

# Pennsylvania Mennonite Heritage



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# Contributors to this Issue

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**Edward A. Kline** is a member of the New Order Amish Church in Holmes County, Ohio. In a quest to understand the beliefs and practices of the Amish, he began reading Anabaptist history in his youth. The writings of Robert Friedmann were especially formative for him. Edward is a charter member of Ohio Amish Library. In 1989, the library board began a free-verse English translation of the *Ausbund*, which was published in two volumes (1998, 2011) as *Songs of the Ausbund*, of which he was the editor. This occasioned his intense and extensive involvement with the *Ausbund* and its message. Edward is also involved in humanitarian aid work in Eastern Europe, especially Ukraine, through Iron Curtain Ministries. He and his wife, Adah, reside in Millersburg, Ohio.

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Darvin L. Martin

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Romaine (Burkholder) Stauffer

**Romaine (Burkholder) Stauffer** was born in Ephrata Township, Lancaster County, Pennsylvania, and attended Ephrata Mennonite and Lancaster Mennonite Schools. She is a member of Fairhaven Mennonite Church (Mid-Atlantic Conference) in Myerstown, Pennsylvania. While a homemaker, for twenty-five years she authored Sunday school quarterlies for Christian Light Publications in Harrisonburg, Virginia, and she has written fourteen books, including *Hidden Riches* (1983), *Annie's Day of Light* (2003), *A Home for Sarah* (2006), *Aaron's Civil War* (2011), *Loyalty Test* (2017), and *Led by His Hand* (2019). Her favorite subjects in grade school were reading and history, which led to an interest in family and Mennonite history. In addition to researching family history, she enjoys genealogy, quilting, and teaching Sunday school. She and her husband, Leroy, are the parents of seven children (five living), fourteen grandchildren, and three great-grandchildren. She lives in Bernville, Pennsylvania; email: staufferhof@comcast.net.

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## ON THE COVER

The photo shows the Hinterdorf community east of Eriswil, Switzerland. The Martins lived in or near Eriswil in the Emmental Valley before moving to Kraichgau, Germany, in 1717. Undated postcard of the Hinterdorf community on the east side of Eriswil, probably early 1900s. Source: Bernese Archives, T. A Eriswil 6.

*The author builds the case to identify the surname and family of a pioneer matriarch, based on three pieces of evidence.*

## Is Blosser the Surname of Ells, the 1732 Immigrant Matriarch of the Martin Family?

*By Darvin L. Martin*

While pursuing family history research, I find an obvious and typically frustrating “road block” often focuses on the unknown surname of a matriarch ancestor. This becomes an impasse almost never crossed unless one finds that exceedingly rare source document linking a previously unidentified woman to her parents. But what are we to do when such a source document does not exist and will likely never be found? I present here a different methodology, a more complex and somewhat indirect way to narrow down and possibly find a matriarch’s surname—an example that I now believe has worked well to uncover a new surname in our Martin lineage.

### **The background of Martin family research**

Until about a hundred years ago, our Martin family had very little written history. Certain branches of the family had vibrantly recalled oral stories of persecution, migration, and the pioneer spirit required to forge life in the wilderness. Those stories followed families from the Old Country to Pennsylvania in the 1720s and 1730s, and then a century later, north to Ontario, west to Ohio, Indiana, and points further west. Sometime about 1900, Peter G. Martin (1816–1902), of the Ontario branch of the family, wrote in German script a short family register of his great-grandfather David Martin (d. 1784), listing thirteen children.<sup>1</sup>

In the 1920s, local Mennonite historian M. G. Weaver (1859–1935) began to collect and assemble some of our Martin family’s stories concerning the homestead at Weaverland. He also documented tombstone inscriptions in order to piece together

both the Martin and Weber/Weaver family histories.<sup>2</sup> Weaver’s work was then expanded upon by Isaac W. Martin (1861–1954) and Horace K. Martin (1882–1951), both of whom have their research housed at Mennonite Life. In 1947, Horace K. Martin organized funds to place a modern granite memorial in the Weberthal Cemetery commemorating his immigrant ancestor David Martin (d. 1784).

These early family historians followed a premise promoted by M. G. Weaver that stated this David Martin was the son of Andreas Martin. From the 1930s through 1960s, the common understanding among our family history researchers concluded that Andreas Martin was our earliest documented ancestor. The three early Martin researchers all went to their graves convinced that David Martin’s father was Andreas Martin.

M. G. Weaver had found Andreas Martin on a passenger list for the ship *Leslie*, arriving in Philadelphia, October 7, 1749, a full twenty-two years after David Martin arrived. This seemed to agree with the oral tradition that David’s parents arrived years later, and upon their reunion such joy was expressed with happiness and tears, given that a family separated by a grand ocean had been reunited.

The identity of David’s father began to unravel through the persistent work of Ira D. Landis (1899–1977), the first director of the Lancaster Mennonite Conference Historical Society. Landis brought to the forefront something important about our Martin story which did not align well with the previously-drawn conclusions. In 1951, Don Yoder (1921–2015), an emerging scholar of Pennsylvania German folklife, translated the rather obscure German diaries

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1. A copy of this record in German script with a modern German translation and modern English translation is found under the Martin name among the surname folders in the Genealogical Archives at Mennonite Life (formerly Lancaster Mennonite Historical Society), Lancaster, PA.

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2. See M. G. Weaver, *Weaverland: Settlement-Settlers-Graveyard and Its Four Plantations* (New Holland, PA, 1933).





Left: The 1947 memorial erected for Mennonite pioneer David Martin. Right: The original tombstone for David Martin, located behind the granite memorial, reads, "D. M. 1784 NOV 10." The granite marker gives David Martin's birth year as 1691. This birthdate has since been challenged, and now the prevailing thought is that David was among the younger siblings in his family, born about 1704 and lived to about eighty years. David Martin died on November 10, 1784, and his parents, Christian and Ells Martin, are presumed buried in unmarked graves in the Weberthal Cemetery.



of Georg Hantsch (d. 1787), a Moravian missionary who visited the Mennonite communities in Lancaster County during the summer of 1748. Yoder was not so focused on genealogy, but his translation of the Hantsch diaries gave Landis the tools to uncover an error in M. G. Weaver's analysis.

Phillip E. Bedient (b. 1922), the mathematics professor at Franklin & Marshall College, first introduced Ira Landis to the details of Yoder's translation. The Hantsch account translates as follows:

Tuesday July 12, 1748

Visited David Marti, also his brother Heinrich Marti who was with him at the time, but lives two miles from this place. With him also was their father, still living, an old man 79 years. Our visit with these folk went quite well. They could tolerate us and understand us. Especially were the old man and his son David loving toward us. But Heinrich was only out for a good disputation.<sup>3</sup>

The common notion was that David Martin's father arrived from Europe in the fall of 1749. Yet the diary stated that the father was present at Weaverland in the summer of 1748. And not only that—at the

back of the diary, Georg Hantsch again recorded the names of the people he visited in chronological order. Along with the entry for David Marti and Hans Heinrich Marti, he had included Christel Marti.

Ira Landis found an immigrant ship list entry that correlated exactly, both in name and age, to this Christel Marti. The Christian and Ells Martin, documented as arriving in Philadelphia on September 21, 1732, on the pink *Plaisance*,<sup>4</sup> sixty-three and sixty years of age, matched to the Christel Marti of the Hantsch diary.

Landis did not publish anything about this discovery until near the end of his life. He published a brief statement about this discrepancy in the January 1975 issue of the *Mennonite Research Journal*, under the title "First Christian Martin in the Manor." Landis uncovered that the Christian Martin (d. 1759) who settled in Manor Township was a brother to David and Hans Heinrich and had arrived in Pennsylvania earlier than David. At the conclusion of his article, Landis mentioned that another Christian Martin and his wife, Ells, arrived September 21, 1732, at the correct age to be our ancestor, the father of Christian, David, and Hans Heinrich.<sup>5</sup>

Landis clearly wrote this brief note in 1975 to point the next generation of researchers in the right direction. He knew a portion of the Martin story needed to be corrected, but he also knew there is more yet to be

3. Don Yoder, "Brother Hantsch Visits the Mennonites—A Moravian Missionary Diary of 1748," *The Pennsylvania Dutchman* 3, no. 11 (November 1, 1951): 1ff.

4. A pink (from Dutch *pinke*, meaning pinched) was a small sailing vessel with a sharply narrowed stern, often used for short-range missions in protected areas such as channels. In the 1730s, out of desperation, pinks were sometimes used for transatlantic voyages.

5. Ira D. Landis, "First Christian Martin in the Manor," *Mennonite Research Journal* 16, no. 1 (January 1975): 10.

found before such a correction could be adequately detailed and published. That time arrived when Jason S. Martin (1927–2007) of Goshen, Indiana, published an article entitled “Christian and Ells Martin: Immigrant Patriarch and Matriarch,” in the July 1987 issue of *Pennsylvania Mennonite Heritage*.<sup>6</sup>

Jason Martin’s article quickly became the foundational work to describe David Martin’s parents. Jason detailed that within the Weberthal Cemetery, M. G. Weaver had found a grave marker next to David’s with the inscription “1759 A. M., 80.” M. G. Weaver identified this marker as that of David’s father, but Jason reasoned this was the marker for David’s later wife, Anna (Groff) Martin, who died in 1759. Jason reiterated that the faded inscription thought to read “80” actually reads “5 DC,” meaning that Anna died on December 5, 1759. Anna’s tombstone was etched in a similar format as David’s—one line representing the year of death, another line with the initials of the one buried, followed below with the date of death. Today, this tombstone is completely illegible.

Jason further detailed the evidence from the Hantsch diary and the 1732 ship list, pointing to David’s parents as Christian and Ells Martin. In addition, he uncovered a 1732 correspondence between Swiss Mennonites and the Dutch Mennonite Commission for Foreign Needs, which provided evidence that David’s brother Hans Heinrich (in 1731) and the parents, Christian and Ells Martin (in 1732), each had a portion of their travel fare paid for by Dutch Mennonites as they migrated to Pennsylvania.

More than anyone before him, Jason Martin brought the details of the Martin immigration story together, as complex as it was. His article included a brief outline listing Christian and Ells, their four sons and two daughters. Sons Jacob and David arrived on the same ship in 1727, Hans Heinrich followed in 1731, and then Christian, Ells, and their two young daughters followed in 1732. At that time, the available research did not indicate when Christian Martin Jr. had arrived, although Ira Landis stipulated Christian Jr. was in Pennsylvania before 1727.

Jason Martin also provided much of the background information showcasing where the family lived as refugees in Germany, in the farm villages of Bockschaft and nearby Oberbiegelhof. And he brought to light the Swiss source of the family in Eriswil, via another obscure handwritten record—this one found in the Bernese Archives, listing men of age

who refused military conscription and were forced to emigrate.

This Swiss record was found and published by Swiss-German researcher Karl Joder (d. 1984) less than a year before he died and included the following:

Marti, Jacob from Eriswil is moving to  
Amsterdam

May 4, 1717.

Marti, Christian from Eriswil, jurisdiction  
of Traxelwald, concerning his conscription  
obligation he has removed his and those  
pertaining to him on June 14, 1717.<sup>7</sup>

Built on the foundation of those before, expanded, and somewhat corrected, the Martin immigration story became more complete. From an origin in Eriswil, Switzerland, the family migrated (in part and then ultimately in whole) to the Mennonite community in Bockschaft, Germany. Then still later, the same migration pattern was followed as the family came to Pennsylvania. The children arrived first, and later the parents.

In July 1999, I wrote a new update to the Martin family story which challenged a few more of the earlier portions of the story.<sup>8</sup> I concluded that immigrant David Martin’s first wife was very likely not “Anna Weber,” as the Weber family and the Martin family were not at the same place at the same time in Europe, neither in Switzerland nor in Germany.

In addition, I documented that David Martin acquired the land situated in Weaverland between the Weber brothers through marriage to Barbara Herr Miller (ca. 1702–1742), the widow of Henry Miller (d. 1728). Henry Miller had acquired and later surveyed his tract of two hundred acres at the same time (October 26, 1726) as the Weber brothers. While the Martins and the Webers are very likely not related, the possible familial relationship between this Henry Miller (d. 1728) and the Weber family has yet to be explored.

My 1999 article also more clearly documented the identities of the two less well-known brothers—Christian Martin Jr., who arrived in Pennsylvania first, and Jacob Martin, who arrived in 1727 with David Martin. This Christian Martin, referred to in the 1999 article as [M2], became the link providing a context to identify the surname of the Martin brothers’ mother.

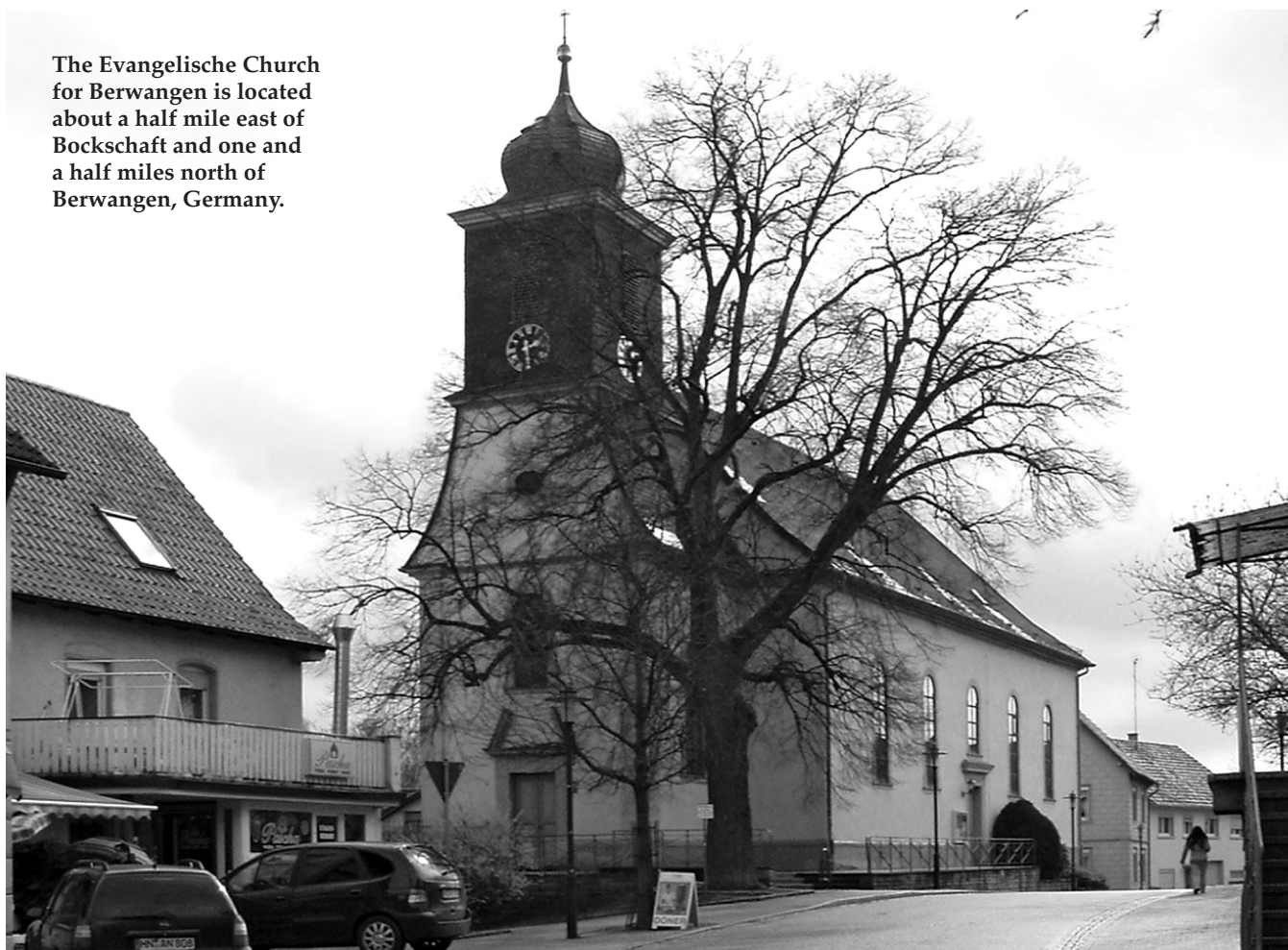
6. Jason S. Martin, “Christian and Ells Martin: Immigrant Patriarch and Matriarch,” *Pennsylvania Mennonite Heritage* 10, no. 3 (July 1987): 13–24.

7. Karl Joder, “Swiss Emigrants from 1694–1754 Who Settled in the Palatinate, Alsace-Lorraine, Baden-Württemberg and Pennsylvania,” *Mennonite Family History* 2 no. 4 (October 1983): 135.

8. Darvin L. Martin, “A New Look at the Origins of Mennonite Martin Families: Assessing the Oral Traditions,” *Pennsylvania Mennonite Heritage* 22 no. 3 (July 1999): 2–15.



The Evangelische Church for Berwangen is located about a half mile east of Bockschaft and one and a half miles north of Berwangen, Germany.



### Christian Martin Jr. and the miller Durs Eby

A Lutheran baptismal document from the village of Berwangen (0.5 miles from Bockschaft), dated February 22, 1722, revealed that Christian Martin, *ein wieder [tauffer] von Boxhoff* (an Anabaptist from Bockschaft) *ist in Pennsylvanien gezogen* (has moved to Pennsylvania).<sup>9</sup> The document included the infant baptism of Christian's daughter, Johanna Justina, and mentioned his wife, Maria Magdalena, who "is walking in her husband's footsteps." The note could mean she was following him in the Anabaptist faith, or that she planned to follow him to Pennsylvania, or both.

While this Christian Martin was the first immigrant of our family, arriving in the summer of 1722, he followed in the footsteps of relatives who had earlier prepared the way to ease the transitions to the New World. In the summer of 1717, a major migration of Anabaptist families left the same area where the Martins lived in the German Kraichgau near

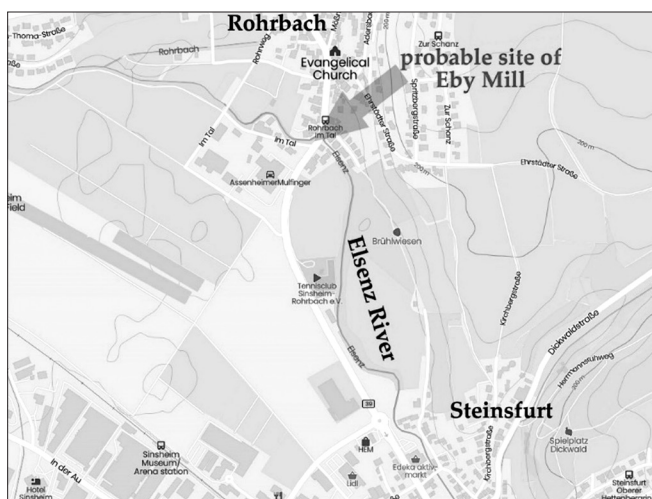
Sinsheim and settled in Pennsylvania, following the encouragement of 1710 immigrant Martin Kendig.

