

Pennsylvania Mennonite Heritage



Volume 45, Number 2

April 2022



West Donegal Lindemuths

Contributors to this Issue

Carl Garber, born in West Liberty, Ohio, spent most of his career as a chemist. After having lived in many different places (Alberta, Wisconsin, Delaware, and New Jersey), he now resides with his wife, Sharon, in Lititz, Pennsylvania, only about five miles from where his father grew up. He enjoys research into the family history of both his father's and his mother's ancestry. He also enjoys joining with his brother, Allan A. Garber, in investigating details about the early history of Mennonite immigrants to Lancaster County and their families. Consequently, he finds it a great privilege and blessing to volunteer for Mennonite Life and learn more about his predecessors' faith. His email address is csquaredg@me.com.

Barbara Lindemuth is an antique enthusiast with a passion for genealogical research which she gathered for personal satisfaction. The publishing idea surfaced in December 2019 when for the first time she met Joanne Hess Siegrist. They discovered that their collected resources were complementary, and Joanne convinced her to publish their shared efforts. Her Bachelor of Arts in English combined with her love of research made the genealogy efforts addictive as she sought to investigate primary source documents to ensure accuracy. She is a direct descendant of the Lindemuth line with ties to surnames in both Dauphin and Lancaster Counties which include: Engle, Lindemuth, Peck, Schock, Strickler, Witmer, Wolff, and Ziegler. She retired in Dauphin County living closer to immediate family particularly her daughter who assists with field trips to cemeteries, historical societies, and family sites. Her email address is blindemuth1@gmail.com.

Joanne Hess Siegrist is an author, historian, tour guide, and an heirloom photography collector for family and for the archives at Mennonite Life. Many people refer to Joanne as the "photo lady" because she harvested scores of heirloom photos for the archives. Having been born and raised in Donegal Township, Lancaster County, Joanne has genealogical ties to most of the landowners described in the Lindemuth article Part 1, published in October 2021, and Part 2 in this issue: Garber, Hess, Lindemuth, Longenecker, Nissley, Reist, Schock, Siegrist, Wolff, and Ziegler. These connections not only added to the unfolding story but yielded early photos of the families that lived there. In her earlier days, she received a B.S. degree from Eastern Mennonite College, worked for YWCA, Head Start, as a high school teacher, founder of Heritage Watchers, and served in a variety of church and community roles. A wife, mother, and grandmother, she lives near Bird-in-Hand and may be reached at jhsiegrist606@gmail.com.

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ON THE COVER

J. R. Gebhart of Maytown, Lancaster County, Pennsylvania, made the wool coverlet in 1841 for Barbara Ziegler Lindemuth (1825–1899) about four years before her marriage. Barbara married Christian Hershey Nissley (1824–1894). As newlyweds, they lived one mile northeast of Maytown at 197 Airport Road, Marietta. All four corners of the coverlet hold the date it was made. In 2022, the heirloom remains with the Nissley family.

Traveling west from Rheems, Pennsylvania, toward the Susquehanna River, one can locate ten farms built between 1800 and 1899, including the Lindemuth and Garber farms.

Lindemuth Family

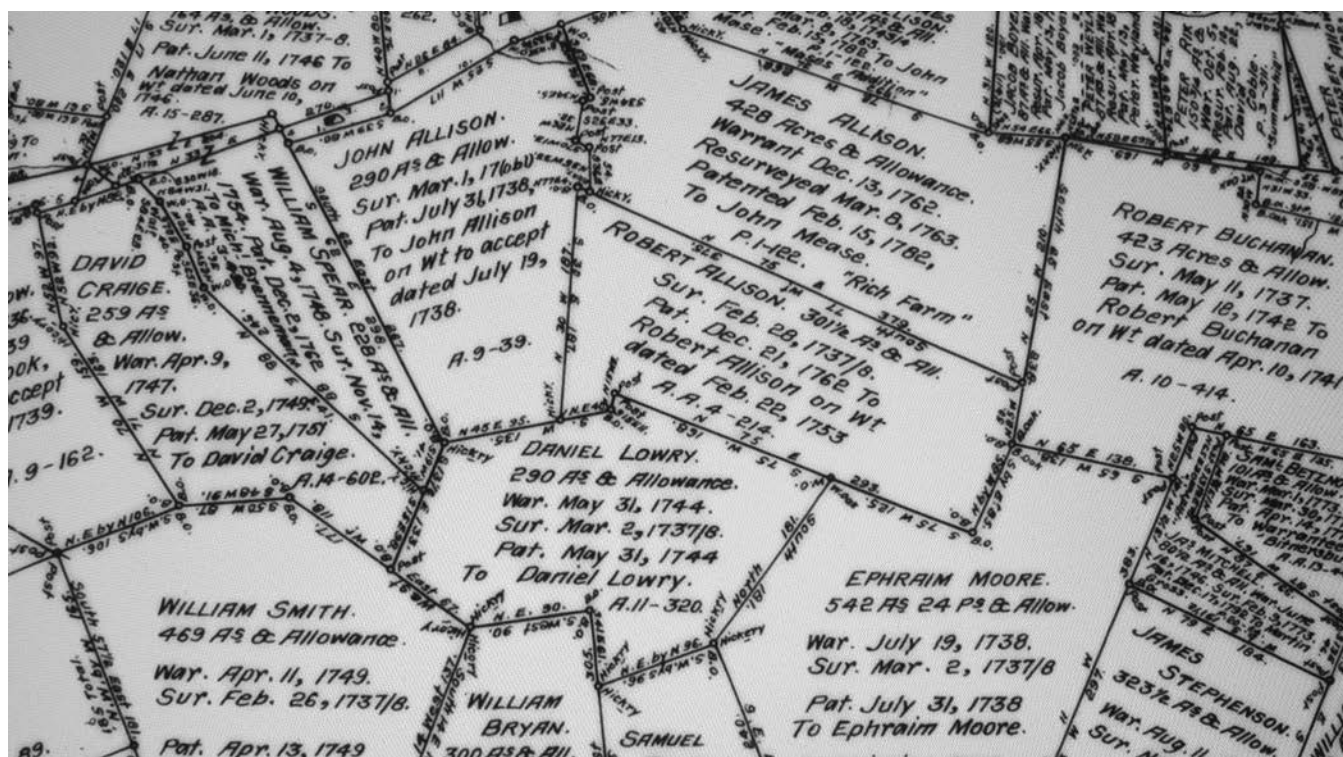
Part 2: Early Sites near Bossler Church in West Donegal Township

*By Joanne Hess Siegrist
assisted by Barbara Lindemuth and Carl Garber*

The southeast corner of West Donegal Township, Lancaster County, Pennsylvania, near Bossler Mennonite Church, is blessed with beautifully-maintained farms with rich and fertile soil. The early nineteenth-century residents plowed deeply and tilled the land following the prescribed practices of their forefathers: hard work and an appreciation of the land based on a shared cultural identity rooted in active Anabaptist

faith. Some were Mennonite, and others were River Brethren.

Our approach to uncovering the genealogical history of the farms near Bossler Church was to research deeds, review family genealogies, interview current residents, and supplement with historical records of the day using newspapers and other community-based historical documents. Short of finding date-



Warrantee map of West Donegal Township from the early 1700s showing Scotch-Irish and Swiss-German surnames. (Credit: Pennsylvania Historical and Museum Commission)



Homestead of Jacob D. and Barbara Ziegler Lindemuth at 2919 Bossler Road, Elizabethtown (Credit: Siegrist Photography, May 2, 2020)

their obituaries or family history, in time, all eight children became part of one of these Anabaptist denominations: Mennonite, River Brethren, or United Zion.

L45 Jacob D. Lindemuth (1795–1874) and Barbara Ziegler (1793–1879)

L451 Martin Ziegler Lindemuth, 1819–1884; bu. Bossler Menn. Cem., Elizabethtown
m. Elizabeth Engle, 1821–1909

L452 Magdalena Martha Lindemuth, 1821–1894; bu. Belle Springs Cem., Hope, Kans. After her husband died in 1884 near Bainbridge, Pa., she moved to Kans. to be with a daughter.

m. Nov. 13, 1838, John Myers Engle, 1814–1884⁶

L453 Fanny Lindemuth, 1822–1890; bu. West Lawn Cem., Canton, Ohio

m. 1843, John Brenner, 1821–1891⁷

L454 Elizabeth Lindemuth, 1825–1890; bu. Valley Chapel Cem., Canton, Ohio

m. John Myers, 1821–1902⁸

L455 Barbara Lindemuth, 1825–1899; bu. Kraybill Menn. Cem., Mt. Joy; twin of Elizabeth

m. Oct. 14, 1845, Christian H. Nissly, 1824–1894⁹

L456 Mary Lindemuth, 1828–1907

m. Oct. 11, 1853, Jacob W. Nissly, 1825–1904¹⁰

L457 Leander Lindemuth, 1831–1884; bu. Bossler Menn. Cem., Elizabethtown

m. Sept. 28, 1852, Fannie Martin, 1829–1913

L458 Anna Lindemuth, 1834–1873; bu. Bossler Menn. Cem., Elizabethtown

m. Nov. 1, 1853, Christian Garber, 1829–1882

Mennonite Life at Lancaster, Pennsylvania, has preserved the family Bible of Christian H. and Barbara Lindemuth Nissly.

In 1856, Jacob D. Lindemuth, age sixty-one, and his youngest son, Leander, agreed on these 158 acres in West Donegal Township, including all buildings and appurtenances belonging to the premises. As long as his parents lived, Leander was to pay interest annually to them on the \$3,000, held in reserve on the farm.¹¹

In 1857, two of Jacob's daughters (Fanny and Elizabeth) and their husbands relocated to settle in Stark County, Ohio. The remaining children resided in Lancaster County except Magdalena who eventually moved to Kansas.

During their retirement years, Jacob and Barbara Lindemuth lived in the small house on the property and used the garden and room in the small barn for hay, straw, carriage, sleigh, plus a stable for two cows and one horse. In addition, they received room in the granary; two apartments in the large barn; and privileges in the bake oven, springhouse, hog pen, and the cellar in the mansion house at 2919 Bossler Road. Details in the agreement included livestock, beef, chicken, cider, apples, bushels of wheat, corn, and oats, and even ground for sweet potatoes.¹² Jacob D. Lindemuth died in 1874, at age seventy-nine.

6. "Magdalene Engel," Obituary, *Evangelical Visitor* (July 1, 1894): 16.

7. "Fanny Brenner," Obituary, *Evangelical Visitor* (October 1, 1890).

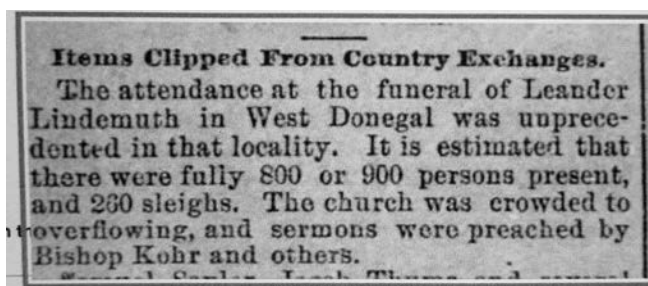
8. "Myers," Obituary, *Evangelical Visitor* (December 1, 1902): 20; *The Stark County Democrat* (May 26, 1899): 1.

