the good earth, farmers are co-creators with God of the fruits of the earth upon which all of us depend. The nature of that relationship—whether it is in harmony with the Creator's plan or in opposition to it—determines whether we are either responsible stewards of God's bountiful gifts, or irresponsible destroyers of both our heritage and of our children's future.⁴⁴

What does an Amish and Mennonite understanding of Christian faith mean with respect to stewardship and earthkeeping in the world today? Too often other-worldly piety has caused indifference to earthkeeping. Yet the history of many Amish and Mennonite communities provides us with examples of people who have lived for godliness and contentment within their environmental limits. The Bible, the plow, and community are the most distinctive totems in Amish and Mennonite agricultural history. Although not acclaimed as successful by worldly standards, they knew when enough was really enough. They read the Gospel and infused it into their farms, their work, their self-sacrifice, and their reverence for God.

Long ago Joshua confronted God's people with a choice: "Choose this day whom you will serve, whether the gods your fathers served . . . or the gods of the Amorites, in whose land you dwell."⁴⁵ Who are the gods of the Amorites today? They are the short term gratifications that subvert our spiritual sensitivities. We serve other gods when we exceed the boundaries, when we seek success rather than faithfulness, practice convenience rather than commitment, follow efficiency instead of contentment, and seek pleasure in riches instead of pleasure in doing the will of the Creator. As an Amishman once observed, persecution has never been fatal to Christianity but prosperity has often smothered true faith.⁴⁶

To be a just steward is our calling and our finest achievement. However, we now face the danger of exploiting ourselves out of existence, although no law of the universe decrees that humanity must transform the earth into a hell. God wills that we forsake these other gods and tend the garden as both caretakers and sojourners. □

⁴²Richard Armstrong, "A Place Called Lancaster," unpublished script for 1988 slide set compiled by Lancaster Alliance for New Directions (LAND).

⁴³Lord Snowden, "The Plight of the Amish," *McCalls* (April 1972): 88.

⁴⁴Gregory D. Cusak, "The Rural Crisis and the Theology of the Land," *Epiphany Journal* (Fall 1987): 46.

⁴⁵Joshua 24:15 (RSV).

⁴⁶Gideon L. Fisher, *Farm Life and Its Changes* (Gordonville, Pa.: Pequea Publishers, 1978), p. 372.

This definitive article distills decades of research.

Six Good Families of Early Lancaster County, Pennsylvania

by Jane Evans Best and Howard C. Francis

On October 23, 1718, 225 acres of land in present-day Upper Leacock Township, Lancaster County, Pennsylvania, were surveyed to Jacob Good.¹ His brother Hans Good had 200 acres adjacent to it surveyed on June 17, 1719, and patented both tracts in 1740.² They were sons of Jacob Good (GA) and members of one of six Good families who were part of the early history of Lancaster County. This article outlines these six families, and shows how some of them may have been related to Guth families of Switzerland and Germany.

These outlines are one way of organizing all the known pieces of the puzzle and are intended as clues for further research, not as proof of lineage. They are based on the research of Howard C. Francis, who for the past twenty-five years has been collecting information about all the Good families of Lancaster and neighboring counties. Assembled into twenty looseleaf notebooks, this data is available by appointment with Mr. Francis through the Lancaster Mennonite Historical Society.

Reference is made to outlines not included in this article, some of which have not yet been published. Inquiries concerning these outlines can be directed to Jane Evans Best, 5 Kutz Avenue, New Holland, PA 17557, telephone (717) 354-2316.

The question mark within bracketed material refers to a question concerning placement of that material at that location in the outline and is not a question concerning the internal validity of the material within the brackets.

Jacob Good (GA)

On February 18, 1679, Jacob Gutt, a "Wiedertaufer" or Anabaptist, married a daughter of Vincentz Meyer, the younger, at the Reformed Church at Steinsfurt, near Sinsheim, Germany.³ He is probably the same "Widtaufer Jacob Gut," who is recorded in 1687 in the same church records as marrying "a Widtaufer," and was from Michelfeld, a village about six miles west of Steinsfurt. The Anna Gut who married Matthias Röckel at Michelfeld in 1684 was a daughter of Peter Gut, probably the father of this Jacob Gut.⁴

There is no known record of any children to either marriage, but this Jacob Gut fits very well as Jacob Good (GA), whose inventory was signed on April 22, 1730, in Lancaster County by David Jones and Martin Meilin.⁵ Totalling more than £178, the inventory included £70 for "the Improvement upon the Plantation and Corne on the Ground." It also included carpenter tools and a cross-cut saw.

We believe he is the father of the Jacob and Hans Good mentioned above, as well as of the Barbara Good who in 1726 married George Weaver (WB184), son of Hans Weber, called by family tradition Johann Anton Weber.⁶

The "Anton" tradition may have come instead from Barbara Good's side of the family, because the Peter Gut of Michelfeld may have been a son of the Toni Gut (GG58) baptized in 1612 at Birmensdorf, Switzerland.⁷ He was a son of Walti/Valentine Gutt and Elsbeth Lochman/Lohman of Birmensdorf⁸ and a grandson of Andreas Gutt, leader of Anabaptists of Lunnern, Ottenbach, and Margaretha Bär.

The Jacob Good (GA1) who took up land in 1718 is probably the one who was naturalized in May 1729 with others who were in present-day Lancaster County by 1718. He may have moved to Manheim Township, and the Jacob Good who patented land there in 1747 was probably his son.

A Hans Guth,⁹ Mennonite, lived in the Schaarhof at Schriesheim, Germany, on July 30, 1717, with Hans Rudolf Naeglin, Christian Neukommeter, Jacob Pletscher, Hans Mehlinger, Jakob Beechel, Abraham Tauscher, and Samuel Graf. We believe this is the Hans Good (GA2) who took up land in 1719 in Leacock Township, Lancaster County, Pennsylvania, and was also naturalized in 1729.

¹William Woys Weaver, "Johann Anton Weber and His Family, Swiss Colonists," *Mennonite Research Journal* 14 (Jan. 1973): 11.

²Deed A-130, Lancaster County Archives, Lancaster, Pa.

³Annette Kunselman Burgert, *Eighteenth Century Emigrants from German-Speaking Lands to North America*, vol. 1: *The Northern Kraichgau*, Publications of the Pennsylvania German Society, vol. 16 (Breinigsville, Pa.: Pennsylvania German Society, 1983), p. 426.

⁴Karl Diefenbacher, Hans Ulrich Pfister, and Kurt H. Hotz, *Schweizer Einwanderer in den Kraichgau nach dem Dreissigjährigen Krieg mit ausgewählter Ortsliteratur* (Sinsheim: Heimatverein Kraichgau, 1983), p. 200 (no. 5215 and 5219).

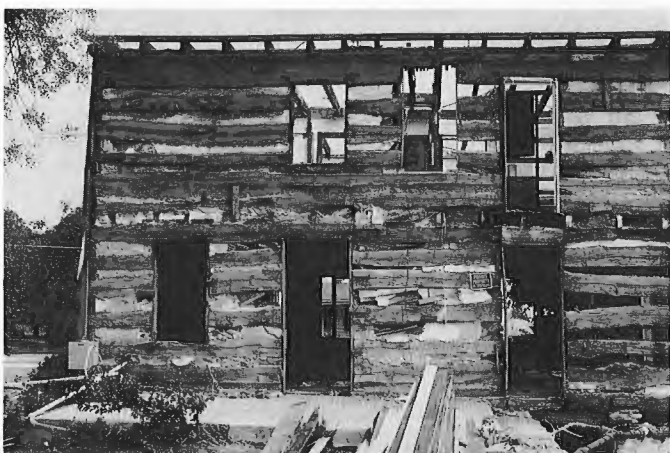
⁵Inventory (1730) and Bond (1730), Lancaster County Historical Society, Lancaster, Pa. The bond was signed by Hans Brubaker and Daniel Eshleman and witnessed by Melchior Erisman.

⁶Jane Evans Best, "A Bear Saga: Albis to America," *Pennsylvania Mennonite Heritage* 9 (October 1986): 24-25.

⁷Jane Evans Best, "Meyer and Gut Families of Birmensdorf, Switzerland," *Mennonite Family History* 7 (October 1988): 144-145.

⁸Hermann and Gertrud Guth, "1634/35 Census Lists of Birmensdorf, Switzerland, Part I," *Mennonite Family History* 7 (July 1988): 91. Antoni Gut and his brother Felix do not appear on the 1634 census list. Unfortunately, the death lists for the parish do not begin until 1634, so we may never know whether they died before 1634, moved to another parish in Switzerland, or to the Palatinate and became progenitors of American Good families.

⁹Hermann and Gertrud Guth, J. Lemar and Lois Ann Mast, *Palatine Mennonite Census Lists, 1664-1793* (Elverson, Pa.: Mennonite Family History, 1987), p. 22.



This two-story log house, torn down in 1988 in Bareville, Lancaster County, Pennsylvania, may have been built by Hans Good (GA2).

On August 5, 1729, he was appointed by the new Lancaster County Court as the first constable for "Laycock" Township, but Henry Jones was appointed to serve for him. On May 2, 1732, he was one of forty-eight men allowed by the court to retail rum by the quart.¹⁰

Hans Good (GA2) probably lived on the 150 acres warranted to him on February 28, 1734,¹¹ adjacent on the east to the 225-acre tract he patented on October 16, 1740. The short section of present route 23 that coincides with the original Peters Road cuts across this tract in Bareville, and divides present West Earl Township from Upper Leacock Township. A two-story log house that was torn down on this tract in 1988 probably belonged to him or his son.

Hans Good (GA2) wrote his will on January 23, 1748, naming two sons, six daughters and five sons-in-law. Anna, wife of John Landes, was the first daughter mentioned, receiving £30, but she was not included with the other seven children named to divide the rest of the estate. We believe she was the Anna Landes who was one of the earliest followers of Conrad Beissel in 1725, and who went to the Ephrata Cloister to live in 1771 after the death of her husband.

Four of the daughters of Hans Good of Leacock Township married men named Bear. We believe Abraham, Henry, and David Bear were the sons of Jacob Bear (BA5184), the tavern keeper who warranted 600 acres in Leacock Township in 1721 and later moved to Virginia. John Bear was a son of John Henry Bear (BA5187), who warranted land in the present city of Lancaster in September 1717, and died in Earl Township in 1738.

John Henry and Jacob Bare lived in Oberalbis, Canton of Zurich, in 1709 with their widowed father, Hans Bär (BA518), brother Heinrich (BA5180), and sisters Annli, Barbeli, and Susanna. Brother Hans Bär (BA5183) was already at Streichenberg near Sinsheim in the Palatinate in 1709, and between 1715 and 1718 brother Hans Jacob (BA5182) moved from Sinsheim to Dühren in the Palatinate.

Hans Bar (BA518) died on July 1, 1720, at Hausen.¹² Susanna Bar (BA518b) had been married on March 4, 1720, at Stellikon to Hans Jorg Vollenweider from Bohl in the parish of Stallikon. Late in 1720 there were legal

proceedings¹³ between the siblings Susanna Vollenweider-Bär, Anna Bär, Barbara Bär and Jakob Bär. We believe this is Jacob Bear (BA5184) and he emigrated shortly after this transaction, and warranted the 600 acres in 1721.

GA Jacob Gut/Good, b. ca. 1657; [? inv. Apr. 22, 1730, Conestoga, Lancaster Co., Pa.; carpenter] "Widertaufer" m.(1) Feb. 18, 1679, Steinsfurt Reformed, _____ Meyer, dau. of Vincentz Meyer the younger.¹⁴

m.(2) 1687, Steinsfurt Reformed, _____, a "Widtaufer."

[?GA1 Jacob Good,¹⁵ b. ca. 1680; on Oct. 23, 1718, took up 225 acres in present Upper Leacock Twp., which was patented on Oct. 16, 1740, to his brother, Hans Good (GA2)]

[?GA11 Jacob Guth,¹⁶ b. 1722; wp. Aug. 19, 1797, Washington Co., Md.; Mennonite; on Dec. 17, 1747, patented 126 acres in Warwick Twp., which was sold July 2, 1761, to Jacob Oberholtzer; in 1765 purchased 163 acres in Washington Co., Md.

m.(1) before 1761, Elizabeth _____

m.(2) between 1761 and 1787, Barbara _____, d. after Dec. 29, 1787]

GA111 Anna Guth

m. Peter Longenecker

GA112 Elizabeth Guth,¹⁷ b. Dec. 9, 1740; d. May 28, 1803, Huntingdon Co., Pa.; 12 ch.

m. Aug. 16, 1761, Joseph Long, b. Feb. 14, 1727; d. Nov. 1804, Huntingdon Co., Pa.; in 1787 moved to Leitersburg district near Hagerstown, Md.; in 1795 moved to near Shirleysburg, Huntingdon Co.; widower with 4 ch. of Mary G. Wenger (Wenger C4); son of John Long and Anna Schnebele (?SN6110.114).

GA113 John Guth, [?b. ca. 1750; d. ca. 1820, Ohio m. Susanna _____]

GA114 Barbara Guth

m. Peter Witmer,¹⁸ in 1787 lived in Franklin Co., Pa.; son of Ulrich Witmer.

GA115 Catharine Guth,¹⁹ 1 ch.

m. Peter Newcomer, b. May 13, 1753; son of Christian Newcomer.

GA116 Jacob Guth,²⁰ b. ca. 1750; d. [?Oct. 1813, Washington Co., Md.

¹⁰Gary T. Hawbaker, *Lancaster County, Pennsylvania Quarter Sessions Abstracts (1729-1742) Book 1*, (Hershey, Pa. 1986), pp. 1, 15.

¹¹Survey A-76-286, (dat. October 22, 1735), and Patent A-9-208, (dat. August 20, 1740), Pennsylvania Historical and Museum Commission, Harrisburg, Pa.

¹²This death date and location corrects Best, "A Bear Saga: Albis to America," p. 21.

¹³B VII 19. 14, pp. 411, 418-419, 422, (dated Nov. 21 and 28, and Dec. 5, 1720), Archives of Canton Zurich, Zurich, Switzerland; Hans Ulrich Pfister to Hermann Guth, Oct. 14, 1988.

¹⁴Harry M. Hoover, *The Huber-Hoover Family History*, (Scottsdale, Pa.: Mennonite Publishing House, 1928), pp. 25-28. Family tradition says that the John Meyer (1684-1757) who came to Pennsylvania in 1720 with a wife and three children was a son of Vincent Myer, who may have been a brother of Jacob Gut's wife. John's fourth child was named Vincent Myer, and the family lived near Hans Good (GA2) in present West Earl and Upper Leacock townships.

¹⁵We assume Jacob Good (GA1) had sons Jacob and Peter Good.

Abbreviation Key

adm. = administrative bond	d.y. = died young
b. = born	dat. = dated
bap. = baptized	dau. = daughter
bu. = buried	ex. = executor
Cem. = Cemetery	inv. = estate inventory
ch. = children	pr. = probated
Co. = County	sp. = baptismal sponsor
d. = died	Twp. = Township
d.s.p. = no surviving descendants	wit. = witness
	wp. = will proved

m. Mary Bosley, b. 1753; d. July 20, 1837; dau. of _____ Bosley and Catharine _____].

GA1161 Christian Good, b. Oct. 7, 1779; d. Dec. 7, 1852, Washington Co., Md.; 8 ch.

m. Susannah Singer

GA1162 Mary Good, b. Aug. 7, 1795; d. 1858

m. David Singer

GA117 Mary Guth

m. Christian Hershey, in 1787 lived in York Co.; son of Andrew Hershey, Junior.

GA118 Christian Guth, b. Feb. 25, 1757; d. Dec. 5, 1820, Washington Co., Md.

m. Barbara Burkhart, b. Oct. 24, 1759; d. May 16, 1813

GA1181 Peter Good, b. July 26, 1781; d. Nov. 13, 1858; German Baptist; before 1816 moved to Canoe Creek, Blair Co., Pa.; 7 ch.

m. Barbara Harnish, d. Jan. 4, 1850

GA1182 Barbara Good, b. Oct. 31, 1788; d. Mar. 27, 1853; 10 ch.

m. Stephen Martin, b. Jan. 14, 1777; d. Aug. 29, 1839; son of Adam Martin and Dorothy Holbrenner.

GA1183 Christian Good,²¹ b. Nov. 18, 1783; d. Jan. 2, 1863; German Baptist; in 1813 moved to Washington Twp., Franklin Co., Pa.; 7 ch.

m. Elizabeth Stover, b. July 18, 1785, Franklin Co., Pa.; d. Aug. 2, 1852; dau. of Michael Stover and Christina Hess.

GA1184 Abraham Good, b. June 3, 1799; d. Sept. 9,

1854; in 1850 lived in Indiana Co., Pa.; 11 ch.

m. Margaret Burkett, b. June 1802; d. Jan. 31, 1864

GA1185 Jacob Good, b. Apr. 12, 1794; d. Aug. 1, 1854; 7 ch.

m. Sarah Stover; dau. of Michael Stover and Christina Hess.

GA1186 John Good, b. Oct. 3, 1818

m. Margaret Summers

GA1187 David Good, b. Oct. 25, 1796; d. May 1, 1864; in 1850 lived in Blair Co., Pa.; 8 ch.

m. Elizabeth Royer, b. Dec. 2, 1794; d. Mar. 13, 1868

GA1188 Elizabeth Good, b. Feb. 14, 1786; 8 ch.

m. Henry G. Funk, son of Rev. John Funk and Prudentia Miller.

GA1189 Nancy Good, 1 ch.

m. Peter Newcomer

GA119 Abraham Guth

[?GA12 Peter Good,²² in 1769 sold 166 acres in Leitersburg District for £400 to John Gabby.

m. before 1764, Anna Leiter; dau. of Jacob Leiter (d. 1764)].

[?GA2 Hans Good,²³ b. ca. 1682; wp. Mar. 26, 1750, Leacock Twp.; probably the Hans Guth, Mennonite, who lived in Schriesheim, Germany, on July 30, 1717.

m. _____, d. before 1750].

GA21 Anna Good,²⁴ b. ca. 1704; [?wp. Apr. 3, 1779, Ephrata; 4 ch.]

m. John Landes, [?b. 1695; wp. Nov. 27, 1771, Earl Twp.; son of John Landis (1664-1727)].

GA211 Mary Landis, b. ca. 1722; d. 1802

m. Christian Graybill, b. 1719

GA212 Rebekah Landis, d. between 1771 and 1792

m. Martin Bear (BA5187.1),²⁵ b. ca. 1716; wp. Mar. 13, 1793, Earl Twp.; widower, who m.(3) Frena.

GA2121 Anna Bear, b. Jan. 12, 1779; d. Nov. 5, 1852, Bart Twp.; 12 ch.

m. John Kling (KL2), b. Jan. 2, 1767; d. May 18, 1847, Leacock Twp.

GA213 Sarah (Ann) Landis

m.(1) Michael Wenger (Wenger C7), b. Aug. 1, 1741; d. 1774

Patent A-9-264, Harrisburg; Deed A-130, Lancaster, transferred this land on Dec. 19, 1747 to John Bear (BA5187.2). Weaver, "Johann Anton Weber," p. 11.

¹⁶Will A-364, (dat. Dec. 29, 1787), Washington County Courthouse, Hagerstown, Md.; Deed M-385, Lancaster. Herbert C. Bell, *History of Leitersburg District, Washington Co., Md.* (Leitersburg, Md., 1898), p. 35, 191-193. Jacob Good in 1772 purchased 240 acres of Huckleberry Hall, where he lived from 1787 to 1797.

¹⁷George Ernest Long, Jr. and Margaret W. Long, *John Long of Lancaster County, Pennsylvania, and Some of His Descendants* (New Orleans, Polyanthos, Inc., 1974), pp. 16, 17, 46. Samuel S. Wenger, *A Foundation Book of American Wengers* (Lancaster, Pa.: Pennsylvania German Heritage History, 1978), pp. 169, 1083.

¹⁸Philip E. Bedient, Lancaster, to Howard C. Francis, 1979.

¹⁹Bell, *History of Leitersburg District*, pp. 191-193, 277; G. O. Seilhamer, *Biographical Annals of Franklin County, Pennsylvania*, pp. 242, 442.

²⁰Mary E. Sappington Good, *History of a Good Family* (Prescott, Mich.: author, 1978), p. 1.

²¹A. J. Fretz, *A Genealogical Record of the Descendants of Henry*

Stauffer (Harleysville, Pa.: Harleysville News, 1899), pp. 317-321.

²²Bell, *History of Leitersburg District*, pp. 35, 72, 183, 216. In 1762, 116 acres from the Resurvey of Well Taught and 50 acres from Perry's Retirement were sold to Jacob Leiter, who willed them to Peter Good, husband of his daughter, Anna.

²³Will I-1-157, (dat. Jan. 23, 1748), Lancaster. Weaver, "Johann Anton Weber," p. 11.

²⁴Wills C-1-215 and C-1-557, Lancaster. A Rudolf Landes, his mother and sister, lived in Weiler, Germany, when they attended the 1661 Steinsfurt meeting of Anabaptists. He may have been the son of Hans Landis (LS32) of Siten in the parish of Hirzel, Switzerland, and also the father of John Landis (1664-1727). LDS microfilms nos. 1185140 and 1185143. All LDS microfilms mentioned in this article are on permanent loan at the Family History Center, 2100 Hollywood Drive, York, PA. 17405.

²⁵Death Register, (dat. Dec. 3, 1852), Lancaster, names Martin Bear and Rebekah Landis as parents of Anna Kling. The documentation of an additional wife corrects Jane Evans Best, "A Bear Saga: Lancaster County and Beyond," *Pennsylvania Mennonite Heritage* 10 (January 1987), p. 30.

m.(2) Christian Oberholtzer
 GA214 Anna Landis
 m. Christian Royer, son of Emig Royer (1707-1769)
 GA22 Jacob Good,²⁶ b. ca. 1710; d. after Jan. 23, 1748; in 1747 lived next to 225-acre tract which his father sold to John Bear (BA5187.2).
 [?GA221 Henry Good,²⁷ b. 1738, Earl Twp.; d. before Jan. 26, 1792, Earl Twp.
 m. 1766, Barbara Myer (MA4131.1),²⁸ b. May 1, 1739; d. before 1790]
 GA2211 Jacob Good, b. Oct. 5, 1767; d. Feb. 11, 1835, West Earl Twp., bu. Bareville Union Cem.; in 1792 was a weaver living in Earl Twp.
 m. Elizabeth Sheaffer (Groff E4242), b. June 25, 1790; d. Mar. 1, 1854; dau. of John Sheaffer and Elizabeth Myers.
 GA2212 Michael Good, b. July 15, 1769; d. Feb. 11, 1843, bu. Bareville Union Cem.; in 1792 was a weaver living in Earl Twp.; 10 ch.
 m. Elisabeth Hunsberger (Groff E623), b. Apr. 15, 1777; d. Oct. 17, 1856; dau. of Abraham Hunsberger and Fronica Groff.
 GA2213 Anna Good, b. Mar. 23, 1771; d. Feb. 4, 1839; 6 ch.
 m.(1) John Myer, d. before 1792
 m.(2) Andrew Deig/Dague,²⁹ b. 1760; d. Mar. 16, 1854, Salisbury Twp.; in 1792 was a miller living in Dauphin Co.
 GA2214 Abraham Good, b. Feb. 26, 1773; d. Sept. 9, 1854, bu. Zeltenreich Cem.; d.s.p.
 m. May 28, 1793, Magdalena Meyer (MA4131.23),³⁰ b. ca. 1775; dau. of Christian Meyer (d. 1794) and Christina Deardorff.
 GA2215 Magdalena Good, b. Feb. 9, 1775
 m. Sept. 7, 1794, New Holland Lutheran, Daniel Dunlap, Leacock Twp.
 GA2216 Henry Good,³¹ b. June 18, 1778; joiner; in 1814 lived in Jefferson Co., Va., now West Va.
 [?GA222 Christian Good,³² b. ca. 1750; wp. Sept. 17, 1808, Earl Twp.
 m. Christina Parker (Becker/Baker), wp. Dec. 27, 1820]
 GA2221 David Good, b. Nov. 18, 1777; d. Feb. 14, 1827
 m. Susanna _____
 GA2222 Samuel Good, b. Nov. 21, 1782; d. Mar. 7, 1821
 m. Rebecca _____
 GA2223 Mary Good
 m. Christian Erb
 GA2224 Susanna Good
 m. Henry Hostetter
 GA2225 Christiana Good
 GA23 Fronica Good, b. ca. 1719; d. after Aug. 13, 1774
 m. before Jan. 23, 1748, Abraham Bear (BA5184.1), b. ca. 1710; wp. Apr. 10, 1783, Manchester Twp., York Co.
 GA231 Jacob Bear,³³ b. Jan. 14, 1739; d. Sept. 21, 1815, Newberry Twp., York Co., bu. Quickel Cem., Conewago Twp., York Co.; miller; on Mar. 24, 1784, lived in Manchester Twp. when he purchased from John Dentzel 50 acres, which was patented to Baltzer Knertzer and in 1796 found to contain 170 acres; on Apr. 22, 1785, purchased from heirs of John Cox

remaining 63 acres adjoining big Conewago Creek in Manchester Twp.; on Apr. 3, 1815, purchased lot 627 on George St., York, from Joseph Dobbin, originally owned by W. Borgess; 10 ch.

m. July 23, 1765, Lancaster Reformed, Elisabeth Walther, bu. Quickel Cem.