Among these 1717 immigrant families were Durs Eby (1666–1728), his wife, and nine children. Eby had a well-established mill business located on the Elsenz River near Rohrbach, only four miles downstream from the location of the Martin family at Bockschaft. As an Anabaptist refugee from Switzerland, Eby received official permission from the prevailing authorities, the Imperial Knights of Vennigen, to set up the mill on October 2, 1698. He operated the mill for nearly nineteen years before selling the rights to George Wendel Holderman and moving to Pennsylvania.<sup>10</sup>

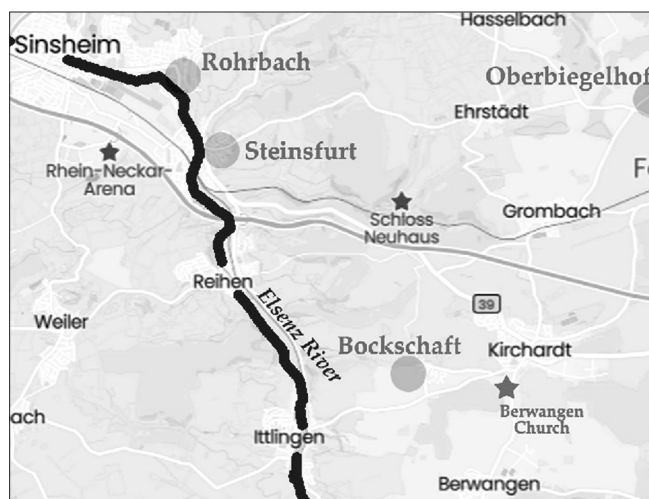
Martin Kendig was particularly motivated to have an experienced miller join the Mennonite colony in what later became Lancaster County. During the first years after settling on the frontier, Kendig and a dozen Mennonite families needed to transport their grain harvest to Thomas Moore's mill in Downingtown—a trip of thirty miles directly east. Some colonists had attempted to establish mills locally, but an expert was

9. LDS microfilm no. 1189142, Evangelische Kirche Berwangen, Kirchenbuch 1650-1963. See also Annette Kunselman Burgert, *Eighteenth Century Emigrants, Volume 1: The Northern Kraichgau* (Breinigsville, PA: The Pennsylvania German Society, 1983), 247–48.

10. Eby Family Association Newsletter, Autumn 1999. Article by Heinz Sprenger.



Probable location of Eby's Mill in Rohrbach, Germany, where the main road (now known as Route 39) crosses the Elsenz River south of Rohrbach. The village of Steinsfurt is in the lower center portion of the map, and the eastern edge of Sinsheim is shown in the upper left corner.



Map depicting the area where the Martins lived at Bockschaft, Germany, in relation to where the Ebys lived at Rohrbach (about four miles apart). Christian Martin Jr.'s brother Hans Heinrich Martin lived at the farm at Oberbiegelhof to the northeast.

needed to build and maintain a permanent, sustainable mill. In fact, the potential grew for many mills as the colony expanded from a dozen families to perhaps a hundred or more families in 1717.

Upon his arrival in Pennsylvania, Durs Eby secured two tracts of land. The first was three hundred acres along the Conestoga River, at the southeast end of present-day Lancaster City, where South Duke Street crosses the Conestoga.<sup>11</sup> The second, acquired under the name of his adult son Peter, consisted of 370 acres of land where Peters Road crosses the Mill Creek in present-day Earl Township.<sup>12</sup> Both were prime locations upon which to establish a new mill. As the Mill Creek site proved most productive, Durs Eby set up his permanent house at that location.

This is the context upon which Christian Martin arrived in Pennsylvania in the summer of 1722. If Christian had no money to purchase land directly, he likely first worked for Peter Eby or his father Durs at the mill along the Mill Creek. Christian eventually secured a tract of 141 acres near the Mill Creek, at the base of Himes Hill, two miles upstream from Eby's Mill. The original buildings likely no longer exist; however, Christian's tract is located behind (and to the south of) the New Holland Elementary School. The farm now has the address of 637 New Holland Road, New Holland, Pennsylvania.

Christian Martin shows up in the Conestoga tax lists in 1726. By the time his wife, Magdalena, and his brothers Jacob and David arrived in 1727, he had established a farm upon which the whole family could temporarily settle until they set up farms of their own. The geography parallels their time in the Kraichgau, where the Martins lived as tenant farmers about four miles upstream from what was then Eby's Mill at Rohrbach.

Christian Martin sold this Earl Township farm June 2, 1739, to Michael Brubaker soon after he moved to Manor Township. The Earl Township farm was later transferred to Michael Diffenderfer, and still later to Michael Hildebrand on April 13, 1770.<sup>13</sup>

### Abraham Blaser (ca. 1697–1759)

We don't know exactly when Abraham Blaser (or in English, "Blosser") arrived in Pennsylvania; however, he likely traveled together with Durs Eby in the summer of 1717. By April 1718, Abraham Blaser, perhaps newly turned age twenty-one, had surveyed 153 acres at the far west periphery of the Mennonite settlement, near New Danville in Conestoga Township.<sup>14</sup> Abraham Blaser's former farm tract is now the location of Tuckahoe Village, a residential housing development. He began to pay taxes on that tract in 1725.

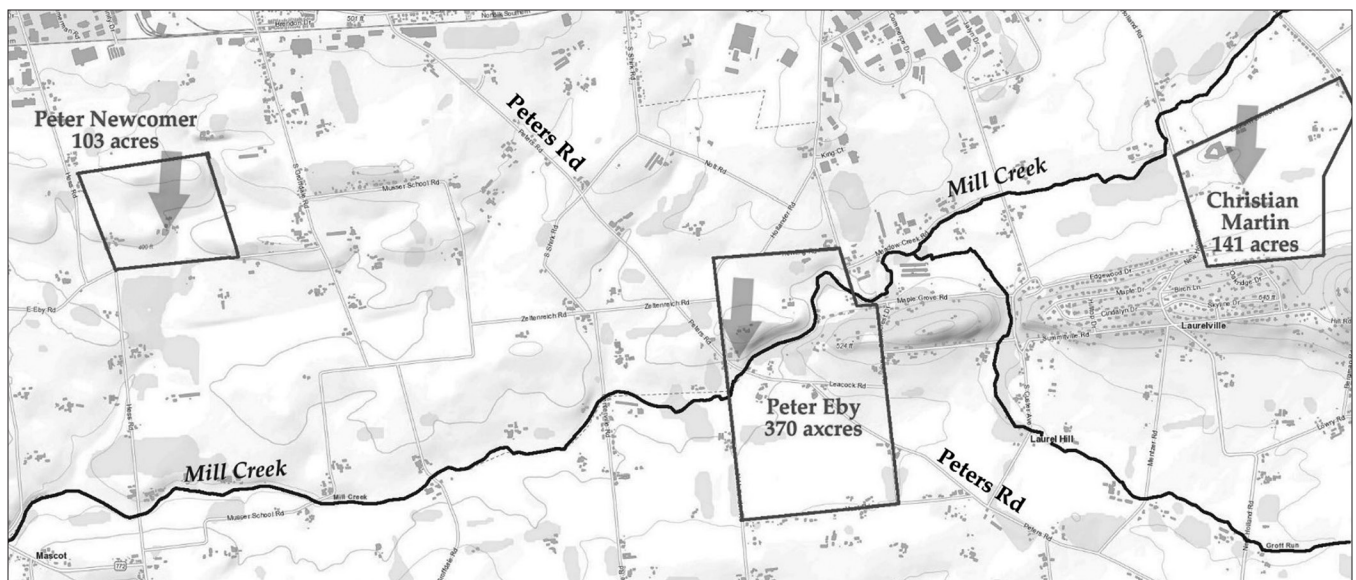
11. Chester Old Rights warrant dated May 10, 1718; survey D-88-137, dated May 30, 1718; patented Nov. 16, 1737, on transfer to Hans Moser.

12. Warrant dated Nov. 22, 1717, to Martin Kendig, survey Oct. 24, 1724 (not recorded); and patented Jan. 15, 1749, A-11-457, to Peter Eby.

13. Lancaster County Deed II-566, Apr 13, 1770. Michael Diefenderfer of Lancaster borough transferred a fifty-nine-acre portion of the original farm to Michael Hildebrand. The deed traces the ownership back to the 141-acre farm originally owned by Christian Martin.

14. See Survey A-83-120, dated Apr. 1718, by Isaac Taylor, certified and accepted Mar. 3, 1739. See also Lancaster County Deed D-278 which recorded that Abraham and Anna Kagey sold 115 acres to Michael Hess, dated Apr. 15, 1754. "Abram Blaser" is listed as a neighbor.





Map of Mill Creek watershed south of New Holland, Pennsylvania, showing the location of the colonial land tracts for Peter Newcomer, Peter Eby, and Christian Martin. The arrows point to the homestead located within each tract.

Years ago, I had determined that Christian Martin's migration from the Kraichgau to Mill Creek (1722) and later to the Conestoga Manor (1739) seemed to follow the same pattern as that of Abraham Blaser, but I did not yet understand the two families' genealogical connections back in Europe. The early immigrant Blasers and Martins both associated with Durs Eby along the Mill Creek, and later, in Penn's Manor, Christian Martin's daughter Christina married Abraham Blaser's son Jacob (about 1758).

Abraham Blaser's will, written February 3, 1759,<sup>15</sup> recorded his wife as Anna "Ebin," very likely Ann, the daughter of Durs Eby. Ann was listed as a daughter of Durs Eby when the Eby children sold the estate to Hans Musser on February 20, 1734, but the document implied that she and her full sisters were unmarried.<sup>16</sup> Abraham Blaser may have married Anna Eby sometime after 1734, suggesting he had an earlier wife who died, whose name is unknown.

### Peter Newcomer and Catharina Blaser

The connection between the Blaser and Martin families becomes even more evident once we consider the family of yet another early local immigrant couple.

Peter Newcomer, his wife, Catharina Blaser, and their young children—John, Wolfgang, Peter, and Magdalena—presumably arrived in Pennsylvania in August 1717, along with Durs Eby and his family. Peter was first recorded in the Conestoga tax lists in 1725; therefore, it is possible he and his family arrived later than 1717, perhaps with Christian Martin in 1722.

Catharina Blaser was likely a close relative of the immigrant Abraham Blaser documented above—possibly his aunt. The Newcomers settled about two miles west of Eby's Mill, south of Groffdale, Earl Township, Lancaster County. Peter's wife died by 1732, and he died shortly after speaking his will to his neighbors, Hance Musselman and Simeon King, on January 29, 1733. Peter's will<sup>17</sup> was later written in German, recorded in the newly established Lancaster County Court on February 23, 1733, and authorized by County Clerk Samuel Blunston (1689–1745).

The Court of Lancaster County did not meet in what is now Lancaster City until 1737. The first court, holding sessions in 1729 and 1730, met at Postlewaite's Tavern, located along Long Lane in Conestoga Township. By 1732, Samuel Blunston was clerk of the young court, which likely met at his home, along the Susquehanna River in present-day Columbia.

Peter Newcomer left his farm to his young unmarried son Wolfgang (about twenty years of age) and instructed Wolfgang to attend to his younger broth-

15. Lancaster County Will Y-2-96, Feb. 3, 1759, probate date unknown.

16. Lancaster County Deed GG-391, Feb. 20, 1734, lists the following: John, Peter, George, Christian and Jacob, the sons of Theodorus Eby late of Conestogo in the County of Lancaster, Yeoman, deceased, and Henry Bare and Barbara his wife, Barbara Eby, Mary Eby, and Ann Eby (the said Barbara Bare, Barbara Eby, Mary and Ann being the daughters of the said Theodorus).

17. Lancaster County Will A-1-10 was orally declared Jan. 29, 1733, and recorded Feb. 23, 1733. The record states that the will was acted upon on Feb. 3, 1733, a few days after Peter Newcomer's death.



The older photo of the Martin homestead, 1061 Weaverland Road, East Earl, is from either the late 1940s or early 1950s. The 2019 photo (via Google Maps) shows the changes that took place since that time. The house is dated 1884, when it replaced a log home that had burned. The original barn burned in 1944 and was replaced shortly thereafter. The springhouse in front of the main house is the only original building remaining on the property, but that also has been modified. A version of this same photograph appears in the 2021 issue of *Muddy Creek Review*.

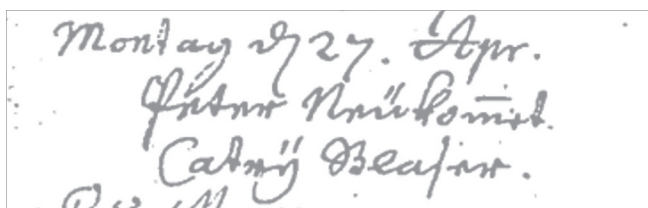
ers and sisters. With no appointed administrators to settle his estate, the new court appointed two administrators—Peter’s eldest son, John, who at that time lived in Hempfield Township, and Christian Martin. I don’t know whether this is Christian Martin Jr. (about thirty-eight years old) who lived four and a half miles to the east upstream on the Mill Creek, or Christian’s namesake father, age about sixty-three, who arrived in Pennsylvania on September 21, 1732, and settled about six miles to the northeast at Weaverland.

Either way, the appointment implied that Christian Martin was either the next closest relative, or closest trusted confidant, of the Newcomer family. I conclude the familial relationship was through Peter New-

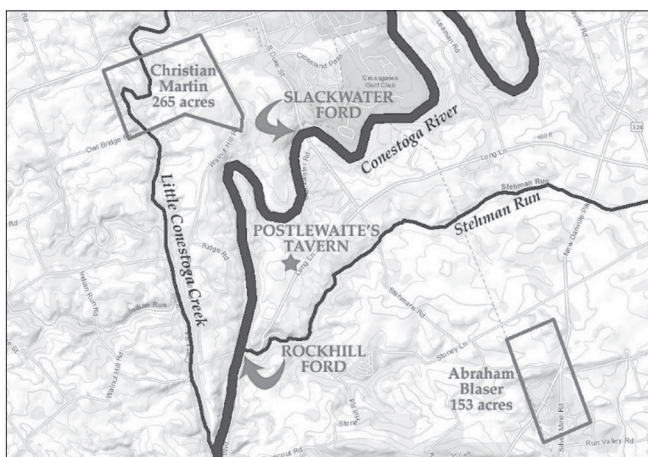
comer’s wife, Catharina Blaser, the presumed aunt of Abraham Blaser. If correct, this would mean Christian Martin Jr.’s mother, Ells Martin, was a sister to Catharina (Blaser) Newcomer and, therefore, Christian Martin Jr. and Abraham Blaser were maternal cousins.

To review, my first premise reasons that Christian Martin Jr., upon his arrival in the New World, sought out family members who had arrived earlier and already established themselves. This is evident as the Martin family transitioned to Pennsylvania over a ten-year period from 1722 to 1732. We now project that the first of these Martin immigrants had earlier family connections in Pennsylvania, but through different surnames, specifically Blaser, Newcomer, and Eby.





The marriage record for Peter Neukomet (Newcomer) and Caterj (Catharina) Blaser, dated Monday, April 27, 1705; found in the church book of Langnau, Switzerland. Note some later documents state this marriage occurred April 27, 1704, but the actual church book (the original source) includes the record in chronological order under the heading for 1705.



Map depicting the location of Abraham Blaser's tract (1718) in Conestoga Township and Christian Martin's tract (1739) in Manor Township. The distance between them is about three miles. Postlewaite's Tavern, the site of the local court beginning in 1729, was located between both properties.

My second premise maintains that Christian Martin's appointment as executor to the Peter Newcomer estate strongly suggests he is a close relative. Legal documents such as this can sometimes indicate family relationships, uncovering details not otherwise known. In this case, I suspect the familial connection is maternal, through the Blaser family. This further signals a reason which may have prompted Christian Martin Jr. to later (1739) move to the Conestoga Manor, as his cousin Abraham Blaser was living nearby.

### Further confirmation from European records

These two premises, taken together, may include enough evidence to link the Blaser/Blosser and Marti/Martin trees and claim a new ancestral surname. However, we now have even stronger compelling evidence from Europe pointed in the same direction. My third premise is that if Blaser was the surname of Christian Martin Sr.'s wife, there must have been a time in the early 1690s (in Switzerland) when the Martin and Blaser families lived close



Undated postcard of the Hinterdorf community, Switzerland, on the east side of Eriswil, probably early 1900s.

Source: Bernese Archives, T. A Eriswil 6.

enough to each other that these two could meet and eventually marry.

We already determined that the Martins lived in or near the Swiss village of Eriswil before they moved to the Kraichgau in 1717. Now we have evidence that the Blaser family also lived in Eriswil within the same time period, overwhelmingly increasing the possibility of a Blaser / Martin marriage. Such a marriage was likely conducted by an Anabaptist pastor and, therefore, not recorded in the church books of the Swiss authorities.

Richard Warren Davis documented the infant baptismal records in the Eriswil Reformed Church for Nicholas Blaser, baptized March 19, 1676, and his brother Christian Blaser, baptized September 7, 1677; the sons of Uli and Madlena Blaser, from Langnau.<sup>18</sup> The Nicholas Blaser described above was the father of immigrant Abraham Blaser, linking the Blasers in Pennsylvania to the Swiss village of Eriswil, the same as the Martins.

Unfortunately, researchers have not uncovered any direct evidence of a baptism of an "Ells" or "Elsbeth" Blaser, born about the year 1672, which would

18. Richard Warren Davis' sixteen-page document entitled "Blaser/Blosser" is included in the Blosser Family File at Mennonite Life. Davis concluded that Madlena Fischer (from Langnau, m. Jan. 11, 1679, Uli Blaser) was a later wife of the same Uli Blaser listed in the Eriswil Church Books. I think these may be two distinct (but related) families, one of whom are the parents of the Nicholas and Christian Blaser baptized at Eriswil.