9. "Barbara Nissly," Obituary, *The Lancaster Examiner* (January 14, 1899): 5.

10. "Mary Nissly," Obituary, *Lancaster New Era* (November 29, 1907): 2.

11. Lancaster County Deeds Miscellaneous B-496. The deed states "there is to remain charged . . . the sum of \$3,000." Further, it states "for the yearly interest of said sum of \$3,000 every year during the natural life" (of the parent). The practice was that the father turned the farm over to the son who promised to care for the parents as long as they live, but a certain sum (in this case \$3,000) was not paid (remain charged) as long as the parents lived. The son paid interest every year on that certain sum which provided his parents with a retirement income. Therefore, Leander paid interest on the \$3,000 each year until his parents died. At that point, the \$3,000 became part of the estate settlement and was to be divided among the eight children.

12. Lancaster County Deeds Miscellaneous Book B-496. This type of agreement is known as a Bond of Performance and includes detailed instructions on the provisions for the parents during retirement.



The Lancaster Examiner published a report of Leander J. Lindemuth's funeral on January 30, 1884.

For unexplained reasons, Jacob's will ordered that Leander should receive only one-eighth of the \$3,000 held in reserve on the farm and was forbidden to receive anything more from the estate. In 1878, Jacob's widow, Barbara Ziegler Lindemuth, entered into an agreement with her eldest son, Martin Ziegler Lindemuth. Because of her advanced age and blindness, she could no longer attend to her business properly; therefore, she authorized Martin to take charge of her estate.¹³ She passed away in 1879, and the small house reverted to Leander according to the terms of the 1856 agreement.

In his later years, Leander Lindemuth's behavior became erratic, and in 1883, he was committed to the Harrisburg Insane Asylum. His physical health declined rapidly, and within six months, he asked to be brought home to the farm to die.¹⁴

One year after the death of Leander J. Lindemuth, Jacob W. Nissley and his wife, Mary Lindemuth Nissley, sister to Leander Lindemuth, purchased this farm of 158 acres.¹⁵ They were parents of three sons: Clayton Nissley 1855–1936, Abram Nissley 1856–1943, and Martin Lindemuth Nissley 1864–1952.¹⁶

Leander and his wife, Fanny, also owned a second farm of one hundred acres directly south of this property. Their adopted daughter, Elizabeth, and her husband, S.B. Lenhart, purchased this property in 1884 for \$3,000.¹⁷ A photo of this site is not included in this article.

Bossler Mennonite Cemetery

Early family records state Jacob D. Lindemuth was Lutheran and his wife, Barbara, was United Zion;



Top: Jacob D. and Barbara Schock Ziegler Lindemuth, ca. 1870. Bottom: Burial stones for Jacob D. and Barbara Schock Ziegler Lindemuth are located directly west of the main church entrance in Row 11. (Credit: Siegrist Photography, May 2, 2020)

thus, one may wonder why this couple is buried in this Mennonite cemetery. Factors that contributed to this include:

1. They reared eight children at 2919 Bossler Road, Elizabethtown.
2. Their eight children were part of Anabaptist churches, based on obituaries and family records.
3. The Bossler Mennonite Church hosted funerals for other denominations, such as the funeral of Leander Lindemuth (1831–1884) when Bishop Kohr of Mount Joy Reformed Mennonite preached here with 800–900 attendees.¹⁸

13. Lancaster County Deeds Miscellaneous D-633.

14. *New Era* (May 19, 1883): 5; *New Era* (January 26, 1884): 8; *The Lancaster Examiner*. Funeral (January 30, 1884).

15. Lancaster County Deed H12-645.

16. Pennsylvania Historical and Museum Commission, *Death Certificates, 1906–1967* (Harrisburg, PA: Pennsylvania State); Certificate Number Ranges: 093501-096500, 0552701-055400, 032701-035250.

17. Lancaster County Deed X2-55.

18. *The Lancaster Examiner* (January 30, 1884): 4.



Martin Ziegler Lindemuth property at 2417 Bossler Road, Elizabethtown (Credit: Siegrist Photography, May 2, 2020)

2417 Bossler Road, Elizabethtown

This farm was part of the original Martin Lindemuth (1757–1829) acreage, which Jacob D. Lindemuth and his wife, Barbara Schock Ziegler Lindemuth, inherited after his father's death in 1829.¹⁹ About 1847, their son, Martin Ziegler Lindemuth, acquired from his father a property consisting of two tracts of land containing 133 acres. The property was deeded later in 1853 after the death of Magdalena Wolff Lindemuth, Martin's grandmother.²⁰ Martin also acquired a small tract of property from John Gerber in 1859.²¹

On the west side of the large farmhouse is a log cabin with low doorways. While aluminum siding now covers the early logs, the owners noted the log construction during recent renovations. East of the farmhouse near the springhouse with an active spring is an early summer kitchen also used as a washhouse. The builder of the dwelling is not known.

Martin Z. Lindemuth, an honest and industrious man, lived on the old farm for thirty-seven years until his death (1884). In addition to his farm, he held the office of school director. Martin and his wife, Eliza-

beth Engle, reared thirteen children on this farm.²² Eleven of the thirteen children survived to adulthood. He and his wife were River Brethren, and later joined the Brethren in Christ Church; however, Martin and Elizabeth, and several of their children are buried in the cemetery near Bossler Mennonite Church.²³

L451 Martin Ziegler Lindemuth (1819–1884) and Elizabeth Engle (1821–1909)

L4511 Fanny Lindemuth, 1840–1936; bu. Abilene Cem., Abilene, Kans.

m. 1861, Eli Snyder Hoffman, 1838–1906

L4512 Anna Lindemuth, 1842–1926; bu. Bossler Menn. Cem.

L4513 Barbara Lindemuth, 1843–1936; bu. Bossler Menn. Cem.

m. B. Frank Bishop, 1844–1922

L4514 John E. Lindemuth, 1845–1915; bu. Risser Menn. Cem.

m. 1869, Kate H. Meckley, 1847–1940

L4515 Hiram E. Lindemuth, 1847–1922; bu. Milton Grove Cem., Mt. Joy

m. 1873, Emma Grosh, 1852–1936

L4516 Susan Lindemuth, 1851–1943; bu. Charles Evans Cem., Reading

m. David B. Hoffer, 1851–1917

L4517 Elizabeth Lindemuth, 1853–1939; bu. Spring Creek Cem., Hershey

m. Peter S. Bachman, 1853–1928

19. Lancaster County Will P1-390.

20. Lancaster County Deed D8-64.

21. Lancaster County Deed T8-519.

22. *Biographical Annals of Lancaster County Penna.* (Chicago, IL: J.H. Beers & Co., 1901), 380.

23. *Engle Family Genealogy* (Engle Family Association, June 26, 2004).

L4518 Martha Lindemuth, 1857–1944; bu. Bossler Menn. Cem.

m. Christian E. Goss, 1857–1922

L4519 Samuel E. Lindemuth, 1859–1946; bu. Bossler Menn. Cem.

m. 1883, Fannie H. Stoner, 1864–1948

L4510 Sarah Lindemuth, 1861–1955; bu. Bossler Menn. Cem.

L451a Martin E. Lindemuth, 1867–1935; bu. Mt. Tunnel Cem., Elizabethtown

m. 1891, Annie McLanahan, 1870–1967²⁴

Martin Ziegler Lindemuth died suddenly of a stroke of apoplexy in 1884.²⁵ That same year, his widow, Elizabeth, moved into Elizabethtown along with her two daughters and a son. She was a member of the River Brethren Church, and her daughters were members of the Church of God.²⁶

Ninety-five acres of Martin's property was purchased in 1887 by Jacob Lichty Hess.²⁷ Mr. Hess was the father-in-law of Jacob H. Ziegler whose father,

24. *Engle Family Genealogy* and Find a Grave, U.S., *Find A Grave Index*, 1700s–Current (Provo, UT: ancestry.com, 2012).

25. *Harrisburg Telegraph* (June 7, 1884): 1.

26. *Biographical Annals of Lancaster County*, 380.

27. Lancaster County Deed A13-143.z



The front stove door says **Brunnerville Foundry, Lancaster Co., Pa.** (Credit: Siegrist Photography, May 19, 2020)

John, was co-executor of Martin's estate along with Martin's widow, Elizabeth Engle Lindemuth.

Later, in 1898, the Hess estate executors sold the ninety-five-acre tract of property to Henry E. Garber and his wife, Fanny Eby Garber.²⁸ In 1906, the property was sold to Ira Longenecker, father of Fannie Longenecker Shreiner, and his wife, Ellen Eby Gar-

28. Lancaster County Deed R15-309.

River Brethren move to Kansas

The most extensive migration of River Brethren to Kansas occurred in 1879. A party of three hundred left Marietta Station by rail under the leadership of Bishop Jesse Engle and Elder Samuel Zook. Included in this party were Fannie Lindemuth Hoffman and her husband, Eli S. Hoffman. A whole freight train loaded with household goods and farming implements followed. Other heads of families listed as leaving Lancaster County were Benjamin Gish, Abraham M. Engle, Noah Engle, John Engle, Christian Hoffman, John Forney, John Sheetz, Benjamin Brubaker, and Tobias Sheets. First Kansas Brethren settlers before this group were John B. Musser, David Book, and the Bert and Pike families. An advance scout for the congregation was Cyrus Lenhart of West Donegal Township, Pennsylvania.

Like the Mennonites, these Brethren in Christ, more commonly known at that time as River Brethren, dressed plainly, were devout in their faith, eschewed politics, and opposed war. They based their church ordinances on biblical pas-

sages. They practiced adult baptism by trine immersion (as opposed to other Baptist faiths, which used one immersion) originally performed in creeks or rivers and from whence the brethren initially got their name. They held love feasts once or twice a year, with food contributed by the congregants, as religious events that lasted one or two days. Their communion observance included feet washing and the kiss of peace. They were hard workers and industrious farmers. When one in their community fell behind with his finances, the others helped with advice and cash. Faith, family, and community were of high importance. They sometimes visited their kin in Pennsylvania in groups of two to three hundred members traveling together enjoying baskets of food and discounted fares based on group rates. These excursions made quite an impression on the towns that they passed.*

**The Inquirer* (June 30, 1894): 8; *Lancaster Intelligencer* (June 30, 1894): 1; *The Abilene Gazette* (April 18, 1879): 1.



The small house is beside a long lane that leads to the log house at 2221 Bossler Road. The barn was torn down about 1954. The top right corner of the photo shows the “upper farm” at 2394 Bossler Road, Elizabethtown. (Credit: Siegrist Photography, May 19, 2020)

ber.²⁹ In 1968, as a young widow, Fannie sold this farm to Mervin and Kathryn Martin.³⁰ An old wood-burning cookstove remains in the early summer kitchen (washhouse).

2221 Bossler Road, Elizabethtown

This site appears to be the original Martin Lindemuth homestead. On September 12, 1787, one hundred acres in (West) Donegal Township³¹ from the Scotch-Irish David Craig’s estate was sold to Martin Lindemuth and his wife, Magdalena Wolff.³² They had four daughters and one son.