GA232 John Barr,³⁴ b. ca. 1741; joiner; on Jan. 1, 1774, purchased lot 158 on Philadelphia St., York, from his father; on Oct. 12, 1792, lived in Havre de Grace, Md., when he sold lot 228 on N. Beaver St., York, to Benedict Funk, Junior, joiner.

m. Barbara _____, d. after Oct. 12, 1792

GA233 Mary Barr, b. ca. 1743

m. Nov. 1, 1768, John Fetter

GA234 Barbara Barr, b. ca. 1745

m. before 1774, Isaac Sittler

GA235 Henry Barr, b. ca. 1750

GA236 Samuel Barr,³⁵ b. ca. 1760; brother John his guardian in 1774; [?wp. May 12, 1819, Buffalo Twp., Cumberland Co., Pa., (now Perry); d. with 60 acres in Buffalo Twp., Perry Co.

m. _____, d. before Apr. 7, 1819]

GA24 Catharine Good, b. ca. 1721; 6 ch.

m. before Jan. 23, 1748, John Bear (BA5187.2),³⁶ b. Mar. 29, 1719; d. Apr. 29, 1812, bu. May 1, 1812, Kurtz Cem., Upper Leacock Twp., storekeeper; purchased 239 acres from Hans Good (GA2) Dec. 19,

²⁶We assume that Henry (GA221) and Christian (GA222) were Jacob's sons, although they may instead have been GF14 and GF132.

²⁷Henry Good Bible at Lancaster Mennonite Historical Society, Lancaster, Pa.; Lloyd Mentzer to Mary Foose to J. E. Best; Deed SS-551, Lancaster; Miscellaneous Book 1791-1796, pp. 30, 52, Lancaster; Will T-1-187, (dat. May 23, 1842), Lancaster.

²⁸Jane Evans Best, "A Bear Saga: the Birmensdorf Connection," *Pennsylvania Mennonite Heritage* 11 (April 1988), p. 41. She is a descendant of MA41 Jagli Meyer, and her number becomes MA4113.11 using the corrected outline on page 143 of the October 1988 *Mennonite Family History* article mentioned in note 7, which also goes back one more generation.

²⁹Will V-1-783, (dat. Dec. 15, 1841, wp. Dec. 5, 1854), Lancaster.

³⁰The number becomes MA4113.123 using the corrected outline on page 143 of the October 1988 *Mennonite Family History* article.

³¹Deed 10-549, (dat. Mar. 10, 1814), Lancaster; Deed R-3-338, Lancaster.

³²Wills I-1-179 and M-1-461; Deeds 21-284 and Z-1-278, Lancaster. However, he may have been GF132.

³³The placement of this Jacob Bear as GA231 and BA5184.11 instead of as BA5182.61 is a correction of Best, "A Bear Saga: Lancaster County and Beyond," pp. 24, 26. Deeds 2C-54, 2C-265, 3A-114, York County Courthouse, York, Pa.; Will N-255, (dat. Feb. 4, 1816), York. Merri Lou Schaumann, Box 146, Wellsville, PA 17365, to Robert H. Bair, Nov. 14, 1978; Patricia D. Snyder, 2100 Potts Hill Road, Erters, PA 17319 to J. E. Best, Mar. 3, 1987; Doris Rex Schutte, 164 Fourth St., Bonita Shores, Bonita Springs, FL 33923 to J. E. Best, Mar. 9, 1987.

³⁴Deeds 2G-371 and 2I-192, York.

³⁵The placement of this Samuel Bear as GA236 and BA5184.16 instead of as BA5180.27 is a correction of Best, "A Bear Saga: Lancaster County and Beyond," pp. 26, 35. Will I-122, (dat. Apr. 7, 1819), Cumberland (now Perry) Co.; Orphans' Court A-15-59 (dat. May 1, 1822), York; Merri Lou Schaumann, Box 146, Wellsville, PA 17365 to Robert H. Bair, Nov. 14, 1978; Paula Sassman to J. E. Best.

³⁶Will L-1-66, (dat. Jan. 19, 1804, pr. May 19, 1812), Lancaster; Deeds A-130, P-3-76, D-3-204, Lancaster. Best, "A Bear Saga: Lancaster County and Beyond," p. 31.



Ancestors of Hans Heinrich Gut (B1362 and probably GB) lived in Unter Lunnern in the parish of Ottenbach, Switzerland, as early as 1412.

1747, and 102 acres from Stump heirs Dec. 31, 1759.

GA25 Ann Good, b. ca. 1723; 5 ch.

m. David Bear (BA5184.3),³⁷ b. ca. 1724; inv. May 21, 1763, Leacock Twp.

GA26 Barbara Good, b. ca. 1725; wp. Oct. 14, 1812, Leacock Twp.; 10 ch.

m. Henry Bear (BA5184.2),³⁸ b. Dec. 22, 1715; inv. Jan. 26, 1771, Leacock Twp.

GA27 Christina Good, b. ca. 1727

[?m. after 1748, Christian Eby (EY21),³⁹ b. ca. 1720; wp. Mar. 12, 1803, Leacock Twp., 3 ch.

GA28 Peter Good, b. ca. 1730; [? in 1770 lived in Antrim Twp., Cumberland Co., sold land in Newberry Twp., York Co. to Johannes Baer (BA5182.62) of Leacock Twp.]

[?m. before 1765 Mary Herr;⁴⁰ dau. of Emanuel Herr and Maudlin Brackbill; widow of Daniel Carpenter with son Gabriel.]

[?GA3 Barbara Good, b. ca. 1695; d. 1782; 7 ch.

m. 1726, George Weaver (WB184),⁴¹ b. 1693; d. 1772]

Jacob Good (GB1) of Martic Township

In his will dated September 12, 1739, Jacob Good (GB1) of Martic Township, Lancaster County, Pennsylvania, mentions his brothers Peter and John Good, three sisters and their husbands, and a son-in-law, Henry Hoover.⁴²

This Peter Good (GB2) is probably the tailor who immigrated to what is now Lancaster County, Pennsylvania, by 1717. A paper pasted in a Bible belonging to his grandson, Peter Good (GB221), mentions that his ancestor was a Heinrich Good of Klonen (Kloten?), Switzerland.⁴³

A Hans Heinrich Gut was baptized at Kloten on September 25, 1653, son of Claus Gut and Regel Kung. The parents first appeared on the Kloten church records on March 7, 1648, when a daughter Verena was baptized. Hans Heinrich Gut, son of Claus, was recorded as a sponsor at baptisms at Kloten on November 28, 1670, and January 21, 1672. The 1678 census of Kloten shows Hans Heinrich Gut, tailor, living in household 11 with wife Anna Leeinburg and his sister, Regula, baptized July 8, 1656. On May 3, 1683, Regula Gut was married at Kloten to Wornli

Brunner, baptized August 30, 1657, son of Heini Brunner and Anna Wagerman.⁴⁴

Claus Gutt (B136), a 22-year old servant on the 1634 census of Ottenbach, was probably the Niklaus Gutt who had three children baptized at Kloten between 1648 and 1656. His parents were Melchior Gut (B13) and Vrene Haberling, and his grandparents were Welte Gutt (B1), a tailor in 1559 at Ottenbach, and Anli Meier. The progenitor of this family was Hans Gutt (B), whose three sons lived between 1578 and 1590 at the Meyerhof in Unterlunnern in the parish of Ottenbach.⁴⁵

We assume that Hans Heinrich Gutt (B1362) was the father of Peter Good (GB2) and his brothers and sisters.

GB Hans Heinrich Guth (B1362), bap. Sep. 25, 1653, Kloten, Switzerland; tailor; in 1678 lived at Kloten.

m. before 1678, Anna Leeinburg (?Lionberger)

GB1 Jacob Good, b. ca. 1680; wp. Jan. 22, 1741, Martic Twp., yeoman.

m. Barbara _____

GB11 Dau. Good, b. ca. 1715; d. before 1757; 2 ch.

m. Henry Hoover/Huber,⁴⁶ wp. 1757, Martic Twp.

GB2 Peter Good,⁴⁷ b. ca. 1685, probably in Palatinate; wp. Oct. 5, 1745, bu Methodist Cem., Marticville; tailor; in 1717 immigrated to America; on Nov. 18, 1736, contracted for 100 acres in Chester Co.

m. Margaret Geetha, d. 1770

GB21 Jacob Good,⁴⁸ b. ca. 1710; wp. Apr. 1, 1761

m. Elizabeth Stoner, dau. of John Stoner (wp. 1759, Conestoga Twp.) and Catharine _____. She m. (2) George Warfel.

GB211 Peter Good,⁴⁹ b. 1735; wp. Oct. 25, 1766,

³⁷Michael Anthony, 1315 Woodward Ave., Elkhart, IN 46514 to J. E. Best, Sept. 24, 1984. Best, "A Bear Saga: Lancaster County and Beyond," pp. 27-28.

³⁸Willis N. Baer, *The Genealogy of Henry Baer of Leacock, Pa. (Baer-Bear-Bare)*, (Allentown, Pa.: Schlechter's, 1955), pp. 24-45; Best, "A Bear Saga: Lancaster County and Beyond," p. 27.

³⁹George F. Newman and Clyde L. Groff, *The Eby Report: Volume II, Number 1, The First Four Generations in America* (Philadelphia: authors, 1978), p. 12. Christian Eby (EY21) had a wife named Christiana, but we have no documentation that she was GA27 Will H-1-615, Lancaster.

⁴⁰Deed M-226, Lancaster; Will P-1-226, (dat. June 12, 1828 and pr. July 26, 1828), Lancaster.

⁴¹William Woys Weaver, "The Basel Bible of Georg Weber," *Mennonite Research Journal* (Jan. 1976): 2-4. Wenger, *The Wenger Book*, p. 1102.

⁴²Will A-1-64, (pr. Jan. 22, 1741), Lancaster.

⁴³Deed D-222, (dat. June 16, 1741), Lancaster, says Peter Good was formerly of the Palatinate, Germany, but for 24 years had lived in Pa. Paul A. Bear Notebook, p. 1, available at the York County Historical Society; Nancy B. Dietz to J. E. Best, Feb. 6, 1984. Kloten is now the site of the Zurich airport.

⁴⁴LDS microfilms nos. 0996440 and 1185158.

⁴⁵Jane Evans Best, "Guth Families of Ottenbach, Switzerland" *Mennonite Family History* (October 1989).

⁴⁶Deed D-472, Lancaster; Wills B-1-127, B-1-202, Lancaster.

⁴⁷Will Y-2-184, Lancaster, no date; Deeds B-579, D-222, D-260, GG-293, Lancaster.

⁴⁸Will B-1-390, (dat. Mar. 18, 1761), Lancaster; Deeds E-290, RR-162, Lancaster.

⁴⁹Will B-1-506, (dat. Sept. 17, 1766), Lancaster; Deed B-579, Lancaster.

Conestoga Twp.; d.s.p.
 GB212 Margaret Good, b. ca. 1740; 1 ch.
 m. Henry Warfel, son of George Warfel
 GB213 Cathrine Good, b. ca. 1742; [?d. Feb. 18, 1812];
 7 ch.
 m. Peter Warfel⁵⁰
 GB214 John Good, b. ca. 1746 [?Johannes Good,⁵¹ b.
 Nov. 28, 1752; d. July 31, 1826, Conestoga Twp., bu.
 Benedict Eshleman Cem.
 m. Cathrina Good, b. 1751; d. Oct. 5, 1828, bu.
 Benedict Eshleman Cem.; dau. of Jacob Good, Jr.
 and Maria Good]
 GB2141 Jacob Good
 GB2142 John Good, [?b. Aug. 5, 1787; d. July 25,
 1865; 13 ch.
 m. Margaret _____, b. June 23, 1795; d. Apr.
 13, 1881]
 GB2143 Molly Good, b. Apr. 18, 1777; d. Apr. 8,
 1863; 6 ch.
 m. Jacob Shenk, b. July 25, 1780; d. May 9, 1860;
 son of Michael K. Shenk and Annie _____ .
 GB2144 Betty Good
 m. Valentine Gardner
 GB215 Christian Good,⁵² b. ca. 1748; wp. Oct. 19,
 1790, Donegal Twp.
 m. Anna _____
 GB2151 Jacob Good
 GB2152 John Good, [?b. Apr. 28, 1785; d. Apr. 23,
 1859
 m. Elizabeth _____, b. Feb. 22, 1784; d. Apr. 5,
 1866]
 GB2153 Christian Good
 GB2154 Barbara Good; eldest dau.
 m. Jacob Ebersole
 GB2155 Ann Good
 GB2156 Abraham Good
 GB22 John Good,⁵³ b. 1720; wp. Apr. 3, 1762, Martic
 Twp.
 m. Elizabeth _____, wp. Oct. 1, 1804
 GB221 Peter Good,⁵⁴ b. Nov. 11, 1755, Martic Twp.; d.
 1823; inherited 284 acres in Manchester Twp., York
 Co., moved there between 1780 and 1785.
 m.(1) Susan Stehman, dau. of John Stehman and
 Barbara Brubaker
 m.(2) Barbara Treichler, dau. of John Treichler and
 Elizabeth _____
 Children of m.(1)
 GB2211 John Good, b. Dec. 26, 1780; d. Nov. 26,
 1829; 11 ch.
 m. Elizabeth Keller, [?b. May 1783; d. Aug. 1,
 1852; dau. of Christian Keller and Elizabeth
 Groff.]
 GB2212 Henry Good, b. Aug. 16, 1782; d. Apr. 10,
 1869
 m. Elizabeth Strickler, b. Feb. 10, 1790; d. Mar.
 15, 1877
 GB2213 Barbara Good, b. Aug. 24, 1784; d.s.p.
 m. Jacob Cox
 GB2214 Elizabeth Good,⁵⁵ b. Feb. 19, 1786; d. Apr.
 10, 1868; 9 ch.
 m. Jacob Bear (BA5180.441), b. May 15, 1775; d.
 Apr. 27, 1872; widower
 GB2215 Susan Good, b. Sep. 1, 1787; d. Apr. 18,

1877, bu. Quickel Cem.; 6 ch.
 m. Moses Bear (BA5180.442), b. May 20, 1782;
 d. 1869
 GB2216 Anna Good, b. Jan. 9, 1789; d. 1871
 GB2217 Jacob Good, b. Dec. 15, 1790; d. Sept. 24,
 1863, bu. Aughenbaugh Cem., Manchester Twp.,
 York Co.; 11 ch.
 m. Catherine Bear (BA5180.4414), b. Dec. 29,
 1804; d. Dec. 7, 1850
 GB2218 Peter Good, b. Oct. 22, 1792; d. Apr. 30,
 1878; in 1828 moved from York Co. to Erie Co.,
 N.Y.; 10 ch.
 m. Anna/Nancy Leib, b. June 11, 1803; d. July
 12, 1870; dau. of Abraham Leib and Barbara
 Miller.
 GB2219 Rudolph Good, b. Aug. 23, 1794; d. Dec.
 22, 1869; lived in Manchester, York Co.; 6 ch.
 m. Elizabeth Engel, b. Oct. 27, 1801; d. Mar. 4,
 1853; dau. of Jacob Engle and Martha Strickler.
 GB2210 Catherine Good, b. Jan. 23, 1796; d. 1885;
 3 ch.
 m. Henry Miller, b. July 6, 1792; d. Aug. 1, 1830;
 dau. of Henry Miller and Catherina Quickel.
 GB221a Abraham Good, b. Nov. 21, 1797
 m. _____ Snyder, Erie Co., N.Y.
 Children of m.(2)
 GB221b Maria Good, b. May 21, 1799; dy.
 GB221c Daniel Good, b. Aug. 11, 1800; dy.
 GB222 John Good, b. Nov. 16, 1759; d. Apr. 6, 1820;
 inherited 210 acres in Martic Twp.
 m. Prudence Kendig, dau. of Abraham Kendig and
 Mary Weaver.
 GB2221 Mary Good, 3 ch.
 m. Emanuel Herr, son of Abraham Herr and Anna
 Miller
 GB2222 Elizabeth Good
 m. Jacob Huber
 GB2223 Catharine Good, b. 1792
 GB2224 Prudence Good, b. Apr. 22, 1794; d. Oct. 2,
 1873; 5 ch.
 m.(1) Joseph Harnish, b. Apr. 23, 1788; d. Apr.
 26, 1821; son of Michael Harnish and Barbara
 Stehman.
 m.(2) Samuel Alexander
 GB2225 Magdalena Good, b. June 7, 1797; d. Feb.
 25, 1824; 11 ch.
 m. Abraham Huber, b. Feb. 6, 1793; d. Feb. 4,
 1858; son of John Huber.

⁵⁰Miscellaneous Books 1801-1803, pp. 186, 201; 1803-1805, p. 137, Lancaster. Deed E-290, Lancaster.

⁵¹Bond C-1-230, Lancaster; Miscellaneous Book 1825-28, pp. 206, 230.

⁵²Will Y-2-231, (dat. June 4, 1790), Lancaster; Miscellaneous Book 1788-91, p. 169.

⁵³Will J-1-67, (dat. Mar. 18, 1762), Lancaster; Will H-1-555, (dat. Dec. 29, 1803), Lancaster.

⁵⁴Deed NN-553, Lancaster; *History of York County, Pennsylvania* pp. 135, 655. Paul A. Bear Notebook, York Co. Historical Society.

⁵⁵Their youngest son, Reuben Bear (1830-1918) was the family historian. His correspondence with Robert Cabeen Bear now at the York County Historical Society mentions Streichenberg as the home in Germany of his Bear ancestor.

GB2226 Ann Good
 m. Robert Silverthorne
 GB2227 John Good, b. Feb. 9, 1788; in 1800 moved to Honeybrook, Chester Co.
 m. Barbara Brunner, b. Dec. 4, 1789; dau. of Owen Brunner and Elizabeth Weaver.
 GB2228 Abraham Good, b. Mar. 23, 1784; d. Nov. 4, 1784
 GB2229 Abraham Good, b. 1790
 GB2220 Jacob Good, b. May 3, 1799; d. Aug. 11, 1799
 GB223 Margaret Good,⁵⁶ b. Dec. 13, 1747; d. Dec. 8, 1834
 m. Jacob Gochenauer (GJ3956.12), b. June 24, 1742; d. Feb. 4, 1817; son of John Jacob Gochenour, Conestoga Twp.
 GB224 Ann Good, b. ca. 1749; d. 1831; 7 ch.
 m. John Harnish, b. 1746; d. Nov. 1829; son of Jacob Harnish.
 GB225 Elizabeth Good, b. ca. 1750
 m. Jacob Eshleman
 GB226 Magdalena Good, b. ca. 1753; her ch. excluded from their grandmother's will; 1 ch.
 m. Jacob Smith
 GB227 Frena Good, b. ca. 1757
 m. Christian Good
 GB23 Anna Good, b. 1722; d. 1800; 13 ch.
 m. Melchior Brennaman,⁵⁷ b. Aug. 1718; d. Apr. 19, 1794; son of Melchior Brennemman (1665-1737) and Elizabeth _____.
 GB24 Barbara Good, b. Oct. 12, 1723; d. July 16, 1803, bu. Marticville Methodist Cem.; 7 ch.
 m. Christian Shenk/Schenck,⁵⁸ b. Nov. 14, 1719; d. Jan. 22, 1803
 GB25 Margaret Good, b. Dec. 24, 1727; d. Nov. 19, 1799; 6 ch.
 m. John Stauffer/Stover,⁵⁹ b. Dec. 2, 1722; d. Nov. 28, 1798; son of Ulrich Stauffer and Lucy Ramsler.
 GB26 Elizabeth Good
 GB27 Mary Good
 GB28 Peter Good,⁶⁰ b. Jan. 7, 1733; d. Mar. 10, 1783, bu. Marticville Methodist Cem.
 m. Barbara W_____, b. Nov. 18, 1744; d. Apr. 18, 1834
 GB281 John Good,⁶¹ b. July 18, 1770; d. Apr. 8, 1852, bu. Marticville Methodist Cem., called Squire Good.
 m.(1) Mary Jane Kreider, b. May 13, 1773; d. Jan. 18, 1828; dau. of Jacob Kreider and Barbara Quickel; 7 ch.
 m.(2) Elizabeth Fehl, b. Sept. 13, 1771; d. Mar. 23, 1829; 1 ch.
 m.(3) Elizabeth _____, b. Apr. 15, 1783; d. June 9, 1852
 Children of m.(1)
 GB2811 Christian Good, b. Jan. 1, 1796; wp. April 13, 1862; 11 ch.
 m. Catharine Brennemman, b. 1800; d. 1861; dau. of John Brennemman and Elizabeth Bassler.
 GB2812 Barbara Good, b. Nov. 4, 1797; d. Sept. 12, 1885
 m. George Warfel, b. Aug. 10, 1792; d. Apr. 13, 1876; son of Abraham Warfel and Annie.
 GB2813 John Good, b. May 27, 1797; d. Oct. 23, 1882

m. Fanny Miller
 GB2814 Daniel Good, b. Apr. 1804; d. Aug. 21, 1863
 m. Elizabeth Deitrick
 GB2815 Jacob Good, b. Dec. 27, 1799; d. Oct. 4, 1883, bu. Byerland Mennonite Cem.; 12 ch.
 m. Maria Gochenauer, b. Feb. 20, 1811; d. July 24, 1876
 GB2816 Polly Good
 m.(1) Tobias Dietrick
 m.(2) Benjamin Kauffman
 GB2817 Catharine Good, b. Feb. 17, 1811; d. Feb. 18, 1812
 Children of m.(2)
 GB2818 Elizabeth Good; single
 GB282 Barbara Good, wp. Dec. 19, 1846, Washington Twp.
 m. Ulrich Bott, wp. Dec. 18, 1820, Manor Twp.; son of _____ Bott and Elizabeth _____.
 GB283 Peter Good,⁶² b. Jan. 22, 1778; d. May 14, 1837
 GB2831 Benjamin Good
 GB284 Joseph Good, b. Jan. 5, 1780; d. Mar. 17, 1873, bu. Marticville Methodist Cem.
 m. Elizabeth Kendig, Mar. 18, 1797; d. Sept. 25, 1870
 GB2841 Jacob K. Good, b. Mar. 6, 1815; d. July 2, 1896
 m. Mary Haverstick, b. Dec. 7, 1818; d. Sept. 2, 1891; dau. of Jacob Haverstick.
 GB2842 Mary Good, b. 1820
 m. Christian Johns
 GB2843 Barbara Good, b. 1818; d. Jan. 1884, bu. Millersville Mennonite Cem.; 8 ch.
 m. Benjamin Martin, b. 1803; d. Jan. 1891; son of David Martin and Susan Eshleman.
 GB2844 Elizabeth Good, b. Mar. 8, 1823; d. June 6, 1904
 m. George Warfel, b. 1825; d. 1908
 GB2845 Catherine Good, b. 1835
 m. Benjamin Goss
 GB2846 John K. Good, b. Apr. 20, 1821; d. Aug. 4, 1865, bu. Marticville Methodist Cem.; 9 ch.
 m. Susan Eshleman, b. Sept. 8, 1822; d. July 18, 1895; dau. of Henry Eshleman and Mary.
 GB3 John Good, we attribute the following 3 ch.
 [?GB31 Christian Good,⁶³ b. ca. 1740; d. 1772, Conestoga Twp.]