There was also another man named Uli Blaser and wife, Madlena Egli, who had a son Peter baptized Nov. 19, 1670, at Steffisburg. He may have moved to Langnau at the beginning of the Anabaptist persecution in the fall of 1671, and then later moved to Eriswil. These possibilities, and perhaps more, will be the focus of future research.



offer strong support as the wife of Christian Martin Sr. These Anabaptist families moved around frequently to avoid the scrutiny of the prevailing Swiss authorities. We must consider that such a Reformed Church baptism for Ells may not exist, or may never be found.

However, we have some strong evidence revealing what happened to Nicholas Blaser and his family. A baptismal record at the Swiss village of Röthenbach, dated July 16, 1705, notes that two children of Nicholas Blaser and Barbara Steiner, named Abraham and Catharina, were forcibly baptized against the will of their parents. This Abraham Blaser, perhaps age six or seven years at the time of his baptism, is almost certainly our immigrant Abraham Blaser, friend (and presumed relative) of Christian Martin Jr.

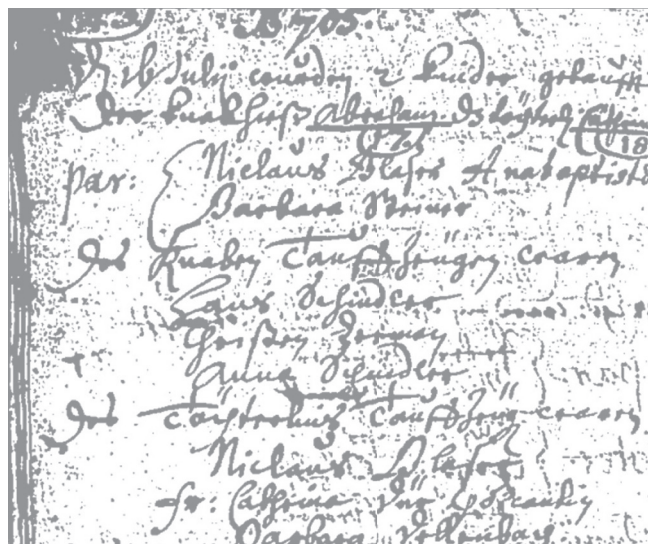
On March 17, 1710, Nicholas Blaser was further documented as living in the Swiss village of Lauperswil, when he was arrested, placed in prison, and then forced to leave the country.<sup>19</sup> He was part of a group of prisoners taken in chains on a boat down the Rhine River. The Swiss authorities intended to have these “prisoners” shipped to the British Colonies, but once the Dutch government understood that plan, it was quickly thwarted.

Those who were sickly were allowed to disembark at Mannheim, to be cared for by sympathetic local residents. Those who were healthy remained as prisoners in shackles until the boat arrived at the border of Netherlands at Nijmegen. Upon their arrival at the customs office, they were identified by the Dutch government as prisoners of conscience and quickly secured their release. They were granted freedom to remain in Holland or return on their own will to family or friends upstream. Many found their way to Mennonite communities in Mannheim and/or the Kraichgau, and some returned (illegally) to Switzerland.

After this, Nicholas Blaser is no longer documented. If he survived, we assume his family joined him somewhere in Germany, most likely the Kraichgau, where many Swiss Mennonites had settled, including the Ebys who operated the mill at Rohrbach. Abraham Blaser’s parents may have both died before Abraham’s 1717 immigration to Pennsylvania.

## Conclusion

The newfound connections between the Martin, Blaser, Newcomer, and Eby families, in Pennsylvania and in Europe, continue to expand and enhance our immigration story—a story first set to writing more



Baptismal record at Röthenbach for Abraham Blaser and Catharina Blaser, the two children of Nicholas Blaser and Barbara Steiner, dated July 16, 1705. The record includes the word “Anabaptist” to the right of the parents’ names.

than one hundred years ago. While I cannot prove for certain that Christian Martin Sr.’s wife had the surname Blaser, I maintain that these three premises provide adequate evidence to strongly suggest Blaser as her surname. As such, I believe this information should be presented to further understand the Martin immigration story and hopefully point us towards greater historical accuracy.

However, as with any research, the leap from the data to a conclusion may be nuanced by how certain data is emphasized or prioritized over other data. Any conclusion presented here must be held openly, continually tested, and reevaluated if new information is made available. If new compelling evidence points in a different direction, these conclusions may need to be adjusted or perhaps dramatically altered, depending on what is found.

If that were to happen, the “Blaser hypothesis” presented here may share a similar fate to M. G. Weaver’s mistaken conclusion that “Andreas Martin” was the father of his ancestor David Martin. I am confident that M. G. Weaver, the second cousin to my great-great-grandfather John G. Weaver (1838–1917), would be grateful to find his conclusions challenged and refined upon the discovery and disclosure of new information. Likewise, if new evidence surfaces, regardless of whether it supports or contradicts the “Blaser hypothesis,” I also will be grateful. The overall purpose is to provide the most historically accurate version of the Martin immigration story, based on the information we have available.

19. James W. Lowry, *Documents of Brotherly Love—Dutch Mennonite Aid to Swiss Anabaptists*, Vol. II, 1710–1711 (Millersburg, OH: Ohio Amish Library, 2015): 54–55, 102–3, 114–15, 192–93.

*A branch of the Burkholder family hidden  
in plain sight in West Cocalico Township*

## Martin Burkholder Family

*By Romaine (Burkholder) Stauffer*

The first Burkholder to reach Lancaster County was Mennonite minister Hans Burkholder (d. 1744) who immigrated to Pennsylvania in 1717. He settled in the New Danville area and served as bishop in the Lancaster district.

The second Burkholder immigrant was Ulrich Burkholder (1710–1785) who arrived in 1732. He lived in Rapho Township and then moved to Lebanon Township (now Lebanon County). His farm in the Fontana area is marked by the old Burkholder family cemetery. Many of his descendants migrated south to Franklin County and westward.

The majority of the Burkholders in Lancaster County today descend from Mennonite bishop Christian Burkholder (1746–1809), of Groffdale, or his brother Ulrich Burkholder (1737–1805) who lived in the Bowmansville area. Ulrich's son Christian moved to Ontario, Canada, and some of his descendants spread from there to Kansas and other midwestern states. Ulrich and Christian's brother Peter moved to Rockingham County, Virginia, and planted a Burkholder line there.

The Burkholder family lines above were Mennonites. One Burkholder line that is not well known descends from a non-Mennonite German immigrant, Martin Burkholder.

### Martin Burkholder

Martin Burkholder (d. 1811) was in Pennsylvania by 1753 when his first child, George, was born. He probably died in infancy as the name George was used again for another child.

Martin was naturalized in Lancaster County on April 10, 1760, along with John Michael Amweg and others.<sup>1</sup> Martin first appears in the Cocalico Township tax records in 1757. On March 29, 1763, he purchased 63.5 acres from John Michael and Ursula Amweg. It was part of the 150 acres which Amweg warranted

April 25, 1754, and for which he received the patent on April 28, 1760.<sup>2</sup> This land is located in Cocalico Township (now West Cocalico) between Whitehall and Swamp Church Roads with North Blainsport Road crossing the lower portion of the tract. On April 20, 1776, Martin bought an adjoining six acres from George Michael Brunner and his wife.<sup>3</sup>

Martin and Anna Eva Burkholder were members of the Reformed Church, but some of their descendants joined the Mennonite and Brethren churches. Their children were baptized at the Swamp Reformed (Little Cocalico) Church which adjoined John Michael Amweg's land.<sup>4</sup> Worship services were held in Amweg's home as early as 1749. On May 22, 1755, Henry Walter warranted five acres sixty perches (3/8 acre) for a church property. The survey shows the wide end of the triangle of land bordered Amweg's land and was sandwiched between land joiners Henry Bachman and Philip Kissinger. Jacob Amweg got the patent on February 13, 1786.<sup>5</sup> A stone building which replaced the first log building (now called Swamp Christian Fellowship) was erected in 1806 along the current Swamp Church Road. Martin's son Peter was one of the builders of the new stone church.

In his will, Martin identified his six children as Henry (dec.); Eve, wife of John Harnish; George; Peter; Michael; and Sophia, wife of Samuel Bodeiger [Batteicher]. His wife apparently predeceased him as she is not mentioned in the will. The youngest son, Michael, was willed the sixty-eight-acre "dwelling plantation" where Martin lived for the sum of £500 and the agreement to care for his father as long as he lived.<sup>6</sup>

Martin and Anna Eva were probably buried in the Swamp (Little Cocalico) Church Cemetery, but their

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1. *Pennsylvania Archives* Second Series, vol. 2: 402.

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2. Lancaster County Deed M-344; Patent A20-525.

3. Lancaster County Deed S-589.

4. The Amweg family arrived on Sept. 15, 1729, on the ship *Allen*.

5. Survey D12-16; Patent P4-415.

6. Lancaster County Will L-59 pr. Oct. 30, 1811.





Swamp Reformed Church, also known as Little Cocalico Church, is in West Cocalico Township, Lancaster County.

graves have not been identified. Many of the graves are marked with old, illegible or field stones.

**Martin Burkholder**, Dec. 2, 1731–w.p. Oct. 30, 1811, West Cocalico Twp.

m. Anna Eva Amweg, *assumed* dau. of John Michael Amweg<sup>7</sup>

**M1 George Burkholder**, bap. June 8, 1753; d.y.

**M2 Heinrich Burkholder**, bap. Dec. 3, 1754; d. Apr. 19, 1794

m. Mar. 10, 1778, Rosina Gerhard, Oct. 29, 1755–aft. 1824, dau. of Friedrich Gerhard<sup>8</sup>

Henry died intestate before his father and his sons, John and Jacob, received his share of the inheritance from their grandfather. Henry bought fifty-four acres composed of three combined tracts of land surrounding Blue Lake in West Cocalico Township. His

oldest son, John, was awarded this land at Orphans Court in November 1810. John sold the land to Jacob Snyder in 1824.<sup>9</sup>

**M21 Johannes Burkholder**, b. Oct. 24, 1778; m.

Polly\_\_\_\_\_

**M22 Anna Catharina Burkholder**, b. Feb. 9, 1783; m.

Frederick Gerhard

**M23 Jacob Burkholder**, b. May 17, 1789

**M3 Anna Eve Burkholder**, bap. July 1, 1758; d. 1820

m. April 7, 1781, Johannes Harnisch/Harnish, Feb. 15, 1754–1805<sup>10</sup>

A son of immigrant Samuel Harnish, John was born in 1754 but not baptized until December 12, 1783. He inherited a farm from his father which is identified as one hundred acres in the mortgage John

7. Birth and marriage dates of the children are from the records of Rev. John Waldschmidt, *Pennsylvania Archives* Sixth Series, vol. 6: 163, 212.

8. Berks County Estate File Year 1799: 8.

9. Lancaster County Deed N5-397. This deed also identifies Henry's daughter Catharine as the wife of Frederick Gerhard. He may have been a brother of her sister-in-law Rosina.

10. Rev. J. G. Francis, *The Samuel Harnish Freidenschaft* (Lancaster, PA, 1962), 9–10.



gave to George Ege, Esq., on December 4, 1794. The mortgage was satisfied on February 12, 1800.<sup>11</sup> John was in the Ninth Battalion of Captain Joseph Gear's Company in the American Revolution.<sup>12</sup>

As John left no will, his son John Jr. appeared in the Orphans Court on May 18, 1805, stating that his father left a widow and seven children, five of them minors, and a tract of forty acres in Cocalico Township. He requested that guardians be appointed for the minor children and the court determine the disposition of the property. Jacob Harnish, of Cocalico Township, was appointed as guardian of the minor children. In the September 17, 1805, session of the court, it was arranged for John Jr. to take title to the property by making settlement with his mother, brother, and sisters. One-third of the amount was to remain unpaid with the widow receiving interest on it annually until her death. The principal would then be distributed among the children.<sup>13</sup>

**M31 Catharina Harnish**, b. Feb. 15, 1782; m. Abraham Geigler<sup>14</sup>

**M32 Johannes/John Harnish**, Feb. 16, 1783–Dec. 4, 1862; m. Barbara Fetterhoff, Feb. 28, 1786–Aug. 1, 1853; bu. State Line Methodist Cem., Franklin Co.<sup>15</sup>

**M321 George Harnish**, 1813–aft. 1860; m. Mar. 7, 1848, Magdalena Hershey; moved to Tippecanoe Co., Ind.

**M322 Catherine Harnish**, Aug. 2, 1815–Apr. 15, 1885; m. Rev. George W. Albaugh, July 11, 1818–Nov. 3, 1888; bu. State Line Methodist Cem.

**M323 Samuel Harnish**, Oct. 13, 1818–Oct. 6, 1879; m.(1) Mary Elizabeth Beck, Jan. 3, 1827–Feb. 26, 1862; bu. State Line Methodist Cem.; m.(2) Elizabeth Sword, Sept. 1, 1832–May 3, 1877; bu. Bradfording Cem., Hagerstown, Md.

**M324 Mary Harnish**, b. ca. 1820; m. July 1, 1861, George W. Elliot, July 7, 1817–Aug. 15, 1906; bu. Salem Cem., Reno Co., Kans.; elder of German Baptist Brethren

**M325 Jacob Harnish**, b. ca. 1822

**M326 John Harnish Jr.**, Aug. 3, 1823–Mar. 5, 1879; bu. State Line Methodist Cem.

**M327 Henry R. Harnish**, Feb. 11, 1826–Apr. 15, 1900; m. Mar. 15, 1857, Nancy Ann Kuhns, 1839–Sept. 3, 1899; bu. Bradfording Cem., Hagerstown, Md.

**M328 Sarah "Sallie" Harnish**, Mar. 14, 1828–Sept. 30, 1902; m. Hiram Whitmore, 1827–1904; bu. Canaan Bend Cem., Wayne Co., Ohio

**M33 Henrich Harnish**, Feb. 19, 1785–Apr. 24, 1860; m. Barbara Gerhart, Oct. 10, 1791–June 5, 1852; bu. Zion Gosherts Union Cem., Lebanon Co.

**M331 Elizabeth Harnish**, b. Jan. 7, 1809

**M332 John Harnish**, b. July 8, 1810

**M333 Jacob Harnish**, Nov. 30, 1811–Aug. 12, 1871; m. Susan Miller, Feb. 21, 1827–Nov. 6, 1883; bu. Saint Paul Cem., Wells Co., Ind.

**M334 Susanna Harnish**, May 4, 1813–Dec. 13, 1884; m. Peter Clamens, Feb. 29, 1820–Oct. 17, 1896; bu. Saint Paul Cem.

**M335 Katherina Harnish**, Jan. 31, 1815–Feb. 11, 1895; m. Heinrich Seifert, Oct. 11, 1816–Apr. 24, 1900; bu. Saint Marys Cem., Lebanon, Lebanon Co.

**M336 Eva Harnish**, May 31, 1817–June 7, 1900; m. Johannes George Gerhart, Mar. 24, 1811–Sept. 22, 1870; bu. Kloppe Cem., Hamlin, Lebanon Co.

**M337 Lydia Harnish**, June 29, 1819–Jan. 21, 1896; m. William Blecher, May 9, 1821–May 5, 1862; bu. Zion Gosherts Union Cem., Lebanon Co.

**M338 Mary Barbara Harnish**, Feb. 7, 1821–Sept. 27, 1900; m. Johannes Ohlwein, Mar. 8, 1820–Jan. 15, 1881; bu. Zion Gosherts Union Cem.

**M339 Samuel Harnish**, Jan. 16, 1825–Sept. 10, 1862; m.(1) Lucetta Schwob, July 10, 1826–Jan. 6, 1851; Lucetta bu. Kimmerlings Cem., Lebanon Co.; m.(2) Redocia Edris, July 26, 1826–Mar. 7, 1909; bu. with Samuel at Saint Paul Cem.

**M33a Leah Harnish**, Nov. 8, 1826–June 15, 1908; m. Henry Rittle, Sept. 23, 1824–Dec. 9, 1868; bu. Zion Gosherts Union Cem.

**M33b Christian Harnish**, Feb. 8, 1833–Aug. 26, 1915; m. Sarah Smith, June 6, 1834–Dec. 16, 1916; bu. Zion Gosherts Union Cem.

**M33c Sarah Ann Harnish**, Dec. 7, 1835–Apr. 19, 1920; m. Jacob Light, Mar. 6, 1830–Oct. 10, 1916; bu. Spring Grove Cem., Franklin Co.

**M34 Barbara Harnish**

**M35 Elizabeth Harnish**

**M36 Anna Maria "Polly" Harnish**

**M37 Magdalena Harnish**

**M4 George Burkholder**, bap. Apr. 24, 1765; d. Sept. 28, 1853

m. Nov. 14, 1788, Magdalena Diel, Sept. 6, 1764–Feb. 28, 1858; bu. Dornbach Cem.

The George Burkholder farm is easily identified as the current location of Burkholder Fabrics along Route 897 in West Cocalico Township. Many of George and Magdalena's descendants were clustered around the small village of Cocalico in West Cocalico Township. The village center was a combination hotel, country store, and post office operated by the Flickinger family in a building on the southeast corner of the current Route 897 and South Cocalico Road. (This building was demolished in 2021 after it was destroyed by fire.) About a dozen houses were scattered in the area surrounding the hotel. A grist and saw mill, operated by the Wiest family, was

11. Lancaster County Deed OO-523.

12. *Pennsylvania Archives* Sixth Series, vol. 6: 282.

13. Lancaster County Miscellaneous Book 1803–1805: 367–368, 423–424. Birth dates of the children are from Swamp Reformed Church records.

14. Marriage to Abraham Geigler is from the 1931 Burkholder Reunion Booklet and is not confirmed. No Abraham Geigler is found in the U. S. Census.