L4 Martin Lindemuth (1757–1829) and Magdalena Wolff (1765–1852)

- L41 Elizabeth Lindemuth, 1783–1854
m. June 30, 1808, Jacob Stehman, 1773–1816
- L42 Barbara Lindemuth, 1786–unknown
m. Joseph Bucher, 1782–unknown
- L43 Margaret Lindemuth, 1789–1868
m. Frederick Frank/Franck, 1778–1866
- L44 Catherine Lindemuth, 1790–unknown
m.(1) Christian Longenecker, 1779–1814
m.(2) John Kindig, 1789–1868
- L45 Jacob D. Lindemuth, 1795–1874
m. Barbara Ziegler, 1793–1879

By 1798, Martin Lindemuth built and was taxed on this red brick home. He prospered financially and, at his death, owned several properties. As per his will, the red brick home with twenty-five acres went to his

wife, Magdalena Wolff Lindemuth, for the duration of her life. She died in 1852. Her daughter, Elizabeth Stehman, died two years later in 1854. The house and acreage then went to Elizabeth’s two daughters: Elizabeth Lindemuth Stehman (1811–1889), married to Benjamin Herr, and Martha Lindemuth Stehman (1823–1869), wife of John Brenneman. These con-



Four generations with direct connections to Jacob Lichty Hess and Mary Ann Herr Hess of Pequea Township, New Danville, ca. 1947. Front row: A great-great-granddaughter, Dawn Singley Zetto, with her mother, Mary Heisey Singley, daughter of Mary Ziegler Heisey. Back row: Their granddaughter: Mary Ziegler Heisey. Their daughters: Mary “Mame” Hess Eshelman and Susanna “Suie” Hess Rutt, wife of Martin E. Rutt. (Credit: Dawn Zetto Collection, Houston, Texas)

29. Lancaster County Deed I18-315.

30. Lancaster County Deed S58-1191.

31. Donegal Township was divided into East and West Donegal Townships in 1838.

32. Lancaster County Deed RR-644.



Seven children of Jacob Lichty Hess Sr. (1827–1897) and wife, Mary Ann Herr, of Pequea Township, Lancaster County, are named on this piece of art.

nections explain the Herr Breneman (sic) label listed on the 1864 map for the site. Ultimately, in 1874, the Brenneman and Herr families deeded the property (house and twenty-five acres) to Martin Ziegler Lindemuth and heirs.³³

This tract was included in the ninety-five acres purchased by Jacob Lichty Hess Sr. (1827–1897) and

his wife, Mary Ann Herr (1832–1879), of Pequea Township. By 1886, Martin Herr Hess, the eldest son of Jacob and Mary Ann Herr Hess, moved to his parents' farm in West Lampeter Township.

Although Suie Hess Rutt and her husband, Martin E. Rutt, belonged to Bossler Mennonite Church, one of her greatest delights was to return with her sisters, Mame Hess Eshelman and Fannie Hess Hess, once a year to the Pequea Brethren in Christ Church at love feast time.³⁴

2394 Bossler Road, Elizabethtown

The Martin Ziegler Lindemuth land was purchased after his death by Jacob Lichty Hess, containing sixty-four acres.³⁵ The eldest son of Jacob Lichty Hess Sr. (1827–1897) and wife, Mary Ann Herr (1832–1879), was Martin Herr Hess (1855–1917). He and his wife, Mary, are likely the ones who built this farmhouse and barn; however, soon after, Martin decided to move back to the old Hess homestead of Pequea Township. Thus, on September 14, 1897, the executors for the

34. Hess Executive Team, *Hess Genealogy: The Descendants of 1717 Immigrants: Hans and Magdalena Hess* (Lancaster, PA: self-published, 2004), 67, 144–147.

35. Lancaster County Deed Z12-444.

33. Lancaster County Deed N10-455.



Aerial view of the farm at 2394 Bossler Road likely built by Martin and Mary Herr. Photo ca. 1990.



The 1888 datestone on the barn at 2394 Bossler Road. (Credit: Siegrist Photography, May 2, 2020)

late Jacob L. Hess Sr. sold the sixty-four acres to his son-in-law and daughter, Martin Ebersole Rutt, and his wife, Susanna "Suie" Hess (1875–1957).³⁶ Martin E. Rutt's father was Martin N. Rutt (Mennonite bishop in 1880), and his mother was the daughter of John and Fannie Longenecker Ebersole.³⁷

The house construction is a frame building with two inside layers of bricks, likely placed there for insulation, as they are not part of the actual supporting structure.

36. Lancaster County Deed U15-50.

37. *Hess Genealogy*, 144.

There is an active spring partway up a hill on the southeast section of this farm. According to early oral history, the Lindemuths of this neighborhood dreamed of starting a village by that spring and calling it Lindemuth; however, that dream never materialized.³⁸

In 1951, Martin E. Rutt and Suie H. Rutt granted and conveyed the deed to the widow Fannie G. Shreiner. For a short time, the two properties were reunited again by the Shreiner family. In 1968, Henry Eugene Garber (1921–2009) and his wife, Martha (1922–2019), purchased the property from Fannie Shreiner, who lost her husband at thirty-six years of age.³⁹ Mr. Garber's descendants still live on this farm.

2222 Bossler Road, Elizabethtown

According to *Bridgens' Atlas* of 1864, earlier owners were Peter B. Nissley, John Siegrist Garber, and Simon E. Garber.

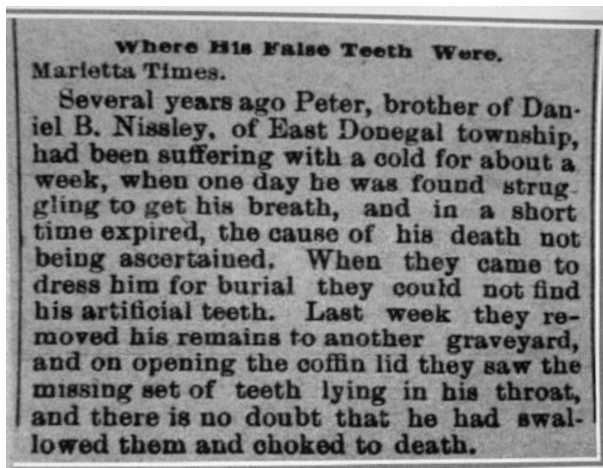
Peter B. Nissley (ca. 1823–1869) and Elizabeth Hoffman applied for their wedding license on November 24, 1853, in Harrisburg, Pennsylvania, and were married on December 12, 1853, in Dauphin County. Elizabeth Hoffman's parents were Michael Hoffman (b. October 3, 1803, York Co.; d. February 25, 1862, Conoy Twp.) and Martha/Magdalena Musser (October 5,

38. Herbert Garber, interview by Joanne Hess Siegrist, May 2, 2020.

39. Lancaster County Deed S57-1031. In 2020, Herbert Garber was an invaluable source of information concerning the history of these properties.



2222 Bossler Road property of Peter B. Nissley and Elizabeth Musser Hoffman Nissley (Credit: Siegrist Photography, May 2, 2020)



"Where His False Teeth Were" was reported in *Lancaster Intelligencer* after Peter Nissley's remains were moved to another graveyard.

1809–November 30, 1840). The Hoffman couple is buried in East Donegal (Reich's) Cemetery.⁴⁰

Peter B. Nissley purchased the property from Christian Nissley who obtained it from Martin Nissley's estate.⁴¹ He had been reared as a farmer and followed that occupation all his life on this farm. He took a deep interest in the community's welfare and served as school director.⁴² Peter suffered an early death in 1869. Years later, his body was reinterred in Mt. Tunnel Cemetery. It is likely that when the farm was sold out of the Nissley line, they dug up graves on this property for reinternment, which prompted a newspaper story about the artificial teeth.⁴³

Peter B. Nissley and his wife, Elizabeth Musser Hoffman, had three children: Amanda Nissley Risser (1854–1918), Martha Heisey (1856–1918), and Anna Heisey (1858–1914). Peter and his second wife, Elizabeth Hoffer, had three more children: Simon H. Nissley (1864–1934), Hiram H. Nissley (1867–1960), and Peter H. Nissley (1869–1944).

In 1870, John S. Garber purchased this 120-acre farm located on the opposite side of Bossler Road and nearby the Bossler Mennonite Church.⁴⁴ When he died, he divided the farm into seventy-nine acres, which became 2222 Bossler Road, owned by Simon E. Garber,⁴⁵ and forty-nine acres which became 2062 Bossler Road.⁴⁶ To this day, the farm at 2222 Bossler Road is still within this direct Garber family line.

40. Registration of Marriages, Dauphin County, 1853; Find a Grave, <https://www.findagrave.com/memorial/31055857/michael-hoffman>.

41. Lancaster County Deed A9-696.

42. *Biographical Annals of Lancaster County*, 395.

43. *Lancaster Intelligencer* (December 12, 1883): 3.

44. Lancaster County Deed Z9-331.

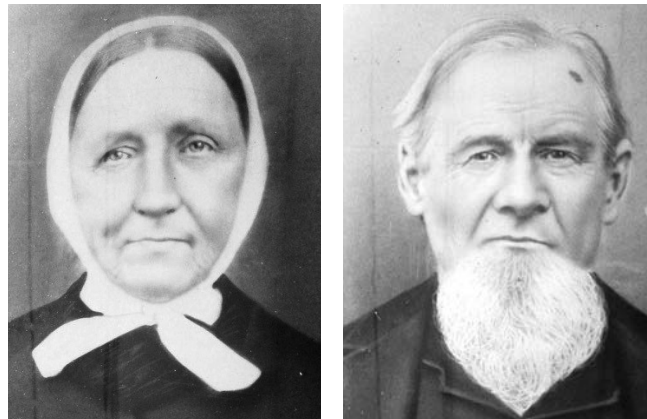
45. Lancaster County Deed I14-261.

46. Lancaster County Deed W15-569.

John Siegrist Garber and Susan Erb were the parents of Simon E. Garber (1863–1952). John S. Garber was reared at the old Garber homestead at 1137 Garber Road, Elizabethtown. Simon E. was the last living of their nine children.

Family tradition—West Donegal Township

A fourth generation of Lindemuth girls continued a family tradition of marrying within a family group; some of these neighboring Mennonite families were leaders within the Kraybill and Bossler Mennonite



Top: Couple in golden years, ca. 1885. Charcoal drawings of Sarah (Sallie) Lindemuth and her husband, Daniel Bachman Nissley. *Bottom:* Four generations, ca. 1914. Daniel Bachman Nissley (brother of Peter B. Nissley) holding his great-grandson Clyde Nissley Jr., father of Jim R. Nissley, Standing: Clyde Nissley Sr. Seated: Frank Lindemuth.