⁵⁶Genealogy card file, Lancaster Mennonite Historical Society, Lancaster, Pa.

⁵⁷Albert H. Gerberich, *The Brennemman History*, (Scottsdale, Pa.: Mennonite Publishing House, 1938), pp. 399, 401, 470, 599, 623, 625, 626, 644, 656, 668, and 701.

⁵⁸Will H-1-260, (dat. Nov. 26, 1795, pr. Feb. 15, 1803), Lancaster.

⁵⁹Will G-1-468, (dat. Nov. 27, 1798, pr. Dec. 27, 1798), Lancaster.

⁶⁰Will unrecorded, (dat. Nov. 22, 1827, pr. Apr. 29, 1834); Will R-1-346, (dat. May 9, 1837, pr. May 18, 1837), Lancaster; Deeds TT-212 and Q-6-139, Lancaster.

⁶¹Will V-1-181, Lancaster; *Biographical Annals of Lancaster County*, (Chicago: J. H. Beers, 1903), pp. 1461, 1501.

⁶²Will R-1-346, Lancaster.

GB311 Fronica Good, d. before 1788
 m. Jacob Rohrer, wp. May 7, 1803; his brother John lived in Lampeter Twp.; son of John Rohrer and Elizabeth Snively.

GB312 Christian Good

GB313 Elizabeth Good

[?GB32 Jacob Good⁶⁴
 m. Maria _____]

GB321 Elizabeth Good, b. Nov. 11, 1786
 m. _____ Ebersole

GB322 John Good, b. Nov. 15, 1788; d. May 29, 1871

GB323 Jacob Good, b. Nov. 9, 1790; in 1850 lived in Mount Joy Twp.
 m. Anna _____, b. 1792; wp. Jan. 4, 1870

GB3231 Nancy Good, moved to Ohio
 m. Henry Reiff

GB3232 Mary Good
 m. Christian Groff

GB3233 Samuel Good, lived in Mount Joy

GB3234 Elizabeth Good, b. 1836; 3 ch.
 m. Jacob Brandt

GB3235 Jacob Good, b. 1842

GB324 Christian Good, b. Nov. 4, 1793; d. Feb. 19, 1880, bu. Good Cem. on Horst farm, Mount Joy; in 1870 lived in Rapho Twp.
 m. Magdalena Gantz, b. Mar. 15, 1803; d. Mar. 21, 1875; dau. of George Gantz and _____ Nosen.

GB3241 Jacob G. Good, b. May 3, 1822, Rapho Twp.; d. Oct. 4, 1889; 6 ch.
 m. Catharine Gantz, b. Jan. 23, 1827; d. Mar. 20, 1905; dau. of Peter Gantz and Elizabeth.

GB3242 Joseph Good, b. Nov. 24, 1824; d. Jan. 27, 1896; 4 ch.
 m. Lydia S. _____, b. Mar. 26, 1833; d. Oct. 22, 1911

GB3243 Samuel Good, b. Feb. 3, 1827; d. May 21, 1893; 3 ch.
 m. Sarah _____, b. Mar. 20, 1838; d. Jan. 20, 1921

GB3244 Anna Good, b. 1828; d. Nov. 1900; 6 ch.
 m. David S. Greiner, b. 1821; d. June 20, 1900

GB3245 Abraham Good, b. Apr. 13, 1831; d. May 4, 1900; 11 ch.
 m.(1) _____
 m.(2) Diana _____, b. Aug. 2, 1831; d. Mar. 27, 1900

GB3246 Mary Ann Good, b. Aug. 7, 1833; d. Dec. 26, 1865; single

GB3247 Elizabeth Good, b. Feb. 14, 1836; 7 ch.
 m. Samson D. Reese, b. Aug. 6, 1830; son of Samson M. Reese and Caroline Snyder.

GB3248 Tryphena Good, b. Feb. 23, 1839; d. May 18, 1845

GB3249 Malinda E. Good, b. Feb. 25, 1841; 5 ch.
 m. Michael Myers, b. Oct. 16, 1830; son of Henry Myers and Barbara Brenner.

GB3240 Christian Good, b. June 17, 1845; d. Aug. 2, 1918; 7 ch.
 m. Annie H. Hertzler, b. Jan. 28, 1851; d. Apr. 1, 1935; dau. of Christian Hertzler and Elizabeth Haverstick.

GB325 Abraham Good, b. Mar. 13, 1796

GB326 Anna Good, b. July 1, 1799; 1 ch.
 m. _____ Horst

GB327 Joseph Good, b. Mar. 1, 1802; d. Mar. 9, 1871; lived in East Donegal Twp.; 7 ch.
 m. Nancy Ann _____, b. Mar. 15, 1805; d. Mar. 30, 1887

GB328 Maria Good, b. Aug. 25, 1804; d. Feb. 13, 1875; single

[?GB33 Henry Good,⁶⁵; adm. bond Aug. 7, 1793, Rapho Twp.
 m. Christina _____, wp. Dec. 5, 1815, Warwick Twp.]

GB331 Christian Good

GB332 Barbara Good, 7 ch.
 m. John Herr, son of John Herr and Mary Myers.

GB333 Henry Good

GB4 Veronica Good, b. ca. 1699
 m. John Nissley

GB5 Margaret Good
 m. Ludwick Metz,⁶⁶ d. 1757, Rapho Twp. He m.(2) Barbara _____.

GB51 Ludwick Metz

GB52 Margaret Metz

GB53 Elizabeth Metz, b. Apr. 25, 1739; d. Sept. 1, 1810
 m. Abraham Reist

GB54 Jacob Metz

GB55 Susanna Metz

GB56 Christian Metz
 m. Mary Hackman

GB57 John Metz

GB58 Abraham Metz

GB6 Ann Good
 m. John Strom

Peter Good (GC)

In November 1731, one of the eighteen heads of households of the Mennonite congregation of Immelhäuserhof was Peter Gut, who may have been the father of the Peter Gut (GC) who immigrated to America on September 30, 1727 on the ship *Molly*.⁶⁷ Other members of that congregation included Hans Bähr (BA5183), Hans Brand, Heinrich Müller, Jacob Schab, Claus Gerber, Hans Lienhard, Jakob and Samuel Schneider, Martin and Jakob Oberholzer, and Christian Huber. The ministers were Christian Eicher of Immelhäuserhof, Rudolf Linhard of Rohrbach, Peter Moser, deacon in Sinzheim, and Peter Behm, deacon in Michelfeld.⁶⁸

⁶³Bond 4-73, Lancaster; Miscellaneous Book 1788-91, Lancaster, pp. 32, 60.

⁶⁴German Bible, published 1776, owned in 1938 by John Spickler of Elizabethtown, Pa.; Miscellaneous Book 1873-75, p. 551.

⁶⁵Bond 4-603, Lancaster; Miscellaneous Book 1791-96, pp. 213, 261, Lancaster; Will L-1-575, Lancaster; Theodore H. Herr, *A Genealogical Record of Reverend Hans Herr* (Lancaster, Pa.; author, 1908), p. 41.

⁶⁶Bond I-95; Miscellaneous Books 1754-1759, pp. 98, 108; 1763-1767, pp. 301, 307, Lancaster.

⁶⁷All references to ship immigration information come from Ralph B. Strassburger and William J. Hinke, *Pennsylvania German Pioneers*.

⁶⁸Ernst Müller, *Geschichte der Bernischen Täufer* (Frauenfeld: J. Hubers Verlag, 1895), pp. 200-204, 209-210. Several authors mistakenly have included members of this congregation under the date of 1671.



In November 1731 the Anabaptist congregation at Immelhäuserhof, Germany, included a Peter Gut, who may have been the father of Peter Good (GC) and a brother of Jacob Good (GA).

Peter Gut, the father, may have been a son of the Peter Gut of Michelfeld whose daughter Anna was married in 1684.⁶⁹ If so, he was probably a brother of Jacob Gut (GA) discussed above. In 1718 Jacob Gut/Good (GA1) and Hans Gut/Good (GA2) settled in the same area as Peter Good (GC) settled in 1727.

Peter Good (GC) mentions the names of his eight children in his 1753 will, but the name of only his fourth wife. His two oldest children immigrated on August 11, 1732, on the ship *Samuel*. The third, fourth, and fifth children probably came in 1727 with their father and his second wife. His third wife, Hanna/Anna Groff (Groff E3) was a daughter of Hans Groff of Earl Township, who mentions Peter Good as a son-in-law in his will dated November 8, 1738. She was listed among the heirs on July 30, 1746.⁷⁰

On October 23, 1735, Peter Good (GC) warranted 100 acres adjacent to the 1,419 acres of his father-in-law in Earl Township. It was surveyed on October 30, 1735, and patented on December 16, 1738, to Peter Groff (Groff E2), his brother-in-law.

The iron stove mentioned in the will belonged to Fronica Histan, the widow and fourth wife of Peter Good (GC), "because her friend brought it out of Germany to her." The table and the clothes press also belonged to her, and the big Bible had been bought with her money. The land that son Henry inherited was "poor land and not much to raise upon."⁷¹

Others on the same ship included Samuel Gut, who also settled in the same area of Lancaster County, and probably was a brother of Peter Good (GC), and Hans Mich. Guth, about whom nothing more is known. Felix Guth settled in Skippack, (now) Montgomery County, Pennsylvania⁷² and may have been a grandson of Felix Gutt (GG51), brother of Anton Gutt (GG58). Neither of these grandsons of Andreas Gut (GG), the Anabaptist leader, appeared on the 1634 census lists of Birmensdorf. The immigrant Felix may also have been (C7142), the son of Uli Gutt (C714) and Barbel Nienregelt of Wolsen baptized on October 28, 1677, in the parish of Ottenbach, Switzerland.

GC Peter Good, b. ca. 1690; wp. Dec. 23, 1754; immigrated Sept. 30, 1727 on *Molly*.
m.(1) _____, 3 ch.

m.(2) _____, 2 ch.

m.(3) _____ ca. 1728 Hanna/Anna Groff (Groff E3), b. ca. 1707; d. between 1746 and 1750; 2 ch.

m.(4) Fronica Histan, 1 ch.

Children of m.(1)

GC1 Anna Good, b. ca. 1712; age 20 on Aug. 11, 1732, on *Samuel*

m. John Musselman, b. ca. 1709; d. ca. 1762; in Nov. 1731 lived at Meckesheim near Sinsheim with wife and ch.; age 23 on *Samuel*.

GC11 Andrew Musselman, b. ca. 1735

GC111 Matthias Musselman,⁷³ b. 1763; wp. Feb. 18, 1811; 7 ch.

m. Magdalena _____

GC112 Elizabeth Musselman, b. 1770; d. 1830

GC113 Christian Musselman, b. 1779; d. Feb. 3, 1855, bu. Pine Grove Mennonite Cem.; 8 ch.

m. Judith Weber, d. Dec. 18, 1830; dau. of Jacob Weber and Barbara Witwer.

GC2 Jacob Good,⁷⁴ b. ca. 1712; d. 1777, bu. Pine Grove Mennonite Cem.; on May 10, 1732, lived at Bockshaft near Sinsheim with wife and family of his mother-in-law; age 20 on Aug. 11, 1732, on *Samuel*; warranted land on June 15, 1738, on Muddy Creek near Bowmansville.

m. Susannah Scherer, b. ca. 1712; dau. of Hans Scherer (d. before 1732) and Veronica _____ of Bachshaft.

GC21 Peter Good,⁷⁵ b. ca. 1732; wp. Oct. 21, 1807, West Pennsboro Twp., Cumberland Co., yeoman; "came on hard times," moved from Brecknock Twp. after 1783.

m. Dec. 15, 1777, Cocalico Reformed, Christina Good (GC3g)

GC211 Henry Good, b. ca. 1755; d. before 1807, Cumberland Co.

m. Mary Bare [?(BA5180.42), bap. Feb. 25, 1754, Lancaster Lutheran; dau. of John Bear and Elizabeth _____.]

GC2111 Peter Good

GC2112 Henry Good, lived in Hempfield Twp.

GC2113 Catharine Good

m. John Hiestand, lived in Lancaster Co. in 1807

GC212 Peter Good, lived in New Election, Rockingham Co., Va., in 1807.

m. Mar. 10, 1782, by Rev. Waldschmidt, Anna Horning, dau. of Benedict Horning.

GC2121 Peter Good, 2 ch.

m. Christiana _____

GC2122 Anna Good, b. 1794; d. 1870, bu. Henry Rhodes Cem.; 10 ch.

m. Anthony Rhoades, b. 1789; d. 1877; son of Henry Rhodes (1748-1827) and Elizabeth Brenneman (1758-1835).

⁶⁹See note 4.

⁷⁰Clyde L. Groff, Walter B. Groff, and Jane Evans Best, *The Groff Book. Vol. 1: A Good Life in a New Land*, (Ronks, Pa.: Groff History Associates, 1985), pp. 29-30, 41.

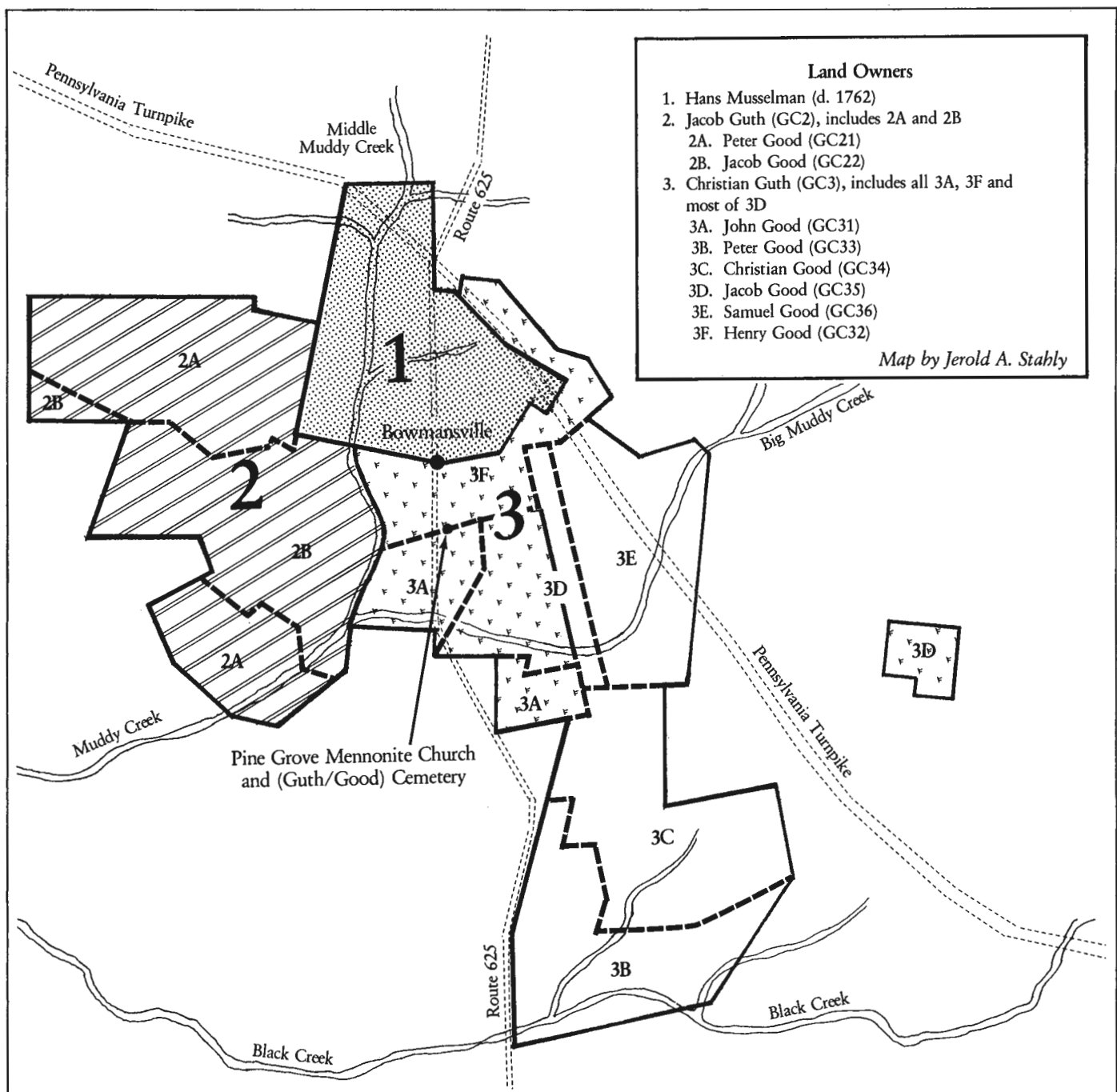
⁷¹Will Y-2-182, (dat. 1753), Lancaster.

⁷²Burgert, *Northern Kraichgau*, p. 144. See note 45.

⁷³Will L-1-195, (dat. Apr. 27, 1805), Lancaster.

⁷⁴Mary E. Good, et al, *A Lineage of Jacob Good and His Brother, Christian Good*, p. 1. Müller, *Geschichte der Bernischen Täufer*, p. 209. Burgert, *Northern Kraichgau*, p. 422.

⁷⁵Will G-264, (dat. Sept. 5, 1807), Carlisle, Cumberland Co.; Deeds W-87 and U-245, Lancaster.



Descendants of Peter Good (GC), the man with four wives, owned land in Brecknock Township, Lancaster County, Pennsylvania, as shown in this map.

GC2123 Elizabeth Good, 1 ch.
m. Samuel Burkholder

GC2124 Daniel Good
m. Jane Layman

GC213 John Good, b. ca. 1762; lived in Cumberland Co. in 1807.

GC214 Christina Good, Cumberland Co.; "feeble-minded."

GC215 Veronica Good
m. Abraham Lehman, Augusta Co., Va.

GC216 Catharine Good
m. John Rothacker, Franklin Co.

GC217 Susan Good,⁷⁶ 6 ch.
m. Abraham Diller, b. 1750; d. 1839, bu. Diller Mennonite Cem., Newville, Cumberland Co.; son

of Francis Diller (d. 1783) and Anna Tubler (d. July 1803); executor and "son-in-law" in will of Peter Good (GC21).

GC22 Jacob Good,⁷⁷ b. 1740; d. 1803 near Harrisonburg, Va.; in 1795 moved to Shenandoah Valley, Va.
m.(1) Elizabeth Stoner, b. ca. 1736; d. before 1777; 5 ch.
m.(2) Francis Groh, b. 1755; d. 1826, first person bu. Singer's Glen Cem., Va.; [?Groff EF14; dau. of Peter

⁷⁶John D. Grove, RR2 Markham, Ontario L3P-3J3 to J. E. Best, Apr. 27, 1986.

⁷⁷Ira D. Landis, "Our Good Brethren" *Mennonite Research Journal*, p. 11; Lewis C. Good, *A Good Tree-Family Record of Christian Good 1842-1916* (Brentwood, Md.: author, 1974), p. [ii].

Groe and Elizabeth]; 7 ch.
 Children of m.(1)
 GC221 Barbara Good, b. ca. 1763; moved to Va.; 10 ch.
 m. in Va., Abraham Beery (BY71),⁷⁸ b. 1762; d. 1818; widower of Magdalena Rife (d. 1790); son of Abraham Beery and Elizabeth Gochenour (GJ39526).
 GC222 Abraham Good,⁷⁹ b. ca. 1765; wp. Apr. 25, 1814; inherited Brecknock homestead.
 m. Barbara Mosser, b. Dec. 29, 1769; d. Apr. 22, 1814; dau. of Henry Mosser and Veronica.
 GC2221 Anna/Nancy Good, b. Nov. 1, 1792; d. May 2, 1860, Earl Twp. 2 ch.
 m. Christian Weaver (WB1847.3), b. Oct. 21, 1766; d. Oct. 9, 1843; son of Henry Weaver (b. 1738) and Elizabeth _____ (d. 1815)
 GC2222 Jonas Good, b. Mar. 25, 1794; d. Sept. 15, 1881, bu. Pine Grove Mennonite Cem.; 10 ch.
 m. Mar. 20, 1821, Mary Bowman, b. Apr. 2, 1799; d. Feb. 17, 1847; dau. of Christian Bowman and Nancy Huber.
 GC2223 Elizabeth Good, b. ca. 1796; d. 1875; 1 ch.
 m. by Jan. 16, 1813, Peter Bowman, wp. 1844.
 GC2224 Catherine Good, b. ca. 1798; d. Mar. 1836; 3 ch.
 m. Samuel Zerbe
 GC2225 Esther Good, b. July 26, 1801; d. Mar. 4, 1881; 1 ch.
 m. Peter Becker, b. Jan. 15, 1801; d. Aug. 13, 1873
 GC2226 Judith Good, b. Oct. 17, 1803; d. Apr. 17, 1887; single
 GC2227 Molly Good, b. 1808
 [?m. Samuel Becker, b. 1804]
 GC223 Martin Good,⁸⁰ b. ca. 1767; wp. July 24, 1824, Brecknock Twp.; d.s.p.
 m. Elizabeth Good (GC317), wp. Oct. 7, 1834; dau. of John Good and Barbara Bauman.
 GC224 Peter Good,⁸¹ b. Nov. 8, 1770; d. Dec. 2, 1863, bu. Muddy Creek Cem., East Cocalico Twp.
 m. Rosina Weiser b. Mar. 12, 1775; d. Mar. 16, 1846
 GC2241 Isaac Good, b. Sept. 3, 1800; d. Sept. 21, 1826; bap. May 10, 1800, New Holland Lutheran
 m. Barbara Musser, b. Mar. 6, 1803; d. Sept. 22, 1826; dau. of Peter Musser and Barbara Good.
 GC2242 Benjamin Good, b. Aug. 1, 1803, bap. Nov. 25, 1804, New Holland Lutheran; 5 ch.
 m. Mar. 10, 1825, Mary White, b. 1802
 GC2243 Peter Good, b. Apr. 13, 1807; d. Dec. 28, 1865, bu. Muddy Creek Cem.; 2 ch.
 m. Elizabeth _____, b. Apr. 12, 1810; d. Nov. 19, 1878
 GC2244 Elizabeth Good, 5 ch.
 m. Evan Griffith, wp. June 9, 1879
 GC2245 Sophia Good, b. Feb. 11, 1812; 4 ch.
 m. Jacob Shupp
 GC225 Jacob Good, d.y.
 Children of m.(2)
 GC226 Mary Good,⁸² b. May 13, 1777, Rockingham Co., Va.; d. Dec. 8, 1848, Fairfield Co., Ohio; 10 ch.
 m. Jacob Beery (BY74), b. Sept. 11, 1769, York Co.; d. Apr. 2, 1842; son of Abraham Beery and Elizabeth Gochenour (GJ39526)
 GC227 John W. Good, b. 1780; in 1816 moved from Rockingham Co., Va. to near North Berne, Fairfield

Co., Ohio.
 m. Mariah Neiswander
 GC2271 Nancy Good
 GC2272 Samuel Good
 GC2273 Jacob Good
 GC2274 Abraham N. Good
 GC2275 John Good
 GC2276 Daniel Good
 GC2277 Lydia Good
 GC228 Daniel Good, b. Nov. 16, 1781; d. Feb. 16, 1850, Rockingham Co., Va., bu. Singers Glen Cem.; bishop; 7 ch.
 m. May 28, 1805, Magdalene Whitmore, b. Oct. 1779; d. Jan. 1845; dau. of David Whitmore.
 GC229 Joseph C. Good,⁸³ settled in Ohio; 13 ch.
 m. Magdalena Campbell
 GC220 David Good,⁸⁴ b. Dec. 4, 1786; d. Aug. 21, 1840; lived in Fairfield Co., Ohio; 7 ch.
 m. Barbara Neiswander, b. Feb. 24, 1786; d. Nov. 24, 1874; dau. of Christian Neiswander.
 GC22a Elizabeth Good,⁸⁵ b. Jan. 10, 1789; d. Aug. 23, 1880; lived near Dale Enterprise, Va.; 8 ch.
 m. Henry Rhodes, b. 1781; d. Jan. 14, 1855; son of Bishop Henry Rhodes and Elizabeth Brenneman.
 GC22b Catharine Susanna Good,⁸⁶ b. Sept. 25, 1792; d. May 1, 1859; lived near Lewisburg, W. Va.; 7 ch.
 m. John Coffman, b. May 16, 1785; d. Aug. 26, 1832; son of Isaac Caffman and Esther _____
 GC3 Christian Good,⁸⁷ b. ca. 1715; d. Aug. 13, 1757, Brecknock Twp.; miller.
 m.(1) Susanna Schmidt
 m.(2) Magdalena _____, widow in 1757
 GC31 John Good,⁸⁸ b. 1731; wp. Aug. 4, 1792, Brecknock Twp.; grist miller.
 m. Barbara Bauman, b. Sept. 9, 1746; d. May 14, 1810; dau. of Christian Bowman and Elizabeth Oberholtzer.
 GC311 John Good,⁸⁹ b. Nov. 20, 1773; d. Dec. 23, 1843, bu. Pine Grove Mennonite Cem.; grist miller.
 m. Elizabeth Mosser, b. Nov. 1, 1771; d. Jan. 29, 1849; dau. of Henry Mosser and Veronica.
 GC3111 Barbara Good, b. Feb. 15, 1796; d. Apr. 24,

⁷⁸Judith Beery Garber, *Beery Family History*, (Elgin, Ill.: Brethren Publishing House, 1957), pp. 69-70.