15. Franklin County Will F-531.



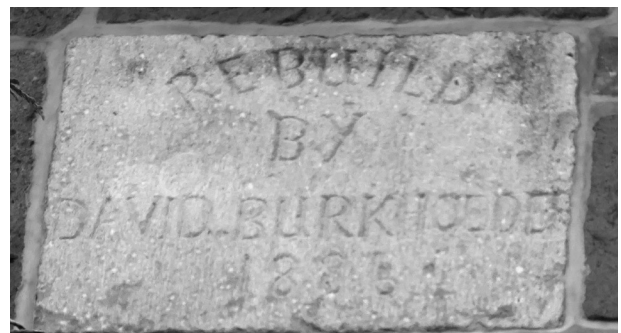
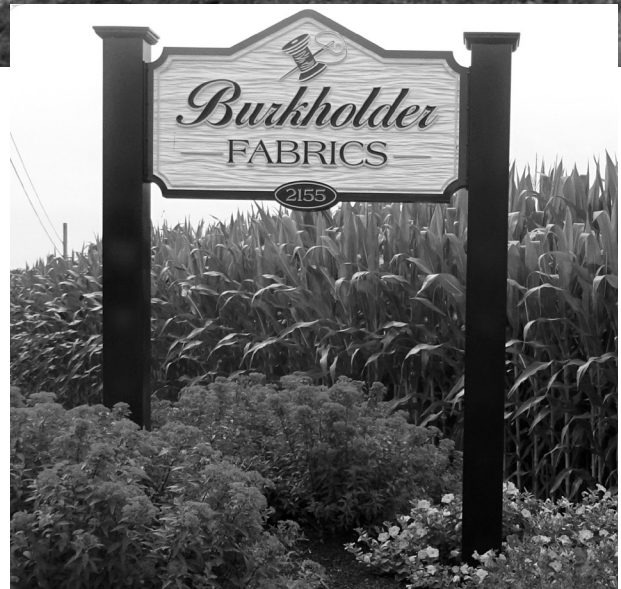
**Burkholder Fabrics is on the George Burkholder farm.** *Farm Photo Credit: Jacob Burkholder Jr.*

**Bottom: The second datestone on the red sandstone house built in 1809 says, "Rebuild by David Burkholder 1885."**

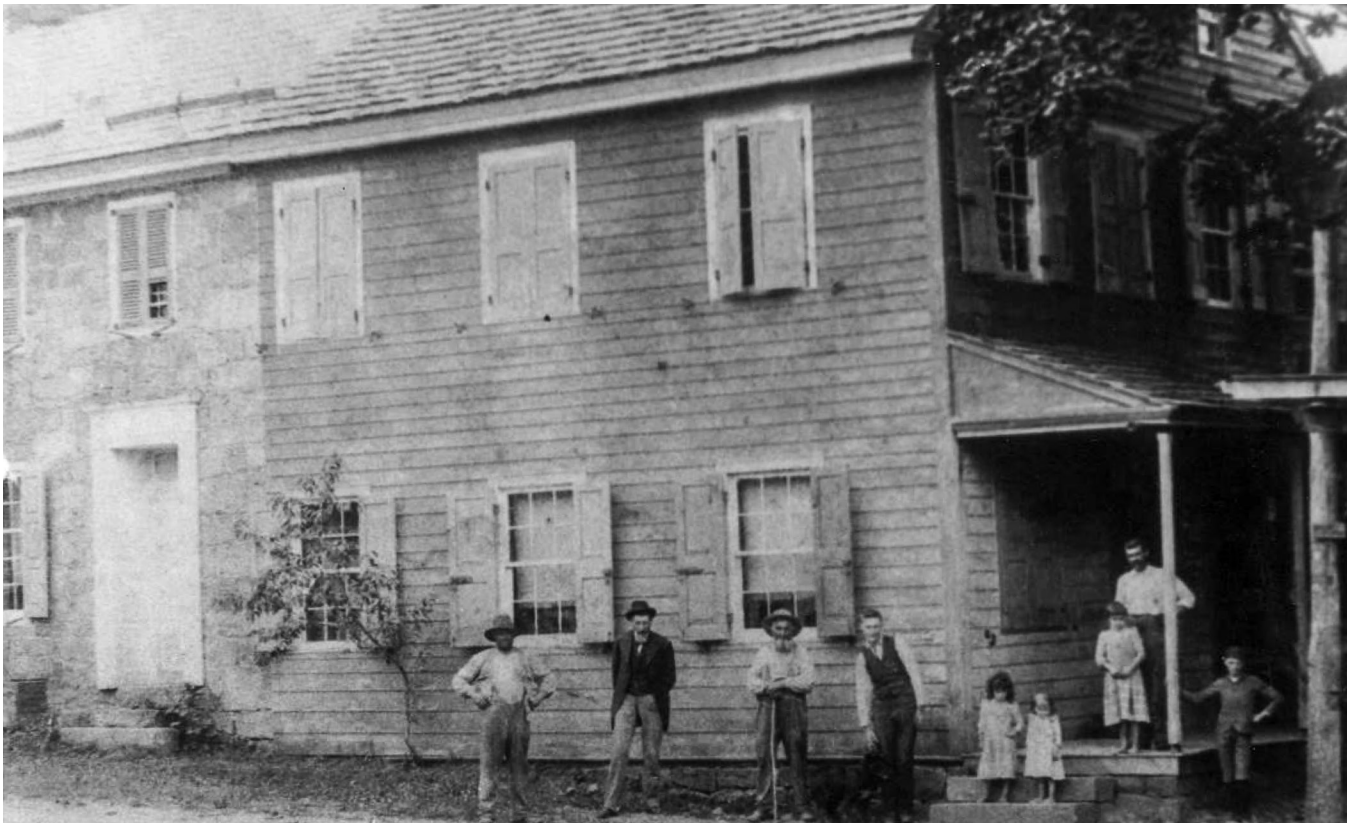
located on a branch of Middle Creek one-half mile south of the hotel/store.

The 1875 Lancaster County Atlas shows a one-room school a stone's throw from the Burkholder farm lane. A small church around the curve from the school is identified as United Brethren on the 1875 Atlas and was known as Flickingers.<sup>16</sup> The Flickinger Cemetery is on top of the hill behind the church. The 1899 Atlas shows a creamery on the left side of the curve just before the Burkholder farm. This small red sandstone building is now the Farm Folk Bed & Breakfast. A red sandstone house across Route 897 from the creamery was built in 1809. A second datestone indicates it was rebuilt by David Burkholder in 1885.

16. The Blainsport Mennonite Church began in this meetinghouse in 1926 as the Cocalico Mennonite Mission. In 1947, the congregation moved to a new brick building closer to Reinholds. *Gospel Herald* 55, no. 19 (May 8, 1962): 420.







The four men standing in front of the hotel/store are (left to right) Harvey Becker, Henry Dinger, Christian Wiest, and Harvey Ludwig. Fred Arzbaeher is standing on the porch with his three oldest daughters: Sallie, standing in front of him, Emma, standing to the right on the step, and Katie, standing to the left on the step. Emory Dornbach is the boy with his hand on the porch post. The photo was taken about 1893. *Credit: Paul Brubaker*



Left and bottom: Flickingers Church, now Independent Christian Church, and the Flickinger Cemetery are in West Cocalico Township







Dornbach Cemetery is along Furnace Hill Road, West Cocalico Township, Lancaster County.

George and Magdalena's church affiliation is not clear. No records were found for infant baptisms of their children. A number of their descendants, especially their son Samuel's family, were Brethren or Mennonite.

George's 117-acre farm was a typical Pennsylvania German farm with a large bank barn, pig sty, implement shed, large farmhouse, summer kitchen, and wash-house. A shed with a waterwheel was surrounded with an abundance of *schöllkraut* (celandine), a wildflower used as a medicinal tea. The acreage included ten acres of meadows as well as some uncleared woodland.

The farm passed from George to his son Samuel (M44) and then to his son David (M442) who was single and lived there with his two single sisters, Sallie and Susanna. After David's death, the farm and second house on an acre of land along Route 897 were sold to his sister Sallie (M443). The two properties were sold out of the family on March 30, 1912, by Samuel S. Burkholder, nephew and executor of Sallie Burkholder.<sup>17</sup>

Another fourteen-acre "Blacksmith property" Sallie owned was sold to her nephew George S. Burkholder (M4452). This property was at the foot of the Texter Mountain and bordered the farm of Benjamin Bennetch. George passed the property to his son George K. Burkholder (1902–1989).<sup>18</sup>

George, Magdalena, and many of their descendants are buried in the Dornbach Cemetery located on the Dornbach family farm along Furnace Hill Road.

In November 1950, the farm was purchased on public auction by Jacob H. Burkholder (no relation). In 1962, he passed it on to his son Jacob S. Burkholder. His wife, Martha, opened a fabric store in the house

in the early 1970s. A separate store building was constructed in the late 1970s. The farm was sold out of this Burkholder family in 2002.

**M41 George Burkholder**, Sept. 18, 1787–June 15, 1851; bu. Dornbach Cem.

**M42 Magdalena Burkholder**, Jan. 21, 1789–Oct. 20, 1881; m. \_\_\_\_ Bachman; lived at Orrstown, Franklin Co.; two daughters and a son<sup>19</sup>

**M43 Eve Burkholder**, Feb. 28, 1791–July 9, 1868<sup>20</sup>  
m. Jacob Goshert, May 28, 1790–May 27, 1854; bu. Brinzer-Brainer Cem., Chambersburg.

**M431 Jacob B. Goshert**, ca. 1816–Feb. 6, 1854; bu. Chambersburg Menn. Cem.; m. Frances Ebersole, Feb. 11, 1825–Apr. 3, 1896; bu. Science Ridge Menn. Cem., Sterling, Ill.

**M432 Elizabeth Goshert**, ca. 1817–aft. 1880

**M433 Sarah Goshert**, Oct. 11, 1819–Nov. 28, 1908; m. John Moravy, June 17, 1819–June 13, 1897; bu. Brinzer-Brainer Cem.

**M434 Emanuel Goshert**, 1827–Mar. 22, 1877; single; bu. Stocktown State Hospital Cem., San Joaquin Co., Calif.

**M435 Henry Goshert**, b. ca. 1828

**M436 George D. Gushert**, Jan. 1, 1830–Aug. 2, 1889; bu. Walnut Grove Cem., Monroe Co., Mo.; m. Mary Margaret Carr, Feb. 8, 1835–Jan. 31, 1882; bu. Mount Olivet Cem., Marion Co., Hannibal, Mo.

**M437 Susan Goshert**, Dec. 25, 1831–July 2, 1905; bu. Brinzer-Brainer Cem.

**M438 Clara D. Goshert**, Nov. 3, 1832–Aug. 19, 1902; bu. Brinzer-Brainer Cem.

**M439 Samuel Goshert**, 1834–July 17, 1895; Los Angeles, Calif.; single<sup>21</sup>

**M43a Joseph R. Gushert**, Jan. 27, 1837–Oct. 25, 1881; bu. Mount Olivet Cem.; m. Anna Lucinda Carr, Aug. 1, 1840–Apr. 11, 1916; bu. Kensico Cem., Valhalla, N.Y.

**M44 Samuel Burkholder**, Nov. 19, 1792–July 26, 1876  
m. Sarah Dornbach, Oct. 29, 1797–Dec. 2, 1848; bu. Dornbach Cem.

**M441 Maria "Polly" Burkholder**, Jan. 3, 1819–Apr. 15, 1913; m. Daniel Loose, July 23, 1817–Dec. 8, 1893; bu. Mellinger Cem., Schoeneck; Brethren

17. Lancaster County Deed Y20-292. The farm was sold to Elias H. Shenk who sold it to Alvin Noll (Deed I22-255, Apr. 1, 1915). Alvin Noll sold it to Jacob H. Burkholder (Deed L41-245, Mar. 19, 1951).

18. Lancaster County Deed N37-481. In 1966, George K. Burkholder built a new ranch-style house on the property directly across Route 897 from the former hotel/store/post office which had become a private residence. He willed the property to his daughter Shirley (Burkholder) McCrone, who is the current owner.

19. Albert N. Burkholder, Burkholder Reunion Booklet, 1931: 18.

20. Franklin County Letter of Administration, Aug. 12, 1868, Henry Goshert, administrator.

21. California Death Records: 110.

- M442 David Burkholder**, Feb. 2, 1821–Nov. 19, 1896; single; bu. Dornbach Cem.; Reformed Mennonite<sup>22</sup>
- M443 Sarah “Sallie” Burkholder**, Mar. 29, 1823–Aug. 28, 1910; bu. Dornbach Cem.; Reformed Mennonite
- M444 Susanna Burkholder**, Apr. 2, 1826–Nov. 19, 1910; bu. Dornbach Cem.; Reformed Mennonite
- M445 Samuel D. Burkholder**, Nov. 28, 1828–May 31, 1901; m. Catherine Schnebly/Snavely, Mar. 26, 1827–Nov. 16, 1923; bu. Dornbach Cem.; Brethren
- M4451 Samuel S. Burkholder**, June 20, 1857–Apr. 7, 1937; m. Sarah W. Brubaker, May 7, 1860–Oct. 22, 1943; bu. Indiantown Menn. Cem.
- M4452 George S. Burkholder**, Dec. 20, 1866–Feb. 14, 1938; m. Lizzie G. Kurtz, Jan. 14, 1873–Oct. 25, 1944; bu. Schaefferstown Cem., Lebanon Co.
- M446 Eliza Burkholder**, Aug. 18, 1831–Dec. 3, 1904; m. wid. Christian Wiest, Nov. 22, 1829–Apr. 1, 1910; bu. Dornbach Cem.; Brethren<sup>23</sup>
- M447 Catherine Burkholder**, Apr. 26, 1834–Dec. 29, 1895; m. Daniel D. Noll, Nov. 10, 1834–Dec. 25, 1919; bu. Dornbach Cem.; Brethren
- M45 Christian Burkholder**, (twin) Dec. 4, 1794–May 27, 1868; m. Susan Mellinger, Nov. 27, 1794–Mar. 22, 1876; bu. Mellinger Cem.<sup>24</sup>
- M451 Joseph Burkholder**, Sept. 3, 1819–July 30, 1904; m.(1) Nov. 30, 1843, Roxanna Emrick, Feb. 25, 1824–Sept. 8, 1865; bu. Temple Cem., Holmes Co., Ohio, 8 ch.; m.(2) 1866, wid. Susan Mary (Finney) Bell, Jan. 2, 1842–Sept. 14, 1927; 5 Burkholder ch.; bu. with Joseph, Riverview Cem., Cowley Co., Kans.
- M452 Sarah Burkholder**, Feb. 8, 1821–Feb. 20, 1905; m. Joseph Snavely, May 21, 1820–Mar. 11, 1903; bu. Block Cem., Seneca Co., Ohio
- M453 Susan Burkholder**, Sept. 1, 1827–June 19, 1906; m. Christian Wolf, Nov. 1, 1822–July 5, 1881; bu. Mellinger Cem.
- M46 Henry Burkholder**, (twin) Dec. 4, 1794–Oct. 3, 1881; m. Elizabeth Dornbach, Aug. 1801–Nov. 25, 1889; bu. Dornbach Cem.
- M461 Catharine Burkholder**, Aug. 25, 1826–Aug. 23, 1900; bu. Dornbach Cem.<sup>25</sup>
- M462 John Burkholder**, Dec. 4, 1827–Nov. 14, 1876; m. Catherine Moyer; bu. Dornbach Cem.
- M463 Elizabeth Burkholder**, Mar. 18, 1833–Jan. 28, 1921; m. Samuel Weinhold, Nov. 21, 1811–Sept. 22, 1890; bu. Muddy Creek Cem., Denver.
- M464 Henry D. Burkholder**, June 25, 1836–Nov. 10, 1914; m. Catherine Brubaker, Sept. 17, 1840–June 22, 1919; bu. Dornbach Cem.; Brethren
- M465 Leah Burkholder**, Feb. 25, 1843–Aug. 16, 1899; m. Moses Noll, Sept. 5, 1852–Jan. 17, 1928; Moses bu. Millbach Cem., Lebanon Co.
- M47 Jacob Burkholder**, Feb. 28, 1796–July 3, 1878; m. Anna Eberly, Apr. 4, 1798–Apr. 3, 1869; bu. Mellinger Cem.
- M471 Mary E. Burkholder**, July 30, 1826–Feb. 21, 1910; m. Henry A. Weidman; Sept. 21, 1817–June 23, 1891; bu. Mellinger Cem.
- M472 Jacob E. Burkholder**, Apr. 13, 1832–Apr. 19, 1905; m. Catherine Paul, July 23, 1835–July 31, 1907; bu. Mellinger Cem.
- M48 Michael Burkholder**, Mar. 18, 1798–Apr. 9, 1813; bu. Dornbach Cem.
- M49 Molly Burkholder**, Mar. 17, 1801–Nov. 15, 1887; bu. Mellinger Cem.; Reformed Mennonite; m. wid. Benedict Bucher, Jan. 23, 1792–Feb. 22, 1863; bu. Fairview Cem., Denver<sup>26</sup>
- M4a John Burkholder**, Mar. 17, 1803–Feb. 2, 1883; m. Dorothea Mellinger, Mar. 2, 1812–Sept. 26, 1870; bu. Mellinger Cem.
- M4a1 George Burkholder**, Oct. 5, 1834–Apr. 8, 1906; m. Elizabeth Gockley, July 2, 1831–Dec. 10, 1910; bu. Denver Union Cem.
- M4a2 Sallie Burkholder**, Dec. 3, 1835–May 3, 1913; m. Benedict E. Weinhold, Oct. 7, 1830–June 26, 1892; bu. Mellinger Cem.
- M4a3 Catherine Burkholder**, Oct. 11, 1838–Aug. 28, 1907; m. David R. Eberly, June 21, 1837–Apr. 9, 1917; bu. Fairview Cem., Denver
- M4a4 Samuel M. Burkholder**, July 31, 1848–Jan. 13, 1925; m. Annie Heffley, Oct. 20, 1850–Dec. 14, 1915; bu. Cedar Hill Cem., Ephrata; Brethren
- M4b Catherine Burkholder**, Mar. 17, 1808–Dec. 19, 1891; m. Samuel Sharp; bu. Mellinger Cem.; d.s.p.
- M4c Elizabeth Burkholder**, July 7, 1813–Aug. 4, 1865; bu. Dornbach Cem.
- M5 Peter Burkholder**, bap. Apr. 28, 1769; d. Sept. 5, 1821 m. Elizabeth Bergman, May 3, 1768–Jan. 9, 1835; bu. Reeds Cem., Stouchsburg, Berks Co.

22. David Burkholder died intestate and his property in the village of Cocalico was sold to his sister Sallie in 1897 by Orphans Court. After Sallie's death, the farm was sold out of the family.

23. Eliza married later in life and had no children.

24. Christian was an undertaker and cabinet maker. The business was passed on to his son-in-law Christian Wolf who moved it to Denver in 1881. Sold several times through the years, it eventually became the current Roseboro-Stradling Funeral Home.