Top: Garber farm ca. 1930. Bottom: Preparing elderberries ca. 1910.

communities. Two Lindemuth sisters, daughters of Jacob D. and Barbara Ziegler Lindemuth, married cousins: Mary married Jacob W. Nissley (1825–1904),⁴⁷ and Barbara married Christian Nissley (1824–1894).⁴⁸ Their cousin Sarah Lindemuth (1833–1902) married a third Nissley cousin, Daniel Bachman Nissley (1829–1919), of Maytown, Pennsylvania.⁴⁹

Daniel's parents were Martin Bossler Nissley (1799–1833) and his wife, Anna Bachman Nissley (1799–1888).⁵⁰ His earlier direct lineage can be traced to generations 1-3: 1717 immigrant Jacob Nissley, Martin Nissley Sr., and Christian Nissley.⁵¹ Daniel

Bachman Nissley (1829–1919) was a brother to the early settler at the 2222 Bossler Road farm site: Peter B. Nissley (ca. 1824–1869). It is likely both brothers were born at this farm.

In the photo above, three generations of Garber relatives prepare berries for jelly at the Simon and Fanny Garber homestead. Sitting on the rocker and wearing a dark dress is great-grandmother Susan Erb Garber (1830–1919), wife of the late John Siegrist Garber (1826–1888). Left to right: Monroe Garber and Helen Garber Groff, great-grandmother Susan Erb Garber on the rocker, hostess Fanny Garber, aunt Anna Garber, daughter Suie Garber Kraybill, aunt Kate Garber.⁵²

47. *Pennsylvania Marriages, 1852–1968*, Ancestry.com.

48. Mennonite Vital Records, Mennonite Life, Lancaster, PA.

49. Ibid.

50. Karl Nissley Haines, *A History of the Nuessli, Nissley, Nissly Family, 1717–1985* (Mount Joy, PA: self-published, 1986), 363.

51. Haines, 8.

52. Joanne Hess Siegrist, *Mennonite Women of Lancaster County: A story in photographs from 1855-1935* (Intercourse, PA: Good Books, 1996), 17, 109. Early images used by permission of Joanne Hess Siegrist.



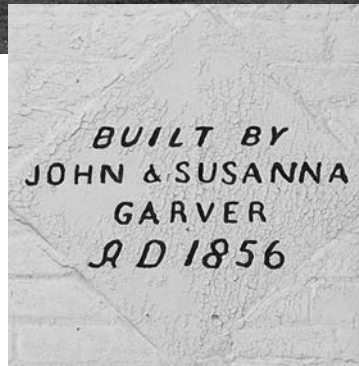
2167 Bossler Road, Elizabethtown

In 1823, Andrew Gerber purchased two tracts of land (103 and thirty-seven acres) from Samuel Bassler (sic).⁵³ In 1832, John Nolt Gerber purchased both tracts from Andrew Gerber.⁵⁴

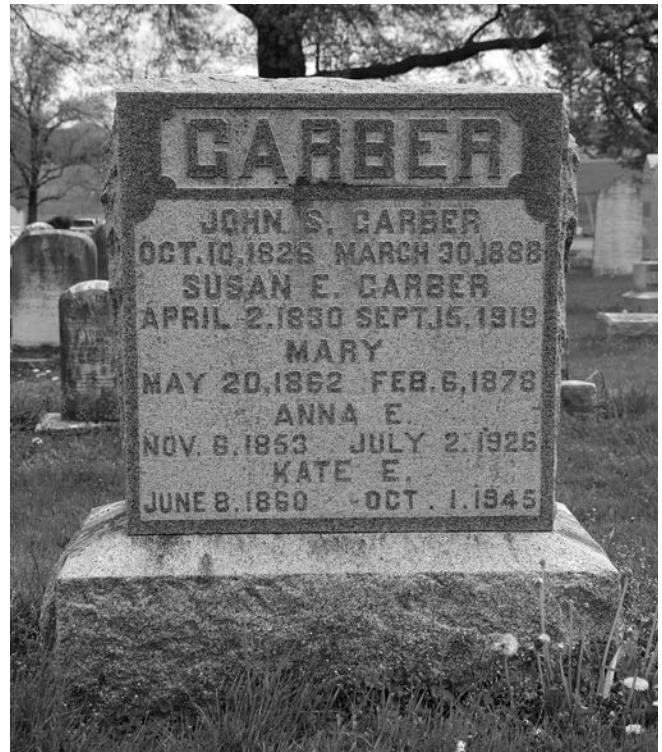
John Nolt Gerber died on April 11, 1842, and by will, devised the farm (both tracts) to son John S. Garber.⁵⁵ John S. accepted it on November 8, 1847, after he turned age twenty-one.⁵⁶ The sale was formalized on February 14, 1848.⁵⁷ In 1856, John Siegrist Garber (1826–1888), and his wife, Susan Erb (1830–1919), built the house for their newlywed son Henry Erb Garber and his wife. While John and Susan lived all their married years at John's birthplace at 1137 Garber Road, Elizabethtown, they were busy attaining five local farms for their five sons: Henry E. at 2167 Bossler Road, Simon at 2222 Bossler Road, Amos at 1137 Garber Road, John E. at 2062 Bossler Road, and Sam along Nolt Road, Rheems.

Before he died, John Siegrist Garber and his wife, Susan Erb, sold the tract west of the Mennist (sic) Meeting House, to his oldest son, Henry Erb Garber, on March 22, 1882.⁵⁸ The farm contained eighty-eight acres and one hundred perches. The meeting house is on the corner of Bossler Road and Garber Road.

In 1920, Elias Eby Garber purchased this farm from his father, Henry Erb Garber.⁵⁹ In 1949, Henry Eugene Garber purchased it from his father, Elias Eby Garber.⁶⁰



Top: 2167 Bossler Road, Elizabethtown. Left: Datestone says BUILT BY JOHN & SUSANNA GARVER A.D. 1856. Bottom: John S. and Susan E. Garber are buried in Bossler Mennonite Cemetery. (Credit: Siegrist Photography, May 2, 2020)



In 1977, Herbert Jerome Garber purchased the farm from his father, Henry Eugene Garber.⁶¹ Currently, the site remains in the direct line of Garber owners.

53. Lancaster County Deed 25-418.

54. Lancaster County Deed X5-168.

55. Lancaster County Will T1-156.

56. Lancaster County Deed F7-472.

57. Lancaster County Deed Z8-361.

58. Lancaster County Deed T11-629.

59. Lancaster County Deed Y23-470.

60. Lancaster County Deed A40-570.

61. Lancaster County Deed N71-434.



Elias and Ada Garber's wedding in 1911. Seated left to right: bride's parents Amos and Mary Newcomer; groom's parents Fannie Nissley Garber and Henry Erb Garber; Anna Garber, and groom's paternal grandmother Susan Erb Garber (1830–1919). Standing left to right: Catherine Garber, Frances Keener, bride and groom Ada and Elias Garber, and Ben Keener

According to oral family history, this farm at 2167 Bossler Road was divided from the original Garber homestead at 1137 Garber Road. It took one year and cost one thousand dollars to build this house.⁶² The house builders boarded at the old Garber homestead during the construction process.

Lightning destroyed the original barn in 1930, and that same night a second barn at the Longenecker farm burned near Bossler Mennonite Church.⁶³

The datestone on the present barn built on the original foundation gives these details: Elias and Ada Garber 1930. The barn contractor was Norman Ebersole.⁶⁴

2062 Bossler Road, Elizabethtown

John S. and Susan Garber bought this farm specifically for their son John E. Garber and his new wife, Alice Newcomer Garber, who married on October 13, 1887. John S. Garber wrote in his will that a barn and

62. Herbert Garber, interview by Joanne Hess Siegrist, May 19, 2021.

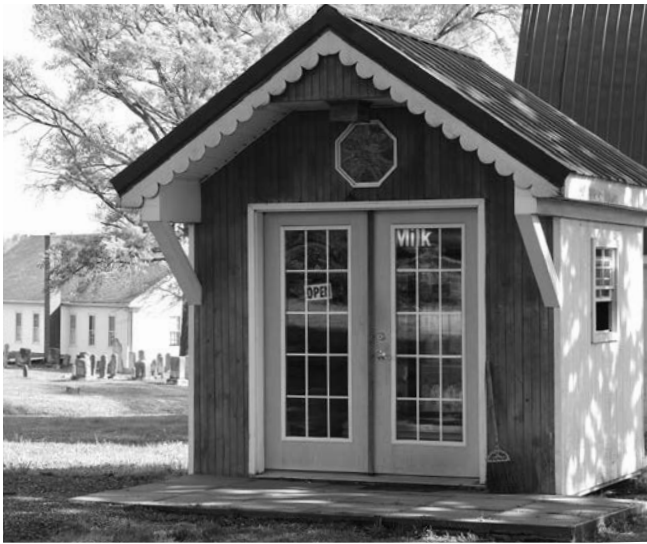
63. *Intelligencer Journal* (July 10, 1930): 1.

64. Herbert Jerome Garber, interview by Joanne Hess Siegrist, March 20, 2020.



Right: 2062 Bossler Road, Elizabethtown across the road from Bossler Mennonite Cemetery. Above: House datestone: BUILT BY JOHN S. & SUSAN GARBER A.D. 1887. (Credit: Siegrist Photography, May 2, 2020)





Bossler Mennonite Cemetery is across the road from a miniature shop on the 2062 Bossler Road farm. (Credit: Siegrist Photography, May 2, 2020)

house were to be built for John E. with all construction expenses to be paid for by his estate. The property was deeded to John E. on December 31, 1887, just a few months before John S. died on March 30, 1888.⁶⁵ Jacob Garber Nissley (1842–1914) married Catherine E. Stauffer. Their daughter, Barbara Stauffer Nissley (1870–1922), married Hiram Balmer Strickler who purchased the farm at 2062 Bossler Road from John E.

65. Lancaster County Deed W15-569.

and Alice Garber on March 31, 1923.⁶⁶ Their daughter, Anna Nissley Strickler (1892–1964), married to Warren S. Aungst, purchased the farm from her parents in 1926.⁶⁷ Hiram S. Aungst and Erma M. Swope Aungst bought the property in 1960.⁶⁸ Members of the Aungst family currently own the property.

1137 Garber Road, Elizabethtown

The earliest known Garber home in West Donegal Township was the childhood home of Christian Siegrist Garber (1829–1882), husband of Anna Lindemuth Garber (1834–1873). During their married years, they resided at 197 Bossler Road, near Rheems, but they continued to attend Bossler Mennonite Church and are buried in Bossler Mennonite Cemetery.⁶⁹

In 1823, Andrew Gerber purchased this land from Scotch-Irish Samuel and Barbara Bassler.⁷⁰ Andrew's son, John Nolt Garber, and his wife, Catherine Siegrist Garber, first settled in East Donegal Township by Colebrook Road on a farm they purchased from his father.⁷¹ Six of their eight children were born there: Michael, Mary, Nancy, Barbara, John S., and Christian S. In 1832, John and Catherine moved to this 139-acre farm in West Donegal Township that they purchased

66. Lancaster County Deed B26-337.

67. Lancaster County Deed Y27-541.

68. Lancaster County Deed E49-217.

69. Allan A. Garber, *Descendants of Christian S. and Anna Garber* (Edmonton, Alberta, Canada: Garber Historical Associates, 1985).