⁷⁹Will K-1-472, (dat. Mar. 29, 1814), Lancaster; Deeds 11-537 and 14-185, Lancaster.

⁸⁰Will O-1-198, (dat. June 3, 1824), Lancaster; Will R-1-36, (dat. Dec. 23, 1824), Lancaster.

⁸¹Will Y-1-62, (dat. Nov. 11, 1859, pr. Dec. 22, 1863), Lancaster; Deed Q-9-198, Lancaster.

⁸²Garber, *Beery Family History*, p. 71.

⁸³Phyllis Funk and Lois Brown Miller, *History of the Beery Family of Page County, Iowa*, (Newport, Ark.: authors, 1976), p. 340.

⁸⁴Ibid., p. 339.

⁸⁵Grace I. Showalter, "The Virginia Mennonite Rhodes Families," *Pennsylvania Mennonite Heritage* 3 (April 1980): 21.

⁸⁶Charles F. Kauffman, *A Genealogy and History of the Kauffman-Coffman Families* (York, Pa.: author, 1940), p. 325.

⁸⁷Wills Y-2-191, (dat. Aug. 11, 1756, proved Oct. 25, 1757) and L-1-334, (dat. Dec. 10, 1814, pr. Jan. 26, 1815), Lancaster. The administrative account of GC3 is dated Aug. 5, 1789.

⁸⁸Will F-1-374, (dat. July 3, 1792), Lancaster; Deed ZZ-509, Lancaster.

⁸⁹Will T-1-316, (dat. May 30, 1830), Lancaster; Deed Y-6-247, Lancaster.

1850; 5 ch.
 m. Abraham Good (GC369),⁹⁰ b. Jan. 28, 1793; d. Feb. 1, 1856
 GC3112 Elizabeth Good, b. Dec. 19, 1798; d. Aug. 14, 1877
 m. Daniel Bowman
 GC3113 Mary Good, b. May 1, 1800; d. Oct. 25, 1865; 2 ch.
 m. Martin Bowman, b. June 20, 1791; d. Nov. 30, 1850; son of John Bowman.
 GC3114 John B. Good, b. Jan. 22, 1805; d. June 2, 1891; miller; 3 ch.
 m.(1) Anna Good (GC3531), b. Nov. 14, 1808; d. Apr. 16, 1864; dau. of Jacob Good and Elizabeth Bowman.
 m.(2) Leah Musser, b. May 2, 1831; d. June 21, 1910; dau. of John Musser and Susanna Weber.
 GC312 Anna Good
 GC313 Samuel Good, b. 1777
 GC314 Christian Good, d. 1798; single
 GC315 Magdalena Good, 7 ch.
 m. Peter Becker, wp. May 27, 1837
 GC316 Barbara Good
 m. Nov. 1788, Peter Mosser, b. Jan. 22, 1761; d. Mar. 25, 1845; son of Henry Musser and Veronica.
 GC317 Elizabeth Good, wp. Oct. 7, 1834
 m. Martin Good (GC223), b. ca. 1767; wp. July 24, 1824, Brecknock Twp.; d.s.p.
 GC318 Catharine Good
 m. Christian Mosser, b. Dec. 12, 1781; d. Apr. 16, 1867. He m.(2) Veronia _____.
 GC32 Henry Good,⁹¹ b. Dec. 29, 1741; d. Mar. 4, 1816, Brecknock Twp., bu. Pine Grove Mennonite Cem.; owned 202 acres.
 m.(1) by 1769, Christine _____, d. after Sept. 8, 1782
 m.(2) Oct. 21, 1783, Mallindine/Magdalena Weber, d. after 1813; dau. of Christian Weber.
 GC321 Peter Good, by Sept. 21, 1764; d. Dec. 25, 1849, Earl Twp.; 8 ch.
 m. Elizabeth Showalter, b. Aug. 28, 1769; d. Apr. 23, 1858; dau. of Jacob Showalter (d. 1809) and Barbara Oyer.
 GC3211 David Good, b. Mar. 15, 1794; d. May 13, 1867
 GC3212 Daniel Good, b. June 30, 1798; d. May 24, 1881; moved to Canada in 1826; 16 ch.
 m. Elizabeth Martin, b. Dec. 27, 1808; d. Dec. 15, 1900; dau. of Peter Martin and Anna Zimmerman.
 GC3213 Mary Good, b. Jan. 16, 1800; d. Nov. 1, 1869; single.
 GC3214 Leah Good, b. May 8, 1803; d. June 17, 1848; 7 ch.
 m. John W. Landis, b. Sept. 12, 1795; d. Sep. 25, 1871; son of Michael Landis and Susanna Werst.
 GC3215 Elizabeth Good, b. Dec. 16, 1806; d. Jan. 13, 1881; single.
 GC3216 Barbara Good
 m. Joseph Markley
 GC3217 Henry Good, b. Mar. 26, 1809; d. Feb. 27, 1844; 4 ch.
 m. Ann _____, b. Feb. 23, 1805; d. Apr. 10, 1843
 GC3218 Jonathan Good, b. 1812; in 1850 lived in

Blue Ball, Pa.; 3 ch.
 m. Elizabeth _____, b. 1820
 GC322 Elizabeth Good, b. Aug. 23, 1766; d. Apr. 23, 1832
 m. Christian Hoffman
 GC323 Barbara Good,⁹² b. Sept. 11, 1767; d. Mar. 8, 1832, bu. Lichty Mennonite Cem.; 6 ch.
 m. George Hoffman, b. Sept. 9, 1772; d. July 22, 1825; son of George Hoffman and Elizabeth Zimmerman
 GC324 Joseph Good,⁹³ b. Feb. 16, 1777; d. Dec. 31, 1857, Earl Twp., bu. Pine Grove Mennonite Cem.
 GC3241 Joseph Good, b. 1795; d. 1852; 4 ch.
 m. Barbara Horst, b. Aug. 10, 1800; d. July 1, 1889; dau. of Joseph Horst and Magdalena Good.
 GC3242 Elias Good, b. Mar. 8, 1802; d. Mar. 2, 1865; d.s.p.
 m. Veronica Oberholtzer (O312), b. June 26, 1806; d. Apr. 29, 1866; dau. of John Oberholtzer and Elizabeth Gehman.
 GC3243 Jonas Good, b. Dec. 30, 1803; d. Sept. 21, 1858; 5 ch.
 m. Esther Musser, b. Apr. 27, 1807; d. Jan. 11, 1892; dau. of Mathias Musser and Esther Weber.
 GC3244 Moses Good, b. Dec. 2, 1809; d. Aug. 29, 1838; 2 ch.
 m. Barbara Gehman, b. June 18, 1809; d. Feb. 24, 1869. She m.(2) David Brubacher.
 GC3245 Elizabeth Good, b. Mar. 29, 1810; d. Oct. 5, 1872
 m. Elias Steffy
 GC3246 Catharine Good, b. Jan. 23, 1812; d. Feb. 16, 1865; single.
 GC3247 Mary Good
 m. _____ Schweizer
 GC325 Henry Good, b. July 20, 1779; d. Jan. 25, 1862
 m. Elizabeth Hoffman, b. Mar. 8, 1786; d. Feb. 19, 1870; dau. of George Hoffman and Elizabeth Zimmerman.
 GC3251 Isaac H. Good, b. Apr. 12, 1809; d. Oct. 5, 1889; 8 ch.
 m. Esther Horst, b. Dec. 11, 1816; d. Dec. 29, 1854
 GC3252 Anthony Good, b. May 27, 1811; d. May 14, 1897; 6 ch.
 m. Rachel _____, b. Oct. 18, 1828; d. Feb. 20, 1898
 GC3253 John H. Good, b. Nov. 12, 1813; d. Apr. 7, 1908; 5 ch.
 m. Lavina Bowman, b. Aug. 24, 1825; d. Jan. 22, 1908; dau. of Daniel Bowman and Elizabeth Good.

⁹⁰Will Q-1-357, (pr. Mar. 8, 1856), Lancaster.

⁹¹Will L-1-586, (dat. May 19, 1813, pr. Mar. 26, 1816), Lancaster; Deeds II-577, P-5-377, Lancaster.

⁹²George G. Sauder, *History of Lichty's Church and Cemetery* (East Earl, Pa.: Weaverland Mennonite District, 1964), pp. 75, 78; Eby, *Biographical History of Waterloo Township*, p. 198.

⁹³Will W-1-464, (dat. Dec. 17, 1857, pr. Jan. 18, 1858), Lancaster; Wills Y-1-286, and Y-1-313, Lancaster; Miscellaneous Book, 1858-59, p. 16.

- GC3254 Mary Good, b. Oct. 31, 1815; d. Jan. 7, 1910; 5 ch.
m. John Goshen, b. Oct. 23, 1818; d. July 20, 1885; son of Huston Goshen and Christiana Schneider.
- GC3255 Susanna Good, b. Feb. 14, 1818; d. Nov. 16, 1882
- GC3256 Henry Good, b. Feb. 1820; d. Nov. 6, 1822
- GC3257 Elizabeth Good, b. June 14, 1823; d. Feb. 24, 1915; d.s.p.
m. Jonathan B. Rutter, b. July 22, 1818; d. July 28, 1899; son of John Rutter and Magdalena Royer.
- GC3258 Sarah Good, b. Feb. 28, 1831; d. Mar. 13, 1890; single.
- GC33 Peter Good,⁹⁴ b. ca. 1740; d. Apr. 1807; sawmiller.
m. Anna Oberholtzer (O5), b. 1744; d. 1825; dau. of Jacob Oberholtzer and Barbara _____.
- GC331 Barbara Good,⁹⁵ b. 1771; d. 1812; 5 ch.
m. Christian Horst, b. ca. 1778; d. ca. 1822; joiner; lived in Earl Twp.; son of Jacob Horst and Margaret _____.
- GC332 Jacob Good,⁹⁶ b. ca. 1773; [? wp. July 26, 1828, Earl Twp.
m. _____ Martin, dau. of Michael Martin and Barbara Groff (Groff E64)].
- GC3321 Anna/Nancy Good, b. 1795; 2 ch.
m. Henry Brenneman, b. May 12, 1787; d. Jan. 26, 1863; son of John Brenneman and Elizabeth Bassler.
- GC3322 Michael Good, b. Dec. 27, 1796; d. Apr. 24, 1871; 9 ch.
m. Anna Maria Ranck, b. Sept. 23, 1800; d. Feb. 2, 1889; dau. of Michael Ranck and Elizabeth Weaver.
- GC3323 Peter Good,⁹⁷ b. Nov. 26, 1797; d. May 2, 1863, bu. Lichty Mennonite Cem.; d.s.p.
m. Catharine Zimmerman, b. Feb. 22, 1810; d. May 9, 1893; dau. of Christian Zimmerman and Barbara Weaver.
- GC3324 Jacob Good
- GC3325 David Good, b. 1799; in 1850 and 1860 lived in Blue Ball, Pa.; 5 ch.
m. Barbara _____, b. 1802
- GC3326 Isaac Good, b. Sept. 21, 1818; d. May 10, 1890, bu. Terre Hill Methodist Cem.; in 1860 lived in Earl Twp.
m. Barbara _____, b. May 25, 1818; d. Dec. 15, 1889
- GC3327 Maria Good, b. 1807; d. Mar. 24, 1848; 5 ch.
m. David Shirk, b. Apr. 19, 1803; d. Apr. 5, 1880; son of Joseph Shirk and Mary Zimmerman.
- GC333 Peter Good,⁹⁸ b. Mar. 1, 1778; d. July 4, 1850
m. Mary Weber, b. Sept. 15, 1788; d. Oct. 21, 1865; dau. of Henry Weber (WB1831.1, d. 1827) and Maria Huber (HR153, d. 1797).
- GC3331 Benjamin Good, b. June 24, 1809, West Earl Twp.; in 1831 moved to Canada
m.(1) Barbara Huber, b. Nov. 6, 1809; d. Jan. 24, 1838; 2 ch.
m.(2) Barbara Bergey, 10 ch.
- GC3332 Henry Good, b. Nov. 5, 1810; d. Mar. 11, 1891; 5 ch.
- m. Maria Burkhardt, b. Mar. 29, 1812; d. Apr. 4, 1896; dau. of David Burkhardt and Elizabeth Sauder.
- GC3333 Jacob Good, b. Apr. 2, 1812; d. Jan. 23, 1881
m. Susanna Musser, b. Aug. 5, 1832; d. June 24, 1896; dau. of John Musser and Susanna Weber.
- GC3334 Elizabeth Good, b. Jan. 20, 1814; d. Nov. 15, 1875; 10 ch.
m. Christian Wenger, b. Dec. 20, 1802; d. Feb. 4, 1858; son of Joseph S. Wenger and Elizabeth Zimmerman.
- GC3335 Anna Good, b. Dec. 20, 1815; d. May 6, 1850; 5 ch.
m. Amos W. Stauffer, b. Nov. 20, 1813; d. Jan. 7, 1889; son of Jacob Stauffer and Maria Weber.
- GC3336 Peter Good, b. Oct. 8, 1817
- GC3337 Jonathan Good, b. Jan. 20, 1820; d. Mar. 30, 1889; 11 ch.
m. Lydia Gehman, b. Aug. 9, 1823; d. Aug. 20, 1892; dau. of Samuel Gehman and Veronica Bowman.
- GC3338 Maria Good, b. Oct. 13, 1821
- GC3339 Magdalena Good, b. Apr. 28, 1823; d. Mar. 10, 1888; d.s.p.
m. Jacob Musser, b. Nov. 14, 1821; d. Feb. 5, 1897; son of John Musser and Susanna Weber; widower.
- GC334 Fronica Good, d. 1818; single.
- GC335 Christian Good,⁹⁹ b. [?Mar. 21, 1779; Apr. 8, 1850, bu. Pine Grove Mennonite Cem.; called "Creek Christian" Good.
m. Maria/Nancy _____, b. 1777; d. Aug. 23, 1827]
- GC3351 Isaac B. Good, b. Feb. 17, 1811; d. Nov. 20, 1876; d.s.p.
m. Elizabeth Oberholtzer (O314), b. May 14, 1809; d. Jan. 23, 1879; dau. of John Oberholtzer and Elizabeth Gehman.
- GC3352 Jonas Good, b. Dec. 22, 1812; d. Mar. 9, 1880; 4 ch.
m. Catharine Burkhardt, b. Oct. 6, 1814; d. Oct. 9, 1897; dau. of John Burkhardt and Elizabeth Good.
- GC3353 John M. Good, b. Dec. 25, 1814; d. Feb. 28, 1892; 3 ch.
m. Barbara Musselman, b. July 9, 1824; d. Mar. 20, 1866; dau. of Christian Musselman and Judith Weber.

⁹⁴Bond 6-99, Lancaster; Jerold A. Stahly, "The Family of Jacob Oberholtzer (1704-1755) of Brecknock Township, Lancaster County, Pennsylvania," *Pennsylvania Mennonite Heritage* 12 (April 1989): 25. Deeds D-5-489, LL-252, C-5-505, 19-70, 20-327, Lancaster.

⁹⁵Miscellaneous Book 1825-1828, p. 206, Lancaster.

⁹⁶Will P-1-226, (dat. June 12, 1828), Lancaster; Deed O-5-356, Lancaster; Will X-1-624, (dat. Mar. 20, 1858, pr. May 25, 1863), Lancaster.

⁹⁷Wills X-1-624 and K-2-213, Lancaster. The town of Goodville, East Earl Township, Lancaster County, is named after him.

⁹⁸Anna M. Gehman, *The Gehman-Gayman Family History*, (Mohnton, Pa.: author, n.d.), p. 14.

⁹⁹Will V-1-861, (dat. Apr. 6, 1850, pr. Apr. 30, 1850), Lancaster.

GC3354 Mary Good, b. June 22, 1817; d. Nov. 24, 1862; single.

GC336 Joseph Good, b. 1777

GC337 Samuel Good, b. 1789
m. Barbara _____, b. 1800

GC3371 Daniel Good, b. 1834 or 1835
m. Catharine _____, b. 1827

GC3372 Jacob Good, b. 1837

GC34 Christian Good,¹⁰⁰ b. 1744; wp. Aug. 6, 1812, Brecknock Twp.; Mennonite minister; grist miller; made baptismal certificate (Taufschein).
m. Barbara Brandt, b. 1747; d. May 20, 1822, bu. Pine Grove Mennonite Cem.

GC341 Magdalena Good, b. May 5, 1773; d. Nov. 30, 1840; 8 ch.
m. Joseph Horst, b. Jan. 18, 1772; d. Jan. 15, 1852; farmer; East Earl Twp.; son of Joseph Horst (d. 1789) and Margaret _____.

GC342 Mary Good, b. Jan. 26, 1775; d. July 5, 1820; 16 ch.
m. David Martin,¹⁰¹ b. Mar. 16, 1771; d. Sept. 6, 1854; in 1820 moved to Canada. He m.(2) Catherine Good (GC366); son of Abraham Martin (MR2b) and Barbara Oberholtzer (O7).

GC343 Barbara Good, b. Feb. 4, 1777; d. May 11, 1849; 8 ch.
m. Peter Burkhardt, b. Mar. 15, 1780; d. Aug. 1, 1834; in 1820 moved to Canada; son of Jacob Burkhardt and Maria _____.

GC344 Christian Good,¹⁰² b. Jan. 28, 1779; d. Aug. 30, 1838, bu. Pine Grove Mennonite Cem.; minister.
m.(1) Apr. 24, 1804, Maria Bauman, b. May 10, 1783; d. June 22, 1808; dau. of Christian Bauman and Elizabeth Huber; 2 ch.
m.(2) Maria Horst, b. Nov. 1, 1775; d. Jan. 6, 1843; dau. of Jacob Horst (d. 1789) and Magdalena _____; 3 ch.
Children of m.(1)

GC3441 David Good, b. Mar. 22, 1805; d. Mar. 16, 1864; moved to Elkhart Co., Ind.; deacon at Yellow Creek Mennonite Church; 4 ch.
m. Susie Bauman

GC3442 Daniel Good, b. Sept. 8, 1807; d. Sept. 4, 1875; single.
Children of m.(2)

GC3443 Esther Good, b. Nov. 9, 1810; d. Oct. 10, 1854; 8 ch.
m. Samuel Good (GC3611), b. Mar. 7, 1814; d. Jan. 11, 1886; minister ordained Oct. 19, 1838. He m.(2) Rachel Bowman.

GC3444 Joseph Good, b. Feb. 21, 1814; d. Apr. 11, 1838; bu. Pine Grove Mennonite Cem.
m. Nancy Zerbe; she m.(2) Daniel Palm.

GC3445 Susanna Good, b. May 14, 1817; d. Apr. 11, 1890; 7 ch. including Martin G. Weaver (1859-1935), historian of the Lancaster Mennonite Conference.
m. Gideon Weaver, b. Mar. 31, 1815; d. Jan. 14, 1892; son of Christian Weaver (WB1831.41) and Anna Meyer.

GC345 Elizabeth Good,¹⁰³ b. July 27, 1781; d. May 6, 1848, bu. Pine Grove Mennonite Cem.; 7 ch.
m. John Burkhardt, b. Sept. 20, 1778; d. Aug. 16,

1857; son of Jacob Burkhardt (1747-1821) and Maria Hershey.

GC346 Hester Good, b. Aug. 10, 1783; d. Feb. 12, 1839; single.

GC347 Catharine Good, single

GC35 Jacob Good,¹⁰⁴ b. May, 1754; wp. Apr. 25, 1812
m.(1) Magdalena _____ . d. before Aug. 19, 1786; 3 ch.

m.(2) Veronica Oberholtzer (O0), b. 1753; wp. Oct. 10, 1831; dau. of Jacob Oberholtzer and Barbara _____; 1 ch.

Children of m.(1)

GC351 John Good, b. Mar. 18, 1777, near Bowmansville; d. Jan. 10, 1862; in 1818 moved to Canada.

m. 1800, Magdalena Bowman (O131), b. Jan. 9, 1783; d. Mar. 22, 1859; dau. of Christian Bauman of Berks Co. and Anna Huber.

GC3511 Anna Good, b. Jan. 12, 1801; d. Nov. 15, 1843; d.s.p.

m. Matthias Haug

GC3512 Jonathan Good, b. Dec. 20, 1802; d. Feb. 2, 1834; single.

GC3513 Joseph Good, b. Dec. 19, 1805; d. June 19, 1905; 12 ch.

m. 1835, Ann Whitmore, b. Jan. 31, 1819

GC3514 Magdalena Good, b. Jan. 24, 1813

m.(1) Joel Weber, b. Oct. 2, 1809; d. Mar. 23, 1834; son of John Weber and Catharine Gehman; 1 ch.

m.(2) Solomon Gehman, b. Oct. 2, 1800; d. Aug. 14, 1872; 3 ch.

GC3515 Joel Good, b. Dec. 29, 1815; d. after 1877

m.(1) Catherine Stauffer, b. Sept. 5, 1820; d. May 20, 1854; son of Abraham Stauffer and Catharine Biehm; 6 ch.

m.(2) Agnes Hosea, b. July 23, 1854; dau. of John Hosea and Jane Calder; 9 ch.

GC3516 Samuel Good, b. July 27, 1823, Waterloo Co., Canada; 4 ch.

m. Eva Stahl

GC352 Christian Good, b. July 27, 1778; d. July 4, 1853, Earl Twp.; d.s.p.

m. ca. 1803, Elizabeth [?Oberholtzer (O33), b. ca. 1774]

GC353 Jacob Good, b. Nov. 22, 1781; d. Aug. 12, 1844, bu. Allegheny Mennonite Cem.; cabinet maker.

m. Elizabeth Bowman (O133), b. Nov. 20, 1785; d. July 6, 1866; dau. of Christian Bowman and Anna Huber.

GC3531 Anna Good, b. Nov. 14, 1808; d. Apr. 16, 1864

¹⁰⁰Will K-1-235, (dat. Oct. 19, 1807), Lancaster; Anna B. Reed, *Family Record of John and Mary Good* (author, 1960), p. 6.

¹⁰¹Ezra E. Eby, *A Biographical History of Waterloo Township*, (Kitchener, Ont.: Eldon D. Weber, 1971), pp. 91, 229.

¹⁰²Wills S-1-47 and S-1-115, Lancaster.

¹⁰³Howard C. Francis, "Book Review," *Pennsylvania Mennonite Heritage* 10 (Jan. 1987) p. 49.