25. Lancaster County Will O2-43 of Catharine Burkholder mentions the names of her surviving siblings, Henry D. Burkholder and Elizabeth Weinhold (widow). Also mentioned is her nephew Hiram B. Noll, who was the son of her deceased sister Leah. The Burkholder Reunion Booklet incorrectly places Elizabeth and Leah in the family of Christian Burkholder (M45).

Peter and Elizabeth lived on a 114-acre farm adjoining his father's farm in Cocalico Township (now West Cocalico). A datestone on the 1806 Swamp Church is inscribed "*Pe. Borgholter Bau Meister*" (Peter Burkholder master builder, or construction foreman).

Peter and Elizabeth sold their farm to Benjamin Ober on March 23, 1814, and bought a 104-acre farm in Heidelberg (now Marion) Township, Berks Coun-

26. Lancaster County Will X1-566. Molly had no children; Benedict's nine children were by his first wife.



ty.<sup>27</sup> The farm was along the Tulpehocken Creek south of Stouchsburg on the current Scharff Road. The farm was sold to Peter's son Jacob on August 6, 1825, for \$4288.85. Jacob sold it on March 31, 1826, to George Scharff for \$4602.<sup>28</sup> The farm remained in the Scharff family until 1967.

Peter's sons Jacob and Daniel lived in Stouchsburg and were wheelwrights. Their brother Samuel was the town's cabinet maker and undertaker. Jacob's log and stone house is still standing at 89 Main Street.

Peter's wife and oldest son, John, renounced their rights as executors of his estate and were replaced with the second son, Jacob, and son-in-law Adam Rieth/Reed.<sup>29</sup> In 1827, Elizabeth bought a house in the village of Stouchsburg. Her widowed daughter, Elizabeth Reed, and four children lived with her. Elizabeth bequeathed the house to her daughter as long as she remained a widow.<sup>30</sup> The house was sold to Harry B. Weidman in September 1880.<sup>31</sup>

Peter and Elizabeth, as well as many of their descendants, were buried in Reeds Cemetery. Their great-grandson Albert N. Burkholder (1861–1954) was the editor of the *Reading Eagle* newspaper and published the Burkholder Reunion Booklets.

**M51 Elizabeth Burkholder**, ca. 1790; m. Adam Rieth (Reed); Sept. 24, 1785–1826<sup>32</sup>

**M511 Sarah Rieth**, Sept. 4, 1817<sup>33</sup>

**M512 Samuel Rieth/Reed**, Sept. 30, 1818–bef. 1867, Lower Heidelberg Twp., Berks Co.<sup>34</sup>

**M513 Henrietta Rieth**, Dec. 4, 1819

**M514 Peter Rieth/Reed**, Feb. 24, 1822–Aug. 30, 1901; m. Wilhelmina J. Curran, Apr. 1826–Apr. 22, 1904; bu. Harrisburg<sup>35</sup>

**M5141 Mary Reed**, b. ca. 1845

**M5142 John Reed**, b. ca. 1848

**M5143 Rebecca Jane Reed**, Apr. 1, 1849–Apr. 17, 1925; m. Edward S. Arment,

1850–1910; bu. East Harrisburg Cem., Dauphin Co.

**M5144 Cloyd W Reed**, Oct. 29, 1850–Feb. 7, 1920; m. Magdalena S. Pfeiffer, 1862–Dec. 22, 1920; bu. Hillside Cem., Montgomery Co.

**M5145 Clara M. Reed**, Feb. 15, 1852–Apr. 15, 1928; m. Joseph T. Kieser, Dec. 3, 1851–Dec. 3, 1906; bu. East Harrisburg Cem.

**M5146 Sara S. Reed**, Sept. 11, 1856–Apr. 2, 1954; m. George F. Lewis, 1855–1930; bu. Hillside Cem.

**M5147 May M. Reed**, Apr. 23, 1858–Feb. 6, 1936, m. Robert Dennis, 1852–Apr. 13, 1927; bu. Arlington Cem., Drexel Hill

**M5148 Emma W. Reed**, Oct. 17, 1860–May 27, 1929; m. William E. Burger, Dec. 22, 1859–June 23, 1912

**M5149 Wilfred S. Reed**, 1862–1927; m. Katherine M. Hall, 1866–1951; bu. Forest Hill Cem., Stark Co., Ohio

**M514a Flora B. Reed**, Nov. 15, 1866–Nov. 12, 1930; m.(1) Edwin Lewis Kahler, 1867–1907; m.(2) John Manning, 1873–1946; bu. Fernwood Cem., Delaware Co.

**M514b George H. Reed**, Dec. 31, 1870–May 4, 1926; m. Mary M. McCollum, Aug. 14, 1876–June 12, 1943; bu. Shoops Cem., Harrisburg, Pa.

**M52 Mariah Burkholder**, July 8, 1792–Oct. 9, 1869; m. Johan Adam Hinsey, Jan. 7, 1783–Sept. 29, 1866; bu. Cripe Cem., Wabash Co., Ind.

**M521 Catherine Hinsey**, Nov. 27, 1810–Jan. 5, 1879; bu. Fairview Cem., Servia, Ind.; m. Henry "Harry" Kouts

**M522 John Hinsey**, Feb. 8, 1814–Jan. 9, 1876; m. Sarah Zedeker, May 27, 1816–Nov. 12, 1887; bu. Old Greencastle Cem., Dayton, Ohio

**M523 Elizabeth Hinsey**, June 20, 1815–June 8, 1890; m. Samuel D. Shaub, May 19, 1815–Apr. 6, 1874; bu. Greenville Union Cem., Darke Co., Ohio

27. Lancaster County Deed 7-123.

28. Berks County Deed 35-694.

29. Berks County Estate File, Year 1821: 24.

30. Berks County Will 7-293. This will also contains the names of her eight children and sons-in-law.

31. Berks County Deed 139-179.

32. Berks County estate of Adam Rieth filed Oct. 6, 1826.

33. Children's birth dates are from Christ Evangelical Lutheran Church, Stouchsburg, PA.

34. Berks County Orphans Court provided a guardian in 1867 for Amanda H. Reed (b. ca. 1862), a minor child of Samuel Reed. Her mother was Elizabeth, who was remarried to Daniel Ehrenfeld. She signed her name as Elizabeth Ehrenfeld formerly Elizabeth Reed (Orphans Court vol. 25: 399). Her maiden name was Gassert. She was first married to Adam Leis and had a son Adam in 1858. She married Daniel Ehrenfeld in 1864. 1870 Census: Daniel Arenfelt 42, Elizabeth 35, Daniel 4, Amanda Reed 8, Adam R. Leis, 12, living in Rehrersburg, PA; 1880 Census: Amanda (18) was living in Marion Township as a servant for Isaac and Lydia Hoffa. In 1882, Amanda received a pension from the United States government which suggests her father fought in the Civil War. This is the last record found of her.

35. *The Harrisburg Telegraph*, Aug. 31, 1901, and *Harrisburg Daily Independent*, Apr. 23, 1904.



Peter and Elizabeth Burkholder's farm is south of Stouchsburg, Berks County.





Reeds Cemetery, also known as Zions Lutheran Church Cemetery, is in Stouchsburg, Berks County

- M524 Jacob Hinsey**, Nov. 7, 1816–Feb. 4, 1896; m.(1) 1840, Catherine Baker, Mar. 3, 1821–Apr. 8, 1855; m.(2) 1856, Elizabeth Smith, Nov. 11, 1823–Feb. 23, 1887; bu. Abbottsville Cem., Darke Co., Ohio
- M525 Sarah Hinsey**, Sept. 24, 1819–Sept. 11, 1866; m. Lewis Limbert, 1814–Apr. 15, 1887; bu. Greenville Union Cem.
- M526 Mary Ann Hinsey**, Mar. 17, 1823–July 6, 1895; m. Samuel Royer, Apr. 16, 1819–Sept. 7, 1877; bu. Fairview Cem.
- M527 Susanna “Susan” Hinsey**, Feb. 29, 1824–Nov. 19, 1906; m. Joseph D. Studebaker, ca. 1819–Nov. 4, 1876; bu. Greenbush Cem., Lafayette, Ind.
- M528 William Hinsey**, Jan. 15, 1831–May 6, 1922; m. Mary Catherine Branyan, Oct. 24, 1841–Oct. 9, 1916; bu. LaPlace Cem., LaPlace, Ill.; Brethren
- M529 Harriett Hinsey**, 1838–Nov. 2, 1921; m. George Chronister, Oct. 11, 1833–Feb. 1909; bu. Fairview Cem.
- M53 John Burkholder**, ca. 1793–bef. 1834<sup>36</sup>
- M54 Jacob Burkholder**, Oct. 27, 1794–Feb. 25, 1856; m. Elizabeth Reith/Reed, Oct. 27, 1796–Nov. 24, 1858; bu. Reeds Cem.
- M541 Eliza Burkholder**, June 7, 1820–Jan. 8, 1855; m. Richard Flickinger, Feb. 7, 1810–Apr. 10, 1866; bu. Flickinger Church Cem., W. Cocalico Twp.
- M542 Mary Burkholder**, Apr. 25, 1822–Jan. 29, 1875; m. George C. Reed; bu. Reeds Cem.; d.s.p.
- M543 Harriet Burkholder**, Nov. 12, 1824–Feb. 12, 1892; m. Henry “Harry” Kintzer, Feb. 8, 1823–Feb. 11, 1877; bu. Zion Lutheran and Reformed Cem., Womelsdorf
- M544 John E. Burkholder**, May 5, 1833–Mar. 21, 1911; m. Susanna Reith/Reed, 1837–1920; bu. Newmanstown Memorial Cem., Newmanstown, Lebanon Co.
- M5441 Albert N. Burkholder**, Feb. 1, 1861–Oct. 2, 1954; m. Mary E. Pennepacker, Aug. 10, 1863–Feb. 3, 1938; bu. Charles Evans Cem., Reading, Berks Co. Albert was editor of the *Reading Eagle* for many years and published the Burkholder Reunion Booklets.
- M545 George Burkholder**, July 2, 1840–May 23, 1864; bu. Union Cem., Myerstown
- M55 Daniel Burkholder**, Mar. 10, 1801–Aug. 30, 1838; m. Aug. 25, 1821, Sarah “Sallie” Reith/Reed, Oct. 30, 1802–Sept. 1884; bu. Reeds Cem.<sup>37</sup>
- M551 Lucy Burkholder**, 1823–Jan. 6, 1900; m. Henry Arnold, Jan. 14, 1814–May 30, 1886; bu. Union Grove Cem., Canal Winchester, Ohio
- M552 Carolina Burkholder**, Aug. 4, 1823–Nov. 5, 1903; m. Moses Gruber, Nov. 1, 1823–Jan. 1, 1894; bu. Reeds Cem.
- M553 Augustus Burkholder**, 1825–1892; m. Feb. 25, 1846, Mary Ann Ramler, Dec. 3, 1827–June 1, 1907; bu. Union Cem.
- M554 George Burkholder**, Feb. 8, 1829–Dec. 1, 1878; bu. Reeds Cem.; m. Sept. 26, 1861, wid. Matilda (Reed) Schwietzer; ca. 1833–Aug. 22, 1905; Matilda bu. Hillside Cem., Montgomery Co.<sup>38</sup>
- M5541 James W. Burkholder**, Apr. 6, 1866–May 23, 1944; m. Charlotte Cooper, Nov. 30, 1869–Aug. 22, 1948; bu. Hillside Cem.
- M5542 John Burkholder**, May 1868–Aug. 3, 1912; bu. Hillside Cem.; single

36. John was identified as the oldest son in the estate of Peter Burkholder and renounced his right to be executor of the estate due to “moving.” Where he relocated is not known. When the inheritance was distributed, the executors wrote that it was not possible for him to collect his share of the inheritance. His mother indicated he was deceased when she wrote her will in 1834.

37. Berks County Will 8-79; Daniel Burkholder Estate File Year 1887.  
38. Trinity Lutheran Church Records 1846–1877, Year 1861, no. 53. In the 1850 Census, Matilda was first married to John Schweitzer. In the 1860 Census, she was a widow living in Stouchsburg with two children, Edwin Schweitzer (8) and Mary Schweitzer (5). Another child, John F. Schweitzer, had died in 1856.

- M555 William E. Burkholder**, Sept. 7, 1833–May 10, 1849; bu. Reeds Cem.
- M56 Peter Burkholder**, June 6, 1803–Jan. 25, 1866; m. Sarah Reed, Jan. 23, 1804–Sept. 22, 1854; bu. Union Cem., Myerstown, Lebanon Co., Pa.
- M561 Leah Burkholder**, Nov. 27, 1825–July 10, 1906; m. Elias Rittle, 1829–Feb. 2, 1915; bu. Kimmerlings Cem., Lebanon
- M562 Rebecca Burkholder**, Dec. 26, 1826–Dec. 23, 1878; bu. Union Cem.
- M563 David Burkholder**, Feb. 4, 1828–Feb. 5, 1898; m. Malinda Livingood, Jan. 12, 1830–Oct. 24, 1885; bu. Zion United Methodist Cem., Myerstown
- M564 Sarah Burkholder**, June 3, 1829–Oct. 29, 1858; bu. Union Cem.
- M565 Elizabeth Burkholder**, Aug. 31, 1830–Feb. 14, 1897; m. John Jacoby Jr., June 17, 1833–Feb. 16, 1897; bu. Union Cem.
- M566 John Burkholder**, Nov. 19, 1832–Feb. 6, 1856; bu. Union Cem.
- M567 Susan Burkholder**, June 19, 1834–Jan. 6, 1917; m. Michael Groh, Apr. 21, 1832–Sept. 14, 1863; bu. Union Cem.
- M568 Lusetta Burkholder**, Aug. 2, 1836–Feb. 16, 1922; m. Richard A. Miller, Jan. 26, 1827–Jan. 1, 1919; bu. Union Cem.
- M569 Israel C. Burkholder**, (changed his surname to Burke) Jan. 6, 1843–Jan. 29, 1916; m. Leah E. Burrell, Mar. 30, 1840–Aug. 9, 1884; bu. Cedar Hill Cem., Mill Hall, Clinton Co.
- M56a Maria Burkholder**, b. ca. 1844; d.y.
- M57 Samuel Burkholder**, Sept. 10, 1806–Nov. 5, 1850; m. Mary “Polly” Reed, May 22, 1811–Jan. 29, 1893; bu. Reeds Cem.
- M571 Edward Burkholder**, June 16, 1835–Mar. 9, 1924; m. Emma Rapp, May 3, 1842–Mar. 16, 1920; bu. Charles Evans Cem.
- M572 Mary E. Burkholder**, Nov. 19, 1838–Aug. 23, 1915; m. Jeremiah “Jere” Blecker, Sept. 16, 1835–June 28, 1920; bu. Union Cem.
- M573 Emma R. Burkholder**, June 23, 1841–Nov. 9, 1888; bu. Tulpehocken UCC Cem., Stouchsburg; m. Aaron R. Bucks, Oct. 28, 1837–Feb. 20, 1894; bu. Alsace Lutheran Cem., Reading, with second wife
- M574 Elmira G. Burkholder**, July 4, 1843–May 11, 1929; m. Silas Peter Stricker, 1844–1882; bu. Newmanstown Memorial Cem., Newmanstown, Lebanon Co.
- M575 Harriet Miranda Burkholder**, May 10, 1845–Aug. 12, 1937; m. John Barto, Aug. 2, 1841–June 16, 1913; bu. Cedar Hill Cem., Fredericksburg, Lebanon Co.
- M576 Catharine Burkholder**, May 31, 1847–Jan. 21, 1921; m. William Reichard, Oct. 15, 1845–June 7, 1910; bu. Reeds Cem.
- M577 Samuel R. Burkholder**, Jan. 15, 1849–Sept. 9, 1907; m. Sallie A. Ganser, Nov. 30, 1853–Oct. 25, 1926; bu. Charles Evans Cem.
- M578 Clara Burkholder**, May 30, 1851–Nov. 15, 1926; m. Monroe W. Schaeffer, July 2, 1849–Dec. 20, 1903; bu. Reeds Cem.
- M58 Sarah Burkholder**, May 14, 1808–Feb. 19, 1870; m. Mar. 17, 1831, Jacob Donces, Oct. 29, 1809–Sept. 15, 1845; bu. Reeds Cem.

- M581 Mary A. Donces**, Jan. 9, 1832–June 10, 1872; m. Edward G. Fisher, Nov. 16, 1829–Apr. 17, 1897; bu. Christ Lutheran Cem., Stouchsburg
- M582 Sophia E. Donces**, Nov. 27, 1833–Apr. 18, 1926; m. Samuel Keiser, Oct. 3, 1838–May 30, 1928; bu. Christ Lutheran Cem.
- M583 Amanda M. Donces**, Oct. 27, 1835–Aug. 20, 1925; m. George J. Kapp, Sept. 22, 1837–Sept. 26, 1909; bu. Christ Lutheran Cem.
- M584 William H. Donces**, Sept. 25, 1839–Jan. 16, 1853; bu. Reeds Cem.
- M585 George J. Donces**, Dec. 1, 1841–Mar. 9, 1862; bu. Reeds Cem.

**M6 Michael Burkholder**, bap. Aug. 20, 1771; d. aft. 1840; m. Catharina \_\_\_\_\_<sup>39</sup>

Michael was willed the family farm by his father. He is listed in the 1810 Census as Michael Bachelor with ten in the household, including one male over forty-five which (according to the terms of his father’s will) was likely his father. Michael was still in Cocalico in 1820 with six in his household. In 1840, he and his wife were in their sixties and living in West Cocalico Township. (Cocalico Township was divided into East and West Cocalico Townships in 1838.) They do not appear in the 1850 Census nor were any deeds or wills found for them in Lancaster County.

**M7 Sophia Burkholder**, Aug. 22, 1775–Feb. 26, 1844  
m. Samuel Batteicher, Mar. 1, 1772–Apr. 27, 1844; bu. Saint Michael’s Union Cem., Berks Co.<sup>40</sup>

Samuel was the son of Adam and Sabilla Patteicher of Tulpehocken Township, Berks County. Samuel and Sophia’s first child was baptized at the Swamp Church in West Cocalico Township. In the 1800 Census, the Batteicher family was living in Tulpehocken Township. By 1810, they had moved to Upper Bern Township, Berks County, where they remained the rest of their lives.

Samuel’s seventy-two-acre farm was located between the current Valley Road and Schoolhouse Road south of Shartlesville. He became insolvent and his property was sold by the sheriff to Tobias Henne on March 6, 1827. A few weeks later, on May 11, Tobias Henne sold thirty-two of those acres to Samuel’s oldest son, Henry. No additional deeds or wills were found for Samuel and Sophia. Perhaps they lived with Henry the remainder of their lives.