70. Lancaster County Deed 25-418.

71. Lancaster County Deed X5-168.



The earliest known Garber site in West Donegal Township at 1137 Garber Road. (Credit: Siegrist Photography, May 2, 2020)





Garber Homestead of East Donegal Township, ca. 1890. According to oral history, two persons in the center of the boat are probably Carrie Weaver Garber (1852–1918), fourth from left, and her husband, Benjamin L. Garber (1850–1932), second from right. The six others in the boat remain unidentified. In 1811, Andrew Garber built the barn shown on the left.

from John's father.⁷² The land was adjacent to the Bossler Meeting House lot. In 1835, they added a large addition to the original limestone house built about 1760 by Longenecker. The barn datestone says Christian Longenecker built it in 1801. It was on a section of the original five-hundred-acre Longenecker tract.

This lovely, well-preserved homestead is the earliest Garber homestead in West Donegal Township. To the east side of the house are four or five active springs with fine stone walls on two sides and a meadow on the other sides. Before the days of refrigeration, many early settlers built their home by an active spring head.

The farm of East Donegal Township in the photo above is located southeast of Colebrook Road and Donegal Springs Road near Mount Joy. In 1741, William Penn's sons deeded 236 acres near Mountville to Christian Garber, the first known Garber immigrant to Lancaster County. In 1810, Christian's grandson Andrew Garber purchased this 258-acre tract in East Donegal Township between Kraybill Mennonite Church and Donegal Presbyterian Church. It was at this homestead that Benjamin L. Garber was born.⁷³

Farm ownership—eight direct generations

1. Andrew Garber purchased two tracts, 103 acres and thirty-seven acres from Samuel Bassler on August 23, 1823.⁷⁴

72. Ibid.

73. *Mennonite Women of Lancaster County*, 100.

74. Lancaster County Deed 25-418.

2. John Nolt Gerber purchased both tracts from Andrew on May 21, 1832.⁷⁵

3. John Nolt Gerber died on April 11, 1842, and by will, left this farm to son John S. Garber.⁷⁶ John S. accepted it on November 8, 1847, after he reached the age of twenty-one.⁷⁷ The sale was formalized on February 14, 1848.⁷⁸

4. John Siegrist Garber died on March 30, 1888. Amos E. Garber obtained the farm per his father's will.⁷⁹

5. Jacob Reist Garber purchased the farm from Amos Eby and Lizzie Reist Garber on March 21, 1927.⁸⁰

6. Parke M. and Mildred Garber purchased the farm from Jacob R. and Lizzie B. Garber on March 27, 1950.⁸¹

7. Fred M. and Linda S. Garber purchased the farm from Parke and Mildred Garber on April 1, 1977.⁸²

8. The farm passed into the hands of Mahlon and Hazel Garber Charles in 1983.⁸³ Descendants of the Garber family currently own the farm.

75. Lancaster County Deed X5-168.

76. Lancaster County Will T1-156.

77. Lancaster County Deed F7-472.

78. Lancaster County Deed Z8-361.

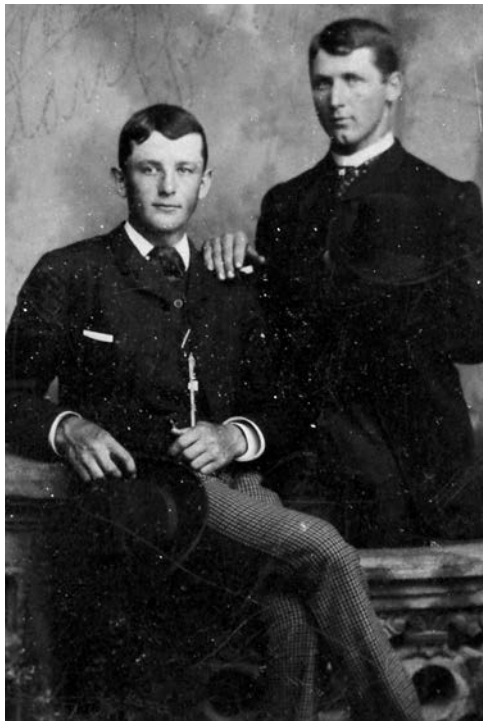
79. Lancaster County Will H2-167.

80. Lancaster County Deed M28-593.

81. Lancaster County Deed W40-44.

82. Lancaster County Deed O70-123.

83. Lancaster County Deed K86-325.



Top: 1519 Haunstein Road, Elizabethtown (Credit: Siegrist Photography, May 2020). **Far left:** Seated on the left is John Lindemuth Garber (1861–1927), as a youth with an unidentified friend ca. 1870s. **Left:** Wedding photo in 1884 of John Lindemuth Garber and Amanda Ebersole Rutt.

1519 Haunstein Road, Elizabethtown

Early owners included Christian Frantz in 1785 and Christian Nissley.⁸⁴ Christian Nissley consolidated three neighboring tracts into one farm of 145 acres. John Nissley purchased these tracts in two separate parts in 1814 and 1822. In 1830, John Nissley Jr. purchased the farm from his father. John Nissley sold the property to Jacob Ziegler in 1841 as noted in the deed

containing the history of transactions.⁸⁵ In 1844, Jacob Ziegler and Barbara Lindemuth sold the farm to Jacob W. Lindemuth.⁸⁶ In 1861, he added thirty acres from Cyrus Lenhert,⁸⁷ as well as some other small tracts to bring the total acreage to ninety-one acres, eighty-seven perches. In 1883, Jacob W. Lindemuth sold the farm to John Lindemuth Garber (1861–1927) and his

84. Lancaster County Deed TT-204.

85. Lancaster County Deed C7-4.

86. Lancaster County Deed C7-4.

87. Lancaster County Deed B12-495.



Wedding, November 27, 1919, Ezra Rutt Garber (1894–1981) and his wife, Mary Miller Stauffer. Photos depict two different views at the bride's home on their wedding day.

wife, Amanda Ebersole Rutt.⁸⁸ John L. Garber was a son of Christian Siegrist and Anna Lindemuth Garber. Before John's death, the farm was passed to a son Ezra Rutt Garber (1894–1981), and his wife, Mary Stauffer. This deed was not recorded; however, later in 1968, the same farm, based on the description of boundaries and acreage, was sold to this couple's son and son-in-law: Ezra Ralph Garber and Dan Stoltzfus, husband of Barbara C. Garber.⁸⁹ In recent years, Gene and Karen Garber have owned this property, keeping it in the Garber family.

At this farm, Ezra and Mary Garber reared four children: Harold, Barbara, Mary Helen, and Ezra Ralph. They and their children attended Bossler Mennonite Church.⁹⁰

The house datestone has no names, merely 1913. According to oral family history, the original house burned to the ground, and the current house was built on the original foundation. Years later, Ezra's family destroyed the nearby summer kitchen/wash-house with its big old woodstove to modernize the farm.⁹¹

In 1927, John Lindemuth Garber, who had been blind several years, died at the home of his son Ezra in West Donegal Township, at age sixty-six. He was a member of Bossler Mennonite Church.⁹²

1531 Bossler Road, Elizabethtown

This fine two-story Georgian-style house was likely built by David Coble Jr. in 1799 with the limestone

architecture as its focal point. According to the warrant map, Robert Allison owned the property in the early 1700s. In the 1740s, a nearby neighbor, Robert Buchanan, owned the adjoining 432-acre tract. Another neighbor was Ephraim Moore.⁹³

In 1792, David Coble Jr. purchased seventy-eight acres of the larger tract of land from his father's estate.⁹⁴

David Coble died in 1841 at the age of eighty-four. On September 29, 1841, a public sale of the estate of David and Barbara Coble was advertised. The estate consisted of two tracts: ninety acres next to John Brenneman and Henry Heisey, and the estate of Barbara Coble consisting of eighty-one acres and a two-story weather-boarded house and bank barn.⁹⁵ In 1844, David Coble Jr., administrator for David and his wife, Barbara Coble, who died intestate, released the mansion farm to Henry Coble.⁹⁶

In 1851, Henry Coble sold 124 acres of the larger tract of land to Joseph B. Nissley.⁹⁷

In 1858, Samuel S. Nissley, son of Joseph B. Nissley, inherited the acreage from his father's estate.⁹⁸ The same year, Samuel S. Nissley sold the property to Jacob Rutt. This transaction is embedded in the 1868 deed transferring 114 acres from Jacob Rutt to Martin N. Rutt.⁹⁹

Martin N. Rutt was chosen as a minister of the Mennonite Church and later was a bishop. He was well-known throughout the entire community and

88. Lancaster County Deed B12-496-498.

89. Lancaster County Deed U57-350.

90. Christine Minnich, *The Church on Bossler's Corner: The History of Bossler Mennonite Church* (Morgantown, PA: Masthof Press, 2011).

91. David Garber, interview by Joanne Hess Siegrist, May 9, 2020.

92. *Lancaster New Era* (May 2, 1927): 3.

93. Lancaster County Deed P-322.

94. Lancaster County Deed C37-248.

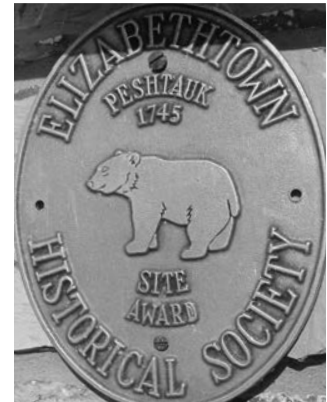
95. *The Lancaster Examiner* (September 29, 1841): 1.

96. Lancaster County Deed Y6-503.

97. Lancaster County Deed W30-538.

98. Lancaster County Deed U8-56.

99. Lancaster County Deed A10-80.



Top: 1531 Bossler Road, Elizabethtown. *Left:* Gable end of the barn shows the air vents in the architectural design. *Above:* A plaque given by Elizabethtown Historical Society was posted by the front door. Peshtauk 1745—Site Award.

very prominent in the Mennonite Church. He was sixty-five years of age and a retired farmer when he died suddenly in November 1905. His wife had predeceased him, and the following children survived him: Martin E. and wife Suie; Amanda, Mrs. John Lindemuth Garber; and Alice, Mrs. Harry Erb; and Elizabeth who married Tillman Kraybill of Conoy Township.¹⁰⁰ Martin N. Rutt and his wife, Fanny, had five children. Son Martin had first rights to the mansion farm, and son Gabriel had rights to the second

farm. If the sons refused rights to the property, then the daughters had the right to take it. In 1907, the mansion farm was transferred from the Martin Rutt heirs to daughter Alice Erb and her husband, Harry.¹⁰¹ The second tract transferred to daughter Amanda Rutt Garber, wife of John Lindemuth Garber.¹⁰²

Peshtauk was one of the seventeen townships created when Lancaster County was established in 1729. North of the Conewago Creek, Peshtauk became part

100. *Herald of Truth* 42, no. 46 (November 16, 1905): 368.