¹⁰⁴Wills L-1-129, (dat. Nov. 7, 1811) and Q-1-101 (dat. Jan. 15, 1825), Lancaster; Montgomery, *History of Berks County*, 2:1024; *Biographical Annals of Lancaster County*, p. 95, 96, 433, 1453; Elias H. Good, *History of the "Good" Ancestry* (Kitchener, Ont.: n.p., ca. 1980), pp. 7-9.

- m. John Good (GC3114), b. Jan. 22, 1805; d. June 2, 1891; miller
GC3532 Lydia Good, b. Nov. 10, 1810; d. Sept. 15, 1889
m. Christian Huber, b. Sept. 1, 1800; d. Aug. 15, 1850
GC3533 Elizabeth Good, b. Feb. 8, 1814; d. July 5, 1896; 2 ch.
m. Benjamin Musser, b. June 17, 1806; d. Mar. 22, 1880; son of Christian Mosser and Catharine Good.
GC3534 Mary Good, b. 1815; d. Mar. 15, 1839; single.
GC3535 Jacob B. Good, b. Sept. 10, 1817; d. May 19, 1879; 1 ch.
m. Mary Ann Donnenauer, b. July 30, 1837; d. July 29, 1914
GC3536 Sarah Good, b. May 12, 1820; d. Nov. 25, 1890; 4 ch.
m. Peter Musser, b. June 22, 1820; d. Feb. 23, 1874; son of John Musser and Susanna Weber.
GC3537 Solomon Good, b. May 12, 1820; wp. Mar. 3, 1886
m. Isabella _____, d. Apr. 29, 1889
GC3538 John B. Good, b. June 18, 1823; d. Sept. 6, 1884; 2 ch.
m. 1847, Elizabeth Bowman, b. 1828; dau. of Daniel Bowman and Elizabeth Good.
GC3539 Benneville Good
Children of m.(2)
GC354 Samuel Good, b. 1791; d. Sept. 29, 1860; first postmaster of Bowmansville, formerly Bucktown; single.
GC36 Samuel Good,¹⁰⁵ b. ca. 1756; wp. Oct. 4, 1823; Brecknock Twp.
m. Mary _____
GC361 Samuel Good, wp. July 22, 1833; Brecknock Twp., bu. Pine Grove Mennonite Cem.
m. Barbara Martin, b. Sept. 15, 1773; d. 1837; dau. of Abraham Martin and Barbara Oberholtzer.
GC3611 Samuel Good, b. Mar. 7, 1814; d. Jan. 11, 1886; ordained minister in 1838.
m.(1) Esther Good (GC3443) b. Nov. 9, 1819; d. Oct. 10, 1854; 8 ch.
m.(2) Rachel Bauman, b. Aug. 29, 1826; d. Sept. 17, 1883; dau. of John Bowman; 6 ch.
GC3612 Barbara Good, b. June 9, 1816; d. Oct. 28, 1854; single.
GC362 John Good,¹⁰⁶ b. [?Aug. 21, 1783; d. Jan. 23, 1849, Brecknock Twp.]
GC363 Christian Good¹⁰⁷
[?m. Barbara _____, b. 1779; in 1850 lived in Brecknock Twp., Lancaster Co.]
GC3631 Catharine Good
m. John Pealor
GC3632 Sarah Good, b. 1800
m. John Burkhart
GC3633 Barbara Good
m. Abraham Brentel
GC3634 Lydia Good
m. John Shup
GC3635 Polly Good
m. William Brentel
GC364 Peter Good,¹⁰⁸ [?b. Jan. 1, 1785; d. Apr. 2, 1870, Brecknock Twp.
m. Lydia/Elizabeth _____, b. Dec. 4, 1786; d. Apr. 6, 1862]
GC3641 David Good, b. Apr. 19, 1831; d. Aug. 13, 1912, bu. Pine Grove Mennonite Cem.
m. Sarah _____ b. Dec. 9, 1847; d. Sept. 17, 1870
GC365 Joseph Good
GC366 Catharine Good,¹⁰⁹ b. Nov. 11, 1777; d. Nov. 14, 1848; d.s.p.
m. David Martin, b. Mar. 16, 1771; d. Sept. 6, 1854; son of Abraham Martin and Maria Oberholtzer; moved to Waterloo Co., Canada; widower of Maria Good (GC342).
GC367 Mary Good
GC368 Henry Good
GC369 Abraham Good,¹¹⁰ b. Jan. 28, 1793; d. Feb. 1, 1856
m. Barbara Good (GC3111), b. Feb. 15, 1796; d. Apr. 24, 1850
GC3691 John Good, b. Feb. 10, 1834; d. Nov. 28, 1912; 8 ch.
m. Sallie Gehman, b. June 30, 1841; d. Jan. 31, 1897; dau. of Samuel Gehman and Elizabeth Messner.
GC3692 Christian Good, b. Dec. 12, 1835; d. Jan. 21, 1893; single.
GC3693 Elizabeth Good, b. Sept. 4, 1830; d. Aug. 27, 1915; single.
GC3694 Benjamin Good, b. Oct. 24, 1831; d. Nov. 16, 1911; single.
GC3695 Jacob Good, b. 1841
GC37 Ann Good, 5 ch.
m. Leonard Klopfer, wp. Mar. 15, 1806, Earl Twp.
GC38 Magdalena Good
m. Christian Swartz
GC39 Barbara Good, d. before 1789; 14 ch.
m. Samuel Huber (HSS1), b. 1725; wp. Oct. 10, 1788, Warwick Twp.; son of Hans Ulrich Huber and Barbara _____.
GC30 Freana Good, d. 1816
GC3a Mary Good, d. before Aug. 5, 1789
m. John Showalter
GC3b Elizabeth Good, d. 1804
m. George Klopfer
GC3c Susanna Good
GC3d Esther Good
m. John Johns
GC3e Eve Good,¹¹¹ b. after 1748; 7 ch.
m. Michael Wenger (Wenger C7), b. Aug. 1, 1741; d. 1774

¹⁰⁵Wills O-1-42, Q-1-433, and G-2-45, Lancaster. Deeds H-5-170, L-6-79, Lancaster.

¹⁰⁶Miscellaneous Book 1850, p. 616, Joseph Good, administrator.

¹⁰⁷Miscellaneous Book 1841-44, p. 454; 1850 census, Brecknock Twp., Lancaster Co.

¹⁰⁸Bond Y-1-198, Lancaster.

¹⁰⁹Deed P-3-635, Lancaster; Eby, *A Biographical History of Waterloo Township*, pp. 175, 229.

¹¹⁰Bond Q-1-357, Lancaster; Gehman, *Gehman Family History*, p. 16. The great-grandfather of Noah G. Good (b. 1904).

¹¹¹Wenger, *The Wenger Book*, pp. 170, 179, 180.

GC3f Catharine Good, b. Sept. 26, 1754; d. Jan. 22, 1815; bu. Lichty Mennonite Cem.; wp. Jan. 26, 1815, Earl Twp.; single.

GC3g Christina Good, d. after Aug. 15, 1789; 7 ch.
m. Dec. 15, 1777, Cocalico Reformed, Peter Good (GC21), b. ca. 1732; wp. Oct. 12, 1807, Cumberland Co., Pa.

Children of m.(2)

GC4 Mary Good, b. ca. 1718; d. after 1771; 7 ch.
m. Jacob Graffe (?Groff A3), b. ca. 1700; wp. Nov. 6, 1771, East Pennsboro Twp., Cumberland Co., Pa.

GC5 Barbara Good, b. ca. 1720

Children of m.(3)

GC6 Susanna Good, g. ca. 1730

GC7 Peter Good, b. ca. 1732; d. after 1779; [?grist miller; ca. 1759 moved to Va.]¹¹²
[?m. Christina Landis (Groff E54), b. ca. 1735; d. after 1779]

Children of m.(4)

GC8 Henry Good,¹¹³ b. ca. 1750; [?adm. bond dat. June 6, 1796

GC81 John Good, of Berks Co., administrator of the estate of Henry Good (d. 1796)]

[?GC82 Jacob Good, b. May 19, 1778; d. Feb. 9, 1842]

[?GC83 Peter Good, b. Jan. 1, 1785; d. Apr. 2, 1870
m. Elizabeth _____, b. Dec. 4, 1786; d. Apr. 6, 1862]

Since Samuel Gut was on the same ship with Peter Gut (GC) and may have been his brother, we have included his family here.

Samuel Good,¹¹⁴ b. ca. 1710; wp. Feb. 5, 1777, Earl Twp.; immigrated Sept. 30, 1727, on *Molly* with Peter Gut (GC), possibly his brother.

m.(1) _____

m.(2) Anna _____, widow of [?Harry] Sheibly and mother of John, Harry, and Jacob Sheibly.

1 Anna Good

m. _____ Neff

2 Catharine Good

m. _____ Flory

3 Barbara Good

m. _____ Beissel

GD Peter Good

According to family tradition, William Good (GD2) immigrated to America from Zweibrücken, Germany.¹¹⁵ He named as an executor of his estate his kinsman Robert Good (GE), who patented William Good's 77 acres in Earl Township on April 29, 1783. The tract was sold on June 22, 1783, to Jacob Stouffer.

GD Peter Good,¹¹⁶ b. ca. 1687

m.(1) _____

M.(2) by 1745, Fronica Groff (? Groff A4), b. ca. 1705; widow of Hans Schneider/John Taylor.

Children of m.(1)

GD1 John Jacob Gut,¹¹⁷ b. ca. 1708; wp. 1758; d.s.p.

GD2 John William Gut,¹¹⁸ b. ca. 1710; wp. Dec. 1, 1779, Earl Twp., immigrated from Zweibrücken, Germany; on June 5, 1738, warranted 200 acres in Earl Twp.; 77 acres patented Apr. 29, 1783, sold to Jacob Stauffer on June 2, 1783.
m. ca. 1731, _____, d. before Sept. 22, 1779

GD21 Edward Good,¹¹⁹ b. ca. 1733; wp. Aug. 5, 1815, Rye Twp., Cumberland Co. (now Perry Co.); farmer; on Apr. 20, 1784, purchased 100 acres from William McQuade on Fishing Creek in Rye Twp., Cumberland Co.

m. Barbara Maickly/McCullough, d. between 1810 and June 24, 1815

GD211 Elisabeth Good

[?m. Aug. 11, 1807, John Krug,¹²⁰ b. 1788; d. 1853; 12 ch.]

GD212 Mary/Polly Good

GD2121 William _____

GD2122 Eliza _____, b. before 1815

GD213 Margaret Good

GD214 Edward Good,¹²¹ b. Apr. 15, 1791, Perry Twp., Berks Co.; d. Jan. 25, 1854, Marion Twp., Berks Co.; farmer, miller.

m. Dec. 20, 1818, Elizabeth Anspach, b. Aug. 5, 1803; d. Feb. 28, 1888, Marion Twp., Berks Co.; dau. of Johannes Anspach and Elisabeth Lauer.

GD2141 John Anspach Good, bap. Apr. 1819; d. May 9, 1901; 12 ch.

m. Mary _____, b. ca. 1822; d. before 1901

GD2142 Cyrus M. Good, b. Sept. 14, 1820, Marion Twp., Berks Co.; d. Dec. 27, 1900, Reading, Pa.; 11 ch.

m. Aug. 1, 1847, Barbara Ann Rapp, b. Feb. 11, 1827, Reading; d. Oct. 23, 1890, Reading; dau. of John Rapp and Maria Barbara Bernhart.

GD2143 Edward Good, b. Sept. 5, 1824; d. July 18, 1829

GD2144 William Good, b. June 23, 1827; d. after Jan. 1889; farmer

GD2145 Mary Ann Good, b. ca. 1830; d. 1853

m. Nov. 11, 1845, Michael T. Seibert, b. Mar. 26, 1826; d. July 28, 1905; he m.(2) Amelia Bishop; son of John Seibert and Catharina Reiss.

GD2146 Joseph Good, b. Oct. 10, 1832; in Dec. 1888 lived in St. Joseph, Mo.

GD2147 Elizabeth J. Good, b. ca. 1834; d. ca. 1859, Marion Twp., Berks Co.; single.

¹¹²Elias H. Good, *History of the "Good" Ancestry*, p. 6.

¹¹³Bond 5-82, (dat. June 6, 1796), Reading, names John Good of Berks Co. as administrator.

¹¹⁴Will Y-2-199, Lancaster.

¹¹⁵June Good Hulvey, *History of the William Good Family*, (Bridgewater, Va.: Beacon Press, 1976), pp. 6-8.

¹¹⁶Deed B-197, (dat. May 14, 1745), Lancaster. Groff, *Groff Book*, p. 16.

¹¹⁷Will Y-2-191, (dat. Oct. 7, 1755), Lancaster, names brother John William Gut and "my three sisters"; ex. John Kauffman. The four daughters of John and Fronica Taylor in 1745 were: Barbara, wife of Joseph Brown; Fronica, with guardian of Daniel Eshleman; Elizabeth, with guardian Ulrich Rhoadt; and Mary, with guardian Henry Bare (?BA12313).

¹¹⁸Will D-1-78, (dat. Sept. 2, 1779), Lancaster, names step sister Mary Taylor (Groff A45, d. Apr. 27, 1820), the wife of Martin Kauffman (d. 1815), whose first wife was Mary Leonberger, dau. of John Leonberger. M. I. DiNinni, *Legacy of Life*, (Baltimore, Gateway Press, Inc., 1986), p. 117-136.

¹¹⁹Will H-344, (dat. June 24, 1815), Carlisle, Cumberland Co., Pa.; Deed 1-T-330, (dat. Jan. 2, 1810), Carlisle.

¹²⁰Trindle Spring Cem., Cumberland Co., Pa.

¹²¹Will 10-157, (dat. Sept. 9, 1848, pr. Feb. 6, 1854), Reading; Will 16-194, 150, (dat. July 22, 1886, pr. Oct. 10, 1888), Reading.

- GD2148 Rebecca Barbara Good, b. Mar. 24, 1835; d. after 1888; single.
- GD2149 Catharina Good, b. ca. 1841
- GD2140 Clara Good, b. ca. 1846
- GD215 William Good, b. Mar. 10, 1791; d. Dec. 28, 1867; bu. Eby Cem., Upper Leacock Twp.
- m. Barbara Eby (EY2324), b. Aug. 29, 1790; d. Mar. 26, 1870; dau. of Samuel Eby and Elizabeth Eby.
- [?GD2151 William Good,¹²² b. Feb. 17, 1821; d. Feb. 9, 1899, bu. Eby Cem.
- m.(1) Mary _____, b. Oct. 8, 1819; d. June 8, 1845
- m.(2) Elizabeth Byerly, b. May 10, 1822; d. Jan. 30, 1855; dau. of John Byerly and Fannie Erb; 1 ch.
- m.(3) Leah E. Byerly, b. Oct. 2, 1823; d. Apr. 18, 1907; dau. of John Byerly and Fannie Erb.]
- GD216 Anna Good
- GD22 George Good, b. ca. 1735; we attribute these children and grandchildren.
- [?GD221 John Good, b. 1785; lived in Upper Leacock Twp.
- m. Nov. 24, 1811, Elizabeth Eby (EY2323), b. Feb. 22, 1784; d. Apr. 5, 1866, bu. Metzler Mennonite Cem.; dau. of Samuel Eby and Elizabeth Eby.]
- [?GD2211 Samuel Good, b. Aug. 3, 1812; d. Sept. 11, 1874, bu. Eby Cem., Upper Leacock Twp.
- m.(1) Sarah _____, b. 1807; 7 ch.
- m.(2) Susanna Bear, b. Dec. 8, 1827; d. May 4, 1899; dau. of John Beer (?BA5187.431) and Annie (?Snyder) _____; 1 ch.
- [?GD2212 John Good Junior, b. Feb. 25, 1816; d. Sept. 18, 1886, bu. Eby Cem.; 11 ch.
- m. Catharine _____, b. June 13, 1829; d. May 18, 1895]
- [?GD2213 Jonas Good, b. Sept. 22, 1821; d. Sept. 16, 1870, Ephrata, bu. Metzler Mennonite Cem.; 3 ch.
- m. Sophia _____, b. 1823]
- GD23 William Good,¹²³ b. ca. 1737; adm. bond June 7, 1785, Earl Twp.
- GD24 Ann Good,¹²⁴ b. ca. 1739; 12 ch.
- m. Oct. 7, 1761, Lancaster Episcopal, Joseph Cunningham (CU2), 1738; d. 1801, Rowen Co., N.C.; son of Joseph Cunningham (inv. 1769).
- GD25 Jane Good,¹²⁵ b. Dec. 30, 1747; d. Dec. 11, 1820, Earl Twp.; 5 ch.
- m. by Sept. 22, 1779, John Showalter (SW2) b. Sept. 30, 1743; d. Aug. 31, 1792; son of Christian Showalter and Barbara Shirk.
- GD26 Mary Good,¹²⁶ b. 1753; d. Aug. 4, 1825, bu. Welsh Cem., East Earl Twp.; 5 ch.
- m.(1) July 29, 1777, Lancaster Episcopal, Henry Hambricht (HM513), b. Apr. 11, 1751; d. Mar. 2, 1835, bu. Welsh Cem.; Captain in Revolution, General in 1812; he m.(2) Mary Ann _____ (d. Apr. 12, 1835, bu. Welsh Cem.)
- GD27 Elizabeth Good
- GD3, 4, and 5 Three sisters of John Jacob Gut (GD1)

Robert Good (GE)

On March 10, 1761, Robert Good (GE) was married to Jane Davis (DA315), granddaughter of Gabriel and Sarah

Davis of Pool Forge, Caernarvon Township. The marriage was recorded in the church book of St. James Episcopal Church, Lancaster, during the pastorate of the Rev. Thomas Barton, who also served Bangor Church in Churchtown. It is one of the first recorded marriages between people of German and Welsh descent in eastern Lancaster County. One of their daughters married a neighbor named Weaver, and at least four of their children married spouses of Welsh heritage.

GE Robert Good,¹²⁷ b. ca. 1730; wp. Feb. 22, 1785, Caernarvon Twp.; "kinsman" of William Good (GD).

m. Mar. 10, 1761, Lancaster Episcopal, Jane Davis (DA315), b. ca. 1742; d. before Oct. 4, 1784; dau. of Edward Davis (DA31) and Mary Davies (MK251).

GE1 Mary/Polly Good,¹²⁸ b. 1766; d. June 1814; 5 ch.

m. Henry Weaver (WB1825.1), b. Oct. 10, 1763; d. July 25, 1798, Winchester, Va.; son of George Weaver (1733-1781) and Frances Brackbill.

GE2 Jane Good,¹²⁹ b. ca. 1767; d. before Dec. 19, 1791; 2 ch.

m. Feb. 7, 1786, Jonathan Jones (JA12), b. Sept. 20, 1764; d. Oct. 11, 1828; son of John Jones and Jane Godfrey; he m.(2) Dec. 19, 1791, Abigail Hudson (HG41) and had 10 more ch.

GE3 John Good, b. ca. 1770; d. 1801

m. 1788, Rebecca Jones, b. Sept. 26, 1766; d. Jan. 22, 1850; dau. of Jonathan Jones (JA24) (1738-1782); she m.(2) Mar. 7, 1810, John Zell, widower of Elizabeth Sullivan Davis.

GE31 John Good, b. July 10, 1790; single.

GE32 Jonathan Jones Good, b. Oct. 18, 1791

m. Hannah Dundas Biddle, dau. of Marks John Biddle and Hannah Dundas; she m.(2) Nov. 27, 1832, Abraham Adams.

GE321 John Biddle Good, b. Nov. 29, 1815; d. Apr. 23, 1837; single.

¹²²*Biographical Annals of Lancaster County*, p. 827.

¹²³Bond 4-290, Lancaster, assigns bond to Henry Hambricht, whose wife Mary was a sister of William Good, Junior; Miscellaneous Book 1784-87, p. 147, Lancaster.

¹²⁴Mary Carmack Cunningham, "Index of Cunninghams," Ms., Lancaster County Historical Society. The elder Joseph Cunningham (CU) may have been the one who was disowned in 1736 from the Friends (Quaker) Kennett Monthly Meeting. On Mar. 22, 1743, he purchased 168 acres in Earl Twp. from Nicholas Hudson.

¹²⁵Martha F. Jones, "The Search for the Showalters," *Mennonite Family History* 3 (Oct. 1984): 155-156. Will F-1-385, (dat. Aug. 10, 1792), Lancaster. This may be the same John Showalter who was the widower of Mary Good (GC3a) on Aug. 5, 1789.

¹²⁶Thomas and Catherine Gorton, "Two Early Hambrichts of Lancaster County, Pennsylvania," *Pennsylvania Genealogical Magazine* (vol. 31, no. 2, 1979): 107. Wills R-1-96 and R-1-119, Lancaster.

¹²⁷Will E-1-186, (dat. Oct. 4, 1784), Lancaster. The will mentions "my Negro Hettie," who was to be freed 17 years after his death. His sons James and William were to be bound to the shoemaker trade by his executors, but when William released his brother John Good as guardian on Mar. 6, 1797, he was a joiner living in Caernarvon Township.

¹²⁸Herr, *Genealogical Record of Reverend Hans Herr*, pp. 23, 87.

¹²⁹Ellen M. Beale, *Genealogy of David Jones* (Reading, Pa.: E. S. Owen and Co., 1903), pp. 12, 146.

- GE322 Thomas Dundas Good, b. Dec. 1, 1817; d. Apr. 22, 1851; single.
- GE33 Margaret Good, b. Sept. 28, 1793; d. Aug. 6, 1874; m. Sept. 28, 1816, John William Rosenberry, b. Dec. 3, 1791; son of William Rosenberry and Mary Mackey
- GE34 Jane Good, b. Sept. 13, 1795; single.
- GE35 Maria Good, single.
- GE4 James Good,¹³⁰ b. Mar. 4, 1771; d. Sept. 9, 1860 m. 1800, Hannah Jones (JA35), b. Apr. 25, 1775; d. Jan. 22, 1848; dau. of Caleb Jones (1744-1809) and Hannah Samuels.
- GE41 Caleb Jones Good, b. Mar. 5, 1801; d. Feb. 24, 1852 m. Feb. 10, 1838, Julianna Hazelhurst, b. Aug. 21, 1802; d. Mar. 8, 1876; dau. of Samuel Hazelhurst, Philadelphia, Pa.
- GE411 James Markoe Good, b. June 27, 1840; d. June 11, 1867; doctor; single.
- GE42 Jane Good, b. June 19, 1806; d. Dec. 25, 1849; single.
- GE43 Robert Good, b. July 24, 1808; d. Dec. 27, 1849; 4 ch. m. Nov. 19, 1839, Susan Ann Kelly
- GE431 Susan Elizabeth Good, b. Mar. 9, 1842; single.
- GE432 Mary Jane Good, b. Oct. 3, 1843; d. Apr. 21, 1889; single.
- GE433 Isabella Eugenia Good, b. May 4, 1846; 5 ch. m. June 23, 1865, Preston Butler
- GE434 Robert Hanson Good, b. Jan. 16, 1848; d. Apr. 9, 1902; 1 ch. m. Feb. 25, 1879, Anne Bartholomew Steele
- GE44 Samuel Good, b. Feb. 3, 1811; d. 1830; single
- GE45 Cyrus J. Good, b. Apr. 26, 1817; d. June 1, 1899 m. Dec. 24, 1845, Elizabeth Heberton, dau. of Harry F. Heberton.
- GE451 Anna Marie Good, b. Oct. 20, 1846; d.s.p. m. Nov. 21, 1867, George Grey VanNest
- GE452 Emma Good, b. Feb. 4, 1848; 2 ch. m. Sep. 12, 1867, Adoniram Judson White
- GE453 Henry Heberton, b. July 22, 1849 m. Jane Louisa Stoll
- GE5 William Good, b. ca. 1776; in 1797 was a joiner.
- GE6 Robert Good,¹³¹ b. Dec. 4, 1779 m. 1807, Jane Good Lewis, b. (1778?); d. 1816; dau. of William Lewis and Elizabeth Jones (JA13).
- GE61 William John Good, b. (1808?); "went West."
- GE62 Eliza Jane Good, b. Aug. 1812; d. Sept. 1842; 4 ch. m. Feb. 1831, Samuel Dobson Lieb, Judge

Steffan Guth (GF)

Dated October 28, 1754, the will of Henry Good (GF1) "inhabitant of Ephrata," mentions wife Catharine, an eldest daughter Anna Maria, and "when the youngest of my children is of age." We assume he is the same one who was married at Hassloch, Germany, in 1730 and immigrated the same year to America, and attribute the following children to him. He may also have been the father of the Henry Good we listed as GA221, and the grandfather of the Christian Good we listed as GA222.