One of their sons moved to Mifflin County and was Brethren. The children and grandchildren used various spellings of their surname.

39. Lancaster County Deed 22-377, dated Dec. 15, 1821.

40. Obituary for Sophia, *Reading Adler*, Mar. 5, 1844. Obituary for Samuel Batteicher, *Reading Adler*, May 21, 1844, p. 2: (translation) On April 27th, in Upper Bern, after suffering from a stroke for a long time, Samuel Potteiger, aged 72, less 4 days.



- M71 Catherine Poteicher**, Feb. 19, 1795<sup>41</sup>
- M72 Anna Maria Batteicher**, Jan. 5, 1800–Sept. 25, 1860; bu. Saint Michael's Union Cem., Berks Co.
- M73 Heinrich Batteicher**, May 9, 1802–Sept. 26, 1860; m. Rebecca Staudt, Sept. 19, 1811–Mar. 16, 1841; bu. Saint Michael's Union Cem.
- M731 Lydia Batteicher**, b. ca. 1829
- M732 Esther Potteiger**, Sept. 12, 1832–Sept. 18, 1900; m. Aaron Seaman; bu. Friedens Cem., Shartlesville, Berks Co.
- M733 William S. Potteiger**, Mar. 25, 1834–Apr. 28, 1902; m. Amanda N. Schock, Nov. 22, 1835–Jan. 19, 1908; bu. Friedens Cem.
- M734 Henry S. Potteiger**, Aug. 5, 1836–July 28, 1893; m. Emeline Sarah Hix, Nov. 2, 1844–Feb. 19, 1941; bu. Friedens Cem.
- M735 Fayette S. Batteicher**, Sept. 13, 1839–Feb. 21, 1875; m. Joseph S. Hix, Aug. 18, 1837–Nov. 10, 1912; bu. Friedens Cem.
- M74 Samuel Potteiger**, Feb. 14, 1804–Feb. 23, 1885; m. Margareth Hiester, Dec. 26, 1815–Sept. 15, 1875; bu. Bern Cem., Berks Co.
- M741 Sarah H. Potteiger**, Mar. 22, 1838–July 5, 1913; bu. Alsace Lutheran Cem., Reading
- M742 Mary Ann Potteiger**, (twin), June 1, 1841–Mar. 26, 1887; m. Jonathan M. Hafer, July 4, 1836–Feb. 23, 1921; bu. Saint Johns UCC Cem., Gibraltar, Berks Co.
- M743 Catharine Ann Potteiger**, (twin) June 1, 1841–Jan. 4, 1918; m. John Edwin Matthew, June 27, 1839–Jan. 29, 1920; bu. Pleasant View Cem., Carthage, N. Dak.
- M744 Amanda H. Potteiger**, Apr. 23, 1843–Mar. 14, 1914; bu. Alsace Lutheran Cem.
- M745 Ellen Potteiger**, Feb. 12, 1847–Mar. 2, 1874; m. Nathaniel Spayd, June 27, 1849–June 10, 1922; bu. Bern Cem., Berks Co.
- M75 Jonathan "Jonas" Botteicher**, Sept. 20, 1805–1882; m. Elizabeth Kauffman, 1811–Feb. 14, 1880; Mifflin Co.
- M751 Magdalena "Martha" Botteicher**, Dec. 28, 1829–May 31, 1857; m. Reuben Rearick; bu. Saint Michael's Union Cem.
- M752 Sarah Botteicher**, June 12, 1831–June 2, 1894; m. Elijah Youtzy, 1809–Dec. 18, 1886; bu. Moist Cem., Mifflin Co., Pa.
- M753 Elizabeth Botteicher**, 1833–1848
- M754 Sophia Botteicher**, Sept. 8, 1834–Dec. 24, 1901; m. George W. Zerby, June 12, 1834–Sept. 22, 1904; bu. Moore Park Cem., Moore Park, Mich.
- M755 Susanna Botteicher**, Aug. 28, 1836–Nov. 5, 1895; m. 1855, Jacob Youtzy, 1817–Feb. 15, 1870; bu. Moist Cem.
- M756 Samuel Botteicher**, 1838–1870; m. Martha Kauffman, Dec. 1836–July 25, 1907; bu. Moist Cem.
- M757 Joseph W. Botteicher**, Aug. 24, 1840–Oct. 3, 1913; m. 1865, Mary Ann Wallace, May 4, 1848–July 1918; bu. Mattawana Cem., Mifflin Co.
- M758 John Botteicher**, ca. 1843, d.y.
- M759 Henry Botteicher**, ca. 1845–June 14, 1879; m.(1) Martha Miller, ca. 1845–1870; m.(2) Anna Miller, 1839–Dec. 6, 1915; Anna bu. South Fork Cem., Cambria Co.
- M75a Isaac Botteicher**, March 31, 1847–Oct. 28, 1901; m. Susanna Huffman, Feb. 22, 1850–Jan. 16, 1923; bu. Pine Glen Brethren Cem., Mifflin Co.
- M75b Jonathan Botteicher**, Jan. 30, 1849–Oct. 12, 1911; m. Ellen Isabella McAllister, June 9, 1851–Sept. 25, 1928; bu. Pine Glen Brethren Cem.
- M75c Katherine Botteicher**, May 1, 1851–July 29, 1925; m.(1) 1872, William Samuel Russell, Feb. 19, 1848–Sept. 29, 1910; bu. Gilson Cem., Kalamazoo Co., Mich.; m.(2) 1919, William Cunningham
- M75d Mary Ann Botteicher**, June 20, 1853–May 7, 1927; m. James E. Hoffman, July 13, 1846–June 16, 1914; bu. Byron Run Cem., Juniata Co.
- M75e George W. Botteicher**, Feb. 25, 1856–May 29, 1931; m.(1) Catherine J. Thompson, ca. 1854–aft. 1879; m.(2) Anna M. Thompson, Feb. 10, 1861–Sept. 25, 1938; bu. Mount Hope Cem., Cambria Co.
- M76 Rebecca Batteicher**, Sept. 25, 1808–Nov. 13, 1848; bu. Saint Michael's Union Cem.
- M77 William Botteiger**, Apr. 13, 1813–July 3, 1882; m.(1) Sarah Berger, Mar. 19, 1813–Feb. 19, 1849.; m.(2) Aug. 4, 1849, Catharina Yerger, Apr. 2, 1818–July 17, 1885; bu. Bellmans Church Cem., Mohrsville, Berks Co.
- M771 Enoch Batteiger**, July 15, 1835–March 27, 1865; bu. Bellmans Church Cem.
- M772 Daniel B. Potteiger**, Oct. 28, 1838–Nov. 30, 1912; m.(1) Lovina Knauss, Mar. 31, 1833–July 30, 1888; m.(2) Elizabeth Noll, May 12, 1846–May 1, 1924; bu. Bellmans Church Cem.
- M773 Elizabeth Batteiger**, Feb. 11, 1841–Jan. 9, 1871; bu. Bellmans Church Cem.
- M774 Samuel B. Potteiger**, Apr. 14, 1842–Dec. 9, 1881; m. 1864, Odella Sevilla Strauss; b.1845; bu. Bellmans Church Cem.
- M775 Joel B. Batteiger**, 1845–June 1, 1845; bu. Bellmans Church Cem.
- M776 Franklin B. Potteiger**, Mar. 4, 1847–May 28, 1921; m. Emma H. Lindenmuth; July 13, 1845–July 7, 1921; bu. Bellmans Church Cem.
- M777 William Y. Potteiger**, Feb. 4, 1850–Aug. 9, 1905; m. Louisa E. Pautsch, May 1, 1850–Nov. 2, 1933; bu. Bellmans Church Cem.
- M778 Sarah Ann Potteiger**, Aug. 24, 1851–Feb. 1, 1931; m. Isaac D. Troutman, July 22, 1854–June 25, 1945; bu. Good Shepherd Cem., Berks Co.
- M779 Israel Jared Potteiger**, June 8, 1853–Apr. 10, 1854; bu. Bellmans Church Cem.
- M77a Adam Y. Potteiger**, Dec. 22, 1856–Dec. 19, 1903; m. Catherine Ann Zentmyer, Jan. 20, 1862–Nov. 8, 1938; bu. Naperville Cem., DuPage Co., Ill.
- M78 Lydia Batteicher**, Dec. 19, 1820–Apr. 30, 1886; m. 1865, Johannes S. Clauser, Mar. 17, 1809–Apr. 7, 1879; bu. Saint Michael's Union Cem.

41. Swamp Church records.

*As part of an Ausbund Conference, Edward A. Kline presented these thoughts about the Ausbund on September 22, 2017, at Muddy Creek Farm Library.*

## **The Ausbund: Its Impact and Its Message**

*By Edward A. Kline  
Transcribed by Carl Garber*

It is a privilege to be here this afternoon and a privilege to be part of a group that still sings from the *Ausbund*, a hymnal that has been in use for over 450 years. We do well to consider its impact and message. We can learn something from the lessons that we find in it. The *Ausbund* has touched many lives. There are probably fourteen European editions. And with this year's printing of the *Ausbund* by the Lancaster Amish Book Committee, which is the sixty-third American printing, we have seventy-seven printings, and the Book Committee has printed over 345,000 copies. These copies are used multiple times by multiple people. The message of the *Ausbund* and its influence has been with us for a long time.

A little bit of background that is interesting to me is that singing was fairly common among the average population in the early 1500s. We have Martin Luther first introducing congregational singing in the Middle Ages. Before that, there was the chanting in the Catholic churches. We had the trades and guilds; each had songs that went with their trades, and most of the early Anabaptists were tradesmen, so they were familiar with singing songs in their everyday work. Singing was very common to them. Also, we have the tradition of the "meister song," *meister lieder*, in Nuremburg. These songs were sung about heroes or different situations and perspectives of life. Singing was fairly common, and the religious sentiment of the day prompted people to write many songs. In fact, there were at least five Anabaptist hymnals written before the *Ausbund*, three Dutch and two German, so we have many songs that were written before that time. It is thought that by 1600 the Anabaptist people had written at least 1,500 songs. Most of the songs were written by martyrs or about martyrs.

As I contemplate the pathos of being persecuted and being in prison, I wonder, *Why did they write?* and *What did they write?* The Anabaptists certainly didn't write to entertain people, but they wrote to encourage and comfort themselves. They encouraged each other to faithfulness. The writers had a big concern about teaching true doctrine. They wanted to spread the Gospel. They wanted to encourage those at home. The hymns were sent home. The writers also did it to pass the time. To them, it was an expression of worshipping and glorifying God as Paul and Silas did, as we read in Acts, chapter 16. To them, it was an expression of glorifying God. An Anabaptist from the Hutterite tradition, Paul Glock sent two hymns from prison, and he sent word along that "we sing what we write, and we compose songs to pass our time." They had lots of time in prison. They spent that time writing many songs, and many of them were lengthy. The average number of verses in the hymns is over sixteen verses each.

### **Tunes of the Ausbund**

I'd like to touch a little on the tunes of the music of the *Ausbund*. The message was most important for the writers of the *Ausbund*. They were more concerned about the message than the music. Music, to them, was only a vehicle to convey the message. We see this because there were probably only three original tunes in the *Ausbund*. At different times, George Wagner's tune is recommended. He did write a song in the *Ausbund*. Wolff Gernold's tune, "*All die ir jetzundt leidet*," is one of the tunes, and Ludwig Hatzler who translated the prophets for Christoph Froschauer wrote a tune called "*Erzurn dich nicht*." So, we see that they deemphasized the music. To them, it was a vehicle to convey the message which was most important. We



find that twenty-four folk songs and around thirty Lutheran hymns were suggested as tunes for the *Ausbund*. These were songs and tunes that were known. The songs were more readily “singable” when people were familiar with the music. They picked them up right away and were able to sing them. It also concealed the song sometimes. The authorities would recognize them as other songs when sung in public, perhaps, and didn’t spend as much time in trying to figure out if they were actually Anabaptist songs or not. The music was often noted to be borrowed.

Recent scholarship (there has been a lot of scholarship recently about the *Ausbund*) has focused on the fact that not only the tunes but also the lyrics and the message of some of these songs were borrowed or *contrafactum* (or *umdichtung* in German), which means they were rewritten. Most of these, they took the first line or the first several lines of a song, adapted that to their message, and changed the rest of the song to something that was to their liking and conveyed their message to the people. Lest we lower our appreciation for these hymns, if we think they were not original or not meaningful, we need to remember that it appears that at that time, the borrowing of material from others was not considered plagiarism, but even learned people did that. They borrowed from other people’s writings and adapted them to their own.

The other fact is that the authors of many of these hymns were often not highly educated. They were in dire straits and had very few resources. Think of writing in prison. Paper had been invented, yes, but was paper always available to them? They perhaps used ink and quills because they didn’t have ballpoint pens at that time. If you think about it a little bit, it is actually sort of surprising that we have much of anything left from people who wrote in prison. It was difficult for them. They used what they had because they had few resources and few possibilities of referring to or doing research. You will notice that some people used songs that they apparently had copies of and just worked them. The idea of building a song on previously-written works was not something that was looked down upon.

### ***Contrafactum* examples**

I want to point out a few songs that are examples of *contrafactum*, which were reworked songs.

Hymn number 61<sup>1</sup> was an adaption of Martin Luther’s popular song, “*Aus tiefer Not schrei ich zu dir.*”

1. Ohio Amish Library. *Songs of the Ausbund: History and Translations of Ausbund Hymns*, vol. 2 (Sugar creek, OH: 2011), 206.

The first line was basically the same. Luther writes, “*Herr Gott tu mich erhoren,*” and the *Ausbund* version says, “*Ach Gott tu mich erhoren.*” From there, the song changes a lot. But this song was written by the seven brethren from the prison in Gmunden in Austria, and so there are seven verses in the *Ausbund* version instead of Luther’s five. That was an adaptation.

In Hymn number 122,<sup>2</sup> Hans Betz writes a wedding song. We sing this at our Amish weddings. This song is interesting because, in the last part of the song, he copied almost six verses verbatim from George Blaurock’s *Ausbund* Hymn number 5.<sup>3</sup> He apparently had a copy of this, or at least he had it memorized so that he could use at least six verses that he had copied from an earlier work by George Blaurock.

Hymn number 97,<sup>4</sup> another wedding song, is an *umdichtung* folk song by Michael Schneider, one of the Passau songwriters and the *Vorsteher* of the group that was captured at Passau. He built his praise of God and of the church as the bride of Christ on that folk song.

In Hymn number 76,<sup>5</sup> Cristoph Bauman, one of the acrostics writers, took an *umdichtung* of the folk song which starts with “where shall I turn to, I, the least of the Brethren?” The folk song says, “Where-with shall I prosper, my resources are much too few.” Well, the folk song goes on, and he turns to reveling. Bauman finally says, “I turned to God, where shall I turn? I turned to God and to suffering.”

In Hymn number 32,<sup>6</sup> we have Hans Schlaffer, an Anabaptist who was formerly a Catholic and an educated priest. The first three lines are almost identical to the folk song that begins the same way. The writer expressed that death was near. The song asks for grace from the people. Schlaffer writes asking for grace from God that He would not condemn him in his life. It is an excellent meter. It’s a very nice song.

Hymn number 64<sup>7</sup> was written by Johann Walter. It is one of my favorites. This adaption of a folk song praises the birds and the flowers in summertime. Walter praises the hope we have in heaven. Heaven is the fulfillment of God’s love after we have experienced salvation. God has a hope for us that is better than life on earth.

2. Ohio Amish Library. *Songs of the Ausbund: History and Translations of Ausbund Hymns*, vol. 1 (Sugar creek, OH: 1998), 302.

3. *Ibid.*, 50.

4. *Ibid.*, 200.

5. *Ibid.*, 165.

6. *Songs of the Ausbund*, vol. 2, 136.

7. *Songs of the Ausbund*, vol. 1, 126.

Hymn number 47,<sup>8</sup> one of the most important doctrinal songs, is probably a *meister lieder* adapted to the use of the *Ausbund*. It compares the winter with the law and the summer with the grace of the New Testament and is a very beautiful song. If you need to study a song for theological emphasis, I recommend this as one of the important ones to do so.

### Faithfulness

I'd like to touch on a few spiritual themes. As we think of the spiritual themes mentioned in the *Ausbund*, there are quite a few. One could speak about many, but I have chosen a few that seem important and interesting to me.

The first motivation probably was to admonish themselves and others to remain faithful and ask God for help to overcome. We read repeatedly that the experience in prison was not pleasant, but they embraced it cheerfully and tried to make the best of it. Still, they needed the encouragement of one another, and they needed the encouragement of having asked God to help them overcome. As they did that, God was able to answer their prayers. I think they humbled themselves in admitting they were vulnerable to failing. One of their concerns was, "Are we really doing the right thing? Are we on the side of the truth?" They needed that reassurance sometimes by admonishing each other.

As I mentioned, the second motive was to know the truth. They expressed a willingness to die for the sake of the truth. Today in Christianity, so many people are more willing to compromise the truth than die for it. Sometimes it would have taken only a small admission on their part to remain alive, but they chose to willingly, cheerfully, and joyfully give their life for the sake of the truth. That truth would go on, and they would be found on the side of the truth.

We are looking at a few passages from the *Ausbund* that I would like to read.

Concerning the idea of remaining faithful until the end and asking God to help them, we have Hymn number 36 written by Ursula Hellrigel, a seventeen-year-old farmer's daughter imprisoned and chained to a young fellow. Then she would be executed for her faith. She writes this way: "Eternal Father in heaven, I cry to you most fervently. Let me not turn from You. Keep me in Your truth until my final end." She prays that God would keep her from turning from Him and help her to remain faithful until the end. "Oh God, guard my heart and mouth, Lord, watch over

me at all hours; let me not depart from You, though it be through affliction, fear, and distress, Keep me pure in joy." She asks that God would watch over her in her circumstances which were not easy. "Eternal Lord and Father mine, I, poor unworthy child, do direct and teach me, that I give heed to Your paths and ways. Thereupon rest my desires."<sup>9</sup>

Michael Schneider writes from Passau in Hymn number 95, verses 10 and 11, and he says, "Your people whom You chose at this time to Your praise, let none fall away from You, but let Your power be victorious. Lead Your children, Lord, for You alone can overcome. For without You, we would surely be lost, the victory is Yours, You chosen Savior, So therefore strengthen Your people, Lord, that they praise You forever."<sup>10</sup> We find that as they sat together and wrote and sang these songs in the prison, they reached out to God to help them.