101. Lancaster County Deed S18-245.

102. Lancaster County Deed S18-246.



The Coble family was German (not Scotch-Irish). Near the Masonic Homes at Conoy Crossing, the Nissley Graveyard holds a lovely gravestone for Michael Kobel/Coble (1763–1823). (Credit: Siegrist Photography, May 2, 2020)

of Dauphin County in 1785. Peshtauk was derived from Piqua or Pequeas town, probably a Shawnee village situated between the mouth of the Paxtang Creek and Harrisburg, Pennsylvania.¹⁰³

Lindemuth connections to Bossler Road

While few connections of this lovely site to the Lindemuth family exist, it is along Bossler Road where many of the Lindemuth family often passed and probably visited. It was the home of Martin N. Rutt, a long-time respected bishop at Bossler Mennonite Church, and his wife, Fanny.

197 Bossler Road, Rheems

John Nolt Garber purchased this farm and, on his death in 1842, bequeathed it to his thirteen-year-old

103. *Chronicle Newspapers* (April 10, 2008): 7, 10.



197 Bossler Road, Rheems (Credit: Carl Garber, 2016)





Christian Siegrist Garber (1824–1894) and wife, Anna Ziegler Lindemuth (1834–1873), married October 18, 1853, in Lancaster. (Credit: Thos. Cummings, *Forty N. Queen Street, Lancaster, PA*)

son, Christian Siegrist Garber, when he reached the age of twenty-one.

Christian Siegrist Garber (1824–1894) and his wife, Anna Ziegler Lindemuth (1834–1873), built this two-story house in 1855. It is next to an older, smaller brick house. The childhood home for Christian was 1137 Garber Road, and for Anna, it was at 2919 Bossler Road. They started their married life at 197 Bossler Road and attended Bossler Mennonite Church.

Lovely large corner cupboard, 1853

Known by a handwritten note are the early owners of the large corner cupboard: Lindemuth, Buckwalter, Garber, Brubaker, and Brubaker. Upon serious study of the text listed below in the Garber book, this is the logical line of ownership: Lindemuth/Garber to Garber/Buckwalter¹⁰⁴ to B2 Garber/Brubaker¹⁰⁵ to

104. Allan A. Garber, *The Descendants of Christian S. and Anna Garber* (Edmonton, Alberta, Canada: Garber Historical Associates, 1985), 30, 43.

105. Garber, 49.



The cupboard was a wedding gift for Anna Lindemuth Garber and Christian Siegrist Garber. Likely it was a gift from her parents, Jacob D. and Barbara Ziegler Lindemuth, who lived about two miles west of this home along Bossler Road, Elizabethtown. (Credit: Bob and Lois Shreiner Brubaker)

B26 Brubaker/Herr¹⁰⁶ to B263 Brubaker/Shreiner¹⁰⁷ with a message that the heirloom is to always remain within the direct family line.

While the corner cupboard has passed directly to the Bob Brubaker line, it was first given as a wedding gift to Anna Lindemuth Garber. Her childhood home was at 2919 Bossler Road, adjacent to the childhood home of Bob Brubaker's wife, Lois Shreiner Brubaker. This lovely piece of furniture doubles as a precious family piece.¹⁰⁸

106. Garber, 50.

107. Garber, 51.

108. Bob and Lois Shreiner Brubaker, interview by Joanne Hess Siegrist, April 24, 2020.



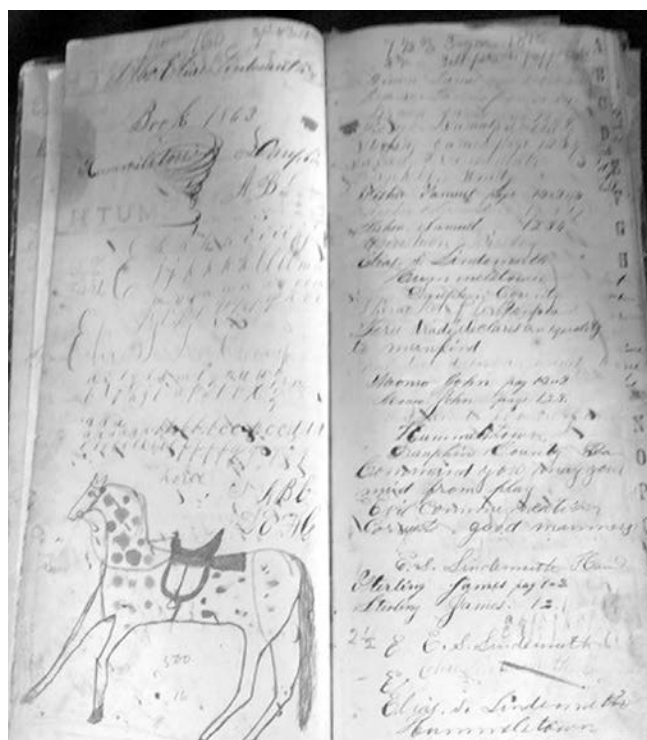
Lindemuth Family, ca. 1910. Seated left to right: mother Annie Strickler Lindemuth (1853–1933), only daughter Mary Lindemuth (1889–1981), father Elias S. Lindemuth (1846–1925). Standing left to right: Edgar Lindemuth (1887–1978), Norman Joseph Lindemuth (1881–1948), Harry C. Lindemuth (1871–1952), and Elmer Lindemuth (1883–1959). (Credit: Gaugler of Harrisburg, PA.)

In closing

Barbara Lindemuth and Joanne Hess Siegrist both have Lindemuth connections.

Barbara's direct Lindemuth line: 1749 immigrant Ludwig Lindemuth, Peter Lindemuth, Ludwig Lindemuth, and Joseph (1819–1885), the father of Elias S. Lindemuth. Joseph left East Donegal Township, Lancaster County, and purchased a farm in Derry Township, Dauphin County.

Joanne's direct Lindemuth line: 1749 immigrant: Ludwig Lindemuth, Martin Lindemuth, Jacob D. Lindemuth, Barbara Ziegler Lindemuth Nissly, Lizzie Lindemuth Nissly, Anna Nissly Nissly, Kathryn Nissly Nissly Hess, Joanne Louise Hess Siegrist.



Copybook for Elias S. Lindemuth (1846–1925)

The Elias S. Lindemuth family pictured in the photo on page 60 first lived in Londonderry Township, Middletown, near the current, well-known Three Mile Island. In time, they moved on to a second farm near Ebenezer and attended a nearby United Brethren Church.

The paternal great-grandfather of Barbara Lindemuth, a contributor to this article, is Joseph's son Elias S. Lindemuth.

Elias was one of the grandsons of Ludwig Lindemuth and Susanna Ziegler Lindemuth (Marietta Pike farm in Mount Joy). Ludwig's son Joseph reared Elias on his farm in Derry Township. The farm was along the Swatara Creek two miles south of Hummelstown and near the Strickler farms. Elias practiced both school and Sunday school essays and compositions in his copybook.

**L455 Barbara Ziegler Lindemuth (1825–1899)
and her husband Christian Hershey Nissly
(1824–1894)**

In 1867, Christian and Barbara Nissly bought this site of eighty-six acres/thirty-three perches and reared these children here: Martin, Mary, Amanda, Christian, Jacob, Lizzie, and Eli. Years later, the farm was the childhood home for a direct descendant, Joanne Hess Siegrist.

After William Penn's treaty with Native Americans for Penn's Woods, a group of Scotch-Irish settled in the Susquehanna River Valley. According to a descriptive historic map created in 1976 by John A. Jarvis, many Scotch-Irish came to America after suffering religious persecutions. The first documented evidence of a congregation at Donegal Springs was in 1721. On April 27, 1736, the parcel of land for this homestead was surveyed. Four years later, on May 14, 1740, a warrant was filed, money paid, and a land patent was granted for 292 acres to Mary Motherill, widow of Robert Middleton, who likely was known by her single name. The warrant covered land settled as early as 1716, and finally, these squatters legally purchased the land to protect their twenty-four years of clearing land and erecting buildings.

On May 13, 1757, Mary Motherill passed her land to a son John Middleton. When he died in 1782, he left everything to his only child, Mary, soon married to John Whitehill Jr., who became the farm operator. He died on December 16, 1806. The breaking up of this 292-acre plantation began on November 3, 1812, when Mary Whitehill's deed granted the western part of the farm, including the Hess acreage, to her son, John M. Whitehill. In 1867, John M. Whitehill died, and his executor sold these eighty-six acres/thirty-three perches to Christian Hershey Nissly and



The photo of Christian and Barbara Nissley's early home at 197 Airport Road, Marietta, was taken just before the death of David L. Hess Jr. (1921–1958).

his wife, Barbara Ziegler Lindemuth. On April 1, 1899, Eli L. Nissly bought the farm after the death of his father, Christian H. Nissly. On November 6, 1926, David L. Hess and Amelia B. Hess bought it from Eli L. Nissly and his sons at a public auction. On March 31, 1950, David L. Hess Jr. and Kathryn N. Hess bought the farm from David's parents, and on December 12, 1986, Dwight and Cheryl Hess bought it from David's widow, Kathryn N. Hess.

After David Leaman Hess Sr. and his wife, Amelia, purchased this farm, they moved here with their five oldest children: David, Bob, Jean, Rachael Anne, and Martha Jane, born between 1921 and 1925 at a farm in Upper Leacock Township by Heller's Church. Four additional children were born at this farm near Maytown: Joe, Ben, Andy, and Dick. The farm family was known for their hard work in raising grains, tomatoes, tobacco, and beef cattle. In time, the eldest son, David, bought the farm. Upon David's early death, the farm was cared for by his widow, Kathryn, and her five children: David Hess III, John, Joanne, Mary Kathryn, and Dwight.

The death of David L. Hess Jr. (1921–1958) was a significant loss because he was known and respected throughout Lancaster County as an honorable, hard-working, faithful Christian gentleman. Because of a blizzard in 1958, his funeral was postponed. Later, scores drove on snow paths through farm fields to get to his funeral at Mount Joy Mennonite Church.¹⁰⁹

Barbara Ziegler Lindemuth (1825–1899)

In closing, it is time to consider this distinguished-looking lady and her various connections. She was married about 1845 to Christian Hershey Nissly (1824–1894), farmer, county commissioner, county auditor (three terms), prison inspector (two terms), and school director. Their seven children—Martin, Mary, Amanda, Christian, Jacob, Lizzie (grandmother to Kathryn Nissley Hess), and Eli—were reared at 197 Airport Road, Marietta, the current home of Dwight and Cheryl Hess.

109. Research by Arthur Lord, 1998, for 1716–1867. Kathryn Nissley Hess, interview by Joanne Hess Siegrist, January 2002.



Barbara Ziegler Lindemuth ca. 1880.

Christian Hershey Nissly (1824–1894) was the son of Martin Nissly (1784–1854) and Elizabeth Hershey who was the daughter of Jacob Hershey (1747–1819). Jacob was ordained as minister at Kraybill Mennonite Church, Mount Joy, in 1788 and bishop 1790. Jacob was the son of Bishop Benjamin Hershey (1697–July 29, 1789) and grandson of Christian Hirschi, the 1717 immigrant of Friedelsheim, Palatinate, Germany.

Ich Ferschtee Ihn Woll, Awwer—

By Noah G. Good

Der Henner wor'n ganz junger boo wo er zu uns kumme iss. Ich wees net recht wie alt, awwer ich deet meene fleicht acht yor, odder so. Sell zeit henn mir alles deitsch g'schwetzt bei uns daheem. Oft hot ma englische watte use misse, awwer die menscht zeit henn mir broviert deutsche watte zu finne. Der Henner wor grad so deitsch wie mir.