- GF Steffan Guth,¹³² b. ca. 1680; d. before Feb. 7, 1730, Meckenheim, Germany
- GF1 Hendrik Guth, ¹³³ b. ca. 1705; [?wp. June 17, 1757, Ephrata, Pa.]; immigrated 1730 on *Thistle of Glasgow* with Lutwig Mahler and Peter Müller. m. Feb. 7, 1730, Hassloch Reformed, Maria Catharina

Kauffman, dau. of Conradt Kauffman (d. by Feb. 7, 1730).

GF11 Anna Maria Good, eldest dau.

[?GF12 William Good,¹³⁴ b. July 6, 1737, Pa.; wp. June 12, 1808, Shenandoah Co., Va.; farmer; in 1767 moved near Mt. Jackson, Va.

m. 1762, Botetourt Co., Va., Maria Snavely, b. July 4, 1740; d. Aug. 10, 1831]

GF121 Jacob Good, b. Jan. 10, 1763; d. 1824

m. 1786 or 1787, Katherine Sherfy

GF122 Katharine A. Good, b. Aug. 6, 1764; d. Aug. 6, 1786

GF123 stillborn ch., b. Oct. 7, 1766

GF124 William Good, b. Jan. 11, 1769; d. Dec. 10, 1824

m. Susannah Kauffman

GF125 Abraham Good, b. Dec. 29, 1770; d. 1824

m. June 5, 1794, Sarah Mohler/Miller

GF126 Twin boy, b. Dec. 29, 1770

GF127 Benjamin Good

GF128 Esther Good, b. Jan. 5, 1773; d. Nov. 4, 1855

m. May 5, 1794, Benjamin Sherfish/Sherfy

GF129 Elizabeth Good, b. Jan. 29, 1775

GF120 Mary Good

m.(1) _____

m.(2) _____ Bayler

GF1201 Michael Bayler

GF12a Barbara Good, d. Feb. 20, 1849

m.(1) June 19, 1812, George Uhler

m.(2) May 23, 1820, William Adam

GF12b Susannah Good, b. July 20, 1780 or 1781; d. Nov. 4, 1855

m. David Kauffman/Coffman

[?GF13 Daniel Good,¹³⁵ b. ca. 1733; bond Nov. 26, 1771, Cocalico Twp.; householder at Ephrata Cloister.

m. Elizabeth _____, d. 1784, Ephrata Cloister]

GF131 Henry Good, b. ca. 1760; [? in 1805 sold 15 acres in Cocalico Twp., which were purchased in 1804.

m. before Mar. 4, 1805, Mary _____]

[?GF1311 Christian Good, b. June 22, 1799; d. Mar. 11, 1884, bu. Muddy Creek Cem.

m. Susan Stover, b. Dec. 7, 1807; d. Jan. 11, 1896; dau. of George Stover and Dorothy Kern.]

[?GF1312 Daniel Good, b. Sept. 10, 1810; d. Dec. 6, 1875; in 1850 lived in East Cocalico Twp.

m.(1) Nancy Sollenberger, b. Nov. 12, 1809; d. 1840; 3 ch.

m.(2) Apr. 21, 1847, Susanna Shiffer, b. Aug. 6, 1807; d. Apr. 19, 1881; 2 ch.]

GF132 Christian Good

GF133 Sarah □

¹³⁰Ibid., pp. 109-110.

¹³¹Ibid., p. 21.

¹³²Annette K. Burgert, *Eighteenth Century Pennsylvania Emigrants from Hassloch and Böhl in the Palatinate* (Worthington, Ohio: AKB Publications, 1983), p. 19.

¹³³Will B-1-162, (dat. Oct. 28, 1754, wit. were John Mayley and Lodwick Haecker), Lancaster.

¹³⁴Hulvey, *History of the William Good Family*, pp. 6-10.

¹³⁵Bond Z-147, (adm. Christian Good), Lancaster; Miscellaneous Book 1784-87, pp. 393, 401, 458; Deed E-3-162, Lancaster. Milton H. Heinicke, *History of Ephrata*, Supplement to Booklet Seven, (Historical Society of the Cocalico Valley, 1974), pp. 22, 24.

Queries

Pennsylvania Mennonite Heritage will publish members' historical and genealogical queries free of charge. Each genealogical query must include a name, a date, and a location. The Lancaster Mennonite Historical Society would appreciate receiving copies of correspondence generated by these queries in order to place the information in the archives of the library. Send materials to Pennsylvania Mennonite Heritage, 2215 Millstream Road, Lancaster, PA 17602.

AULT: I would like to exchange information on the surnames of Ault, Bason, Boyer, Bretz, Caplinger/Kopplanger, Cooms, Gougenour, Hays, Huff/Hoff/Hough, Mumma/Mooma, Runkle, Stout, and Pryor.

—Barbara Moore
Route 12, Box 378
New Braunfels, TX 78132

BRUBAKER/BRUBACHER: I am seeking information on Lancaster County residents noted in the *History and Genealogy of the Brubaker Family* by Phares B. Gible (p. 66): Jacob Brubaker (d. 1731, Hempfield Twp.); John Brubaker (1710-1743), m. Elizabeth Herr of Hempfield Twp.; Jacob Brubaker (1736-1766), m. Anna Kaufman of Rapho Twp.; Abraham Brubaker (1762-1818), m. Maria Erisman of Conoy Twp. Benjamin Brubaker (1801-1867) married Barbara Frick, and moved to New York, where census records give the births of children. Where is the will of Benjamin, who supposedly died in Freeport, Ill.? I am a descendant of his son Daniel and can exchange information.

—Arlene Reed Adkins
East 17212 Montgomery
Greenacres, WA 99016

CARPENTER: I am seeking data on Gabriel Carpenter (b. May 1, 1799, Lancaster Co., Pa.; d. Dec. 19, 1885, Perry Co., Pa.) who married Mary Pines.

—Robert Elder
1833 Hemlock Road
Lancaster, PA 17603

CLEMMONS: John Cromer (b. Apr. 22, 1758, Warwick Twp., Lancaster Co., Pa.; d. April 1839) married Catherine Brubaker (b. ca. 1765; d. ca. 1800/1803, Pa. or Va.) about 1784. They had at least four children: Peggy (m. Feb. 21, 1809, Joshua Clemmons in Rockingham Co., Va.); John (m. 1823, Eliza Jane Ramsey); David (m. 1817, Rachel C. ?Wood); George (m. 1819, Jane Walker). Other possible children could be Catherine, Thomas, and Charles. John Cromer married Sophia Whisman as his second wife. I need data on the parents of Catherine Brubaker and information on all of the children.

—Verna Mae Cottengim Newman
1 Tarascam Drive
Cherokee Village, AR 72542-7431

CULP: I am interested in contacting any descendants of Samuel Culp (d. 1924) and wife Emma Landis (b. ca. 1858, Lancaster Co., Pa.) of Carey, Ohio. Sons Arthur, Earl, and Clarence later lived in Marion, Ohio, and daughter Emma Belle lived in Mich.

—Ruth A. Myer
Route 1, Box 44-A
Millersville, PA 17551

EBY: I am seeking information on Sarah Eby (b. ca. 1818, Pa.). She married William Flowers and two children were born in Pa.—Mary A. (b. 1845) and Charles (b. 1846). Other children such as Isaac (b. 1848) were born in Ogle Co., Ill.

—Elma Flowers O'Kane
837 North Main Street, Apt. 1112
Rockford, IL 61103-6951

ESHLEMAN: I am looking for information on ancestors and descendants of Jacob Eshleman (Mar. 31, 1786-June 2, 1853) who married Catharine Bethley. Their children were Henry Eshleman (July 8, 1819-July 31, 1897) who married Elizabeth Webbert (Nov. 21, 1828-Feb. 16, 1911) and Catharine Elizabeth Eshleman (Feb. 10, 1827-Feb. 21, 1865) who married Joseph Webbert (Feb. 22, 1826-Dec. 6, 1867).

—Robert M. Kennard, Jr.
1125-C Willowtree Drive
Las Vegas, NE 89128-3387

FRANCISCUS: Can anyone explain why Christopher Franciscus (d. 1757), obviously not a Mennonite, was among the Mennonites in the 1710 Pequea settlement in which is now Lancaster Co., Pa.? Did he sail on the *Maria Hope* or did he arrive earlier?

—Winifred D. Warner
133 Quail Hollow Drive
San Jose, CA 95128

GINGERICH: I am searching for the parents and ancestry of Maria Elizabeth Gingerich (1747-1813). She was the wife of Hans Leonard Umberger, and the mother of Mary Ann/Maria (m. Abraham Boyer of Berks Co., Pa.), Leonard Jr., John, and Michael. I will refund any expense and postage incurred.

—Lucille E. Michie
1410 Kawana Terrace
Santa Rosa, CA 95404

GOCHENAUR: I am seeking information on Joseph Gochenaur (1819-1868) who married Elizabeth Reilly and died in Lancaster Co., Pa.

—M. L. Baker
630 South Spruce Street
Elizabethtown, PA 17022

GOLDEN: I am seeking information on the parents, siblings, and family of Edward Golden (before 1733-Mar. 29, 1777) of Earl Twp., Lancaster Co., Pa. He married Ernstina (Diana) Eckert and their children were Mary Nancy (m. Mathias Kohlron), William (m. Catharine Weber), John (m. Elizabeth Weber), Diana (m. Jacob Niedhawk), Edward (m. Catharine Neuzenholtzer), Polly (m. Peter Beam Jr.), Sally (m. Peter Schmidt), and Margaret (m. Ludwig Frey).

—Michael Gulden
28W415 Townline Road
Warrenville, IL 60555

GOOD/MILLS: I need to know names of the parents and vital statistics of Joseph Good who married Mary Mills. A son Samuel (b. Feb. 24, 1823, Lancaster Co., Pa.) married Julia Ann Stover in the 1840s. Who were her parents?

—William A. Johnson
885 NE 52nd Avenue
Des Moines, IA 50313

GRUNDER: I need data on the parents of both Andrew Grinder (b. Aug. 16, 1788, Berks or Lycoming Cos., Pa.; d. Sept. 6, 1874, Hyde Park, Westmoreland Co., Pa.) and his wife Catherine (Shannon?) Reed (b. Jan. 19, 1801; d. Jan. 11, 1879, Hyde Park, Pa.).

—Jacquelyn Kubla
244 Florida Drive
Lower Burrell, PA 15068

HARP: My earliest known relative is Dixon Harp (b. 1763, North Carolina). I believe he may have lived in Pa. I would like to share and correspond with anyone about him or any Harp/Arp/Erp/Earp/Herb/Herp lines, even if they do not clearly connect with mine.

—Lyndon T. Harp
9110 Carrari Court
Alta Loma, CA 91701

HERR-KENDIG-WEBER: Can someone help me with birth dates, places, and ancestors of Martin and Elizabeth (Herr) Kendig and Henry and Maudlin (Kendig) Weber?

—Barbara Moore
Route 12, Box 378
New Braunfels, TX 78132

KEISER: George Keiser (1815-1874) married Leah Stibgen (1823-1910), daughter of Andrew Stibgen and Catherine Kline. They lived in Mount Joy, Pa. George, Leah and Catherine are buried in the Landisville Mennonite Cem., Lancaster Co., Pa. Who were the parents of these people?

—Robert C. Gates
2716 East Melbourne Road
Springfield, MO 65804

KENDIG: Who were the parents of Catherina Kendig (b. 1753, Lancaster, Pa.; d. Oct. 19, 1819, Lancaster, Pa.) who married Henrich Gall (b. Nov. 28, 1762; d. Mar. 2, 1820, Lancaster, Pa.) on Nov. 28, 1762? Who were the parents of Henry Kendig (Aug. 14, 1735-Apr. 21, 1787) who married Anna Groff (b. Dec. 1735, Martic Twp., Lancaster Co., Pa.; d. June 10, 1811, Lancaster, Pa.) on Aug. 5, 1755?

—Virginia B. Crawford
39 Welsh Road
Essex Fells, NJ 07021

KENNEY: I am attempting to trace the ancestry of Rebecca Kenney (b. Apr. 1802, Trafalgar, Ont., Can.) who married Phileman Doolittle Dean. She was probably the daughter of David Kenney (b. 1760, Lancaster Co., Pa.; d. 1840, Trafalgar, Ont., Can.) and his wife Margaret Fus/Fuss.

—Susan C. Slaymaker
11463 Mother Lode Circle
Gold River, CA 95670

KEPHART: I need the name of the wife of George Kephart (b. ca. 1783; d. Aug. 3, 1879, Taylor Twp., Center Co., Pa.). Were there other children besides Daniel (b. 1812)?

—Leola Nelson
6743 Crows Landing Road
Ceres, CA 95307

KINSINGER/KINZINGER: I would like to exchange information on Kinsinger families who lived prior to 1825 in Europe and North America.

—Larry Kinsinger
709 West Jefferson Street
Washington, IL 61571

KULP/KOLB: Gertrude Kulp (Dec. 28, 1769-July 27, 1827) was the daughter of Michael Kulp. She married Mennonite minister and farmer, William Overholt. They lived in Bucks Co., Pa., then Northampton Co., Pa., and then moved to Medina Co., Ohio. I believe she is a descendant of Jacob Kolb and Sarah Van Sintern, whose son Isaac married Gertrude Ziegler, daughter of Michael Ziegler. Their son Michael Kulp married Anna Rosenberger. The Kulp genealogy does not list Gertrude as their child. Was there a second wife or did a move to Bucks Co. cut off later records? Her son, Dr. John Overholt (A2329), wrote about Isaac and was quoted in the Kulp genealogy. I would be glad to share information with anyone.

—Claire Overholt Haut
9836 McKnight, NE
Albuquerque, NM 87112

LANDIS: I would like information on the family of Jacob Landis (June 27, 1769-Apr. 25, 1852) who married Elizabeth _____ (Jan. 1, 1768-Nov. 11, 1850). They are both buried in Freysville Reformed and Lutheran Cem., York, Pa. Their son Jacob (b. Feb. 5, 1795) married Susan Stine/Stein. I would like information on this family.

—Myra Snider
2108 Papago Drive
Sheridan, WY 82801

MEYER: I would appreciate information on Jacob Meyer (1721-1790) of Lower Saucon Twp., Northampton Co., Pa., who had a daughter Anna (m. Michael Kulp). Their children were Isaac, Barbara, and Gertrude. Mennonite Jacob Meyer was ordained minister in 1752 and bishop in 1763 in Upper Saucon Twp., Lehigh Co., Pa. He and his wife Mary Barbara had the following children: John, Abraham, Samuel, Jacob, and Anna.

—Claire Overholt Haut
9836 McKnight, NE
Albuquerque, NM 87112

MILLER: I would like the names of the parents of Jacob Miller (Jan. 13, 1763-Sept. 4, 1819), a pumpmaker of Strasburg, Lancaster Co., Pa., who married Elisabeth/Betsy Weaver, probably his second wife.

—Robert Elder
1833 Hemlock Road
Lancaster, PA 17603

MILLER: I want information on the parents and siblings of Jonas Miller (b. 1784, Lancaster Co., Pa.) who married Mary Clay/Klee in 1807 in Centre Co., Pa., and was a member of a "Dunkard" or Brethren group. They lived in these locations: Northumberland Co., Pa., in 1810; the Ohio counties of Wayne, Stark and Medina in 1830 and 1840; and Freeport, Loran Twp., Stephenson Co., Ill., in 1843. They are buried in Liebhart Cem. of the latter location.

—LeAnn Hartman
Box 74
Rising City, NE 68658

MINNEAR: Who has information on John Minnear (d. 1796, Hampshire Co., Va.) who resided in Lancaster Co., Pa., in 1760? His wife was Mary and children were Isaac, William, Abraham and Mary Glaze.

—Norma Norred
P.O. Box 994
Delhi, CA 95315

MUSSELMAN: I am seeking names of the parents of Elizabeth Musselman (b. Sept. 30, 1775, Washington Co., Md.; d. Nov. 11, 1849) who married Andrew Shank. Their first child was born in 1799.

—Marion E. Shank
273 Cardinal Drive
Medina, OH 44256

MYERS: I am seeking the ancestry of millwrights Samuel and John Myers (b. 1789, Pa.; d. Mar. 19, 1841, Newport, Ind.) who were active in Vermilion Co., Ind., at Newport and Myers, where they operated gristmills in the 1830s. Were they brothers from near Dayton, Ohio, or were they originally from Myers, Kent., on the North Fork of Licking River? Were they brothers or a father/son team? John married Sally Drake and then Kathleen _____. Samuel Myers (Sept. 26, 1818-Oct. 17, 1841) died at Severy, Kans., where he and his wife Sarah (Albin) Myers (b. May 5, 1819, Piscataway, Ohio) are buried in Buck's Grove Cemetery.

—Ray Hanson
5889 Hyland Court Drive
Bloomington, MN 55437

NISBET: I am seeking information on John Nisbet who came to North Carolina between 1720 and 1730 and died there. Early records indicate that he came to North America from Scotland and lived near Lancaster, Pa.

—John B. Nisbet, Jr.
Nisbet Insurance Agency
Jacksonville, AL 36265

SHANK: I am seeking data on the parents of Mennonites Michael and Barbara Shank who lived in Lancaster Co., Pa., in the early 1700s. Their children include Elizabeth, Barbara, Anna, John, Michael II, and Katrina (m. John Stauffer).

—Richard E. Miller
P.O. Box 1736
Gloucester, VA 23061

SHEAFFER: We need information on the family of the wife of Samuel Sheaffer from the Hinkletown area in Lancaster Co., Pa. Samuel (b. ca. 1806) was the son of Martin and Anna Maria (Miller) Sheaffer. Samuel's wife is listed as Margaret on census records, but as Rebecca in the obituary of their son, Lewis. In the 1850 census of Earl Twp. a Margaret Coleman, 29 years older than Margaret Sheaffer, is listed in their household. Is this Margaret Sheaffer's mother? Are they related to Johann and Christiana (Brucker) Kohlmann/Coleman of Cocalico Twp.?

—The Stoe Brothers
847 Roundtop Road
Middletown, PA 17057

SHOWALTER: I am seeking data on the parents of Christian Showalter, (b. Pa.; d. ca. 1825, Ind.). His daughter Susannah married Lowry Foster in 1830 in Dearborn Co., Ind.

—Pat Wolcott
Route 3, Sugar Hill Farm
Owenton, KY 40359

SPICHEAR: Michael Spichear (1829-1902) married Nancy E. Zook in 1851. They were both born in Mifflin Co., Pa., and died in Lawrence Co., Pa. Nancy was adopted by Jacob Zook (b. 1792) and his third wife, Katie Kauffman (1793-1865) of Juniata Co., Pa. Who were Katie's parents? Jacob was the son of John "Dick Hans" Zug (1756-1823) and Magdalena Fisher. John was the son of Johannes Zug (d. 1790, Chester Co., Pa.) and Veronica. What were the names of Veronica's parents?

—Mrs. Doris McClelland
7496 TR 317, Route 4
Millersburg, OH 44654

STAUFFER: Nancy Stauffer (b. Oct. 4, 1775) was a daughter of Christopher and Elizabeth (Mann) Stauffer. Who were the parents of Christopher and Elizabeth, and did Nancy (m. Apr. 26, 1796, Andrew Hiestand Kauffman) have any siblings?

—Mrs. Phyllis Brechbiel Hanson
1430 Academy Avenue
Albert Lea, MN 56007

STRICK/STUMP: In September 1783 some United Empire Loyalists immigrated to Beaver Harbor, New Brunswick, Canada, including members of the "Anabaptist Company" from Pa. In 1786 Anabaptists John Strick and Michael P. Stump, probably Mennonites, petitioned for land at that location. Some evidence exists to connect these men with York Co., Pa. Can someone identify these persons? Could Strick really be Frick?

—Richard K. MacMaster
Bluffton College
Bluffton, OH 45817

WEAVER: I would like information on the ancestors of Maria Weaver (b. Aug. 11, 1804, Lancaster Co., Pa.) who married John Witwer on Feb. 12, 1824, in Lancaster, Pa. I believe she lived in Earl Twp.

—Robert K. Adams
906 Palamino Road
Omaha, NE 68154

WHISLER: I am seeking the background of John Whisler (b. Nov. 1, 1820, Pa.; d. Nov. 15, 1880) who married Barbara Lambert (Apr. 13, 1820/23-Jan. 16, 1904/06). Both are buried in Danville, Iowa.

—Mrs. Stella M. Smith
515 Fairmont Road
Kalispell, MT 59901

ZIMMERMAN: I am trying to locate data on the parents of Jonas Zimmerman (b. May 17, 1820, Snyder Co., Pa.; d. Feb. 13, 1856, White Springs, Limestone Twp., Union Co., Pa.).

—Larry E. Zimmerman
90 Mallard Drive
East Hartford, CT 06118

Ach Du!

by Noah G. Good

Ma henn als so wennich G'schpass g'hatte iwwer die Marie Palm. Sit hott nett so schnell denke kenne wie annere. Mol ee Daag hott sie bei ihre Nochbarsfrau g'schafft. Owets hott sie g'saat sie hett acht Schtund g'schaft. Die Frau hott sie bezahlt fa acht Schtund. Die Marie hott yushct zehe Zent die Schtund ferdine kenne. Do iss sie heem gange mit achtzig Zent ins Eck fon ihrem Schnuppduch gebunne.

Nachts im Bett hott die Marie die Schaffschtunde widder gezaelt. Sit hott am Halwerachtuhr aag'fange un hott bis Halwerzwoelfuhr g'schafft. Middags hott sie ee Schtund abg'numme bis Halwereens. No hott sie widder bis Halwerfinfuhr g'schafft.

Selle Nacht hott sie natierlich nett gut g'schloofe. Eemol iwwer's anner hott sie widder driwwer gezaelt un hott alsfort yuscht siwwe Schtund draus mache kenne. Sie hott doch's Geld fa acht Schtund g'rickt. Sie muss's z'rick nemme.

Frieh marrigets hott sie sich uff da Weg g'macht. Die Nochbre worre noch am Disch. Gans schichtrich hott sie an de Hausdier geglobbt. Die Frau iss an die Dier kumme.

"Wie? Kumscht du heit widder fa schaffe? Ich hab dich awwer nett b'schtellt fa Heit. Kumm doch wennich rei un ess wennich, ma sinn yuscht am Disch. Kannscht wennich esse bei uns wann's dier gut g'nung iss.

Die Marie worr gans rot im G'sicht un hott g'schtottert. Sie hott schier nix sage kenne. "Neh, ich will heit net schaffe. Ich will aaa nix esse. Ich bin kumme mit dem Geld wo do ma gewwe hoscht. Es iss zu fiel; ich hab's dier letz g'saat. Ich hab yuscht siwwe Schtund g'schaft un du hoscht mich bezahlt fa acht Schtund. Nimm du do 'raus fa ee Schtund."

"Ach, du, Marie, du bishct fiel zu ehrlich fa dei eege Gut." Die Frau hott's Geld im Schnuppduch g'numme un iss in die Kich gange. Sie worr awwer nett lang aus. Wo sie z'rick kumme iss hott sie g'saat: "Do iss dei Geld wie du's gebrocht hoscht; un do iss'n Dahler dazu fa dei Ehrlichkeit. Nimm's; un sei zufridde mit."

Die Marie iss heemgange. Sie worr recht munter dass die Nochbarsfrau so freindlich worr.

Schpaeter im Daag hott sie'n grooser Karbfol Eppel uffg'leese un hott sie zu de Frau Miller nemme welle. Die Frau Miller worr alt un kraenklich; die Marie hott g'meent sie hett gern wennich Eppel. Die Marie worr mied un zimmlich ausg'spielt. Sie hott schier nimme geh kenne. Sie hott g'hoert dass en Wagge uff'm Weg hinne bei kummt. Sie is neewe am Weg schteegebliwwe biss es Waegli ferbei gange iss. Awwer der Wagge hott g'schtoppt.