In the next song, Michael Schneider also writes, "Lord God, be moved to compassion in Your heavenly throne. Deliver Your people, the needy, who now have many sorrows for Your Name's sake suffering great hardship. Lord, do allay the misery; with Your power fill us, so will our cause be blest. Lord God, Holy Father, we entreat You earnestly, strengthen us in all torture, that we are a glory to You. Help us to overcome. All that wars against us, Do alleviate all evils, help us to gain the victory in this wicked time."<sup>11</sup> So, as they faced torture, they saw that God was able to help them overcome. That was very important. The last verse in that song says, "Lord God, do strengthen us through Your Son, the Lord Jesus Christ, that we recognize Your help as is needful to us. For You have promised that You would help us. Lord God, fulfill this in us through Your Holy Spirit in whom we put our trust."

The *Ausbund* does not give an author of Hymn number 121. It could have been Hans Betz. We have him writing this, and he says, "In the name of God do we begin, He will help and assist us, that we remain in His witnesses in all tribulation until death, that we turn not away from Him. Therefore, let us look unto Christ, that we continue on His path. As He went before us, let us faithfully follow after Him, that we may reach the goal."<sup>12</sup> Just a few passages point us to the fact that these people did actually feel their vulnerability, and as we live in uncertain times today, I think we can find hope in bringing our needs to

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8. Ibid., 127.

9. Ibid., 80.

10. Ibid., 195.

11. Ibid., 197.

12. Ibid., 296.



Christ, to God. We know that He knows and is able to deliver as He did then and is able to overcome.

## Discipleship

The writers of the *Ausbund* believed in salvation by grace through faith on our part, but their view of salvation was probably a little different; their emphasis was a little different from what we find in today's world. To them, without obedience and being free from sin, their salvation was not valid and complete. Obedience to and following Christ, and being free from sin, being found blameless and spotless before God was the condition in which their justification remained viable and remained practical and acceptable in God's sight. In today's world of easy "beliefism" and grace only, people say that Christ died for our sins, so people who are sinners can be acceptable to God. We believe that is the wrong emphasis, that people need to repent from their sins; as Christ said to the woman, "Go and sin no more." That is the position that we need to take. They put a lot of emphasis on the fact that we can't be saved unless we are free from sin. I think we do well to ponder that in today's world so that we don't justify sin and less than ideal situations in the church because we believe that God forgives sin and forgives people.

In Hymn number 82, Michael Schneider writes, "Take notice, all ye people, everywhere upon this earth, be you young, old, great, or small, if you would be saved, you must refrain from sin, and follow Christ the Lord, living according to His will."<sup>13</sup> He makes it clear that if you want to be saved, you must refrain from sin. On the other hand, in this time, who dies with the Lord, he also with the Father will inherit eternal joy in God's kingdom. Whoever does not follow Him is not redeemed by His blood, and his sin is also not forgiven. If there is no discipleship, there can be no forgiveness. God has called many into His eternal life. These he visits as all the world may see everywhere upon this earth. There shall be no other way to be free from sin except through suffering and affliction. We have mentioned several times that they believed in living out the suffering of Christ in their own body, and through suffering and affliction is when they are free from sin. If you would be saved, be we great or small, through much sorrow on earth, we must become pure, renouncing all sin as I have read, whosoever follows Christ the Lord walks upon the true path. If you want to be saved, you must become pure and renounce sin.

In Hymn number 97, we have Michael Schneider writing *umdeutschung*, which I mentioned. In verse 6, he says, "For He has converted you to Him on this earth out of pure mercy and goodness. Also in the Book of Life therein graciously written, He will guard you in eternity from all torment, yea, if you here early and late will keep His covenant with heart and mouth, you are redeemed from the rudiments of hell."<sup>14</sup> It makes it all conditional: sin is not to be tolerated, and as we follow Christ, we become part of His kingdom.

## Cross-bearing

A third theme frequently mentioned is that the hymn writers believed that "cross-bearing" was a means to remain faithful to the end. Without cross-bearing, they understood there could be no faithfulness. Cross-bearing is not a popular theme in today's world, and we would do well to consider it. Cross-bearing, of course, means death to our own goals, our own aims in life, and it also means death to the carnal nature that still plagues us. And so, cross-bearing to them was something that they embraced willingly and joyfully, with joy and even with laughter. To them, it was something that was a means of serving Christ.

The writers firmly believed that if you follow a suffering Christ, you must suffer in some way or some situation in life yourself. I think our suffering today, while at this point is not physical, is a very subtle type of persecution in breaking down the convictions of the authority of God's Word and which constitutes persecution for us. We should look at that as something that the spirit of evil is trying to impose upon the church. We have so many doctrinal deviations floating around today. You have them in your community; we have them in ours, doctrinal teachings that lead away from a simple and disciplined Christian life—people who worship something other than God Himself. We need to take up our cross and follow Him faithfully.

In Hymn number 35, the writer, which we are not quite sure of, is probably Eucharis Binder, writes this way, "The truth I must pursue, indeed now in this time, The cross, to behold, appears heavier than it is; therefore many are dismayed, that they cannot bear it, saying: I will tarry longer. I know of another way. Under God, we cannot come unless we carry the yoke of Christ; this I have readily understood. Whoever would force another entrance into this sheepfold, he must be a murderer. God will avenge Himself on him with the punishment of eternal torment."<sup>15</sup>

13. Ibid., 169.

14. Ibid., 202.

15. Ibid., 77-78.

We cannot come to God unless we carry the yoke of Christ. That is important. Without that, we cannot become His disciples. Christ clearly said, "If anyone wants to come after Me, let him deny himself, and take up his cross and follow Me."<sup>16</sup> Therefore, Christ the Lord wants a person that is pure. He who hears and bears a cross and truly follows after Him in all his ways, as I will point out, and embraces the yoke of Christ, reaches his goal. That is what Christ wants, a pure person who can bear the cross.

In Hymn number 118, the author is unknown, and it is possibly even borrowed but is included in the Passau collection. Here we have a hymn concerning cross-bearing, "When you have washed yourself clean, there is yet prepared for you a burden, you must carry the cross of Christ. When you choose God's word, and keep yourself from all sin, all the world will drive you away. This is the yoke and also the burden, when you love God's commandments and live according to His will, being patient in tribulation, carrying the burden unto death, thus will you fulfill the day's labor."<sup>17</sup> If you want to be faithful to the end, those who labor in the vineyard need to carry the burden of the yoke of discipleship.

There is a very interesting exchange that takes place in Hymn number 45. Hans Büchel has three acrostics in the *Ausbund*. We don't know for sure if he was the compiler of the *Ausbund*, but he was a leader of the Swiss Brethren. He took part in the Frankenthaler Colloquiums of 1571. He used this device in writing this hymn as an exchange between himself and Christ. We have him identifying with Christ and finding consolation in the fact that the burden he is carrying and the cross he is bearing were something Christ Himself went through while He was on earth. I think it gave him identification with Christ. It gave him confidence that he could inherit what Christ inherited, what Christ encountered after His suffering. That is, His resurrection, His ascension, and His eventual sitting at the right hand of God is something that he can share as he shares the burden of Christ. I want to read part of that hymn. It is a fairly long hymn. We should take the opportunity to read it in its entirety because you can feel the tension, the stress, and the pathos that he experienced when he was expelled.

1.  
It occurred at the time,  
When I was expelled,  
That I sank in deep sorrow,  
As I left my wife and children,  
It rained hard, and the wind blew.

This verse gives us a picture of an unpleasant situation.

2.  
I went my way onward,  
And poured out to God my sorrow,  
That He should not forsake me,  
Many great sighs left my heart,  
I shed very many tears.

Then, in verse 7, he writes,

7.  
Lord! whoever does your will,  
And abstains from sin,  
Him you help to fulfill this.  
Yet I think it a great injustice,

That the world slanders such people.

8.  
Even though I have many misfortunes,  
I am indeed to blame  
For what He has given me.  
For I am so imperfect,  
Counsel me, O God! where I shall go.

And then he writes this of himself, and you can imagine that Christ would answer him and say,

9.  
The rascals and scoundrels  
And birds have their nests.  
The foxes have their dens,  
But the Son of Man was deprived of this,  
He had nowhere to lay His head.

You said that you didn't have any place to go, "I didn't have a place to go either," said Christ.

10.  
O God, above all things,  
It is my heart's delight  
To accomplish your will.  
Therefore I have forfeited all,  
Let my goods and possessions be taken.

So, he says I am ready to forfeit everything to You.

16. Matthew 16:24.

17. Ibid., 278.



11.  
I had to endure violence,  
Said Christ our Lord,  
From both Jew and Gentile.  
For my coat, they cast lots,  
And they stripped me naked.

Hans replies,

12.  
My heart was greatly grieved  
When I left the country.  
Letters were issued,  
That they should take me captive,  
As if I had committed murder.

Christ answers,

13.  
They did capture me,  
As an evil man,  
With spears and with staves.  
A crown of thorns was made for me,  
They spit into my face.

Hans replies,

14.  
The clergy, O Lord,  
Are so vexed and furious with me,  
When I come to my kindred,  
I soon cause them anxiety.  
Everyone fears my presence.

We see the Anabaptists felt this very keenly. In the case of Hans Büchel, we know that after he had been expelled and came back to visit his family, he was arrested. Other people like Ulrich Fankhauser put his family in great jeopardy after he had been expelled and came back to visit. No one wanted them around because they were persecuted for the sake of Christ. Christ answers and says,

15.  
Among my own peers  
I was not accepted.  
The scribes, without shame,  
Crucified me in humiliation,  
Many great wonders were done by me.

Hans goes on to say,

16.  
O Lord, when I lament  
My grief and affliction,  
They speak against me.  
There is an evil dispute about me,  
That I think myself better than others.

Christ replies,

17.  
On the cross, I lamented to all,  
A drink I desired from them,  
They offered me vinegar and gall,  
Mockingly they all cried out,  
If you are God, come down from the cross.

Hans says,

18.  
They call me a fanatic  
And a fraudulent spirit,  
Slandered by all the world.  
They say, If I speak the truth,  
Why do I not come before their council?

Christ says,

19.  
A devil I am considered,  
Yet I tell you at this hour,  
You shall not cast  
My holy things to the dogs,  
Nor your pearls before the swine.

Hans says,

20.  
If I go in a quiet manner,  
Or to your Church,  
And separate myself from evil,  
Immediately I am decried,  
As if I were hiding in a corner.

Christ says,

21.  
If you want to please the world,  
You cannot be my servant.  
Verily, I say to you all,  
Those who would truly follow me,  
It will go for them as it did for me.

You can imagine Christ saying to him, "You can't please the world. You need to be My servant and follow Me regardless of what it cost you."

Hans goes on to say,

22.  
O Lord, herein I believe you,  
While I was a gambler,  
I practiced many great vices,  
And was accepted in all the world,  
Now I am regarded as an evil man.

23.  
The priests say this of me  
To the world, which gives heed to them:  
O magistrates! they lament,  
Use the sword, destroy these people,  
There are none on the earth more wicked.

24.  
O government, take heed,  
In sincerity I warn you  
Of what the priests have in mind.  
They would very much like to be blameless  
Of the blood of Christians, by involving you.

And Christ answers him and says,

25.  
They did count me  
Among the murderers,  
The companions of the scribes.  
Barabbas was set free,  
But I was hung on the cross.

26.  
O, God! Who can express  
Your fervent love?  
My heart may well break over this,  
That men oppose you so strongly,  
And yet you are so good to us.

Christ says,

27.  
Truly, I am always gracious,  
Yet I shall punish severely,  
Always and forever,  
Those who abide not by my teaching.  
No detail of the Law shall pass them by.

If you don't abide by my teaching, you will be guilty  
of the whole law. Then, Hans finishes with this prayer.

28.  
Lord, grant me patience,  
May it not be otherwise.  
Pardon the sin and guilt  
Of all those who hate me,  
And regard not my wife and child.

29.  
I would have much to tell you,  
But because of grief, I cannot,  
My heart heaves a sigh.  
I went into a woods and sat down,  
Lamented unto God and wept bitterly.

30.  
O God, deliver me,  
Together with your Church,  
From the false prophets,  
Who lie in wait for my soul.  
Snares are set wherever I go.

31.  
Lord, do graciously protect  
My wife and small children.  
I pray to you in your kindness,  
Remember them in your mercy.  
If it is your will, restore them again to me.

A lot of Anabaptists found it a very difficult cross to be separated from their families, not knowing who would bring them up and what would happen to their children. It was something they simply had to commit to God, and they did that as part of their cross-bearing.

32.  
Have you built upon me,  
So will I deliver you (God said).  
O God, I have a trust,  
I live in sorrow, yet in hope.  
Hans Büchel wishes good fortune to all.<sup>18</sup>

We see he was able to identify with Christ because of Christ's sufferings, and he found consolation in the fact that because Christ suffered, He was called a sufferer also, and that was a fulfillment of His calling.

In Hymn number 34, we have one more observation about cross-bearing in a song by Georg Wagner. This is a song we sing very frequently in church. "*Den Vater woll'n wir loben*," or "The Father We Will Praise." And he says in verse 2,

In His Son, He has left us  
An example, take notice how  
That we also in such manner  
Patiently suffer here  
To help Him bear the reproach,  
As the scriptures manifest to us.  
In Hebrews, it tells us  
Through the Holy Spirit...<sup>19</sup>

As we think of cross-bearing, we can find courage in the fact that they did this cheerfully and willingly and were able to overcome because of their living in cross-bearing.

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18. *Songs of the Ausbund*, vol. 2, 172-177.

19. *Songs of the Ausbund*, vol. 1, 73.



Of several concepts that are interesting to me, another is the word “*wagen*.” This word is very frequently used in various parts of the *Ausbund*. “*Wagen*” means, in English, to wager, to gamble, or to risk. It comes from the same root word. It means to venture, risk, hazard, dare something, take a chance, or have a hazardous undertaking. To the hymn writers, it was an expression of faith. As I mentioned, one of the most significant confirmations they needed was “Am I doing the right thing? Am I on the side of the truth?” It constituted for them an expression of “stepping out into the unknown” and risking everything for the sake of Christ and knowing that and believing that God will overcome and be victorious in the end. We live in uncertain times, politically and socially; things don’t look very well in the world we live in today. I think we can gain encouragement from this to step out in faith and trust everything to God. We venture on the things of God, His purpose, and the things of His kingdom, and they will be victorious in the final end. I think it will be that way. God is in control. Christ has told us, “All power is given unto Me in heaven and earth.” God said that all might, kingdoms, and powers are subject to Christ. So, we risk, we venture everything on Christ.

I’d like to notice a few passages that relate to this.

Hymn number 71 by Hans Büchel says in verses 2 and 3,

2.  
Upon this way, I have three foes,  
Who at all times are against me,  
The devil and the world,  
Thereto also my flesh and blood.  
O God! keep me in Your care,  
Lest my foot should slip

3.  
I have renounced all of them,  
And on Your mercy relied.  
Alas, God! help me to overcome them,  
According to Your word, Lord, to Your praise,  
So that I might not fall on this ice  
And be slain by the enemy.<sup>20</sup>

Then we have Hymn number 100, the death pact written by the fourteen writers in Passau. In verse 9, they make this statement,

Upon Christ, we will venture.  
He is the true cornerstone.  
He can indeed endow us

With His power alone.  
On the cornerstone is grounded  
The holy Church of God,  
Those who bring to Him the offering,  
With His power prevail,  
And are obedient to Him.<sup>21</sup>

We need to trust in God for those things.

Hymn number 120, written by an unknown author, is one of my favorites on *wagen*. It says in verse 5,

Therefore, you Christians all,  
Now take hold courageously,  
Let us with a sound exuberant  
Confess Christ,  
Although it does cost body and goods.  
We will venture it on Christ,  
All things shall turn out well.<sup>22</sup>

If we are willing to make the ultimate sacrifice and are convinced that we will receive the reward if we venture everything on God, all things will turn out well.

Hymn number 23 is by Thomas von Imbroich, the elder from Cologne, Germany, who died in 1527 and wrote the Confession of Faith found in the back part of the *Ausbund*. He writes this in verses 7 and 8,

7.  
I do think many tears, pain, and sorrows  
Will be coming over me.  
To the Lord shall eternal praise be given,  
All the burden He has taken away.  
His yoke is sweet; His burden is light,  
His commandments are not so heavy.  
He who does not withdraw from the Lord,  
Need not fear for one hair.

8.  
My heart, my mind, and my spirit  
Are committed to suffer for God’s Word,

He had made up his mind that nothing would hinder him from suffering for God’s Word, that he would remain faithful.

To withstand even unto blood,  
In this I am well contented.  
I hope to consider well the Word,  
On which I have often ventured.  
The Lord’s will shall be done,  
And I know of nothing better.<sup>23</sup>

20. Ibid., 156.

21. Ibid., 221.

22. Ibid., 291.

23. *Songs of the Ausbund*, vol. 2, 91.

I have often considered the Word and always ventured out on the authority of God's Word, and that He will overcome.

In Hymn number 66, the unknown author writes this,

12.  
Upon You, I truly want to venture.  
You, God, are my mouth's interpreter,  
Still, the authorities ask me,  
Whether they walk as Christians here  
If they exercise the sword constantly.<sup>24</sup>

It is a challenge to me that we exercise our faith as they did in the face of adversity and found themselves overcoming.

### Spiritual warfare

Another thing that runs through the different parts of the *Ausbund* is that of being part of spiritual warfare. The writers use the term "knighthood." As we think of a knight as a representative of the truth, a strong and courageous champion who is willing to defend the truth against the untruth, the oppressed against the overcomers, be a champion of the underprivileged, we find that they considered themselves part of the spiritual warfare. I think spiritual warfare is intensifying. As time goes on, the more deceptive things can be. I think we can find courage because they were able to function as warriors in God's kingdom.

Hans Büchel writes in Hymn number 46,

11.  
Unto this conflict, O pious Christian,  
Faith and love are necessary,  
Patience you shall also have.  
Yield yourself to God with wife and child,  
Fully from the heart, with soul and body,  
He will indeed enrich you.  
Spiritual fruit, love, and a gentle spirit,  
Do show to everyone.  
The enemy who does trouble you,  
You shall meekly give to eat.  
Mercy, O brother of mine,  
Do show to everyone,  
As does your Father.<sup>25</sup>

In Hymn number 50, Christoph Bisel speaks about the seven gifts of the Holy Spirit in verses 8 and 9,

8.  
The fourth gift is also known,  
And rightfully named Strength,  
With which Your people at all times  
Valiantly carry out their warfare.  
9.  
For where you do not with such power  
Prepare your knighthood  
No good work will come from you,  
Neither will man be seen as a knight.<sup>26</sup>

Prepare for knighthood. Be a soldier for the Gospel of Christ for the sake of the kingdom.