Die menschte leit wo ans haus kumme sin henn lieber deitsch als englisch schwetze wolle. Dann un wann iss ebber kumme das net deitsch schwetze un ferschtee hot kenne. Mit selle leit henn mir aa ausmache kenne. Ma hot awwer leicht denke kenne, wann sie ken deitsch ferschteen misse sie wennig dumm sei. Mir henn awwer gut g'wisst dass es leit gebt wo wennig schpotte ivver die dumme pennsylfoni deitsche. Sie meene's iss dumm das ma net gut englisch, un net gut hoch deitsch schwetze kann. Un so wor's grad bei uns. Hoch deitsch henn mir net gut ferschtanne, un's Englisch iss aa net so gut gange. Die alte leit henn noch bissli hoch deitsch leese kenne. In de g'mee iss oft noch deitsch g'sunge un gebredigt warre. Die yunge leit henn's oft schlecht ferschtanne.

Der Pap hot lang 'n deutsche zeitung g'rickt un broviert sie lesse. Ich meen er hot's ziemlich alles ferschtanne, awwer wann er ebbis ferzehle hot wolle das er g'leese hot, hot er's allsfort im pennsylfoni deitsch g'saat. Mir ann're im haus henn ganz wennig hoch deitsch g'lesse. 'S englisch iss uns besser gange. Awwer alles das mir g'schwetzt henn iss im pennsylfoni deitsch g'schwetzt warre. Do iss ke'wunner das niemand nix recht gut un korrekt schwetze hot kenne. 'S wor net dass mir so dumm worre, 's wor yuscht alles wennig ferhuddelt un fermixed.

'S worre sellzeit fiel bettler un kraamer uff'm weg. Fiel fon denne worre aus deutschland un henn noch so ziemlich hoch deitsch g'schwetzt. Eener fon denne wor alls wennig unhendig. Er hot gern mee g'foddert als mir ihm gern gevve henn wolle. Fon de kraamer hot die Mem schier allsfort wennig gekauft, fleicht'n schpule nehtz, oder 'n schnitz-messer fer die kich. Un die bettelmenner sin nie net weg gange onne ebbis zu esse, wann's aa yuscht por schtick brot mit butter un

I Understand Him Well, But—

*By Noah G. Good
Translated by Amos B. Hoover*

Henner was a very young boy when he came to us. I'm not sure how old, but I'm of the opinion he was about eight years old. At that time, we all spoke Dutch at home. Often, we had to use English words, but most of the time, we tried to use Dutch words. Henner was just as Dutch as we were.

Most of the people who came to our house would rather have spoken Dutch than English. Now and then, someone came who could not talk, nor could they understand it. We could make ourselves understood. But one almost got the idea that they likely are a bit dumb if they do not understand Dutch. But we well knew that there were people who mocked a little about the stupid Pennsylvania Dutch people. They think it is stupid that we cannot speak English well or standard German well. It really was that way with us. Standard High German, we did not understand well, and English did not go smoothly. The older people could read some High German. In worship, there was some German language sung and preached. The younger people often understood it poorly.

Father received a German newspaper for a long time which he tried to read. I think he understood most of it, but if he wanted to relate what he had read, he always said it in Pennsylvania Dutch. We, the rest of our household, read very little in German. English was more comfortable for us. But all that we spoke was rendered in Pennsylvania Dutch. So, it is no surprise that none of us could speak very correctly. It was not that we were so ignorant; it was only a bit jumbled and mixed up.

At that time, there were many beggars and peddlers on the road. Many of them were from Germany, and they spoke quite a lot of German. One of these was a little difficult. He readily requested more than what we wanted to give him. Mother nearly always bought a bit from the peddlers, such as a spool of thread or a paring knife for her kitchen. And the beggars never had to leave without something to eat, even if it may have been several pieces of bread with butter and apple butter. No one could say that they had to leave hungry.

lattwarrick wor. 'S hot niemand saage kenne das sie hungrig weg gange sin.

'S war awwer eener das die Mem wenig ungeduldig g'macht hot. Er hot mol g'saat er het gern kaffee mit seinem esse. Die Mem hot g'saat, "Mir drinke ken kaffee do im haus, awwer ich kann dir'n cupple chocolat odder cocoa mache. Soll ich?"

Fon dem hot er nix heere wolle. In seim hoch deitsch hot er schier gegrusche, "Ach den chokolat kaffee, den mag ich gar nicht. Nein, den nehme ich nicht." Er hot sich uff der weg g'macht un hot gor nix aa g'numme. Lang iss er net z'rick kumme. 'S wor uns aa so recht, mir henn gut aus gemacht onne ihn, doch henn mir's net gern g'sehne dass er bees fort gange iss.

Er wor awwer so bees dass er so ziemlich g'schwetzt hot in de nochbarschaft. Fom kaffee hot er schee nix g'saat zu de leit. Sell het niemand ihm aa g'numme, un er hot's gut g'wisst. Net fiel leit henn de bettlemenner kaffee g'macht.

Bei meim onkel hot er sich aus g'leert ivver uns. Er hot g'saat, "Der hockt hinter dem ofen und hebt die deutsche Zeitung, der *Reading Adler*, als ob er das Deutsch lesen könnte. Er kann doch kein Deutsch lesen." Un noch fiel mee hot er fon mein Pap g'saat. Wie er's g'meent hot worre mir all bissle zu dumm.

Ich hab g'saat er ist lang net z'rick kumme. Endlich iss er doch widder kumme. Die Mem hot gor nix aa g'losst fon dem dass er so bees fort gange iss. Sie hot'm por keitel heem gebackenes brot mit butter un lattwarick un e schtick gebrotene warscht uff der deler g'legt. Sie hot'm aa 'n glass kalte millich gevve. No hot sie g'saat, "Do is ebbis gutes zu lese. Mir sin Menischte, was bist du?"

"Ach, ich bin Katolisch, aber ich treib's nit so hart." Er iss widder uff de weg, un mir hen net g'wisst was er de nochb're zu saage het. Ma hot gar nix g'heert fon niemand.

Mol ee anner mol iss er kumme fer ebbis zu esse. Er hot'n ziemlich schlimmer huschte g'hatt. Er hot sich beglaagt dass er so nass un kalt wor. Er hot g'frogt eb er sich wenig uff warme kennt. Die Mem hot fiel zu du g'hatt un hot'n net in de kich hocke losse wolle. Er het gern sei nasse fiess in der backoffe schtecke wolle. Do het sie um ihn rum lauffe misse. 'S hot yuscht net gepasst.

"Fleicht kennst du am offe im greenhouse hocke. Dort iss es schee warm. 'S geht'n gut fier im offe, dort kannst du dich warm mache."

Er wor 's zufridde, hot zwee shtund im greenhouse beim offe g'hockt. Dann iss der Pap gange's greenhouse feier zu fersarige. Er hot der bettlemann g'funne am offe. Er hot die nasse schuh uff der offe g'schtellt, hot's offe dierli weit uff g'macht un die

There was one who made Mother a bit provoked. He said he would like coffee with his meal. Mother said, "We do not drink coffee in this house, but I could make a cup of chocolate or cocoa. Shall I?"

He did not want to hear this. In his High German, he nearly screamed, "Oh, that chocolate coffee. I don't want that. No, that I will not accept." He straightly left on his way and accepted nothing. He did not come back for a long time. It was okay with us. We could do without him, yet we were not glad to see him leave angrily.

He was so angry that he talked about it in the neighborhood. He politely said nothing about the coffee to the people. No one would have pitied him, and he knew that because very few people made coffee for beggars.

He gave the whole story to my uncle about us. He said, "Father sits behind the stove and holds the German paper *The Reading Eagle*, pretending as if he could read German. Yet, he cannot read German." And much more he said of my father. What he really meant is that we all were too dumb.

I mentioned that he did not come back, but eventually, he showed up again. Mother left no inkling that he had been so angry. She provided him with several wedges of homemade bread with butter and apple butter and put a piece of fried sausage on his plate. She gave him a glass of cold milk. Then, she said (as she handed him a tract), "Here is something good to read. We are Mennonites. What are you?"

"Well, I am Catholic, but I don't push that too hard." He went on his way, and we were unsure what he would tell the neighbors. We heard nothing from anybody.

Another time he came for something to eat. He had quite a bad cough. He complained that he was so wet and cold. He asked if he could warm himself a bit. Mother had much to do and did not want to let him sit in the kitchen. He would have liked to stick his wet feet into the bake oven. She would have to walk around him. It simply did not suit.

"Maybe you could sit to the stove in the greenhouse. It is nice and warm there. There is a good fire in the stove. There you can warm yourself."

He was agreed, and he sat at the stove for two hours. Then, Father went into the greenhouse to care for the fire. He discovered the beggar at the stove. He had set his wet shoes on the stove and opened the stove door to stick his feet near the fire. He fell asleep, and father didn't say anything.

When Father came into the kitchen, Mother asked, "Does that old fellow still sit at the fire?"

fiess ans feier g'schteckt. Er wor ei g'schloofe. Der Pap hot nix g'saat.

Wo der Pap in die kich kumme iss hot die Mem g'froogt, "Hockt der alt ding noch am feier?"

"Ja, mit'm dierli weit uff, 's feier hot ken zug, un wann er noch fiel lenger bleibt geht's feier aus. Er warmt sich die fiess, un 's greenhouse ward kalt. 'S iss gut dass es heit net kelter iss. Ich hab nix g'saat. Ich will net havve dass er mich in de nochbarschaft fergroyert."

Ungeduldig, awwer ruhig hot die Mem g'saat, "Der alt lump, ich will mol sehne was do zu du iss."

Im greenhouse hot sie g'saat, "Du, hoscht du dich ferschloofe. Ich muss mol's feier uff riddle un frische kohle druff du, schonst geht's aus."

Wo sie faddich wor, hot sie g'saat, " 'S dierli muss zu bleive, schonst geht's feier aus."

Der deutsche bettler hot ebbis gebrummet zu sich selver, un hot sich uff der weg g'macht. Ma hot nix fon selle g'schicht g'heert fon niemand. 'S wor wider 'n weil das mir ihn net g'sehne henn.

Mir sin Sunndags allsfort in de g'mee gange. Nochmiddags sin mir schier gor allsfort in die Sunndag schul gange. Unser Sunndag schul wor am Gehman's g'mee house. 'S worre not so fiel leit in de Sunndag schul, fleicht fufzig bis sechzig leit. Die ann're leit henn nix zu du g'hatt am Sunndag noch-mittag. 'S worre etliche menner das oft in uns're Sunndag schul kumme sin. 'S wor eener er hot Stauffer g'hesse. Er hot so gern mit g'holfe in de Sunndag schul, un hot's fer uns recht interesting g'macht. 'S wor noch eener, er hot Klahr g'heese. Er hot so schee g'sunge. 'S wor ken singschtick das er net mitsinge hot kenne. 'S worre aa noch ann're, awwer die zwee sin so oft kumme. Ma hot's gern g'sehne. Die zwee hen yuscht englisch g'schwetzt. Wann sie deitsch henn kenne, hav ich's net aus g'funne.