Der Mann im Wagge hott g'saat, "Daetscht gern mitfohre? Graddel do rei, dei Karb iss andem zimmlich schwer. Im Wagge kannscht hocke. Es iss doch leichter wie zu Fuss geh bei dem heese Wetter."

Die Marie hott sich hertzlich bedankt un worr recht froh. Sie hott sich die Schwitzdroppe fun de Schtann abgewisht mit de Hinnerseit fun de Hand un mit de annre Hand hott sie den Karb g'hoowe. Endlich hott der Mann doch g'saat, "Schtell doch dei Karb mit de Eppel nunner. Es macht mich recht mied fa dich sehne wie du dier's so hatt machst."

"Ya," hott die Marie g'saat, "ich bin doch so froh dass ich mitfohre darf; sell macht's de Geil schun schwer g'nung wann ich yuscht im Wagge fohr, ich brauch de Geil den Eppelkarb nett aa noch ufflaade."

Da Mann hott's so geh g'losst. Wo sie an de alte Frau ihre Haus kumme sin hott die Marie g'saat, "Doh kannscht mich ablosse. Ich bring de Frau wennich Eppel. Ich saag Dank fa mich mittforhre.

Schpaeter im Daag hott der Fuhrmann mir's ferzaeselt. Ich hab g'saat zum Mann, "Es mache sich fiel Leit G'schpass iwwer die Marie Palm; awwer ich daet doch winsche die Haleft fun de g'scheite, gut g'lannte Leit waere yuscht halb so ehrlich wie sie. Sie duht was sie meent ass recht iss."

Sell worr Freidaaag Nachmittags. Mier sinn nach Reading uff der Marrig gange. Samschdaags worr der Marrigdaag. Donnerschdaagas un Freidaags henn ma Sach g'sammelt fa der Marrig. Deel fun de Familie henn Gortesach rei gebrocht, annere henn die Sache g'wesche un gepackt fa der Marrig.

Mei dritteltschter Bruder iss kumme mit'me Buschelkarbfol Riewe uff de Acksel. Ich hab g'froogt, "Daetscht du gleiche mol hoere wie's de Marie Palm gange iss?"

"Ya, wass hott sie neies g'macht?"

Ich hab ihm langsam, recht langsam, ferzaelt wie der Nochbar sie im Wagge mitg'fohre hott un sie hott ihre Karbfol Eppel nett hieschtelle welle weil's de Geil zu fiel mache daaet.

"Sell laut yuscht wie die Marie. Awwer sie iss alsfort so freindlich. Sie daet niemand nix. Ich will doch hoffe sie watt gut belohnt fa ihre Ehrlichkeit. Ich bin bang die Leit mache sich yuscht laecherlich iwwer sie. Sie ferdient fiel Besseres."

"Hoscht g'hoert wie sie g'meent hott sie hett fa acht Schtund Lohn g'rickt un hott yuscht siwwe Schtund g'schafft?"

"Die hott's natierlich z'rick gebrocht, nett?"

"Ya," hawwich g'saat, "un die gute Frau hott'ne ihre Geld un noch'n Dahler z'rick gewwe. Sell worr doch schee. Awwer, — was mich wunnert is, wie lang du doh schteh daetscht mit me groose, schwere Karbfol Riewe uff de Acksel dieweil ass mier die Marie Palm ihre Fehler bedenke."

"Ach du! Es hott mich g'wunnert ferwass du's so lang machst. Ich hett's schneller eishne solle. Dich loss ich sell nett glei fergesse."

Ach You!

by Noah G. Good

We all had our amusement on account of Marie Palm. She was not able to think as fast as some others. One day she worked for a neighbor woman. In the evening she said she had worked eight hours. The woman paid her for eight hours. Marie was able to earn only ten cents an hour, so she went home with eighty cents tied in the corner of her handkerchief.

At night in bed she counted over the hours again. She started at seven-thirty and worked till eleven thirty. At noontime she took an hour off till twelve-thirty. Then she worked till four-thirty.

That night she did not sleep well. Again and again she counted over the hours and could make only seven hours out of it. But since she had received money for eight hours she would have to return it.

She set out early in the morning. The neighbors were still at the breakfast table. In panic she rapped at the door. The lady came to the door.

"How? You are coming again today to work? But I did not send for you today. Come in for just a moment; we are just at the table. You can eat a little with us too if it is to your liking."

Marie was quite flushed in the face and she stammered. She could hardly talk. "No, I do not intend to work. I do not want to eat anything. I came back with the money you gave me. There is too much of it. I worked only seven hours and you paid me for eight. Take out of this for one hour."

"Oh, you, Marie! You are too honest for your own good." She took the money in the handkerchief and went to the kitchen. She was not gone long. When she returned she said, "Here is your money that you brought and a dollar for your honesty. Take it and be content with it."

Marie went home. She was quite cheerful because the lady was so kind and friendly.

Later in the day she picked up a large basket full of apples and had in mind to take them to the old sick lady Miller. Marie thought she would like some apples. Marie was tired and rather played out. She could hardly go anymore. She heard that a wagon was coming. She stood aside for the wagon to pass. The driver stopped.

The man in the wagon said, "Would you like to ride? Climb in; that basket is heavy, I take it. In the wagon you can sit. That is surely easier than walking in this hot weather."

Marie thanked him heartily and was so pleased. She wiped some drops of perspiration from her forehead with

the back of her hand and with the other hand she held the basket. Finally the man said, "Why not set the basket down? It makes me tired to see how you are making it hard for yourself."

"Indeed," said Marie, "I am just so pleased that I can ride along that I am glad to carry the basket and not make it heavier for the horses, they have enough with just me."

The man let it go with that. When they came to the old lady's house Marie said, "You may let me off here. I am bringing the lady some apples. I say thanks for letting me ride along."

Later in the day the driver of the wagon told me about it. Then I said to him, "Many people have their fun about Marie Palm; but I would just wish that one-half of the people who are smarter and more educated than she would be as honest as she is. She is careful to do just what she thinks is right."

That was on a Friday afternoon. We went to market in Reading. Saturday was market day. On Thursday and Friday we gathered things for market. Some of the family gathered things from the garden; others washed and packed them for market.

My third oldest brother came in with a bushelbasket full of turnips on his shoulder. I said to him, "Would you like to hear the latest story about Marie Palm?"

"Yes, what did she do now?"

Slowly I told him how the neighbor hauled her along in his wagon and she would not set her basket of apples down because she did not want to make the extra burden for the horses.

"That just sounds like Marie; but she is always so friendly. She would do nothing to anybody. I do hope she will be rewarded for her honesty. I am so afraid people just have their fun at her expense. She deserves better."

"Did you hear how she thought she had worked only seven hours and got paid for eight?"

"Naturally she took it back."

"So she did, and the good lady gave her an additional dollar. I think that was so nice. But what I was wondering right now is how long you are going to stand here with a big, heavy basket of turnips on your shoulder while we discuss the shortcomings of Marie Palm."

"Ach, you! I was wondering why you make it so long. I should have caught on much sooner. This I am going to remember in a way that you will not forget it." □

Readers' Ancestry

Each Pennsylvania Mennonite Heritage issue features a member of the Lancaster Mennonite Historical Society who has traced his or her ancestry at least six generations. Readers with questions and/or additions are encouraged to write to the Society member to exchange information.

Grace N. Rissler Eshleman began her interest in family history at the age of eight for a school assignment. Her mother provided much family history information and encouragement. After marriage she assisted her husband in a Western Auto business in Shippensburg, Pennsylvania, where she worked in purchasing, bookkeeping, and sales. She attends the Calvary Church, formerly Calvary Independent Church, Lancaster, Pennsylvania. In addition to genealogy her hobbies include sewing, art, and tropical birds and plants. Her address is 34 Springhouse Road, Lancaster, PA 17603.



Grace N. Rissler
Eshleman

1. ESHLEMAN, Grace Nolt Rissler, b. Oct. 20, 1926, New Holland, Lancaster Co., Pa.; m. Sept. 18, 1948, Calvary Independent Church by Dr. Frank C. Torrey, to Menno Guy Eshleman, b. Nov. 22, 1916; son of Bertram Guy Eshleman and Myra Mae Seifried.

2. RISSLER, Noah Shelly, b. Sept. 2, 1897; d. May 2, 1955, Lebanon, Pa., bu. Pequea Mennonite Cem., Leacock Twp., Lancaster Co., Pa.; m. Feb. 14, 1918, Lavina Hurst Nolt.
3. NOLT, Lavina Hurst, b. Oct. 19, 1896; d. Oct. 19, 1961, Lancaster, Pa., bu. Pequea Mennonite Cem.

4. RISSLER, Jacob Weber, b. July 14, 1870; d. Oct. 4, 1911, bu. Groffdale Mennonite Cem., W. Earl Twp., Lancaster Co., Pa.; m. 1896, Anna Eva Shelly.
5. SHELLY, Anna Eva, b. Mar. 31, 1871; d. Mar. 4, 1934, bu. Groffdale Mennonite Cem.
6. NOLT, Michael Martin, b. Mar. 8, 1867; d. May 21, 1949, bu. Weaverland Mennonite Cem., East Earl Twp., Lancaster Co., Pa.; m. Lizzie Weaver Hurst/Horst.
7. HURST/HORST, Lizzie Weaver, b. Nov. 7, 1866; d. Dec. 19, 1934, bu. Weaverland Mennonite Cem.

8. RISSLER, Jacob, b. Feb. 17, 1838, Hesse-Darmstadt, Germany; d. Mar. 28, 1906, bu. Pike Mennonite Cem.,

Earl Twp., Lancaster Co., Pa.; m. Dec. 23, 1866, Esther Sensenig Weber.

9. WEBER, Esther Sensenig, b. Jan. 12, 1843; d. June 16, 1891, bu. Pike Mennonite Cem.
10. SHELLY, Michael Brandt, b. Oct. 1, 1832; d. June 27, 1898, bu. Lost Creek Mennonite Cem., Juniata Co., Pa.; m. Catherine/Katie Musser.
11. MUSSER, Catherine/Katie, b. Mar. 18, 1837; d. Mar. 12, 1918, bu. Lost Creek Mennonite Cem.
12. NOLT, Michael Horst, b. July 29, 1832; d. Aug. 15, 1881; m. Magdalena Weber Martin.
13. MARTIN, Magdalena Weber, b. Mar. 28, 1837; d. July 5, 1900.
14. HORST, Jacob Musser, b. Oct. 22, 1828; d. Sept. 5, 1895; m. Magdalena B. Weber/Weaver.
15. WEBER/WEAVER, Magdalena Buckwalter, b. June 22, 1832; d. July 30, 1900.

16. RISSLER, John, b. Aug. 21, 1803, Hesse-Darmstadt, Germany; d. Apr. 13, 1873, bu. Pike Mennonite Cem.; m. Marie Seiber.
17. SEIBER, Marie/Mary, b. June 28, 1804, Hesse-Darmstadt, Germany; d. Jan. 6, 1862, bu. Pike Mennonite Cem.
18. WEBER, David Stauffer, b. June 27, 1818; d. June 11, 1884; m. Anna Wenger Sensenich.
19. SENSENICH, Anna Wenger, b. 1819; d. Dec. 22, 1852.
20. SHELLY/SHELLEY, John, b. Mar. 9, 1809; d. Jan. 15, 1885, bu. Lost Creek Mennonite Cem.; m. (1) Elizabeth Brandt, m. (2) Angeline Moyer, widow of John Moyer.
21. BRANDT, Elizabeth, b. Feb. 28, 1811; d. June 13, 1866, bu. Lost Creek Mennonite Cem.
22. MUSSER, Christian, b. Jan. 23, 1810; d. Oct. 23, 1869; m. Mary Shirk.



Noah S. Rissler (no. 2) and Lavina H. Nolt (no. 3)



Western Auto store in 1958 operated by Guy and Grace Eshleman in Shippensburg, Pennsylvania.

23. SHIRK, Mary/Nancy, b. 1813; d. Jan. 8, 1852.
 24. NOLT, Jacob, b. Feb. 27, 1798; d. Oct. 6, 1852; m. Barbara Reiff Horst.
 25. HORST, Barbara Reiff, b. Jan. 17, 1806; d. May 13, 1881.
 26. MARTIN, Daniel Eby, b. Mar. 28, 1798; d. June 29, 1854; m. 1818, Anna Stauffer Weber.
 27. WEBER, Anna Stauffer, b. Oct. 28, 1799; d. Oct. 21, 1872.
 28. HURST, Michael Nolt, b. Oct. 1, 1794; d. Jan. 6, 1835; m. Mary Musser.
 29. MUSSER, Mary, b. Oct. 1, 1796; d. Sept. 13, 1832.
 30. WEAVER/WEBER, Francis Hershey, b. 1796; d. Feb. 21, 1875; m. 1801, Mary Buckwalter.
 31. BUCKWALTER, Mary, b. 1799; d. June 19, 1884.
- * * *
32. RISSLER/RISHEL/ROESLER, _____.
 33. _____.
 34. SEIBER, _____.
 35. _____.
 36. WEBER, Michael Wenger, b. Jan. 21, 1772; d. Oct. 15, 1841 or 1844, bu. Weaverland Mennonite Cem.; m. May 26, 1795, Catrena Witwer Stauffer. Michael Wenger Weber; Henry Weber II (1736-1826) and Eva Wenger; Henry Weber I (1690-1745) and Maudlin Kendig; Hans Anton Weber and Margretha Herr.
 37. STAUFFER, Catrena Witwer, b. Oct. 30, 1771; d. May 15, 1834, bu. Weaverland Mennonite Cem. Catrena Witwer Stauffer; Jacob Stauffer (1738-40-Oct. 11, 1820) and Elizabeth Witwer (b. ca. 1745); Christian Stauffer (b. ca. 1709) and Barbara Mumma, 1749 Immigrant; Daniel Stauffer (d. Europe) and Immigrant Veronica Schenk; Daniel Stauffer (b. 1633).
 38. SENSENIG, Peter, b. 1790; d. 1872; m. Nancy/Anna M. Wenger. Peter Sensenig; Michael Wenger Sensenig (d. 1806) and Barbara Shirk (d. 1801); Michael Krey Sensenig (1723-1801) and Magdalena G. Wenger (b. Aug. 26, 1729); Dr. Jacob Sensenig and Maria Krey, Immigrant.
 39. WENGER, Nancy/Anna b. Sept. 8, 1790; d. June 22, 1875. Nancy/Anna Wenger; Michael Shirk Wenger (Jan. 28, 1764-Dec. 1801), and Marie Groff Martin (Aug. 15, 1765-Dec. 7, 1845); Hans G. Wenger (Nov. 9, 1731-1772) and Anna Shirk; Christian Wenger and Eve Graybill, Immigrant.
 40. SHELLY, Henry, b. June 5, 1777; d. June 5, 1835; m. Marie Hess Brubacker. Henry Shelly; John Schelly (Dec. 19, 1749-Sept. 12, 1819) and Mary Margaret Yelles (Mar. 14, 1758-Jan. 3, 1832); Abraham Schelly II, (ca. 1722-1761) and ?Eve Weinberger; Abraham Schelly and Elizabeth, Immigrant.
 41. BRUBACKER, Marie Hess, b. June 22, 1791; d. Aug. 26, 1830. Marie Hess Brubacker; John Eshleman Brubaker (June 4, 1758-Aug. 25, 1831); Abraham H. Brubaker (Sept. 29, 1731-Jan. 1811) and Magdalena Eshleman; Abraham Brubaker and Marie (Herr) Jurenim.

42. BRANDT, Jacob.
43. _____.
44. MUSSER/MOSSER, John, b. Sept. 24, 1762; d. Aug. 24, 1825; m. Anna/Nancy Martin. John Musser/Mosser; Henry Mosser (1730-1805) and Veronica/Frony; Joseph/Jost Mosser (d. 1761) and Frena/Veronica Funk.
45. MARTIN, Anna/Nancy, b. 1772; d. Nov. 12, 1841.
46. SHIRK, Michael, b. Sept. 4, 1786; d. Nov. 1, 1874; m. Catherine Kauffman. Michael Shirk, Jr. (Sept. 6, 1749-June 25, 1829) and Barbara Weber (Mar. 2, 1771-ca. 1811); Michael Shirk (1707-Oct. 3, 1757) and Elizabeth Swarr; Ulrich Shirk (Mar. 9, 1663) and Barbara Grundbacher, Immigrant.
47. KAUFFMAN, Catherine, b. Sept. 12, 1788; d. Feb. 26, 1869. Catherine Kauffman; Jacob Kauffman (1751-1824).
48. NOLT, Jonas, b. Feb. 28, 1771; d. Aug. 20, 1838; m. Magdalena Buckwalter. Jonas Nolt; Jonas Nolt (d. 1775) and Marie Coffman/Kauffman; Philip Nolt and Frena Musselman, Immigrant.
49. BUCKWALTER, Magdalena, b. Jan. 6, 1775; d. Dec. 13, 1846.
50. HORST, Christian Nolt, b. Jan. 31, 1786; d. 1860; m. Anna Reiff. Christian Nolt Horst; Christian Groff Horst (July 20, 1755-May 4, 1837) and Susanna Nolt (Dec. 28, 1759-Oct. 6, 1816); Joseph Horst, Jr. (1723-1804), Immigrant, and Mary Groff; Barbara Horst, Immigrant.
51. REIFF, Anna, b. 1786; d. 1806. Anna Reiff; Abraham Reiff (ca. 1700-ca. 1763) and Barbara Meyer; Hans Reiff.
52. MARTIN, Christian, b. Dec. 10, 1774; d. Sept. 1, 1850; m. Magdalena Eby. Christian Martin; Martin Martin (Dec. 23, 1736-Jan. 23, 1811) and Barbara Groff (May 17, 1741-1816); David Martin (1691-1784), Immigrant, and Barbara Herr.
53. EBY, Magdalena, b. Mar. 29, 1777; d. Jan. 16, 1858/68. Magdalena Eby; Abraham Eby (Nov. 24, 1735-Jan. 8, 1815) and Barbara Greibill/Greybill (1739-1815); Peter Eby (1690-ca. 1749) and Anna Mylin; Theodorus Eby (1663-1727).
54. WEBER, Michael Wenger, same as no. 36.
55. STAUFFER, Catrena Witwer, same as no. 37.
56. HORST, Christian, b. July 20, 1755; d. May 4, 1837; m. Susanna Nolt. See no. 50.
57. NOLT, Susanna, b. Dec. 28, 1759; d. Oct. 6, 1816. Susanna Nolt; Philip Nolt and Frena Musselman, Immigrant.
58. MUSSER, John, b. Feb. 21, 1762; d. Nov. 27, 1851; m. Magdalena W. Wissler. John Musser; Henry Musser I (ca. 1733-Nov. 1805) and Elizabeth; Joseph/Jost Musser (1736-1761) and Veronica Funk, widow of Henry Wanner.
59. WISSLER, Magdalena, b. Aug. 14, 1766; d. Jan. 21, 1846.
60. WEBER, Henry III, b. 1758; d. 1812/16; m. Ann (Veronica) Hershey. Henry Weber III; Henry Weber II (1636-1826) and Eva Wenger (1737-1799); see no. 36.
61. HERSHEY, Ann (Veronica) b. 1766; d. 1830. Ann Hershey; Preacher Benjamin Hershey, Jr. (d. 1812) and Magdalene Rhode; Bishop Benjamin Hershey (1696-1789) and Mary; Christian Hershey, Immigrant, and Oade _____.
62. BUCKWALTER, John, b. Aug. 15, 1766; d. Mar. 22, 1840; m. Marie/Mary Brenneman. John Buckwalter; Abraham Buckwalter (Aug. 27, 1738-Jan. 8, 1820) and Maria Landis (ca. 1738-Jan. 1804); Joseph Buckwalter (ca. 1692-Apr. 2, 1748) and Barbara Landis; Francis Buckwalter (1665-1723/32), Immigrant, and Mary.
63. BRENNEMAN, Marie/Mary, b. Nov. 3, 1767; d. May 13, 1863. Marie/Mary Brenneman; Adam Brenneman (1740-1778) and Esther Neff; Adam Brenneman 1700-1759) and Mary; Melchior Brenneman (1656/65-Jan. 20, 1737) and Elizabeth, Immigrant. □

Genealogical Tips

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

ADOPTION: *People Searching News* is an adoption search magazine which includes a referral hotline (305-370-7100), classified section, policies of adoption agencies, descriptions of changes in laws, stories by readers, locations of support groups, references to special search services, and other networking aids.

—People Searching News
P.O. Box 22611
Fort Lauderdale, FL 33335

BASSLER: The following data was abstracted from a photocopy of a family Bible record at the Lancaster Mennonite Historical Society. Secondary source information shown within brackets indicates that these are the children of Johannes Bassler (Jan. 27, 1733-Dec. 18, 1812) and Anna Huber (Oct. 10, 1747-July 14, 1835) who lived in western Manheim Township, Lancaster County, Pennsylvania.

1. Maria Bassler, b. Aug. 29, 1767, [m. Andrew Shenk]
2. Elisabetha Bassler, b. Mar. 4, 1770, [m. John Harnish]
3. Anna Bassler, b. Apr. 6, 1772
4. Johannes Bassler, b. May 5, 1774, [?d. before no. 6]
5. Catarina Bassler, b. Nov. 12, 1775
6. Johannes Bassler, May 22, 1778-[Oct. 14, 1839], [m. Barbara Hostetter]
7. Jacob Bassler, Feb. 3, 1781-[Nov. 1, 1866]
8. Christian Bassler, Aug. 5, 1783-[Oct. 27, 1862], [m. Catherine Bachman]
9. Barbara Bassler, b. Oct. 29, 1785, [m. Christian Brubaker]
10. Magdalena Bassler, b. June 21, 1788, [m. John Lichty]

BRESSLER: The following data was abstracted from a photocopy of a family Bible record at the Lancaster Mennonite Historical Society. Persons who can provide locations and other information are requested to contact the Society.
Johannes Bressler, d. May 19, 1880, aged 80-3-18; his brother Heinrich Bressler, d. Dec. 13, 1871.
m.(1) Nov. 26, 1826, Barbara Herr, d. Dec. 8, 1827

1. Johannes Bressler, Nov. 29, 1827
- m.(2) Mar. 22, 1831, Elizabeth Gehres, Mar. 28, 1810-Apr. 24, 1898
2. Catharina Bressler, Feb. 24, 1832-Aug. 16, 1872
3. Barbara Bressler, b. May 5, 1834
4. William Bressler, b. Sept. 27, 1837
5. Michael Bressler, b. Jan. 25, 1840
6. Solomon Bressler, b. Feb. 18, 1842
7. Simon Nathaniel Bressler, b. Aug. 18, 1844
8. Maria Anna Bressler, b. Jan. 25, 1847
9. Aaron Joel Bressler, b. Apr. 8, 1849
10. Jonathan Petrus Bressler, b. Nov. 13, 1851

ESCHELMAN/SCHAUER: The following data was abstracted from a family Bible record at the Lancaster Mennonite Historical Society. It describes two family groups from Berks County, Pennsylvania, probably related through the Fidler surname.

Martin E. Eschelman, b. Apr. 16, 1813, Cumru Twp., Berks Co.; son of Martin Eschelman and Catharina Eckert

m.(1) Catharina Rollman, Nov. 11, 1815-Mar. 4, 1864; dau. of Johann Rollman and Catharina Spotza

1. Sarah Amanda Eschelman, b. Cumru Twp., Berks Co.
2. Isaac Eschelman, b. Cumru Twp., Berks Co.
3. Ruben Eschelman, b. Feb. 28, 1843, Sinking Spring, Berks Co.
4. Martin Eschelman, Apr. 18, 1846, Sinking Spring
5. John Eschelman, b. June 18, 1850, Sinking Spring
6. James Eschelman, b. Mar. 27, 1855, Sinking Spring

7. Anna Eschelman, b. May 27, 1857, Sinking Spring

m.(2) Lovinia H. Fidler, b. July 23, 1824; dau. of Johannes Fidler and Elisabeth Heimbach

8. Jacob Eschelman, b. June 27, 1865, Lower Heidelberg Twp., Berks Co.
9. Samuel Eschelman, b. Sept. 27, 1866, Heidelberg Twp., Berks Co.