Hymn number 62,

10.  
To fight and to contend  
Is our warfare in this time,  
With our enemies, which are many.  
Through God's help and strength,  
To the glory and praise of Him on high,  
Who lives in eternal light,  
He will quickly, at the final end,  
Spare us through grace. Amen.<sup>27</sup>

And then in Hymn number 78, Christof Bauman again, the writer of the acrostics, says in verses 1 and 2,

1.  
Christ, friendly Knight!  
Give heed to the Captain.  
The conflict here is very bitter,  
When you come to the battlefield,  
The enemies will encircle you,  
The world, flesh, sin, devil, and death.  
Flee to your Captain,  
He will put the enemies to death,  
And help you from all distress.  
2.  
Paul has illustrated  
In his metaphor,  
Shield, helmet, breast and neck plate,  
A sword is also included,  
With these, you shall prepare yourself,  
Being armed at all times.  
The enemy with a thousand wiles,  
Contentends with the devout Christians,  
Through his malice and envy.

He refers to Christ as the captain in verses 3 and 4, as the captain of our salvation and the captain of our warfare. In verse 5, he says,

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24. Ibid., 218.

25. *Songs of the Ausbund*, vol. 1, 88.

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26. Ibid., 101.

27. *Songs of the Ausbund*, vol. 2, 210.



5.  
They will not let  
His faithful knights come to Him,  
Waylaying their every path,  
Until they capture them.  
There is strangling and stabbing,  
And gruesome tyranny,  
Our Captain will avenge such,  
And break His enemy's power,  
Standing by His small flock.

He considers himself as one of the faithful knights.

6.  
Beloved knights of God,  
Be courageous in the conflict,  
The gruesome tempest  
Lasts only for a short time.<sup>28</sup>

One of my favorites is the song we sing in our communion services, written by Walpurga von Pappenheim, from an aristocratic family who followed Pilgrim Marpeck. She wrote Hymn number 75, and the last few verses are sung in our communion services.

8.  
Oh, Father! mercifully help us,  
Because we are in distress,  
That our conduct be upright  
And we take a blessed end.  
Enlighten us with Your radiant Word,  
That in our dark place  
No false light may blind us.

9.  
Lord God! accept as praise and thanks  
What we sing in simplicity,  
And give Your Word with a clear sound,  
Let it pierce through the hearts,  
So, help that we with your power,  
Through spiritual knighthood,  
Attain the crown of life. Amen.<sup>29</sup>

By spiritual knighthood, we attain the crown of life.

Time and again, the writers of the *Ausbund* hymns would ask for forgiveness for their persecutors. They saw their persecutors as part of a larger scheme that God allowed to happen so they could be partakers in the sufferings of Christ. And so, they were willing to forgive their persecutors. They were willing to address their executioners frequently and tell them,

"I forgive you," as Hans Landis said, "I forgive you for what you are doing." That forgiveness tells us they could see God's hand in all this. We need to see that in our own lives.

However, at the same time, they also believed God would imminently persecute and avenge His own. For them, they didn't need to avenge themselves or ask to be protected by the authorities, because God would make an end of things to vindicate His own and deliver them. Let me read just two passages. Hans Schmidt, a Hutterite, writes this in Hymn number 59 (in verse 5),

For God always loves the righteous,  
His eyes look upon them,  
Their blood never remains unavenged,  
As Joel explains this.  
Though He would relinquish all things,  
Even His anger and wrath,  
Yet the blood of the righteous  
Will He avenge on them.<sup>30</sup>

That is on the persecutors.

Hans Betz wrote in Hymn number 117 (verses 15 and 16),

15.  
World, take to heart  
Your great iniquity,  
That you hate the truth  
And love unrighteousness.  
You persecute the pious people,  
Who receive God's Word  
And His righteousness

16.  
Thus, God does clearly say,  
When I take account of all sin,  
Then will I at that time avenge  
The blood of all my children,  
Which men have spilled upon earth  
For my name's sake,  
And for the truth so virtuous.<sup>31</sup>

They found consolation in the fact that God, in His own time, will clear the slate, will even score with everyone who was opposing them. I find that a challenge in my own life. Are we willing to accept those things in life that we encounter? If we follow Christ and bear His cross, we can forgive our persecutors and allow Him to be the final judge.

28. Ibid., 254-256.

29. *Songs of the Ausbund*, vol. 1, 164.

30. *Songs of the Ausbund*, vol. 2, 199.

31. Ibid., 377.

# Research Tips

**ACKER:** The following family record was extracted from a Bible published in 1888 by A. J. Holman & Co., Philadelphia. The Bible was sold as Lot 386 at the Lancaster Mennonite Historical Society book auction in July 2016. Material in brackets is from other sources.

Henry L. Acker Nov. 4, 1862–Oct. 22, 1933, age 70y, 11m, 18d  
m. Mar. 9, 1886, in Mountville, Pa., to Mary E. Epler, Dec. 8, 1864–Oct. 5, 1937, age 72y, 9m, 27d  
They had the following children:  
1. Elmer Elsworth Acker, June 22, 1886–[Mar. 21, 1974  
m.(1) Louise E. Bengtson, 1888–1955;  
m.(2) Mabel M. Martin, 1888–1987]  
2. Elizabeth E. Acker, Feb. 4, 1890–[Feb. 7, 1956  
m. Harry B. Lichty, Dec. 23, 1885–Mar. 14, 1963]  
3. Ira E. Acker, Mar. 17, 1902–[Feb. 29, 1960  
m. Esther L. Martz, Feb. 13, 1902–Aug. 14, 1960]

**ARTHUR:** The following family record was extracted from a Bible published in 1812 by M. Carey, Philadelphia. The Bible sold as Lot 387 at the Lancaster Mennonite Historical Society book auction in July 2016. Material in brackets is from other sources.

Thomas Arthur, Dec. 13, 1788–Aug. 30, 1834  
m. Nov. 10, 1810, Sarah Mann, Aug. 13, 1789  
[–Jan. 4, 1854]  
Their children are:  
1. John Arthur, b. Sept. 15, 1811  
2. William Arthur, Feb. 11, 1813–Aug. 30, 1814  
3. Mary Arthur, b. Oct. 10, 1814  
4. Elizabeth Arthur, b. July 18, 1816  
5. Sarah Ann Arthur, b. Apr. 10, 1818  
6. Thomas Arthur, b. Mar. 20, 1820  
7. Robert Arthur, b. Aug. 21, 1825

**LANDIS:** The following Landis family record was extracted from a Bible offered on an online auction. The Bible was published in 1851 by John B. Perry, 198 Market Street, Philadelphia, Pennsylvania. Material in brackets is from other sources.

John Landis, Mar. 20, 1786–[Mar. 22, 1854;  
bu. Spring Creek Meeting House Cem., Dauphin Co., Pa.]

1. Samuel Landis, May 25, 1823–[Feb. 7, 1883]  
m. Jan. 6, 1847, Elizabeth Kerr, July 24, 1826–  
[Nov. 20, 1907]  
dau. of John and Sarah Kerr  
1. Sarah Elizabeth Landis, May 18, 1847–  
[Jan. 18, 1929  
m. Noah L. Stahle, May 20, 1845–Jan. 7, 1929]
2. John William Landis, Sept. 8, 1848–  
[Jan. 30, 1920  
m. Nancy Urich, May 20, 1847–Sept. 23, 1911]
3. Clara Amelia Landis, May 30, 1857–  
[Oct. 23, 1924  
m. Mahlon H. Snyder, Apr. 29, 1851–Oct. 29, 1889]
4. Joseph Henry Landis, Apr. 10, 1862–May 2, 1862 (22 days)
5. Mary Emma Landis, twin, May 1, 1865–  
May 31, 1865 (31 days)
6. Susan Ellen Landis, twin, May 1, 1865–  
May 31, 1865 (31 days)
7. Minnie May Landis, May 11, 1868–[Nov. 20, 1896]

**McCallister/McAllister:** The following family record was extracted from a Bible published in 1806 by Matthew Carey, Philadelphia, Pennsylvania. The Bible was sold as Lot 385 at the Lancaster Mennonite Historical Society book auction in July 2016. Note written in the front: “This Bible is the property of Elizabeth McCallister and it was her father’s when he was living.”

Archibald McCallister, July 3, 1760–Oct. 2, 1829  
[lived in Strasburg, Pa.]  
m. Christiana Hackman, Oct. 13, 1764–Sept. 15, 1827; Age 63y, 11m  
They had the following children:

1. Jacob McCallister, Mar. 10, 1788–[Apr. 17, 1856  
m. Barbara Snively, Dec. 30, 1786–Sept. 21, 1887]  
They had three children:  
1.1 Mary [McAllister, June 13, 1812–Apr. 4, 1908]  
m. Peter Snively, [July 20, 1810–Dec. 29, 1885]  
1.2 Amos [McAllister], Dec. 3, 1817–[Apr. 20, 1903]  
m. Dec. 1841, Fannie Hess, [Aug. 3, 1817–Dec. 11, 1876. They had eight children: Jacob, Isaac, Barbara, Mary, John, Lizzie, Amos, and Susan]  
1.3 Nancy [McAllister; d.y.]
2. Isaac McCallister, Sept. 16, 1789–[Aug. 13, 1855  
m. Mary Snively, Apr. 16, 1789–Sept. 2, 1878]

3. Elizabeth McCallister, Sept. 9, 1791–Mar. 12, 1792
4. A son who lived only two days, b. Apr. 9
5. John McCallister, May 27, 1794–[June 29, 1866  
m. Rachel Miller, Dec. 10, 1796–Mar. 28, 1861]
6. Elizabeth M. McCallister, Apr. 24,  
1796–[Sept. 20, 1864; single]
7. Jessey McCallister, Oct. 26, 1798–Oct. 23, 1799
8. Jessey McCallister, Dec. 22, 1800–Aug. 27, 1806
9. Susanna McCallister, b. Nov. 3, 1805  
[m. David H. Rohrer, d. Feb. 26, 1836; son of  
Christian and Magdalena (Herr) Rohrer]
10. Christianna McCallister, May 16, 1807–  
[Apr. 10, 1889  
m. Jacob Hess, d. 1872]

There is a separate family genealogy from a typed summary that must have been in the Bible. It seems to be copied from the book *Descendants of Archibald McAllister of West Pennsboro Township, Cumberland County, Pennsylvania, 1730–1898*. Material from a secondary source may be incorrect. Connection to the above family has not been determined.

Archibald McAllister, d. 1768 in West Pennsboro Twp., Cumberland Co., Pa.  
m. Jean McClure and had nine children:

1. John McAllister, 1725–1795 in Hanover, Pa.,  
m. Catherine McKnight and had the following children:
  - a. Phoebe, m. James Patton
  - b. Lydia, m. Dr. Boyd
  - c. Catherine, m. William Plumer
  - d. Emma
  - e. Eneas, m. Sarah Chambers McKnight
2. Richard McAllister, m. Mary Dill and had the following children:
  - a. Jean, m. Robert White
  - b. Abdiel, never married
  - c. Mary, b. 1754
  - d. Archibald, m.(1) Margaret Hays m.(2) Elizabeth Carson
  - e. Matthew, m. Hannah Gibbons
  - g. Elizabeth, m. John McAllister (her first cousin—see below)
  - h. Richard, m. Louise \_\_\_\_\_
  - i. Sarah, m. John Orme
  - j. Margaret, 1767–1773
  - k. Jesse, m. Elizabeth Weems
3. James McAllister, m.(1) Mary McConnell; m.(2) Sally Vance. Children (without indication of which mother) were:

- a. John, m.(1) Elizabeth McAllister (his first cousin—see above), m.(2) Eliza Joliffe, m.(3) Elizabeth Wilson
- b. Jean
- c. Archibald, m.(1) Hazel \_\_\_\_\_, m.(2) Mrs. Rogers Moore
- d. David
- e. Mary
- f. Hattie, m. Mr. Noble
- g. Polly, m. R. Chambers
- h. Betsey, m. Harry Bush
- i. Sally, m. Alexander King
- j. Ann, m. Rev. Joseph Glass
4. Archibald McAllister
5. Daniel McAllister, m. in 1767 Elizabeth [McDowell Holiday] and had the following children:
  - a. Mary, m. William McClure
  - b. Jane, m. Richard McClure
  - c. Elizabeth, m. John Mitchell
6. Mary McAllister, m.(1) John McKnight; m.(2) Mr. Rannells. Her children are
  - a. David McKnight, m. Mary McClay
  - b. Polly McKnight, m. Mr. Barr
  - c. Jean McKnight, m. Mr. Findley
  - d. John McKnight, m. \_\_\_\_\_ Brown
7. Jane McAllister, 1747–1799, in Pittsburgh, Pa.,  
m. John Ormsby and had these children:
  - a. John, d. 1795
  - b. Oliver, m. Sarah Mahon
  - c. Jane, m. Dr. Nathaniel Bedford
  - d. Sidney, m. Isaac Gregg
  - e. John Blakeney, d. 1803
8. David McAllister, d. 1763, m. Pahwill Rannells, had one child: Sarah
9. Andrew McAllister, d. 1805 in West Pennsboro Twp., Cumberland Co., Pa.; m. Mary Young and had these children:
  - a. Elizabeth, m. James Parker of Lexington, Ky.
  - b. Jane, m. Joseph Pierce
  - c. Mary, m. Thomas McIntyre
  - d. Archibald, d. 1858, never married
  - e. Margaret, m. Calhoun of Springfield, Ky.
  - f. James, d. 1855 never married
  - g. Sarah, d. 1811 never married
  - h. Eleanor, d. 1858, never married
  - i. Lydia, m. Joseph Jacob
  - j. Andrew, b. 1789
  - k. Leacy, m. David Ralson



## Recommended Reading

### Orders:

Mennonite Life  
2215 Millstream Road  
Lancaster, PA 17602-1499

**Phone:** (717) 393-9745

**Fax:** (717) 290-1585

**Email:** shop@mennonitelife.org

Please call Mennonite Life (formerly Lancaster Mennonite Historical Society) for shipping charges and book orders. Prices are subject to change without notice.

Blank, Benueel S. *The Amazing Story of the Ausbund*. Sugarcreek, OH: Carlisle Printing, 2001. 120 pp. (Paperback). \$42.00 ISBN: 978-0-9714539-1-3.

Charlton, Mary Alice. *To and From the Juniata Hills: Banks & Anna Mae Weaver*. Author, 2021. 638 pp. (Paperback). \$22.00.

Elder, D. Rose. *Why the Amish Sing: Songs of Solidarity & Identity*. Baltimore, MD: Johns Hopkins University Press, 2014. 193 pp. (Hardcover). \$39.95. ISBN: 978-1-4214-1465-2.

Kautz, Donald. *The Conestoga River: A History*. Charleston, SC: The History Press, 2021. 176 pp. (Paperback). \$21.99. ISBN: 1-4671-4756-9.

Kraus, Jo Anne. *Holy Experiment: The Warwick River Mennonite Colony, 1897–1970*. Studies in Anabaptist and Mennonite History, Vol. 52. Harrisonburg, VA: Herald Press, 2021. 400 pp. (Paperback). \$34.99. ISBN: 978-15138-0762-1.

Kraybill, Donald B. *What the Amish Teach Us: Plain Living in a Busy World*. Baltimore, MD: Johns Hopkins University Press, 2021. 182 pp. (Hardcover). \$14.95. ISBN: 978-1-4214-4217-4.

Leaman, Ivan B. M.D. *Born for a Purpose: A Memoir from the Horn of Africa*. Morgantown, PA: Masthof Press, 2021. 270 pp. \$15.00. ISBN: 978-1-601-26777-1.

Marshall, Jeffrey L. *Barnstorming in Eastern Pennsylvania and Beyond*. Morgantown, PA: Masthof Press, 2021. 224 pp. (Hardcover). \$35.00. ISBN: 978-0-9987-0746-4.

Martin, Darvin. *Family Record of Lester W. Martin & Hannah Elizabeth (Fisher) Martin*. Author, 2021. 650 pp. color illus. index. (Hardcover). \$35.00. ISBN: 978-1601267498.

Ohio Amish Library. *Songs of the Ausbund, Vol. 1: History and Translations of Ausbund Hymns*. Sugarcreek, OH: Carlisle Printing, 1998. 376 pp. (Hardcover). \$24.00.

Ohio Amish Library. *Songs of the Ausbund, Vol. 2: History and Translations of Ausbund Hymns*. Sugarcreek, OH: Carlisle Printing, 2011. 528 pp. (Hardcover). \$36.00.

Randall, Ian M. *A Christian Peace Experiment: The Bruderhof Community in Britain, 1933–1942*. Charleston, SC: Cascade Press, 2018. 241 pp. (Paperback). \$31.00. ISBN: 978-1-5326-3998-0.

Roth, John D. *A Cloud of Witnesses: Celebrating Indonesian Mennonites*. Harrisonburg, VA: Herald Press, 2021. 200 pp. (Paperback). \$19.99. ISBN: 978-1-5138-0939-7.

Roth, John D. *Where the People Go: Community, Generosity, and the Story of Everence*. Harrisonburg, VA: Herald Press, 2020. 275 pp. (Paperback). \$19.99. ISBN: 978-1-5138-0678-5.

Shenk, David W. *A Gentle Boldness: Sharing the Peace of Jesus in a Multi-Faith World*. Harrisonburg, VA: Herald Press, 2021. 300 pp. (Paperback). \$16.99. ISBN: 978-1-5138-0135-3.

Stauffer, Romaine. *Loyalty Test*. Harrisonburg, VA: Christian Light, 2017. 177 pp. (Paperback). \$7.95. ISBN: 978-0-87813-262-1.

Troyer, Ben. *Ausbund & Lieder Sammlung Songs With Shaped Notes*. Sugarcreek, OH: Carlisle Printing, 1997. 110 pp. (Spiral-bound Paperback). \$7.00. ISBN: 978-1890050191.

Youndt, Henry. *Ezra's War*. Morgantown, PA: Masthof Press, 2019. 164 pp. (Paperback). \$19.95. ISBN: 978-1-60126-616-3.