Eemol hot der Stauffer englisch schwetze wolle mit dem gleene Henner. Der Henner hot ken antwort gevve. Er iss schon in die schul gange, awwer er hot noch ganz wennig Englisch kenne.

Der Stauffer het so gern mit dem Henner schwetze wolle, do hot er ihn por mol ebbis g'froogt. 'S hot'n frau g'sehne dass sie sich net ferschteen. Do hot sie g'froogt, "Henner, ferschtehst du ihn gor net, er hot ebbis g'saat zu dir."

Freindlich hot der Henner g'saat, "Ach yo, ich ferschteh ihn wohl, awwer ich kann gor net ausmache was er saage will."

'S hot mir ebber g'saat der Stauffer ferschteht aa deitsch. 'S wer g'schpassig wann er in Adamschtettle net deitsch ferschteh deet. Er hot awwer gor nix aa g'losst, wann er's ferschtanne hot.

"Yes, with the door wide open, and it has no draft, and if he stays much longer, the fire will go out, and the greenhouse will get cold. It is good that it is not much colder. I did not say anything as I didn't want to be advertised over the whole neighborhood."

Innocently but quietly, Mother said, "That cheap tramp. I want to see what can be done."

In the greenhouse, she said, "You, did you oversleep? I have to shake the fire and put new coal on or else the fire will go out."

When she was done, she said, "The little door has to stay closed or else the fire will go out."

The German tramp grumbled to himself and went on his way. One did not hear a thing of that episode. It went a while before we saw him again.

Sundays, we always went to church, and in the afternoon, we nearly always attended Sunday school. Our Sunday school was in Gehmans Meeting House. Not so many people came to Sunday school, perhaps fifty or sixty people. The others had nothing to do on Sunday afternoon. There were several men who often came into our Sunday school. There was one named Stauffer. He liked to help in Sunday school, and it made it very interesting for us. There was another named Klahr. He sang so beautifully. There was no selection to which he could not sing along. There were others too, but these two came most often. One was glad to see that. These two spoke only English. If they could speak Dutch, I did not detect it.

Once, Stauffer wanted to talk English with little Henner. Henner gave no answer. He was attending school already. He could speak very little English.

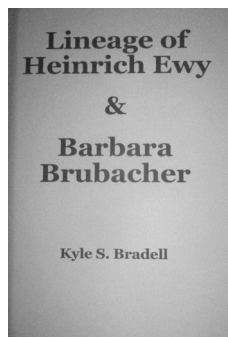
Stauffer badly wanted to talk with Henner, so he asked him something several times. A lady noticed that they didn't understand each other. She then asked, "Henner, don't you understand him at all? He asked you something."

Henner answered nicely, "Oh, yes. I understand him well, but I cannot decide what he is trying to say."

Someone told me that Stauffer also understands Dutch. It seemed strange when he was in Adamstown, he did not seem to understand Dutch. He did not show evidence if he understood it.

Book Reviews

Lineage of Heinrich Ewy & Barbara Brubacher, by Kyle S. Bradell. Author, 2021. 360 pp. Hardcover. Color photos. ISBN: 978-1-00-625644-8.



The author provides delightful, descriptive details for the 1881 travels of his Ewy relatives who emigrated from Ukraine to Minnesota. In 1901, some family members moved to Lincoln County, Colorado, where Barbara died in 1904 and Heinrich in 1909, leaving eight children. The effort to relate human interest details is an excellent gift for

all readers. This book includes many top-quality family photographs with informative captions.

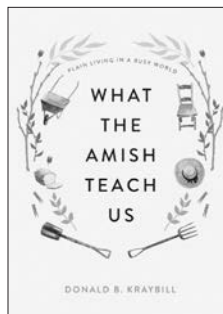
Additionally, the descriptive maps and charts significantly contribute to background clarity. Best of all, the large print size, wide margins, spacing, and quality paper give an inviting appearance. The index is a big help. The 867 footnote references promote professional credibility and show the depth of untiring research the dedicated author gave for the love of his family.

One major disappointment is the difficulty for the book pages to lie open for easy reading. It is tiring to keep the pages open when reading the book. A second surprise is that details about the author appear on page 226 rather than at the close of the book.

While this book indeed reflects significant research, there remains one missing piece. As one considers that the folks in this book hold early roots back to Switzerland with the Anabaptists of the 1500–1600s, prudent judgment is to take one additional research step. As one remembers the Swiss origins of the Eby and Brubaker immigrants to Lancaster County, Pennsylvania, in 1717, one may wish to know if, in fact, the Ewy and Brubacher families of this book have direct connections. Perhaps DNA testing will open new doors. Thus, prudent judgment is to celebrate the release of this book and hope that someone will uncover additional connections in the future.

—Joanne Hess Siegrist
Bird-in-Hand, PA

What the Amish Teach Us: Plain Living in a Busy World, by Donald B. Kraybill. Baltimore, MD: Johns Hopkins University Press, 2021. 182 pp. Hardcover. \$14.99. ISBN: 978-1-4214-4217-4.



We can learn much about life from the Amish. A horse-driving people who resist “progress” by shunning public grid power and high school education can teach us lessons about living in a hyper-tech world. Though they seem to be behind us, they are ahead of us in practical everyday wisdom.

Having spent four decades researching Amish communities, Donald B. Kraybill is in a position to share important life lessons from these Plain people. This book teaches intriguing truths about community, family, education, faith, forgiveness, aging, and death from Amish men and women. Pairing storytelling with informative and reflective passages, the twenty-two essays offer a critique of modern culture that is provocative yet practical.

The Amish understand that “it takes a village to raise a child.” Community is the core of the Amish lifestyle. The church community wraps family, school, work, and church into one ethnic enclave. The social fabric of the church community is a thicket of dense and deep human ties. When disaster strikes, people come to help. We all need a village of some sort. People with robust networks are healthier and enjoy life more than those with sparse social ties.

The Amish were ahead of the times using Uber services before Uber was a word. Owning a car is prohibited, but hiring a driver is allowed. They see increased mobility as a threat to a close-knit community. When Bishop Levi was asked if cars are sinful, he said, “Cars are not immoral. It’s what cars will do to our community.” We can learn from the Amish to appraise the long-term impact of technology and tame it to serve us in a controlled way.

The Amish rely on apprenticeship education in teaching their children. Chapter 11 relates the story of a fourteen-year-old boy sent by his father to fix a hydraulic problem on a farm. The boy had just finished eighth grade, but he had the problem fixed within an hour. He had worked in his father’s shop

all his life and learned hydraulics by hands-on experience. His experience is not unique. Children learn woodworking, housekeeping, and other skills by working with their parents. Working together creates a sense of security and identity and underscores even a young child's contribution to family well-being.

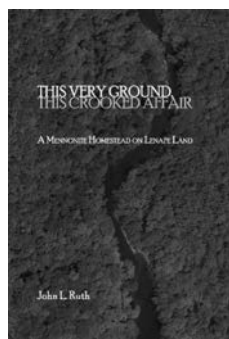
At first glance, the Amish seem to be preoccupied with dress. Yet their conformity to prescribed dress codes frees them from the burden of individual choice. They don't have to sort through their closets every morning for matching outfits or spend hours shopping to stay abreast of the latest fashions. They spend less time, money, and worry on clothing than most Americans. Uniform dress is also a mark of identity that carries with it the responsibility of upholding the integrity of the church.

When considering new developments, the Amish take the long view of how it will affect the community in the future. They reject new developments that harm their community, accept those that enhance it, and adapt others to fit their values.

What the Amish Teach Us offers us a window into life from another perspective.

—Romaine Stauffer
Bernville, PA

This Very Ground, This Crooked Affair: A Mennonite Homestead on Lenape Land, by John L. Ruth. Telford, PA: Cascadia Publishing House, 2021. 396 pp. Softcover. \$37.95. ISBN: 978-1-6802-7019-8.



John L. Ruth's latest book is an attempt to tell the stories of those most directly involved in the events which led his Swiss-German ancestors to acquire land to farm along the East Branch of the Perkiomen Creek near Salford, Pennsylvania. He does this by focusing his attention on three men: William Penn, the English Quaker who became the

Proprietor of Pennsylvania in 1681; Hans Stauffer, a Bernese Anabaptist who relocated with his family first to the Palatinate and then, as an elderly man, to Pennsylvania; and Sassoonan, the leading Lenape sachem of the Native Americans who lived in southeastern Pennsylvania. The unifying factor in the lives of all three men is the desire to have a place to pass on to their posterity. Ruth recounts, in considerable detail, the events which led to the clearing and set-

tlement of eastern Pennsylvania by Europeans and their children, and the concomitant withdrawal of the Lenape and other Native nations ever westward. Ruth closes his story in 1768, following the French and Indian War.

Ruth calls his book "a musing." Although thoroughly grounded in extensive factual research, he sees the book as a means to tell the stories of the Lenape people who lived in the Delaware River valley. To accomplish this, a level of educated guesswork is necessary, as well as the need to imagine what historically-distant people must have been thinking. This last aspect is most evident in the stories of Hans Stauffer's descendants and of the Lenape people, neither of whom left much in the line of written records.

Ruth's overall tone generally follows the common narrative of colonization studies today: sorrow for the Native American plight, indignation at colonist duplicity and fraud, and perhaps twinges of guilt for the part that his Mennonite ancestors had in the story, as perceived today by their descendants. His research certainly reveals extensive fraud in land transactions, particularly after William Penn's death in 1718, practiced both by and on Natives and settlers alike. Looking on the whole trajectory of Native-settler relations in America from the 1600s on, a sense of inevitable dispossession, and the grief and anger associated with it, is hard to escape.

Of course, this is not how it looked to the people about whom Ruth writes, who lived in a time when the picture that now seems so clear to us was still being formed. As he says in his epilogue, Ruth takes pains as a storyteller not to stray from the truth as he understands it. He does his best throughout to allow people to speak for themselves in their own words. Ruth draws extensively on colonial records, letters of the Penn family, and settlers' writings, often quoting them directly. This gives the book a feeling of immediacy. We also get glimpses which are often forgotten in the contemporary narrative: Native-settler friendships, economic trade with mutual benefit, Moravian missionary successes, and Quaker diplomacy which successfully ended the Lenape involvement in the French and Indian War. The resulting picture is rich in detail and nuance. It does honor both to John Ruth as a narrative historian and to the people whose stories he tells.

—H. Daniel Zimmerman
East Earl, PA

Recommended Reading

Orders:

Mennonite Life
2215 Millstream Road
Lancaster, PA 17602-1499

Phone: (717) 393-9745

Fax: (717) 290-1585

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.

- Ames, Alexander L. *The Word in the Wilderness: Popular Piety and the Manuscript Arts in Early Pennsylvania*. University Park, PA: Penn State University Press, 2020. 264 pp. (Paperback). \$29.95. ISBN: 978-0-271-08590-6.
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- Christian Light. *Fifty Years at Christian Light*. Harrisonburg, VA: Christian Light Publications, 2022. 175 pp. (Paperback). \$9.95. ISBN: 978-0-8781-3332-1.
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- 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.