Jonathan Schauer, Sept. 12, 1818-Mar. 25, 1862; son of Heinrich Schauer and Sarah Knorr.

m. July 28, 1849, by Rev. C. Augustus Pauli in Reading, Pa., Lavinia Fidler.

1. Jonathan Schauer, b. Dec. 16, 1847, Bethel Twp., Berks Co.
2. Mary Schauer, b. July 21, 1859, Heidelberg Twp., Berks Co.

GENEALOGY CONSUMERS: The International Genealogy Consumer Organization, a non-profit volunteer registration and information agency, reports on genealogical activities and events affecting genealogists through its *Consumer Report*. It also provides inexpensive publications to aid researchers and professional genealogists. Among these are *Consumer's Guide to Hiring a Professional Genealogist*, *Legal Advice for Professional Genealogists and Their Clients*, a free registration of professional genealogists (send credentials with SASE); and the *International List of Registered Genealogists*.

—International Genealogy Consumer Organization
4329 S. Stafford Way
West Valley City, UT 84119

LEHMAN: I am interested in knowing more about the origins and family of George Lehman, a painter born in

Lancaster County, Pennsylvania, who traveled with and painted landscapes and other backgrounds for John James Audubon, the famous bird painter. Lehman was one of the most prominent lithographers of Philadelphia when that city was a leading center for this style of illustration. He worked with Col. Cephas G. Childs and Peter S. Duval, two leading lithographers of the 1830s. He died in Philadelphia in 1870 and may have had one son who succeeded him in lithography.

—Gerald S. Lestz
375 Conestoga Drive
Lancaster, PA 17602

MILLER: The following data was abstracted from the Bible of Michael D. (b. Dec. 10, 1853) and Lovinia (b. Nov. 16, 1857) Miller who perhaps lived in Holmes County, Ohio.

1. Chris C. Miller, b. Nov. 1876
2. Mattie Miller, Jan. 21, 1878-Mar. 8, 1878
3. Marie L. Miller, b. Apr. 11, 1879
4. Catie N. Miller, b. Apr. 21, 1881
5. Abner M. Miller, b. Sept. 9, 1882
6. Lizzie N. Miller, b. July 24, 1884
7. Simon S. Miller, b. Apr. 18, 1886
8. Charlie C. Miller, b. Jan. 29, 1888
9. Lidy Miller, b. Jan. 1, 1890
10. Benjamin Franklin Miller, b. Oct. 17, 1891
11. Jessie A. Miller, b. Sept. 8, 1893
12. Nettie May Miller, b. Aug. 10, 1895
13. Aaron Miller, b. Nov. 18, 1897
14. Alta Viola Miller, b. Oct. 3, 1899
15. Eddie Miller, b. Sept. 9, 1901

—Orva Helmuth
Route 2, Box 174
Arthur, IL 61911

OHIO DEATH RECORDS: The Ohio Department of Health has transferred all death records over fifty years old to the Ohio Historical Society, 1985 Velma Avenue, Columbus, OH 43211. Death records prior to Dec. 20, 1908, can be obtained from the Probate Court of the county where the death occurred. Death records have been kept since 1867. From January 1937 to present, write the State Office of Vital Statistics, Ohio Departments Bldg., Room G-20, 65 S. Front Street, Columbus, OH 43266-0333. For records of Dec. 20, 1908, through December 1936, the Ohio Historical Society is microfilming the Health Department's indexes and will have them available soon. No fees have yet been established for copies.

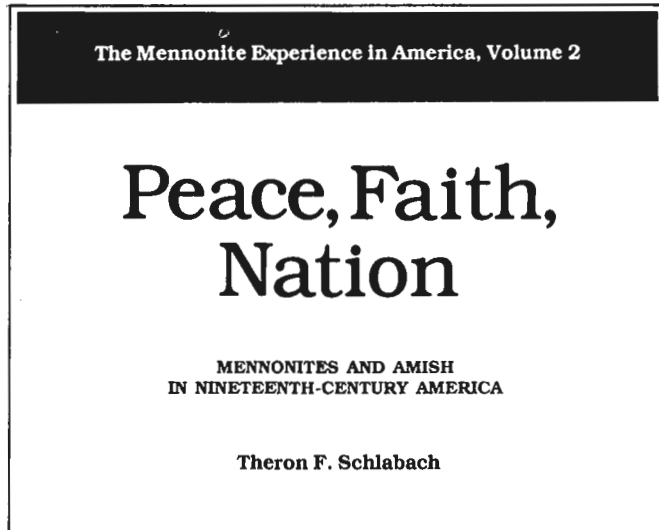
—Antique Week
Jan. 30, 1989, p. 24

UNKNOWN SURNAME: The following data was abstracted from a family Bible record at the Lancaster Mennonite Historical Society. No surname was given. If anyone has information on this family, please contact the Society. Note the unusual first name of Zacharias.

1. Johannes, b. Feb. 21, 1774
2. Barbara, b. Dec. 15, 1777
3. Wilhelm, b. Jan. 10, 1779
4. Lisabeth, b. June 18, 1781
5. Samuel, b. Dec. 1, 1786
6. Zacharias, b. Feb. 2, 1788
7. Magdalena, b. Aug. 20, 1790
8. Lenhart, b. Dec. 21, 1793
9. Jerg, b. Dec. 27, 1797

Book Reviews

Peace, Faith, Nation: Mennonites and Amish in Nineteenth-Century America. The Mennonite Experience in America, Volume 2, by Theron F. Schlabach. Scottsdale, Pa. and Kitchener, Ont.: Herald Press, 1988. 415 pages. \$19.95 U.S., \$24.95 Canada (paperbound).



This important book is the long-awaited second volume of the series entitled *Mennonite Experience in America* (hereafter MEA). It grows out of many years of industrious reading in a wide variety of sources, including letters, wills, and other archival materials. It is full of human interest vignettes.

Following a survey of land ownership, migration patterns, farming, economics, and business practices in chapter two, Schlabach deals with a variety of cultural phenomena (e.g., amusements, singing schools, sex, marriage, intermarriage, frolics, Sunday Schools, public hangings, denominationalism, and sectarianism) in chapter three as an extended preface to chapters four and five. Here are excellent discussions of pre-Civil War Mennonite pietism, "humility theology," and revivalism leading to the progressive (i.e. John Oberholtzer, Daniel Hoch, the General Conference) and conservative (i.e. Reformed Mennonites and Holdeman Mennonites) tensions before and after the Civil War. Chapter six offers a fine analysis of Mennonites' ambiguous relation with the American dream—voting, war, politics, Prohibition. Chapter seven deals more specifically with the Civil War experience and Mennonite nonresistance.

The post-Civil War story begins in chapter eight with the Old Order movements, both Amish and Mennonite, and their progressive counterparts. Parallels between developments among Mennonites in Russia and North America in chapter nine prepare the reader for the story of Russian Mennonite immigration in chapter ten. The final

chapter looks at the Mennonite "quickening" or shift from "humility theology" to "aggressive action" at the end of the century—primarily among "Old" Mennonites such as John S. Coffman, Menno S. Steiner, and Daniel Kauffman, but also including some General Conference Mennonites such as Nathaniel B. Grubb, and J. A. Sprunger.

The strength of this volume lies in its attention to socio-economic and cultural forces such as landholding, politics, social relations, business activity, and Americanization. For instance, in discussing the debates over Sunday schools, Schlabach does not simply repeat the arguments of Old Orders and progressives. He points out that, at least for some Mennonites, Sunday schools competed with Sunday afternoon visiting and thus threatened particular sub-cultural values (p. 62).

This reviewer is uneasy when Schlabach deals with theological issues in a puzzling and imprecise manner. A reference to "almost but not quite innate depravity" is vague (p. 212). A "eucharistic transaction" contrasted with Mennonite "practical behavior" pits theology against practice (p. 205). Mennonites did emphasize ethics rather than sacramental life as the source of their identity. But the negatively-loaded word "transaction" adds unnecessary polemics.

I am not yet convinced that Mennonite and Pietist use of words such as *Armut*, *Sanftmut*, and "humility" are so different (pp. 29-30). The humility-*Gelassenheit* tradition before the Reformation which Johann Arndt used was not necessarily interiorized. Mennonite scholars still lack a careful study of how Pietists received that older tradition, and then how Mennonites received it, either by way of Arndt or by way of Pietists. Schlabach astonishingly predicts the outcome of future research:

But careful study will almost certainly show differences between pietistic and Mennonite use of these words. It will probably show that most Pietists used the words more subjectively—in connection with initial repentance and yielding to God, or what they emphasized as the *Busskampf* (repentance-struggle)—whereas nineteenth-century Mennonites used them quite *objectively*, testing humility more by observable criteria such as styles of life, work attire, furnishings, political approach, and other practical expressions (p. 30).

This prediction simply projects into the future the prejudices of Robert Friedmann that Pietists interiorized while Anabaptists were concrete and robust. (See Friedmann's *Mennonite Piety through the Centuries* and the relevant cautions by Donald Durnbaugh in the Autumn 1964 issue of *Brethren Life and Thought*.) Also, one might ask on the basis of the Civil War experience described in chapter seven whether the martyr tradition was not indeed

more deeply rooted and central to Mennonite identity than “humility theology.”

A similar oversimplification with regard to revivalism and evangelical views of salvation occurs repeatedly. Schlabach seems to assume that all evangelicals preached salvation by forensic, imputed righteousness, i.e., “cheap grace” (pp. 32, 95, 203 and elsewhere). Some did, but others did not. In an endnote (note 25, p. 331) noting that he is “not a linguist,” Schlabach nonetheless asserts that the word “salvation” does not have a rich enough or wholistic enough meaning to be used to translate *Gottseligkeit* or *Seligkeit*. In fact, the English word “salvation” comes from *salus*, which simply means health, healing, indeed “shalom”—hence the German *Heil* for both “salvation” and “healing” (*Heilkunde*). *Seligkeit* is a parallel term derived from the Indo-Germanic word that gave the Latin *solari* and the Old German *sali*, both meaning “to be happy, fortunate, consoled.” *Salus* in turn is derived from Greek *holos*—thus the root of “salvation” lies in wholeness and the word was used as a greeting in Latin in much the same way “shalom” is used in certain Middle Eastern cultures. These connections were not wholly lost in the seventeenth and eighteenth centuries because many people used Latin. All these terms in premodern languages are rooted in the comprehension of God’s good creation and providence.

Throughout the book a triumphalist assumption that “Anabaptist community” is superior to “Protestant individualism” prevents adequate consideration of the individualism inherent in Anabaptist insistence on adult, rational, voluntary, autonomous choice in discipleship. While this may seem irrelevant to a book on *Mennonite* history, it is precisely the Mennonite era of the seventeenth through early twentieth centuries that modified Anabaptist individualism by looking the other way as Mennonite children “grew into faith” and joined the church without necessarily making a “free, adult, voluntary choice.”

Thus the unthinking assumption that Anabaptist-Mennonites stand for “community” while Protestant evangelicals stand for “individualism” obscures a much more complicated history. Schlabach is simply repeating unexamined commonplaces of current neo-Anabaptist Mennonite theology. Also, Martin Luther did not say that the church exists where the Word is proclaimed, as Schlabach asserts (p. 95). Both Word and Sacrament were Luther’s marks of the church.

At points even the socio-cultural and religious analysis, often excellent, slips into superficiality. Schlabach tells us, with reference to the Old Order Mennonite movement, that “deeper issues were involved” than mere interpersonal relationships (p. 222), but he spends most of the pages devoted to the Old Order Mennonites describing events and people. We never do learn what the deeper issues were or how they affected events. Likewise, in the discussion of Mennonite and Amish views of unwritten *Ordnung* (p. 208), we learn that interpretations by Peter Berger and Sandra Cronk do not hit the mark but never learn what Schlabach thinks. He implies that he accepts Marc Olshan’s

view that the Amish are “modern”; if he does, this would have implications for much of the book.

Schlabach writes in a breezy style—presumably intended to make the book readable and popular. Yet, some mixed metaphors and clichés carry this attempt beyond good style. “Veritable tribe” (p. 25), “imbibed,” “chafed,” “steeped” (p. 60) and “prolific” (p. 91) are only a few examples of clichés. “Schismatic” is used where “distinct” would suffice unless the intended meaning is “fractious,” in which case that word or a synonym should have been used (p. 23). *Bruderschaft*, not “Brudertum,” (p. 237) is the proper word in German.

The book could have benefited from more disciplined editing; too often a series of anecdotes are loosely connected by means of conjunctions until the thread of the analysis is lost. The title of Gottfried Arnold’s book, *Theologia Experimentalis*, should have been translated as “Experimental Theology,” not “Theology of Experience” (p. 90). The technical term “populism” is not explained until page 162, yet is used on pages 43, 46, and 50—none of which are listed in the index. “Classical” appears where “classic” is clearly meant (p. 58). Herald Press should be congratulated for finally adding running headings to the endnotes that give the relevant page numbers in the text of the book. In order to save space, the bibliography employs a complicated and unhandy system of numbering to which the citations in the endnotes are keyed. The index is thorough and generally trustworthy.

This is an important book that should be widely read. The “recovery of the Anabaptist vision,” a movement led by Harold S. Bender and others during the mid-twentieth century, has distorted theological, religious, and anthropological analysis of the Mennonite period, creating sharp inner/outer, Pietist/ Anabaptist, Evangelical Protestant/ Mennonite dichotomies. Richard MacMaster, in the MEA volume *Land, Piety and Peoplehood*, and now Schlabach have helped modify some simplistic socio-economic and political assumptions, pointing out that Mennonites were not so separate from persons of other denominations as the conventional historiography has assumed. We should be grateful for this. At the same time, the religious and theological picture is still drawn in excessively ideological black and white colors with few realistic shades of grey.

Peace, Faith, Nation is an important step in the “recovery of the Mennonite vision,” but Mennonites still have much work to accomplish in that process.

—Dennis D. Martin, Elkhart, Indiana

Frontier Community to Urban Congregation: First Mennonite Church, Kitchener, 1813-1988, by E. Reginald Good. Kitchener, Ontario: First Mennonite Church, 1988. 160 pages. \$15.00 Canada (paperbound). Available from First Mennonite Church, 800 King Street East, Kitchener, ON, N2G 2M6.

The story of this Canadian congregation cuts a rich swath into Ontario Mennonite history because its leaders and events were significant for the broader Waterloo District and Ontario Mennonite Conference. This congre-

gation was first known as Benjamin Eby's church (1813-54), then Christian Eby's church (1854-1902), then Berlin Church (1902-17), and finally as First Mennonite Church (from 1917).

In the first four chapters Good paints with a wide brush as he narrates the emigration to Ontario from 1786 to 1825 of Mennonites from Pennsylvania and Amish from Europe. He describes political, economic, and pacifist reasons for migration and settlement in the Niagara Peninsula, Waterloo County, and Markham areas. The Waterloo District Conference began with the confirmation of Benjamin Eby as bishop on October 11, 1812. This gave the Waterloo Mennonite settlement equal status with the other two district conferences in Ontario. Good also examines the start of the Canada Conference in 1812, later named the Ontario Mennonite Conference in 1909. The First Mennonite Church's identity "would continue to blur with the identity of the Waterloo District Conference throughout the nineteenth century." (p. 34). Only in the twentieth century did the church develop more autonomy.

Good also fills in many details of the story such as specific dates, lists of many individuals and families, explanations of family ties and stories, significant religious events, and emigration and settlement experiences. For example, he reveals how the Six Indian Nations were never allowed to lease their land to white people nor did they ever receive the six per cent interest on the sale of land (later Waterloo Township) to the Mennonites in 1805.

In chapters five through seven Good examines individuals and religious movements which shaped the life of First Mennonite Church from 1825 to 1890. Benjamin Eby's years as bishop included innovations such as meeting-houses used exclusively for worship, a printery in 1835, and the first Mennonite Sunday School in 1841. With the death of this powerful leader the Waterloo District Conference began to "splinter into several irreconcilable camps." (p. 61).

The Holiness movement introduced separate prayer and edification services, and resulted in the (Reforming Mennonite) Missionary Church. Deacon Joseph Schneider and others left First Mennonite to begin Bethany Missionary Church in 1874. The Old Order Mennonite movement rejected Sunday Schools and evening meetings, and emphasized community rather than individuals. Led by senior Bishop Abraham Martin, this 1889 split set the Waterloo District Conference "adrift from its historical and theological moorings." (p. 103). This marked a period when the Conference began to borrow theology from mainstream Protestant fundamentalism.

The last four chapters focus specifically on First Mennonite Church from 1890 to 1988. Stirling Avenue Mennonite Church began in 1924 when 154 of 277 members, including three ministers, were subsequently excommunicated for refusing to abide by Conference requirements, primarily the woman's devotional head covering. Good describes C. F. Derstine's powerful ministry and evangelism from 1924 until his death in 1958. Significant developments included the expansion of

Ontario Bible School on church premises in the 1920s, Summer Bible School from 1928 to 1964, numerous evangelistic meetings, and the House of Friendship in 1939. Election of the first church council occurred in 1956. Elders were elected in 1975 to help the pastor carry spiritual authority.

The book has several strengths. Good has provided an outline of church organizational development in Ontario—from initial ties with Franconia and Lancaster conferences in 1786 to the beginning of conferences, bishop districts, and finally autonomous congregations by 1900. Secondly, he identifies and interprets major factors that have affected Ontario Mennonites. These include the peace position, innovation and progress, the holiness movement, traditional Mennonite practices, urbanization, mainstream fundamentalism, and the "Anabaptist Vision."

One weakness is the lack of differentiation between persons, events, and issues surrounding First Mennonite Church and those pertaining to the wider story of Waterloo District Conference. I also had difficulty correlating some details with the major themes. A stronger editorial hand might have alleviated these weaknesses.

I must commend the congregation and author for undertaking this ambitious project. Hopefully it will spur other Mennonite congregations to tell of their participation in the religious developments of Ontario.

—Dennis E. Stoesz, Goshen, Indiana

Why I am a Mennonite: Essays on Mennonite Identity, edited by Harry Loewen. Scottdale, Pa. and Kitchener, Ont.: Herald Press, 1988. 350 Pages.

The editor, professor of Mennonite Studies at the University of Winnipeg, Manitoba, Canada, and founder of the *Journal of Mennonite Studies*, asked thirty persons to reflect on the reasons for their Mennonite identity. Twenty-five persons grew up in Mennonite families; twenty have Dutch-Russian background; five have Swiss-German origins and five are women. Most of them are intellectuals of the educated and professional variety.

Loewen sees no one discernible Mennonite identity. He believes that this reflects the complexity of the world rather than the splintering or erosion of faith. He intends to describe the tension between ethnicity and religious faith with these autobiographies. For Loewen the distinctive Mennonite theological and ethical themes involve applying the Christian message to conflict resolution on a personal, interpersonal, and international level, a stress on human freedom from material and secular aspects of life, and meeting human needs in the name of Christ.

All the writers including the five who came from other traditions describe high-impact religious and cultural experiences in their early years. Some describe strong feelings concerning their families' poverty, memories of the immigrant experience, being shamed by peers because they spoke German or because of their unpopular status as conscientious objectors. For some of the writers authoritarian parents or congregations compounded the trauma of these experiences. Other formative influences came with

revival preaching and its effort, at times, to induce guilt. Whatever their experiences, these writers would probably echo the statement of contemporary theologian, Gordon D. Kaufman:

It seems to me quite unlikely that I would now be Mennonite had I not been exposed to this understand of Christian faith from early in my life, my selfhood being shaped to quite deep levels by Mennonite attitudes and beliefs (p. 127).

In the introduction the editor notes different attitudes toward ethnicity. Some wish to shed their ethnic tradition and join mainstream evangelicalism. Others have embraced theological beliefs which anchor them in the Mennonite church of their childhood.

There is a sense in which I could have belonged to any Christian denomination. . . . Over the years I have lived in places where no Mennonite Churches existed, and have learned much from Christians in other denominations which I had missed in my own. But I could never quite get myself to become a member of one of those churches. Their stance on war and all that grows out of that stance seemed too central a contradiction to the interpretation of Christ's teaching . . . (p. 170)

I believe that Christian tradition is at its best when it frees, empowers, addresses, and convicts those who listen to it. Tradition should not be used to restrict the dreams and the visions that accompany that outpouring of the Spirit.

All the writers have significant connections to other denominations. For example, Walter Unger of Clearbrook, British Columbia, Canada, speaks of the influence of Billy Graham, Bob Pierce, and Theodore Epp. Many describe experiences or past membership in other groups. Some suggest membership in community church councils and the World Council of Churches. On the other hand, Sociologist Calvin Redekop writes how Mennonites do and can influence other believers; he enjoys the ". . . gratification to discover that my heritage is being considered by other traditions as having been a special medium of grace for some of the 'hard sayings' of Christ" (p. 209). They are models of Mennonites who possess a clear sense of their heritage with all its virtues and vices, but engage actively (perhaps compulsively) in creative dialogue with the larger religious stream.

These autobiographies criticize modern Christian dualism—the separation between sacred and secular. Western individualism and the emphasis on a wholly personal salvation has pushed aside the phenomena of households which became Christian during the period of the New Testament. Although the New Testament does contain striking calls to leave the clan system, the goal is a new peoplehood. More traditional societies in our time such as the Amish and the Bedouin can resensitize us to this dimension of peoplehood in the context of the Church. I believe that a direct relationship exists between the emphasis on individualism in western Christianity and the ethical impoverishment of modern economic and political systems—between the narrow, personalistic accent of some

popular Christianity and the exploitative economic and military systems.

The reader will not find a synthesis in this volume on the subject at hand. Each story stands alone. This book offers authentically stated accounts of individuals. Loewen's effort could help us reflect on who Mennonites are and where they are going in the wider maelstrom of a society that seems increasingly to suspect vision and dissent.

—Urbane Peachey, Akron, Pennsylvania

Trinity Lutheran Church Records: Lancaster, Pennsylvania, 1730-1767. Volume 1. Translated and edited by Frederick S. Weiser and Debra D. Smith. Apollo, Pa.: Closson Press, 1988. iv, 484 pages. Index. \$39.95 plus \$2.00 postage and handling (hardbound).

We finally can refer to a comprehensive source for the earliest records of the Trinity Lutheran Church, Lancaster, Pennsylvania, from 1730 to 1767. Some of these materials were previously published in various locations and here appear, corrected and reproduced, while other materials, including the lists of burials, confirmands, and communicants, appear translated for the first time.

We have come to expect thoroughness and accuracy from the work of Pastor Weiser and this volume, in which he was ably assisted by Trinity Archivist Debra Smith, is no exception. All marginal notes and related valuable information appear in this translation such as occasional references to illegitimacy, occupations, and cause of death, in addition to the usual data supplied by pastors when they recorded baptisms, marriages, confirmation, communions, and burials. Especially helpful will be the records from the habit of eighteenth-century Pastor Johann Caspar Stoeber in which he made entries in more than one register when a communicant moved from Lancaster to another location. In this manner the church register provides clues to connect persons to their new locations in what is now Montgomery, York, Lebanon, and Berks counties in Pennsylvania plus other states such as Virginia and Maryland.

On many of the lists of marriages and burials we find names of particular towns of origin in Europe for Lancaster residents. Someone could plot each town and trace European regional patterns for these immigrants. Mennonite names occasionally appear in the marriage and burial lists, in addition to being mentioned as the residence of various Lutheran indentured servants on the communicant lists.

The almost inevitable typographical and spelling errors do occur (e.g. "reigster" on p. 32 and "discrepancies" on p. 322), but they are not numerous. Both brackets and parentheses are used as editorial indicators—a somewhat confusing practice when one needs to identify parenthetical material in the original manuscript.

The volume will prove very useful to genealogists, local historians, and church historians with interests in the Lancaster County region. We look forward to subsequent volumes in the series.

—David J. Rempel Smucker, Akron, Pennsylvania

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- Christian Hymnary*. Christian Hymnary Publishers, 1985. 930 pp. \$12.95 (cloth).
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